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No. I.

ART. I.—*Suggestions on the Religious Instruction of the Negroes in the Southern States; together with an appendix, containing forms of Church Registers, form of a constitution and plans of different denominations.* By Charles Colcock Jones, D.D. Philadelphia. Presbyterian Board of Publication. 1847.

MANY centuries ago, a holy seer said, "Ethiopia shall soon stretch out her hand unto God." In view of the fulfilment of this prophecy, the royal bard called for a song of universal praise. The words next succeeding this prediction are, "Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord." The writings of Jeremiah inform us who the Ethiopians were, when he speaks of them as contra-distinguished from the rest of the race by their colour, as the leopard is from the rest of the feline tribe by his spots.

The first step in the providence of God towards an amelioration of the spiritual condition of the negro race, was their dispersion among other races of mankind. This work, both cruel and bloody, had not been completed, when Christian philanthropy, ever vigilant, sought them out in bondage, and bore to

them the cup of divine consolation, which the gospel offers to all, and especially to the sons of sorrow. As early as the year 1732, the United Brethren commenced missions to the negroes in the Danish West Indies, viz., St. Thomas, St. Croix, and St. Jan. In 1754 they began their labours in Jamaica: in 1756 in Antigua: in 1765 in Barbadoes: in 1775 in St. Kitts: in 1790 in Tobago. In 1735 they began their labours among the free negroes of Surinam, and in 1736 they commenced a mission in South Africa. The same zeal led the same people to labour amongst the slaves at and near Paramaribo. One mission was at Paramaribo and one at Sommelsdyke.

The difficulty of establishing the first missions amongst the negroes can scarcely now be conceived. This difficulty was neither blindly contemned, nor timidly feared. With a zeal which Christ knows how to reward, "two of the Brethren at Hernhutth offered to sell themselves as slaves, should they find no other way of obtaining an opportunity of instructing the negroes." In almost every instance some ignorant or viciously disposed persons chose to misunderstand and misrepresent the object and tendency of this missionary labour; and thus at first opposition was frequently violent. But in every case this hostility was found to be unreasonable and died away. Thus in St. Thomas through the bitterness of some, of whom better things might have been expected, the missionaries were at one time imprisoned for fifteen weeks; but soon after the governor and most of the planters on the island were convinced, by experience, that the instruction of the negroes in the principles of religion, instead of impairing, promoted the interests of their masters; and therefore they were pleased to see their slaves attend on the preaching of the gospel. Thus also in St. Croix, when a dangerous plot was discovered among the slaves, who had bound themselves to murder all the white people on the island in one night, certain malicious persons reported, that some of the negroes baptized by the missionaries were concerned in this conspiracy; but their innocence was soon vindicated by the criminals themselves. As long as the disturbances lasted, the Brethren by the governor's advice, omitted the large meetings of the negroes; and when he authorized them to begin them again, he and some other gentlemen were present and encouraged the negroes in their attendance. On another occasion when an order was

issued that no negro should be seen on the streets or roads after seven o'clock in the evening, he made a regulation that such negroes as had attended the meetings of the Brethren, and could produce a certificate to that effect, signed by their teacher, should pass unmolested by the watch. Such was the confidence the governor placed in the missionaries, and the slaves under their care.

Indeed it has invariably occurred in the missions to these people that the planters have perceived the good effects of their labours on the slaves, and found it in every respect best to have the gospel preached upon their estates. While on this general subject, it may be proper to assert what none will or can with truth deny, viz., that no class of negroes well instructed in Christianity, and connected with churches under the care of white pastors, have ever been engaged in any insurrectionary disturbances. Thus the poor, miserable fanatic, who a few years ago headed a band of drunken murderers in one of the counties of Virginia, was not himself a member of any Christian church; nor had he any follower who had ever received sound and systematic religious instruction; or was connected with any church having a white man for a pastor or teacher. So also in reference to the plot of 1822 in Charleston, S. C., the coloured members of the Methodist Episcopal Church were by report accused of some participation. But the Hon. Charles Cotesworth Pinckney, Lieutenant Governor of the State, and himself not a Methodist, in his address before the Agricultural Society of South Carolina, says; "On investigation it appeared that all concerned in that transaction, except one, had seceded from the regular Methodist church in 1817, and formed a separate establishment, in connection with the African Methodist Society in Philadelphia; whose Bishop, a coloured man, named Allen, had assumed that office being himself a seceder from the Methodist church of Pennsylvania. At this period, Mr. S. Bryan, the local minister of the regular Methodist church in Charleston, was so apprehensive of sinister designs, that he addressed a letter to the City Council, on file in the Council Chamber, dated 8th November, 1817, stating at length the reasons of his suspicion."

In proof of the importance of Christianizing the negroes, even in a political point of view, it is not unworthy of notice, that soon after the commencement of the war between England and

France during the last quarter of the last century, the governor of Tortola received information, that the French inhabitants of Guadaloupe meditated a descent on the island. He immediately sent for Mr. Turner, the superintendant of the Methodist Missions in Tortola and the other Virgin Islands, and having informed him of this report, added that there was no regular force in the colony to defend it against the enemy, and that they were afraid to arm the negroes unless he would put himself at the head of them. Mr. Turner was sensible that such a step was not properly within the line of the ministerial office; but considering that the Island was in imminent danger, that if it were conquered by the French, the religious privileges of the negroes would probably be lost, and that the war on their part was purely defensive, he consented to the governor's request, and was accordingly armed with the negroes. About a fortnight after, a French squadron made its appearance in the bay; but being informed, it is supposed by some emissaries, of the armed force on the island, they abandoned their design and retired. Soon after this the Governor-general of the Leeward Islands sent an order to the Methodist Missionaries to make a return of all the negroes in their societies who were able to carry arms. The return was accordingly made; and a great part if not the whole of them were armed for the defence of the several Islands. Such was the confidence the Governer-general had in the loyalty of the missionaries and their flocks. Let these facts suffice, especially as there are none on the other side, respecting the safety of teaching the negroes to know and love God.

Another great difficulty, which the Brethren met in their missions among the negroes was the unhealthiness of the climate. Thus many of them scarcely arrived on the islands, when they were attacked by diseases. which in a short time put a period to their labours and their lives. Thus from the commencement of the mission in the Danish Islands in 1732 to the year 1766 (or in thirty-four years) no fewer than sixty-six Brethren and Sisters died in St. Thomas, St. Croix and St. Jan. But though the mortality was so great, it is surprising with what cheerfulness others came forward to fill the ranks of those, who had so prematurely fallen. Bishop Spangenburg informs us, that on one occasion when it was made known to the congregation at Bethlehem in Pennsylvania, that five persons had died within a short time on

the island of St. Thomas, no fewer than eight Brethren voluntarily offered, that very day, to go thither and replace them. Disease and death as they did not dishearten them, so neither ought they to dishearten us in this work, even if they stared us in the face.

The Brethren had often great difficulties, with regard to the marriages of slaves, even after their baptism. When a planter in the West Indies, for instance, died in debt, his slaves and other property were sold at auction; and in these cases, part of the negroes were frequently purchased by proprietors from other islands, by which means it not only often happened that parents and children, but husbands and wives were forever parted from each other. How to act in such circumstances, the Brethren were at first quite at a loss; and they appear for some time to have prohibited the converts from contracting another marriage, apprehending this to be inconsistent with the principles of Christianity. Now, however, though they do not advise, yet neither do they hinder a regular marriage with another person, especially if a family of children, or other circumstances, seem to render a helpmate necessary.

The course of the English Baptist Missionaries in the east, on the same subject, may properly be here stated. Among the trials which their converts had to endure, their situation in respect of marriage was not the least considerable. In some cases the converts were obliged at the time of their conversion to forsake their homes, their friends, and even the wife of their bosom, nor would she afterwards have any correspondence with them, or if willing herself she was forcibly prevented by her relations. By this means they were to all intents and purposes reduced to a state of widowhood, and were in no small danger of falling into sin. It therefore became a question with the Missionaries, whether it was not lawful for a person in such circumstances to marry a second wife, while the first was still living, after he had in vain employed all possible means to induce her to return to him and not being able to recover her, had taken some public and solemn measures to acquit himself of the blame. This question they at length resolved in the affirmative. A decision involving the same principles, as those referred to in the case of the removal or estrangement of a husband or wife was had in the Synod of North Carolina at its sessions at Salis-

bury in the year 1827, whereby it was declared that the wife of a member of the church being sold to the far south-west, and having herself married again, the husband was at liberty to marry again.

Notwithstanding the difficulties before stated and many similar ones, the Great Head of the church greatly blessed the labours of the Brethren; so that in 1833 they had in the Danish Islands 7 settlements with 36 missionaries, and 9435 negroes, of whom about 4000 were communicants. In Jamaica, 7 settlements, 20 missionaries, 5146 negroes, of whom 1478 were communicants. In Antigua, 5 settlements, 23 missionaries, 14,362 converts, and 5442 communicants. In St. Kitts, 3 settlements, 10 missionaries, 5035 converts and 1137 communicants. In Barbadoes, 2 settlements, 6 missionaries, 1374 converts and 282 communicants. In Tobago, 1 settlement, 4 missionaries, and 253 in the congregation. In Surinam after 99 years labour, they had 1 settlement, 16 missionaries, 3353 converts and 1200 communicants. In South Africa, after labouring 98 years but with a long interruption, they had 6 stations, 38 missionaries, 2963 converts and 1043 communicants. They have also one settlement in Paramaribo, and one in Sommelsdyke. The general summary view of these missions then gives us about thirty-five stations, one hundred and fifty missionaries—having in their congregations and under catechetical instruction about forty-two thousand souls, most, if not all of whom profess conversion, and have been baptised—of whom about fifteen thousand are communicants. These statistics come down only to the year 1833. Since that time most of the missions have had great success, but we have not complete statistics at hand.

In the foregoing statements, one fact of great importance is brought to light, viz.: that the gospel, as dispensed by the Moravians, has, other things being equal, been more successful among slaves than among free negroes. So that the civil condition of these people cannot be pleaded against an honest discharge of our duty to them.

Though the United Brethren need the testimony of no man to the importance and utility of their labours; yet as the authority of Bryan Edwards, Esq., may have some influence with persons of a certain description, who are prejudiced against missionary exertions in general, we shall here subjoin a short extrac

from the work of that writer: "It is very much," says he, "to the honour of the legislature of Antigua that it presented to sister islands the first example of the amelioration of the criminal law respecting negro slaves, by giving the accused party the benefit of trial by jury, and allowing in case of capital conviction, four days between the time of sentence and execution. And it is still more to the honour of Antigua, that its inhabitants have encouraged in a particular manner, the laudable endeavours of certain pious men, who have undertaken, from the purest and best motives, to enlighten the minds of the negroes, and to lead them to the knowledge of religious truths. In the report of the lords of the committee of council on the slave trade, is an account of the labours of the society known by the name of the Unitas Fratrum, commonly called Moravians, in this truly glorious pursuit; from which it appears, that their conduct in this business displays such sound judgment, breathes such a spirit of genuine Christianity, and has been attended with such eminent success, as to entitle its Brethren and missionaries to the most favourable reception from every man, whom the accidents of fortune have invested with power over the poor Africans, and who believe (as I hope every planter believes) that they are his fellow-creatures, and of equal importance with himself in the eyes of an all-seeing and impartial Governor of the Universe."—*Edwards's History of the West Indies. Vol.* 1, *page* 487. *Fourth Edition.*

In the autumn of 1786 the Rev. Dr. Cooke, accompanied by three other Methodist preachers, destined for Nova Scotia, sailed from England for that country, but after being ten weeks at sea, the violence of the gales, a leak in the ship, and apprehensions of the want of water, forced the captain to change his course, and bear off for the West Indies. Having landed on the island of Antigua, the Dr. and his companions resolved, that, instead of proceeding to the original place of their destination, they would attempt to begin a mission on this and some of the neighbouring islands. Of these establishments we shall now give a short account.

In the course of their labours the Methodist Missionaries established missions among the slaves in Antigua—in Dominico—in St. Vincents—in St. Kitts—in St. Eustatia—in Nevis—in Tortola and the Virgin Islands—in Jamaica—in Barbadoes—in St. Bartholomews—in Grenada—in Trinidad—in St. Thomas—in

New Providence—and the other Bahama Islands. In these labours the Methodists often met with little encouragement. Thus in Nevis many of the most opulent planters at first opposed the design, from an apprehension that it would introduce a spirit of insubordination among the negroes. Hence for a considerable time they would not permit the Methodists to have access to the slaves on their estates; and when some, at length ventured to invite them, they observed the utmost caution in their manner of proceeding: and in some instances, the missionaries, after having preached a few times, were discarded, without being informed of any reason for such a singular mode of treatment. They were rarely however without employment. When dismissed from one plantation they were solicited to visit others, and after a short season were treated in the same manner as they had been before.

In Jamaica matters were still more unpleasant. A number of the white people at Kingston, soon after the opening of a chapel became so riotous that it was impossible in the evening to meet for the worship of God in peace, both the preacher and hearers being often in danger not only of mischief, but of losing their lives. Mobs and riots were raised against the missionaries. Their chapel was presented as a nuisance. The chapel was stoned—its gates were torn down. Similar outrages were committed at Morart Bay about 30 miles from Kingston. Opposition rose even higher, and the Assembly of Jamaica began the work of legislative persecution and carried it on with great zeal, but not being supported by the Crown, they were not able to accomplish all their purposes, though much inconvenience and even suffering followed. This opposition has continued, until within the last twelve or fifteen years, against the labours of these people, notwithstanding the law was fairly on their side. Yet were they not disheartened so as to abandon a field, where God had been with them from the first. And now we can all see how a gracious God has overruled all these things for good. The Anniversary of the Wesleyan Missionary Society in 1834 was attended with an unusual degree of thankfulness on account of the cessation of this opposition and the readiness of the people to hear the word of God.

What has been the entire success of their labours up to this date is not known. But in 1811, twenty-five years from the

commencement of the first missions in the Islands, there were 27 missionaries, and between 11,000 and 12,000 converts. That the number both of missionaries and converts has been more than doubled since that time is at least very probable.

In reference to the good effects of these missions, one, who may he regarded both as a competent and credible witness says: "Among the members of the Methodist societies in the West Indies, there are not a few, we hope, who are sincere converts to the Christian faith, though we fear there is a considerable tincture of enthusiasm among them. All of them so far as is known fulfil with propriety, the relative duties of life, even their own masters being judges, or if any occasionally transgress the rules of morality, they are excluded from the connection, at least after neglecting due reproof. They have abandoned the practice of polygamy, the besetting sin of the negroes; and the fatal influence of Obeah or witchraft, which is often productive of most terrible mischief, among the slaves, is effectually destroyed whenever Christianity prevails. As a proof of the general good conduct of the converts, it is not unworthy of notice, that when an office which requires trust and confidence becomes vacant, such as that of a watchman, it is a usual practice with the planters and managers to enquire for a religious negro to fill it. Indeed in Antigua, Nevis, Tortola and St. Vincent's, the proprietors of estates, and the other inhabitants, are so fully satisfied with the conduct of the missionaries, and so sensible of the political, as well as moral and religious advantages resulting from their labours, that they entirely support the missions in the islands by their voluntary contributions."

The London Missionary Society has also laboured in this field to a limited extent. In 1807 they established a mission on the river Demarara in Surinam, in South America. This mission from the first was encouraging. Many attended the preaching. Many came asking in the greatest earnestness, the way of salvation. The intemperate were reformed, and "some whom the whip could not subdue for years, the gospel subdued in a few months." Prejudice and opposition here were never violent and soon gave way. A place of worship was soon erected, at which not less than 400 generally attended. A credible witness says: "Perhaps a more attentive congregation was never seen." Ungodly men testified to the good effects of this work. They

declared what every Christian would expect, viz: that the reception of the gospel made the indolent, industrious, the noisy, quiet, the rebellious, obedient, the ferocious, gentle. The great promoter of this mission was a rich planter, whose name was Post, and to whom it occurred as it often does to others, that his labours and expenditures seemed to be much more blessed to the slaves on the neighbouring plantations than to his own. The same society has established a mission at Bebice, a neighbouring colony, which is highly favoured. They had 14 years ago an immense chapel at Georgetown, attended by great numbers of people of different colours, among whom were supposed to be more than a 1000 negroes. At this place the slaves esteemed it a privilege to contribute to the funds of the Missionary Society.

Did time permit we might also give some account of the labours of the "Society for the conversion and religious instruction of the Negroes in the West India Islands." But there is nothing very peculiar or marked in its history. We therefore pass on to notice missions among the slaves in the United States.

Of those who have laboured in this field in our own country, the earliest, that are known, were the United Brethren. The associates of Dr. Bray, a gentleman in England, who had by his last will made some provision for the conversion of the negroes in South Carolina, having solicited Count Zinzendorf to send some missionaries to that colony, the Brethren, Peter Boehler and George Schulcus, were sent thither in the year 1738. In consequence however of the sinister views of those who ought to have assisted them, they were hindered from prosecuting the great object of their mission. Both of them, indeed, soon fell sick. Schulcus died in 1739; and Boehler, who was at the same time minister of the colony of the Brethren in Georgia, retired with these to Pennsylvania, in consequence of being required to carry arms in the war that was carried on against the Spanish.

The next labourers, so far as known, in this field were Rev. Samuel Davies, afterwards President of Nassau Hall, and Rev. John Tod, of Hanover Presbytery in Va. Mr. Davies began his ministry in Hanover in 1747, and in 1755 he gives the following account in a letter to a member of "the Society in London for promoting Christian Knowledge among the poor." "The inhabitants of Virginia are computed to be about 300,000 men, the one-half of which number are supposed to be negroes. The

number of those who attend my ministry at particular times is uncertain, but generally about 300, who give a stated attendance; and never have I been so struck with the appearance of an assembly, as when I have glanced my eye to that part of the meeting-house where they usually sit, adorned, for so it appeared to me, with so many black countenances eagerly attentive to every word they hear, and frequently bathed in tears. A considerable number of them (about one hundred) have been baptized, after a proper time for instruction, and having given credible evidences, not only of their acquaintance with the important doctrines of the Christian religion, but also a deep sense of them upon their minds, attested by a life of strict piety and holiness. As they are not sufficiently polished to dissemble with a good grace, they express the sentiments of their souls so much in the language of simple nature, and with such genuine indications of sincerity, that it is impossible to suspect their professions, especially when attended with a truly Christian life and exemplary conduct. My worthy friend, Mr. Tod, minister of the next congregation, has near the same number under his instructions, who, he tells me, discover the same serious turn of mind. In short, sir, there are multitudes of them in different places, who are willing and eagerly desirous to be instructed, and embrace every opportunity of acquainting themselves with the doctrines of the gospel, and though they have generally very little help to learn them to read, yet to my agreeable surprise many of them, by dint of application at their leisure hours, have made such progress that they can read a plain author intelligibly, and especially their Bibles, and pity it is that any of them should be without them. Some of them have the misfortune to have irreligious masters, and hardly any of them are so happy as to be furnished with these assistances for their improvement. Before I had the pleasure of being admitted a member of your society, they were wont frequently to come to me with such moving accounts of their necessities in this respect, that I could not help supplying them with books, to the utmost of my small abilities; and when I distributed those amongst them which my friends, with you, sent over, I had reason to think that I never did an action in all my life that met with so much gratitude from the receivers. I have already distributed all the books that I brought over, which were proper for them. Yet still on Saturday evenings, the only time

they can spare, my house is crowded with numbers of them, whose very countenances still carry the air of importunate petitioners for the same favours with those who came before them. But, alas! my stock is exhausted, and I must send them away grieved and disappointed. Permit me, sir, to be an advocate with you, and by your means, and with your generous friends, in their behalf. The books I principally want for them are Watts' Psalms and Hymns, and Bibles. The two first they cannot be supplied with in any other way than by a collection, as they are not among the books your society give away. I am the rather importunate for a good number of these, as I cannot but observe that the negroes above all the human species that I have ever known, have an ear for music, and a kind of ecstatic delight in psalmody; and there are no books they learn so soon, or take so much pleasure in, as those used in that heavenly part of divine worship. Some gentlemen in London were pleased to make me a private present of these books for their use; and from the reception they met with, and their eagerness for more, I can easily foresee how acceptable and useful a larger number would be among them. Indeed, nothing would be a greater inducement to their industry to learn to read, than the hope of such a present, which they would consider both as a help and a reward to their diligence." Having obtained a further supply of books from London for the negroes, Mr. Davies, in a letter to the same gentleman, gives the following account of the manner in which they were received by them. "For some time after the books arrived, the poor slaves, whenever they could get an hour's leisure from their masters, would hurry away to my house, to receive the charity with all the genuine indications of passionate gratitude, which impolished nature could give, and which affectation and grimace would mimic in vain. The books were all very acceptable, but none more so than the Psalms and Hymns, which enable them to gratify their peculiar taste for Psalmody. Sundry of them lodged in my kitchen all night, and sometimes when I have awaked about two or three o'clock in the morning, a torrent of sacred harmony poured into my chamber, and carried my mind away to heaven. In this seraphic exercise, some of them spend almost the whole night. I wish, sir, you and their other benefactors could hear any of these sacred concerts. I am persuaded it would surprise and please you more than an

oratorio on St. Cecilia's day." Mr. Davies afterwards adds, that two Sabbaths before, he had the pleasure of seeing forty of them around the table of the Lord, all of whom made a credible profession of Christianity, and several of them with unusual evidence of sincerity; and that he believed there were more than a thousand negroes who attended upon his ministry at the different places where he alternately officiated.—*Gillies' Historical Collections; Vol.* I., *p.* 334*; Appendex to the Historical Collections, p.* 29, 37, 40, 42.

The labours of the Rev. Robert Henry seem to have been blessed much to the negroes of Virginia. The centre of his operations was Cub-Creek, in Charlotte county.

Mr. Henry was succeeded by Rev. Drury Lacy of precious memory. We have seen a letter dated July 14th, 1834, which says, "During Mr. Lacy's ministrations at Cub-Creek there were about 200 black members added, and there were 60 belonging to Mr. Coles alone. Several black elders were appointed and set apart to superintend those black members."

Mr. Lacy was succeeded by Rev. John H. Rice, D.D. He, says the same letter, "did but little in that cause, as it began to decline as soon as Mr. Lacy ceased his labours in Charlotte." Yet the old records of the General Assembly, and of the General Assembly's Board of Missions show that his labour was not in vain in the Lord. In 1807 Hanover Presbytery addressed a circular to the churches under their care, solemnly exhorting them not to neglect their duty to their servants.*

About the time of the labours of Mr. Henry at Cub-Creek, the Rev. Henry Potills, pastor of Grassy Creek and Nutbush churches in Greenville county, North Carolina was labouring successfully among the same class of people. But we are unable to give particulars. Of one thing however we are well certified, and that is that the good effects of his labours have not ceased to be felt extensively to this day.

Dr. Semple's history of the Baptists in Virginia, contains many evidences that from the earliest beginnings of that branch of Christ's church in the South, the salvation of the negroes has not been forgotten or slighted in their ministrations. Indeed the vast numbers connected with their churches show that they have laboured much among them.

*Virginia Magazine, Vol. III. p. 159.

Very soon after the Methodists began to preach in the United States, the negroes claimed much of their attention. As early as the year 1804, the Methodists had in the United States 23,531 coloured members, of whom most were slaves. Since that time their numbers have been almost incredibly increased. For besides their regular system of itinerancy, they have for some years had very flourishing Plantation Missions, especially in South Carolina and Georgia. The testimony in favour of their labours is not to be found merely in their own official reports, veritable as no doubt they are; but in the increasing desire of planters of all denominations and of no denomination of Christians to have their slaves instructed by them. The Hon. C. C. Pinckney in the address previously referred to says: "On a plantation in Georgia, where in addition to superior management, the religious instruction of the blacks is systematically pursued, the crops are invariably the best in the neighbourhood. The neatness and order which the whole establishment exhibits, prove that the prosperity of the master, and the best interests of the negro are not incompatible. The same state furnishes another instance of this position. The people of an absentee's plantation, were proverbially bad, from the abuse and mismanagement of an overseer, (the proprietors residing in England and the attorneys in Carolina.) The latter dismissed the overseer as soon as his misconduct was discovered, and employed another who was a pious man; he not only instructed the negroes himself to the best of his abilities, but accompanied them every Sunday to a Methodist church in the neighbourhood. At the end of five years their character was entirely changed, and has so continued ever since. After nearly fifteen years more, the surviving attorney is now in treaty for the purchase of these very negroes, whom he formerly considered as a band of outlaws. Other examples in favour of this plan have occurred in Carolina. In one instance a gentleman invited a missionary to attend his plantation. After sometime, two black preachers, who had previously acquired popularity fell into disrepute, and were neglected by their former congregation. These statements are derived from unquestionable sources. The last case presents a view of the subject, which may have weight with those who think other motives insufficient."

The late Bishop Dehon of South Carolina, turned his attention somewhat to this people and not without success.

We have spoken thus far of the labours of the dead only. Did time permit, interesting details of the labours of many living men might be given. It has been clearly ascertained that in Virginia, North Carolina, South Carolina, Georgia, and in all the Southern States, there are many who are fired with love to the souls of the dying negroes, and are, with various success labouring for their salvation. It will appear by statements already made, and yet to be made, that all denominations of Christians are fairly pledged to this work, so that they cannot consistently retreat from it.

In making the foregoing statements nothing more than an introduction to a great subject was intended. That great subject is our duty respecting the eternal well being of negroes. A friend once inquired respecting President Davies' practice as to the baptism of slave children. We know not what that excellent man's practice was; but we are happy in stating that the highest court in the Presbyterian church has determined in a manner, that is thought satisfactory, all questions on this point. Thus in the minutes of the Synod of New York and Philadelphia for the year 1786, p. 413, it is said; "The following case of conscience from Donnegal Presbytery was overtured, viz.: whether Christian masters or mistresses ought in duty to have such children baptized, as are under their care, though born of parents not in communion of any church? Upon this overture the Synod are of opinion, that Christian masters and mistresses whose religious profession and conduct are such, as to give them a right to the ordinance of baptism for their own children, may, and ought to dedicate the children of their household to God, in that ordinance, when they have no scruple of conscience to the contrary."

On the next page (414) of the same record, it is said that "It was overtured, whether Christian slaves having children at the entire discretion of unchristian masters, and not having it in their power to instruct them in religion, are bound to have them baptized; and whether a Christian minister in this predicament ought to baptize them? And Synod determined in the affirmative."

Again on the 315 page of vol. iii., containing the minutes of the General Assembly for 1816, is this entry:

"The committee to which was referred the following question, viz: Ought baptism on the promise of the master, to be administered to the children of slaves, reported, and their report being amended was adopted, and is as follows, viz:

"1st, That it is the duty of masters who are members of the church, to present the children of parents in servitude, to the ordinance of baptism, provided they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the gospel promises.

"2nd, That it is the duty of Christian ministers to inculcate this doctrine; and to baptize all children of this description when presented to them by their masters."

It is proper here to state that among the most serious obstacles to the spread of the gospel among this people, the use of ardent spirits has long held and does still hold a prominent place. We once heard a slave-holder say that if the Abolitionists had stirred up as much rebellion and caused as much bloodshed among the negroes as the retailers of ardent spirits had done, there would long ere this have been a civil war.

Nat Turner's insurrection broke out in the region that formerly manufactured vast quantities of apple-brandy. His followers are known to have been highly stimulated with this *liquid fire.* Indeed, we know a clergyman who for many years has resided and travelled extensively in the South, and who testifies that among scores of negroes under sentence of death whom he has visited, he remembers but two, who were not led to commit the crimes that brought them to such a sentence by some sort of influence arising from strong drink; and in most cases by drinking just before they committed the crime. It gives us pleasure to state that the sound principles of the Temperance reformation are so few, so plain, and so simple that they are of easy application to this kind of population. Many recent experiments in the South prove the truth of this assertion, and exhibit most blessed effects arising from the introduction of this reformation among them. Let the friends of morality and religion persevere. Drunkenness is the enemy of the black and the white. It destroys both soul and body, in time and eternity.

We have in possession a number of printed documents written

by good men residing in the South on the subject of the religious instruction of the negroes.

One of them is the "Rev. Dr. Richard Furman's exposition of the views of the Baptists relative to the colored population of the United States, in a communication to the Governor of South Carolina" and published at his recommendation. In this document it is stated that the result of his inquiry and reasoning leads, among others to the following conclusions:—

"That Masters having the disposal of the persons, time, and labour of their servants, and being the heads of families, are bound, on principles of moral and religious duty to give these servants religious instruction; or at least to afford them opportunities, under proper regulations, to obtain it; and to grant religious privileges to those who desire them, and furnish proper evidence of their sincerity and uprightness. Due care being taken at the same time that they receive their instructions from right sources, where they will not be in danger of having their minds corrupted by sentiments unfriendly to the domestic and civil peace of the community." page 15.

The second document is styled "Practical considerations founded on the Scriptures relative to the slave population of South Carolina," respectfully dedicated to the "South Carolina Association," by a South Carolinian," understood to be the Rev. Dr. Dalcho of the Protestant Episcopal Church in Charleston. The concluding sentence is in these words: "If we are the owners of slaves, our duty to God, to our country, and to ourselves, all urge the necessity of affording them instruction in the gospel of Jesus Christ, the Saviour of the souls of men." pp. 37, 38.

Another of these documents, whose author is the Rev. Charles Colcock Jones, D.D., establishes these principles: That the negroes need the gospel: That God has put it in our power to give them the gospel: That we are bound by humanity, consistency, by the spirit of our religion, and by the express command of God to give them the gospel: That we cannot be excused from this work by pleading that they already and sufficiently have the light of life: Nor by pleading that they are incapable of receiving it: Nor by pleading the little success that has been had in this department: Nor by pleading the great and peculiar difficulties of the case.

The next documents are the twelve Annual Reports of the Missionary to the negroes in Liberty County, Georgia, presented to the Association from year to year, and published by order of the Association. These are the most practical and therefore to us the most useful documents in the collection. Passing by the practical matters, we present but one sentence taken from the report of 1833. "The religious instruction of servants is as much a duty as that of children. You are labouring therefore to discharge a duty; and are to account for the manner in which you discharge it at the bar of God." p. 15.

The next document is: "Report of the committee to whom was referred the subject of the Religious instruction of the colored population, of the Synod of South Carolina and Georgia, at its sessions in Columbia, South Carolina, December 5th—9th, 1833, and published by order of the Synod." This able document thus enumerates the benefits which will flow from the religious instruction of the negroes, and clearly shews that it will be to our interest. It specifies these things: "There will be a better understanding of the relation of master and servant and of their reciprocal duties: The pecuniary interests of the masters will be advanced as a necessary consequence: The religious instruction of the negroes will contribute to safety: Another benefit is, we shall thus promote our own morality and religion: Much unpleasant discipline will be saved to the churches: The last benefit mentioned is one that we thus convey to the servants instrumentally: It is the salvation of their souls."

Another document is the "Pastoral letter of the Rt. Rev. Wm. Meade, Assistant Bishop of Virginia, to the ministers, members, and friends, of the Protestant Episcopal church, in the Diocess of Virginia on the duty of affording religious instruction to those in bondage," and published at the request of the Convention of Virginia. This manly and Christian publication shows it to be our duty to seek the salvation of these people because: "The providence of God in sending these people among us in a state of dependence points out to us this duty: The word of God is particular and emphatic on this subject: The benevolence and mercy of the gospel require this of us: Consistency requires this of us." The conclusion urges the performance of this duty from success already had in the work. In

the Appendix are to be found some letters and documents of great worth on this great subject.

Most of our readers will remember that in the Number of this Review for January 1843 we noticed the bound volume of Dr. Jones on this important subject. For our opinion of it we refer to that article.

But Dr. Jones seems to be in this department more "abundant in labours" than any other man. We have now the valuable and practical pamphlet whose title is placed at the head of this article. We are glad to see it sent forth by our Board of Publication, and in its present form too. We trust it will have an extensive circulation. No man will fail to be better informed who reads it with care. It can for a few cents be transmitted by mail to any part of the United States. Our advice concerning it is given in four words: buy, read, circulate, practice it.

The statistics of the negro race in the slave-holding States of this nation are of the most interesting kind. Their increase is prodigious. We cannot go into this matter now, farther than to say that the next census will probably shew that the number of negroes and mulattoes in the United States is more than four millions. What an object for Christian love and wisdom and effort! Who will not pray for the salvation of these people?

From what has been already said, our minds are fully satisfied of the correctness of the following positions.

I. It is the duty of Christians generally, and of Presbyterians particularly, earnestly to seek the salvation of all the destitute, and especially of the negroes of this country, by such methods as the laws of God require, and in conformity with every proper law of the land, relating to these people. A good police is nowhere adverse to the spread of the gospel.

II. On account of the incalculable benefits resulting to the teacher of the plan of salvation, and to him who is taught as well as to masters and the community generally, it is expedient to do this thing and that speedily.

III. It is entirely safe to do this. No facts can be established to the contrary, and many can be established in support of this assertion.

IV. It is very unsafe not to do it, because all men will have some notions of religion, and if they be not correct notions, they will be erroneous, wild, fanatical, superstitious, or in some

way highly dangerous. On this subject we present a short extract from a discourse published by the late Dr. Rice, in the year 1825, on the subject of the injury done to religion by ignorant teachers. In that discourse the writer speaking of fanaticism says:—

"These remarks have a bearing on a particular part of our population, which I think it my duty to state in such terms that the intelligent will understand me. And that this subject may present itself with greater force it ought to be observed, that there is always a predisposition to superstition, where there are no settled religious principles. This state of the human mind may be regarded as a predisposition to fanaticism where there is a general prevalence of ignorance and rudeness. Now it is well known that there is a large and increasing part of our population whose ignorance is almost absolute. Their spiritual interests have been very generally neglected; and attempts to afford them religious instruction have often been frowned upon by men of power and influence. But have they thus been able to suppress the workings of the religious principle? That is impossible. It would be as easy to exclude the light of the sun by a leaf of the statute book. What then has been the result of this very general negligence? Why, thousands of this race have a set of religious opinions of their own in many very important respects at variance with the religion of the New Testament. They have long shown a most observable preference for those meetings, by whomsoever conducted, where there is most noise and vociferation, most to strike on the senses, and least to afford instruction. While some among them are, no doubt, true Christians, many unquestionably are rank fanatics. They are chiefly under the influence of ignorant spiritual guides. It is most obvious to the careful observer that they are withdrawing more and more from those ministrations, where they can learn the true character of Christianity; and insist with increasing pertinacity, on holding meetings in their own way, and having preachers of their own colour. The profession of religion among them is becoming perceptibly less beneficial: so that in some neighborhoods, this very thing generates suspicion of the professor, rather than confidence in his integrity. The preachers among them, although extremely ignorant, (often unable to read a verse in the Bible or a line in their Hymn book) are frequently

shrewd, cunning men. They see what influence misdirected religious feeling gives them over their brethren and they take advantage of it. Many of them feel their importance, and assume the post of men of great consequence. This thing is growing in the southern country. And while efforts to afford these people salutary instruction have been repressed or abandoned, a spirit of fanaticism has been spreading which threatens the most alarming consequences. Without pretending to be a prophet, I venture to predict, that if ever that horrid event should take place, which is anticipated and greatly dreaded by many among us, some crisp-haired prophet, some pretender to inspiration, will be the ringleader as well as the instigator of the plot. By feigning communications from heaven, he will rouse the fanaticism of his brethren, and they will be prepared for any work however desolating or murderous. The opinion has already been started among them, that men may make such progress in religion, that nothing they can do will be sinful, even should it be the murder of those whom they are now required to serve and obey! The present state of the country presents a prospect truly alarming; and when the rapid growth of our population both black and white is considered, it requires a man of a stout heart indeed, to view the scene without dismay. It is appalling, when such a mighty power as that afforded by the religious principle, is wielded by ignorant and fanatical men. Shall we, then, let this matter alone?"—*Evan. and Lit. Magazine, Vol.* 8, *pp.* 603 *and* 604.

How literally this "prediction" was fulfilled in the Southampton insurrection, many remember. A "crisp haired" fanatic led it on.

V. Not only the general course of legislation, but also the general tenor of Providence unite in declaring that the great body of teachers for this people must for the present at least be white men. It is truly marvellous that although Dartmouth College was endowed chiefly as a school, in which to train up Indians for useful stations, yet did that institution never, so far as is known, furnish more than one or two useful and successful preachers of the gospel from among that people. As early as the year 1693 the Earl of Burlington and the Bishop of London, for the time being, who had been constituted by the great Mr. Boyle trustees of the fund he left for the advancement of Chris-

tianity among infidels, directed the proceeds to be paid to the president of William and Mary College in Virginia for the education and instruction of a certain number of Indian children. This charity was continued for more than eighty years; yet did it never raise up a missionary to the Indians. In like manner efforts have been made for the last century to train up useful ministers and missionaries of the negro race for this country. As early as the year 1744 the venerable Dr. Styles and the Rev. Samuel Hopkins undertook the education of two apparently promising negroes with a view to the ministry; but it was finally a failure. Dr. John B. Smith also laboured for the same object but never really served the church in this way. Many other efforts have been made, but generally, though we are happy to say not universally, they have been unproductive of any solid or extensive good. If valuable ministers, therefore, are to be raised up from this people, in our country and in sufficient numbers, it must probably be at least for some time to come, from amongst white men.

VI. If Protestants do not attempt and execute this work, Jesuits will undertake and execute a most undesirable work among them. Not only the spirit and genius of popery, but also the developments of policy made in the Leopold Reports, put this matter beyond all doubt. The danger and annoyance of such influences may be learned not only from the doctrines of Romanism and the general history of its acts in every nation, where it has prevailed, but also in particular acts in reference to missions. Thus in St. Vincents in the West Indies the Methodist Missionaries attempted to begin a school among the native Caribs, and the legislature of the islands gave an estate for the support of the institution; but the Catholic priests of Martinico infused suspicions into the minds of the poor people, that the missionaries were employed by the King of England, and by this means raised their jealousy to such a pitch, that it was found necessary to withdraw from among them.

Among the negroes, however, the Methodists were more successful, and in a short time collected such numbers of them in their societies as amply recompensed them for the failure of their labours among the Caribs. In 1793 the Legislative Assembly of St. Vincents, which had at first patronized the Methodist Misionaries, passed a very rigorous act against them, pro-

hibiting them from preaching to the negroes under the severest penalties. For the first transgression, it was enacted that the offender should be punished by a fine of £10; for the second, by such corporeal punishment as the court should think proper to inflict, and likewise by banishment; and if the person should return from banishment, by death!

The emissaries of the Pope, have shown their real feelings in reference to evangelical missions in their attempts on the Sandwich Islands and in their bitterness after their failure, as also in their more recent and cruel conduct in Otaheite.

In the prosecution of the work it must not be forgotten:

1st. That all that shall be done must be with the consent and under the sanction of proprietors of estates and of slaveholders generally, where the negroes are slaves.

2nd. That the friends of religion should labour to obtain unity of views, sentiments, and purposes amongst all the ministers and churches in our bounds; especially where this population is large.

3d. There must be exercised in the whole matter a sound discretion, and a careful examination of every step.

4th. Also unblenching intrepidity, and Christian firmness.

5th. Untiring perseverance and unceasing effort.

6th. That long patience, which the husbandman hath when he waiteth for the precious fruits of the earth.

7th. Undoubted love to God and to all men.

8th. Correct statistical information of the number of black members in our churches, and hearers in our congregations, should be obtained and published.

9th. A hearty and steady engagedness of private members in all our churches in continual and becoming labours for the salvation of those immediately dependant upon them should be urged.

10th. Some years ago (in 1833) there was a proposal to organize a general Board or Missionary Society in the South, for the special purpose of conducting this work. At the time we were in favour of such an organization. But it failed from some cause. In the present state of our church, the Board of Missions (Domestic), acting as it does through the Presbyteries, and by their advice, is perhaps fully adequate to the work. We see not why they may not do it all, if the churches will but furnish the means, and if proper men can be found. We have

spoken of a general Board. Local Associations are and will continue to be in many respects useful and important. Let such be formed, on correct principles wherever it may be useful. A form of a constitution for such an association "auxiliary to the Board of Domestic Missions" constitutes a valuable part of the Appendix to the pamphlet under review.

A friend of ours, who has long felt an interest, and who has through a course of years conducted an extensive correspondence on this subject, has shown us a large number of letters obtained by him for public use from clergymen of high standing in several different denominations, from lawyers, physicians, judges, members of Congress, intelligent planters, officers of public institutions and others residing in Virginia and Texas, and States lying between them. We find in these letters from men residing far apart a remarkable agreement both in feeling and in judgment.

We propose to conclude this article by quoting a few sentences on topics, which we deem of great importance.

One says, "From my own experience I should say there is but one obstacle to success, and that is a belief among the slaves, that all scriptural passages which bear upon their peculiar situation, have been interpolated by white men. How far this notion prevails I cannot say, but I am sure it does to a great extent."

Another says, "I cannot conceive how any one, who acknowledges the obligations of Christian duty can decline affording Christian instruction to his slaves. That this duty of instruction may be safely performed, seems to me manifest from the very precepts of Christianity. The whole tenor of the Bible inculcates nothing but what, if practised, must contribute to the common advantage of the parties [master and servant.] The chief source of danger from the negro race consists in keeping them ignorant of the principles of Christianity. My experience in this matter has been sufficient to satisfy me that there is no yeomanry in the world, who would make a better return for the labour of moral instruction, so far as the great leading principles of Christianity are concerned."

Another says, "Sermons to coloured people ought to be studied and well prepared. The preacher must by all prudent means enlist public favour. The negroes must be treated with kindness and respect. In giving catechetical instruction, their ignorance and blunders must not be allowed to expose them before

their fellows, but must be covered. Their feelings must not be wounded."

Another says, "We must guard against the danger of presenting the subject of religion to the minds of the negroes as to make the operation of their senses and imagination a substitute for the exercise of the right affections of the heart. Such a method of instruction should be adopted as would make a lawful and judicious use of the senses and imagination; and therefore sermons addressed to them should abound with illustrations taken from common life; a course justified by the parables of our Saviour."

Another says, "Undoubtedly Christians ought to engage in this great work without delay. Nothing can be gained by postponement. The moral wretchedness of our coloured neighbours demands immediate relief; and every principle of humanity and religion urges us to afford it. Preaching intended for this class of persons should be on important subjects, as simple as possible, familiar, attractive and solemn."

Another says, "I think that our white population is prepared for this work; and I know that many of the negroes are perishing for lack of knowledge. All our churches are doing a little for these too long neglected immortals; but the efforts used bear no just proportion to their numbers and necessities."

Another says, "Our Convention appointed a committee to prepare, or collect and publish a series of tracts for the benefit of the slaves, which may be read to them, or by such of them as can read. I trust the scenes, which are enacting in some parts of the north, will convince all our citizens that our first duty is to instruct them in the principles of religion, and not seek to inspire them with lofty notions, which will only rouse up against them the worst feelings of the whites."

Two others relate at length how they overcame reluctance in their negroes to attend upon religious instruction. They gave them a part of Saturday for doing those things, which they had formerly done on the Lord's day, as going to a market, &c. They also gave them two or three hours, when preaching could be had during the week. They thus showed that they were willing to lose, (if loss it was) a portion of their time for their spiritual good. "This course soon removed all outward opposition."

Another says, "Ministers ought not only to preach a great deal more than formerly to servants, but also preach a great deal

to white people about the instruction of servants, so as to convince the whole church and the servants that we are in earnest in this business and intend to persevere."

Another says, "May I entreat you to be zealous, as you value the welfare of your country, the prosperity of our church, your own reputation as a minister of the gospel, and the approbation of our Lord and Saviour Jesus Christ. I am assured that nothing under God, will ever give motion to our Southern Zion in this most momentous of all causes of Christian benevolence before us, but the united, determined, and protracted effort of God's ministers."

Another says, "Under present circumstances it is evident that they who engage in the delicate business of instructing our slaves, must confine themselves to the method of oral communication. But this limitation should not produce the slightest discouragement. Written documents bore but a small part in the early propagation of Christianity. Until the present age, indeed the mass of the people have received by far the greater part of their religious knowledge and impressions from the mouth of the living teacher. Even now perhaps the majority in our own country have their religious principles and character formed mainly by oral instruction.

"Respecting the method best adapted to the negroes, experience must decide. A few remarks will develope the general principles on which I would act if called to this high and holy duty.

"1st. To study to make the instructions given both pleasant and profitable to the instructed. The whole carcass of modern technical theology—its metaphysics—its subtle distinctions—its mystical dogmas—its sectarian polemics—its technical phrases, &c., &c.—should be cast away by him who goes to this simple and ignorant people as a Christian teacher. He should know nothing among them but the plain facts, and practical precepts, and the devotional sentiments of the Bible; and these he should set forth in the most simple, intelligible, and animated language, abounding in illustrations drawn from objects familiar to his auditors. But let him avoid negroisms and vulgarity of all sorts—they would detract from his respectability, and be offensive to the understanding, and native taste of the negroes themselves, who are ignorant indeed, and to a degree stupid—but they are not fools.

"2d. To study maturely, and to digest in a lucid order, systematic course of instruction—not the technical system of the schools—but a system of plain, practical truth, adapted to the peculiar state of the people to be instructed—illustrating, inculcating, repeating fundamental truths, and scriptural maxims, till they are well understood: aiming first to lay the foundation of a rational faith and an intelligent conviction—before the feelings and fancies of a blind enthusiasm are stirred up. It is peculiarly dangerous, to set fire to the combustible heap of crude and fanatical fancies that occupy the brain of an ignorant person, such as are most of the uninstructed negroes. It is no hard thing to guide a well instructed mind, in which reason and conscience have their due influence—but what can be done with a full blown enthusiast, or a furious fanatic, who is maddened by the chimeras of a diseased fancy? They will disdain sober instruction and set up for themselves. They will be your rivals, and have the advantage of you too, when once the flame of blind enthusiasm is kindled in the congregation.

"3d. To avoid cramming an unprepared mind with too much at once. A few ideas at one time should be clearly expressed and deeply impressed. Do not hurry matters; but let the weak stomach digest one bit, before another is administered; relieve the wearied attention, and quicken pure devotional feeling, by sweet hymns and simple fervent prayers, and short affectionate exhortations.

"4th. To combine various modes of instruction; now a short sermon, methodically exhibiting a single point of truth or duty; now a suitable passage of scripture with a pithy commentary; now a catechetical exercise, either on the last sermon or by lecturing at the time, propounding a point clearly, and then examining the auditor to see if he remember and understand. This will quicken attention, fix what is understood, and detect what is wanting.

To carry on this course, meet them twice on Sabbath and once in the week if possible. But do not claim too much of their Sunday leisure, or they will shun you.

"5th. To gain their confidence and love, sympathize with their innocent feelings, talk to them privately, preserve a mild dignity without contemning their ignorance and degradation. Have all patience with them.

"6th. Do nothing without the masters consent. Teach them what Paul directed slaves to do and be; but beware of pressing these duties too strongly and frequently, lest you beget the fatal suspicion that you are but executing a selfish scheme of the white man to make them better slaves, rather than to make them Christ's freemen. If they suspect this, you labour in vain."

Another says, "On the modes of communicating a saving knowledge of Divine Truth to the coloured population, best suited to their genius, habits, and condition, we must remember that oral instruction, is the kind of instruction alone, that is universally allowed in slaveholding states. Hence the question with us will be, in what mode can oral instruction be best communicated?

"I answer, 1st. Nothing can take the place of competent, qualified ministers or missionaries; men exclusively devoted to the work, who shall make it their lifetime labour and study, to whom adequate support must be given. The church is as much bound to furnish and support such missionaries, as missionaries to any other heathen people in the world.

"2d. Their labours must be at churches or convenient stations on the Sabbath; and from plantation to plantation during the week. Plantation meetings are scarcely exceeded in utility by Sabbath or any other kind of meetings, and therefore should be vigorously prosecuted. As a general rule none should attend but residents on the estates where they are held.

"3d. In addition to the preaching of the gospel, classes of instruction should be formed, embracing in the first division, adults; and in the second, children and youth. Special instruction should also be given to those who are members of the church, and those who are applying for admission. Let hasty admissions be avoided.

"4th. The manner of communicating instruction should be plain and familiar; fully within their comprehension; without coarseness or levity; and with fervour. In the earlier stages of instruction, the catechetical method may be resorted to with success, your subjects being of the simplest kind; as you advance and your people acquire habits of attention and reflection, and improve in knowledge, your subjects may be more elevated.

"5th. The matter of preaching, at least for no very inconsiderable a time, may be chiefly, narratives, biographies, striking

works of God, miracles, parables. Didactic discourses, at least at first, are far from being interesting to them. Vary the exercises of worship by singing, and sing standing. Let portions of scripture be committed to memory, as well as psalms, hymns and spiritual songs, to take the place of the foolish and irreverent ones that are often in use among them. The besetting sins of this people ought to be exposed continually. Here give line upon line, and precept upon precept, until conscience is enlightened. Give encouragement in preaching, address them as men, men whom you love, men whom you believe to be capable of improvement, and who, you make no doubt, will improve.

"6th. Of the classes of instruction, I would say that they are of incalculable benefit. All that can be said in favour of Sabbath schools, and Bible classes, can be said in favour of these classes; properly conducted, they are nothing less or more, than Sabbath schools, and Bible classes for coloured persons. Our main hope of permanently improving this people, lies, just where it does with every other people: in the instruction of children and youth. Be beforehand with their parents, who can only, in the vast majority of cases, inculcate evil both by word and deed; and if it were practicable, an entire separation of children and adults (as is attempted by our missionaries at some of the stations by boarding schools and the like), would be the best thing that could be done. Every effort therefore should be made to draw out and attach children and youth to the schools opened on the Sabbath, at stations, and to schools opened in plantations. Wherever these schools are opened, if the missionary cannot be supported by good teachers, let him instruct the whole school, on the infant school plan himself. His instructions too should not be short, and imperfect, but embrace some regular system of Christian doctrine and practice; so that after a reasonable time, when the course is completed, a connected and intelligent view of Christianity will have been communicated. Connected with such a regular course of instruction, may be the use of scripture cards, and the like; teaching them to sing hymns, &c. Every thing I may say depends upon the teacher. If he is an interesting man, he will behold increased interest and rapid improvement in his classes.

"With adult classes the improvement will generally be slower and the interest perhaps less and not so easily kept up. Let the

same general course of instruction be pursued with them, for literally they are but grown up children.

"7th. I must not omit to mention, that these efforts of regularly appointed missionaries, must be seconded by pastors of churches, and when they can, let them have in their own churches, coloured schools, under the superintendence of elders and laymen. Is it not wonderful that our churches have so long remained indifferent to this most interesting field of labour? One half or two thirds of our members have nothing to do. And why is it so? Because they will not labour for the coloured population. Let pastors awake and bring the subject strongly and repeatedly before their people.

"8th. The missionary must be supported by Christian owners; they must labour to improve the servants at home; having regular schools for the children and meetings for the instruction of adults. They should encourage their people to attend public worship, especially should they send the children to Sabbath school; otherwise such schools, let the missionary or teacher do what he may, will decline in all ordinary cases.

"9th. Let owners also pay special attention to their plantation regulations; all these should be founded on Christian principle. Discipline, labour, houses, food, clothing, should all be attended to; lest in works we deny our profession. This is fundamental.

"10th. While strict subordination is maintained on plantations, the general police of counties should be rigidly adhered to, and if possible the coloured population protected from ardent spirits. The plan now hinted at, or one very similar, will perhaps be found best suited to their genius, habits, and condition."

But we must close. If our readers feel half the interest in this subject, which its importance demands, they will thank us for these views, even if they should not concur in every suggestion made. Let every man stand in his lot, and put on the whole armour of God.

ART. II.—*Memoir of the Life of Elizabeth Fry, with extracts from her Journal and Letters.* Edited by two of her daughters. In two volumes. Vol. I. Philadelphia: J. W. Moore. 1847. pp. 525.

THIS name needs no introduction to our readers. Every one has heard of the Quaker philanthropist who devoted herself with great success to the improvement of the condition of English prisons. This is about the sum of Mrs. Fry's general reputation. But her biography unfolds a character of which her public enterprises give but a faint idea. The history of her spiritual life, of which her benevolent actions were only the symbols, appears to us the far more instructive and interesting portion of her memoir. We confess we rise from the first volume—the only one yet reprinted, and comprising the first forty-five years of her life—with more affecting associations of the home-scenes of Earlham, St. Mildred's Court, and Plashet, the exercises of soul at "Meetings," death-beds, and domestic trials, than of the Lord Mayor's Mansion House, the attentions of princes, peers and parliaments, and the not less flattering honours of the crowds of visiters drawn by her strange celebrity to Newgate itself.

Mrs. Fry was one of the twelve children of John Gurney, of the county of Norfolk, England. Her father was the fourth generation of the Gurney family that had followed the doctrines of George Fox, and through her mother she descended from the celebrated Robert Barclay, author of the Apology for the Quakers; but there was little more than the name of the plain sect in the family at the time of her birth (1780) and throughout her girlhood. The seven daughters danced and sang, and mingled in the gaieties of the world, even to the theatre, and we read of Elizabeth's red riding-habit, and her purple boots laced with scarlet, and even of her own cheeks being "painted a little." Earlham, near Norwich, became the family-seat in her infancy—the residence of her eminent brother Joseph John Gurney at the of his recent decease—and was the centre of a wealthy circle and a large hospitality. Her mother, who was careful to instruct the little ones in the scriptures, died when Elizabeth was twelve years old, and she describes herself in childhood as nervously timid, reserved, and obstinate, disinclined to learning and

"having a poor, not to say a low opinion of myself." Her natural affections were painfully ardent, and her childish terror of the entrance of death into the family made her often weep, and wish "that two large walls might crush us all together, that we might die at once, and thus avoid the misery of each other's death." From such elements as these came the humble believer, the courageous reformer, the influential leader, the public preacher, the plain "Friend."

A Roman Catholic gentleman was the first means of persuading the gay and thoughtless—if not sceptical—household of Earlham to hear and read the scriptures, and religious books. Elizabeth was induced by her uncle to attend more faithfully than was the habit of the family, the worship of the society to which they belonged by birth; and before she was seventeen her mind began to grope after something better than the world and natural religion. The memoir is composed in great part, of extracts from a religious journal by her hand, the earlier portion of which she destroyed, but which was preserved from the beginning of 1797. The entries of that year begin to show the influence of the bible and the meeting. She has become thoughtful; discerns the unfavourable influence of worldly company and fashionable amusements on her mind; quarrels with herself for her weakness in being so easily led off by every vanity, when she knows that she must possess some more solid ground of happiness.

"I am seventeen to-day. Am I a happier or a better creature than I was this time twelvemonth? I know I am happier; I think I am better. I hope I shall be much better this day year than I am now. I hope to be quite an altered person, to have more knowledge, to have my mind in greater order; and my heart too, that wants to be put in order as much, if not more, than any part of me, it is in such a fly-away state."

The journal of the next few months shows the poor child working her way through unsatisfactory efforts to make herself better, whilst now and then there seems to break in a gleam of the true light, which is at length to bring her to Christ.

"I have seen several things in myself and others, I never before remarked; but I have not tried to improve myself, I have given way to my passions, and let them have command over me. I have known my faults, and not corrected them, and now I am determined I will once more try, with redoubled ardour, to overcome my wicked inclinations; I must not flirt; I must not ever be out of temper with the children; I must not contradict without a cause; I must not mump when my sisters are liked and I am not; I must not allow myself to be angry; I must not

exaggerate, which I am inclined to do. I must not give way to luxury; I must not be idle in mind; I must try to give way to every good feeling, and overcome every bad; I will see what I can do. If I had but perseverance, I could do all that I wish; I will try. I have lately been too satirical, so as to hurt sometimes; remember, it is always a fault to hurt others."

"I do not know if I shall not soon be rather religious, because I have thought lately, what a support it is through life; it seems so delightful to depend upon a superior power, for all that is good; it is at least always having the bosom of a friend open to us, (in imagination) to rest all our cares and sorrows upon; and what must be our feelings to imagine that friend perfect, and guiding all and every thing, as it should be guided. I think any body who had real faith, could never be unhappy; it appears the only certain source of support and comfort in this life, and what is best of all, it draws to virtue, and if the idea be ever so ill founded, that leads to that great object, why should we shun it? Religion has been misused and corrupted, that is no reason why religion itself is not good. I fear being religious, in case I should be enthusiastic.

"A thought passed my mind, that if I had some religion, I should be superior to what I am, it would be a bias to better actions; I think I am, by degrees, losing many excellent qualities. I am more cross, more proud, more vain, more extravagant. I lay it to my great love of gaiety and the world. I feel, I know I am failing. I do believe if I had a little true religion, I should have a greater support than I have now; in virtue my mind wants a stimulus; never, no never, did mind want one more: but I have the greatest fear of religion, because I never saw a person religious who was not enthusiastic."

"I must die! I shall die! wonderful, death is beyond comprehension. To leave life, and all its interests, and be almost forgotten by those we love. What a comfort must a real faith in religion be, in the hour of death; to have a firm belief of entering into everlasting joy. I have a notion of such a thing, but I am sorry to say, I have no real faith in any sort of religion; it must be a comfort and support in affliction, and I know enough of life to see how great a stimulus is wanted, to support through the evils that are inflicted, and to keep in the path of virtue. If religion be a support, why not get it?

"I think it almost impossible to keep strictly to principle, without religion; I don't feel any real religion; I should think those feelings impossible to obtain, for even if I thought all the Bible was true, I do not think I could make myself feel it: I think I never saw any person who appeared so totally destitute of it. I fear I am, by degrees, falling away from the path of virtue and truth."

In February, 1798, William Savery,[§] an American Friend, preached at the Norwich meeting. Elizabeth was commonly restless at such times, but Savery fixed her attention; she wept and was agitated under his discourse, and confessed that she felt that day there is a God and that she had experienced devotional feelings under that conviction. She went to dine with her uncle that she might meet the preacher there. His conversation (in her own description) "was like a refreshing shower falling upon earth that had been dried up for ages." She attended meeting again in the afternoon, and astonished her sisters

by weeping in the carriage as they drove home. The great effect of Savery's discourses and conversation appears to have been to deepen her conviction of the folly of worldliness and increase her desire for religion. If the good man had but pointed her to Christ at that favourable juncture, the burden would, probably, have fallen from her soul far sooner than it did. But it was well for her to be so thoroughly aroused that she could find no rest till she was drawn to Him who was lifted up.

Just at this time she visited London, and moved in the circles of Mrs. Opie, Mrs. Inchbald, Dr. Wolcot, and Sir George Staunton. When she first felt the effects of Savery's sermon, she was frightened "that a plain Quaker should have made so deep an impression upon me," and she had no scruples about telling him that her "principles were not Friendly." This was soon apparent in London. One evening at Drury Lane, the next at Covent Garden, the third at a dance, then the theatre again, then a lesson in dancing. Yet she found no pleasure in this course. "All the play-houses and gaiety in the world" could not excite her so much as the hearing William Savery preach. That she consented at all, in the awakened state of her mind, shows how much the customs of a certain style of living may make one unconscious of—perhaps less susceptible of—the injurious tendency of what are commonly regarded as the strongest proofs of utter thoughtlessness. It was after such a week that she heard Savery again on the pleasures of religion and the spirit of prayer, and found more delight than in the whole round of worldliness, and "felt to pray with him." But still her highest expectation of attaining religion reached no higher than the gaining of an humble, devotional spirit. After Savery's sermon in London, she calls on Mrs. Siddons, attends the opera and a rout, and has "a pleasant merry day with Peter Pindar." We read nothing of repentance for sin, or seeking of pardon; of no cross, but that of self denial; of no Christ at all. Yet thirty years afterwards Mrs. Fry referred to this visit, and pronounced it to be the turning point of her life. She had made a full experiment of the world and found it vanity; she now renounced public amusements, from conscientious motives, and became more thoroughly persuaded of the necessity of spiritual religion, "although the glad tidings of the gospel of Christ were little, very little, if at all understood by me." "Can any one doubt," she asks in 1828,

"that it was this Spirit which manifested to me the evil in my own heart, as well as that which I perceived around me, leading me to abhor it, and to hunger and thirst after Himself and His righteousness, and that salvation which cometh by Christ?" We ought to add that Savery tried, though in too indefinite and general a way, to set her on this track, and in a most appropriate letter directed her to resort to the Divine power to create her anew in Christ Jesus, and to free her from the law of sin and death, through the law of the Spirit of life in Him.

In the course of a year she found herself in "so great a liking for plain Friends," that she felt it necessary to guard against her affection for them exerting a bias on her judgment of truth. A little afterwards, she privately writes, "I really think I shall turn plain Friend." Her early disposition towards benevolent actions now showed itself in her attendance upon "poor Bob," a dying family-servant, to whom she would read a chapter "in the Testament," sometimes "the one upon death," by which title her comparative want of familiarity with the scriptures made her designate the 15th chapter of first Corinthians. She also read the Bible every Sunday evening to "Billy," and talked of having several poor children along with him to read the New Testament and religious books for an hour. She begins to think of the advantages of a plainer style of dress and speech to protect her from some of the allurements of the world, calls herself "a Quaker at heart," questions the propriety of witnessing a military review, or going to hear a marine band. She confesses her love of dancing and music, but argues against the indulgence on the ground that "the more the pleasures of life are given up, the less we love the world." On a visit to relatives at Colebrook Dale, the house of the wealthy philanthropist, Richard Reynolds, she was surrounded by a society of excellent people of the straitest sect, and her new principles received fresh confirmation. A female teacher, who knew her religious state and her benevolent dispositions, uttered two predictions concerning her; one, that she should renounce the world, and devote herself to God and attain a glorious immortality; the other, that she should become a light to the blind, speech to the dumb, and feet to the lame. "She seems as if she thought I was to be a minister of Christ. Can I ever be one? If I am obedient, I believe I shall." Indeed she had an early presentiment that she was destined to

perform some special work in life, she had dreams to this effect, and in 1818 these various presages seem to have been in her mind when she recorded her acknowledgments to the Divine guide who had directed her path "so as in a remarkable manner to bring to pass what she saw for herself in early life, though as through a glass darkly, which others more clearly saw for her and had to declare unto her." Deborah Darby's prediction had both a literal and figurative accomplishment in the merciful deeds, as well as gracious discourses, by which the subject of it was equally signalized.

On leaving Colebrook Dale the young convert enters in her diary "this day I have said thee instead of you; but still go on soberly and with consideration." On the next day "I felt saying thee very difficult to Mr. —, but I perceived it was far more so after I sang to them." Three days after she fairly ran off from Henry B—, because she had not courage to address him with the plainer pronoun, but recovered herself and got through very well. The change had one good effect—"it makes me think before I speak, and avoid saying much, and also avoid the spirit of gaiety and flirting." If there is indeed this virtue in thee and thou, we should earnestly urge their adoption in all societies. We cannot, however, doubt Miss Gurney's conscientiousness in seeking these changes, nor that they had the good effect she ascribes to them in helping a girl of eighteen in her transit from the gay and unbelieving world to a better company.

But there was higher evidence of change of character than this. The sick and poor of Earlham and Norwich found her a bountiful visiter. She saw to their wants and read to them the scriptures, and collected their children once a week to teach them, until her school numbered seventy, whom she taught without any assistance. At home she had no congenial spirits to encourage her progress in plainness. Even her father thought she was going too far. Yet she still said Mr. and Mrs., wore a black lace turban, and was struggling to know what was her duty in regard to singing and dancing to oblige others. The following passage in her journal of March 4, 1799, is a touching picture of the conflict of her conscientiousness with her domestic affections.

"I hope the day has passed without many faults. John is just come in to ask me to dance in such a kind way. Oh, dear me! I am now acting clearly differ-

ently from them all. Remember this, as I have this night refused to dance with my dearest brother, I must out of kindness to him not be tempted by any one else. Have mercy, oh God! have mercy upon me! and let me act right, I humbly pray Thee: wilt Thou love my dearest most dear brothers and sisters, wilt Thou protect us? Dear John! I feel much for him, such as these are home-strokes, but I had far rather have them, if indeed guided by Supreme Wisdom; for then I need not fear. I know that not dancing will not lead me to do wrong, and I fear dancing does; though the task is hard on their account, I hope I do not mind the pain to myself. I feel for them; but if they see in time I am happier for it, I think they will no longer lament over me. I will go to them as soon as they have done, try to be cheerful and to show them I love them; for I do most truly, particularly John. I think I might talk a little with John, and tell him how I stand, for it is much my wisest plan to keep truly intimate with them all; make them my first friends. I do not think I ever love them so well as at such times as these. I should fully express my love for them, and how nearly it touches my heart, acting differently to what they like. These are truly great steps to take in life, but I may expect support under them."

A few weeks after this, her journal ceases to be dated as before with the heathen months, and is headed "Fourth month 6th." She does not forget Deborah Darby's prophecies, nor "that silence which first took possession of my mind," which made her weep "with the heavenly feeling of humility and repentance." Her First-day evening flock gives her opportunities of trying her gifts, and it is evident that there is an increasing impression on her mind that one day she shall become a Christian and a Quaker indeed. Visiting the Friend's school at Ackworth, in the north of England, at the time of General Meeting, she was put on the examining committee, and gave a verbal report to the Meeting, which helped to break the ice in the way of public speaking. Then at her Sunday-school "in part of one of the chapters I seemed carried through to explain something to them in a way I hardly ever did before. . . I had a flow of ideas come one after another, in a sweet and rather refreshing way." Now came the cap and close handkerchief: and then, at meeting "I felt, supposing it was my duty to speak in that meeting, what would it not be to me! and I don't think I felt perfectly clear of that awful duty; not that I now believe it will be at this time required of me, but it appears to me a devotion of heart that I must try to attain; or else my lamp will not be prepared, that I may go when my Master calleth."

On the 13th August 1800, Elizabeth Gurney had a farewell meeting with her Sunday scholars—eighty-six in number—and in a few days afterwards was married to Joseph Fry, a merchant

of extensive business in London, whither they soon removed. Shortly after beginning their housekeeping Mrs. Fry felt constrained to have a portion of Scripture read daily in the family, and made the attempt herself, but she was so embarrassed by this novel undertaking, in the presence of a member of the Society from Philadelphia, who was then their guest, that she had to resign the book to her husband to finish the 46th Psalm. In London we find her happy in her family, a visiter of the poor and of schools, (although not on such a scale for the first few years as at Earlham,) and her journal gives proofs of advance in evangelical sentiments. This was probably promoted by the influence of the Rev. Mr. Edwards, of the Church of England, who upon the death of her brother's wife in 1808, became a spiritual counsellor to the widower and his sisters at Earlham, through her friend and Mrs. Fry. She was now the mother of five children, and the subjoined fragment is characteristic of her principles of early education.

"Children should be deeply impressed with the belief, that the first and great object of their education, is to follow Christ; and indeed to be true Christians: and those things on which we, the Society of Friends, differ from the world in general, should not, I think, be impressed upon them, by only saying, as is often done, 'because Friends do it;' but singly and simply as things that the Christian life appears to us to require, and that therefore they must be done. They should also early be taught that all have not seen exactly the same; but that there are many equally belonging to the church of Christ, who may in other respects be as much stricter than ourselves, as we are than they in these matters."

In the spring of 1809, in consequence of the death of Mr. Fry's father, the family removed from London to the homestead called Plashet, in the county of Essex, where she greatly enjoyed herself, with her children, in transplanting wild flowers and cultivating the garden. During a visit to Tunbridge Wells in that year, she had the first decided impulse to exercise her gifts in preaching.

"Having no Meeting here, we yesterday sat silently together in the family; and I have to relate what has pained me with regard to myself. There appeared on our first sitting down so solemn a covering; but, notwithstanding all my covenants, and all my good desires, I flinched in spirit and turned my mind from it, instead of feeling, 'Speak Lord for thy servant heareth;' my great fear was, lest I should have to acknowledge, that I believed the promise was verified with us, that 'where two or three are met together in My name, there am I in the midst of them.'

"Now, I think it very likely I should not have found myself thus called upon; but my fear was so great, that I dare not ask whether it were the right call or not, but turned from it. This has renewedly led me to see what I am, and humbly to

desire, feeling my own extreme weakness and rebellious heart, that He who has in mercy begun the work in me, will be pleased still to carry it on, and to grant ability to do, what He may require at my hands."

In two weeks after this, as she entered the chamber where her father had just expired, expressing to the last his hope "that through the mercy of God in Christ, he should be received with glory," she burst forth in an expression of submission and praise, ending in a short prayer. "I cannot understand it; but the power given was wonderful to myself and the cross none; my heart was so full that I could hardly hinder utterance." At the funeral she sat "under a solemn quietness" during the preaching of other Friends, but with a secret impression that she might be impelled to utter something. Accordingly as the assembly was about to move away from the grave, Mrs. Fry fell on her knees, exclaiming, in the words of the song of Moses and the Lamb, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou king of saints," adding "be pleased to accept our thanksgiving." She expected to have more to say, "but not feeling the power continue, I arose directly." This may be considered as the beginning of her probation as a minister. She was now thirty, and the reader of her journal can have no doubt that but for her nervous temperament, she would long before have ventured to express herself in the Meetings where her mind was always so actively at work. Soon after these occurrences a text came into her thoughts at meeting so forcibly that "my fright was extreme, and it appeared almost as if I must if I did my duty, utter them. I hope I did not wholly revolt, but I did cry in my heart, for that time, to be excused; that like Samuel, I might apply to some Eli to know what the voice was that I heard." At length in December 1809, the same text was suggested again to her mind, as she sat in meeting, and she could no longer suppress its utterance, though she seems to have added nothing to the simple passage "be of good courage, and He will strengthen your hearts, all ye that hope in the Lord." Shortly afterwards she prayed in public, and it was now considered that her "mouth had been opened in Meetings." In 1811 she was duly acknowledged as a Minister, and from that date her public exercises enlarged, so that she was not only a frequent preacher at her own neighbourhood meeting, but travelled "under concern" to give "testimony," at the larger convo-

cations, quarterly and yearly, in various parts of the kingdom. She was always well received. Her preaching was sensible, tender and to a certain extent scriptural; but we miss in the sketches of her discourses that gospel-unction, that full reception of the apostolic doctrines of the source and method of justification and sanctification, which characterized the sermons, prayers and publications of her better-instructed brother, Joseph John. "Words of doctrine," she says, "I do not pretend to understand or enter into." The more the pity! Still we cannot doubt that when she spoke of "faith in Christ, as our Saviour, our Redeemer, and our only Hope of Glory," that as far "as I know a coming unto God, it is through and by Christ," and similar expressions of occasional occurrence, she must have had the root of saving knowledge in her heart.

But let us now trace her course more particularly in her labours of love for the temporal wants and sufferings of mankind. From her childhood she was noted for her compassionate disposition and her readiness to give to and work for the poor. She used to say that it was a great mistake to praise her for what she did in the way of benevolence, as it was no more than the gratification of a strong natural feeling. We have referred to some of her methods of doing good at Earlham and in London. On her removal to Plashet, she found in that hamlet and surrounding parishes, better opportunities of exerting her personal charity. She established a girls' school in East Ham which continues to this day. A supply of clothing and medicines was always on hand for the poor, and in severe winters she furnished soup to hundreds. A settlement of Irish Catholics, not far from her house, looked up to her as their ready friend in sickness and want, the vaccinator of their infants, and their religious counsellor, where she did not interfere with the priest. She was always provided with bibles for distribution, and was an active promoter of bible societies. On the first meeting of the Norwich Bible Society, in 1811, a company of thirty-four dined with the Gurneys at Earlham. Bishop Bathurst, with several clergymen of the Establishment and Dissent, were of the party. Before rising from table Mrs. Fry was so affected by what she called "a power of love, I believe I may say life," that she could not resist its prompting to ask for silence, and on her knees poured forth a prayer for the spread of the scriptures, and a spiritual blessing

on all present. This unusual and sudden act of devotion, made a solemn impression on Episcopalian and Baptist, Lutheran and Friend. Mr. Hughes, the secretary of the parent society, said of it in a letter—

"After dinner, on the day of the Meeting, the pause encouraged by 'the Society of Friends,' was succeeded by a devout address to the Deity, by a female minister, Elizabeth Fry, whose manner was impressive, and whose words were so appropriate, that none present can ever forget the incident; or ever advert to it, without emotions alike powerful and pleasing. The first emotion was surprise; the second, awe; the third, pious fervour. As soon as we were re-adjusted at the table, I thought it might be serviceable to offer a remark, that proved the coincidence of my heart with the devotional exercise in which we had been engaged; this had the desired effect. Mr. Owen and others suggested accordant sentiments, and we seemed generally to feel like the disciples, whose hearts burned within them as they walked to Emmaus."

The winter of 1812-13, was spent by Mrs. Fry and her family in London. It was in the course of that season that she paid her first visit to Newgate, having been excited to do so by learning the deep depravity and moral neglect in which the female prisoners were living there. Hundreds of women, many of them with children, were crowded into the most wretched apartments, without bedding or decent clothing; drinking, swearing, gaming, fighting, without control or employment; it was a place that the very governor of the prison dreaded to enter. Mrs. Fry, with a sister of Sir T. F. Buxton, (whose wife was a sister of Mrs. Fry,) visited this miserable den, and explored its wretchedness; but it was not until four years afterwards, that she began that systematic attention to the subject, the success of which astonished England and has immortalized her name.

In this interval she had many severe afflictions which may have contributed essentially to prepare her for her great work. Among these were her own weak health, the death of a beloved brother and two cousins, and especially the bereavement of one of her children—the seventh of nine—a bright child, not five years old, one of whose sayings was, "Mamma, I love every body better than myself, and I love thee better than every body, and I love Almighty much better than thee, and I hope thee loves Almighty much better than me."

In 1716-17, we find Mrs. Fry again in London, and her history henceforward bears on every page the ill-favoured name of Newgate. As Crabbe sings of her in his Tales of the Hall—

> "She fought her way through all things, vile and base,
> And made a prison a religious place:
> Fighting her way—the way that angels fight
> With powers of darkness—to let in the light."

The second visit she made to Newgate, she was unaccompanied. She spent some hours among the wretched criminals, on the women's side, and before she left them, they attended to her reading of a chapter of the bible, and her encouraging remarks founded on the parable of the labourers in the vineyard who were admitted at all hours, even to the eleventh. She at that time, proposed to the miserable mothers, the establishment of a school for their children, to which they consented, and agreed to select one of their number as teacher. This was done, and the young woman chosen, was one of the earliest to profit savingly by the spiritual instruction soon after introduced. The school, comprising the children and as many persons under twenty-five years of age, as the place would hold, was kept in a cell. A few other ladies united with Mrs. Fry in superintending the conduct of the school from day to day. The civilizing effect it produced soon encouraged them to think of enlarging their plans, and in 1817 twelve ladies, all Quakers but one, formed the "Association for the improvement of the female prisoners in Newgate." Their plan was to clothe, instruct and employ the prisoners, to improve their condition and reform their characters, so that there might be a hope of their leaving the gaol encouraged and qualified to lead moral and industrious lives. A large room was provided in which the women met the members of the Association, in the presence of the Sheriffs, and expressed their readiness to adopt certain rules, read to them by Mrs. Fry, by which they were required to engage in work, abandon their disorderly behaviour, submit to the oversight of a matron, yard-keeper and class-monitors chosen from themselves, and to meet twice every day to hear the scriptures read. Sewing, knitting, and other work was fully provided, the experiment was faithfully made, and at the end of the first month, the Lord Mayor, Aldermen and Sheriffs of London beheld, with almost incredulous eyes, a place that had long been called "hell above ground," wearing the appearance of a colony of clean, industrious and respectable women.

To appreciate the honour due to Mrs. Fry for these movements, we must remember that they were made at a time when

little or nothing was attempted for the reformation of any class of prisoners, but when a gaol was regarded, even by good people, as if necessarily shutting its inmates, like the imaginary gates of the Italian poet, from all hope until, if ever, they should return to the free world. For whatever encouragement the example of Howard may have afforded to labourers in this branch of benevolence, it is certain that when Mrs. Fry and her coadjutors put their fair hands to the work, it was beginning in chaos.

In her evidence before a committee of the House of Commons, in February, 1818, Mrs. Fry stated that the voluntary rules of the work-room had been very seldom broken; that it had never been necessary so much as to suggest punishment; that the women had made nearly twenty thousand articles of apparel, and knitted from sixty to a hundred pair of stockings every month; that their earnings went a good way in helping to clothe themselves; that they would flock eagerly to hear the scriptures read; and she related a number of instances that had already taken place, to prove that the lessons of morality and industry learned in the work-room of the ladies' committee, had been pursued by prisoners on their full liberation, or after their transportation to Botany Bay.

The publicity which her name was now obtaining was very embarrassing to Mrs. Fry. The newspapers proclaimed her works; her testimony and advice were sought by the committee of the House of Commons; the Marquis of Lansdowne spoke of her in the House of Lords as "the genius of good;" in the sight of a great assembly in a public hall at the Mansion House of the Lord Mayor, the queen arose from a splendid circle of nobles and prelates, in full dress, and singled out the plain Quaker woman to converse with her, at which sight the whole company raised an enthusiastic clap and shout of applause. Newgate was often thronged with strange visiters. Royal dukes, nobles, statesmen, and high-born ladies sought opportunities of spending an hour within the grated enclosures, from the very sight and neighbourhood of which they had been accustomed to turn away. A company of most distinguished guests at the table of the Duke of Devonshire, listened with interest to the recital which one of the party gave of Mrs. Fry's exhortation to the convicts from the fourth chapter of Ephesians. "He could hardly refrain from

tears," Sir James Mackintosh wrote, "in speaking of it. He called it the deepest tragedy he had ever witnessed."

The benevolent supervision of the Ladies' Association over the prisoners was not confined to the walls of Newgate. They provided for such as were transported to Australia, accompanied them to the place of embarkation, and made arrangements for supplying them with work during the voyage. This was no slight undertaking, when more than a hundred women, besides children, were commonly sent in one vessel. The system of classes and monitors, with bible and tract reading, was pursued on the passage.

In 1818 Mrs. Fry, accompanied by her brother J. J. Gurney and his wife, visited Scotland and the North of England. She preached often on the journey, and in some of the principal towns inspected the prisons and assisted in organizing ladies' committees on the Newgate model. At the seat of the Earl of Derby, where they passed a few days, the brother and sister held a religious meeting at which the whole family and their guests, to the number of a hundred, were present. Joseph read a chapter: after a pause Mrs. Fry prayed. "The large party appeared humbled and tendered." Then Joseph spoke and his sister added a few words, after which he prayed, and she, again, offered an expression of thanks to the family and servants for their kindness to them as disciples of the Redeemer. Mr. Gurney published a volume of "Notes" of the state of the prisons visited in this tour; the general character of its disclosures is that of the elaborate reports of a similar kind made to several legislatures of our own States with a special reference to the condition of lunatics by the indefatigable Miss Dix. The improvements of prison discipline were thus diffused. Mrs. Fry was consulted from all quarters. In 1820, she made another extensive journey through the English prisons. In the same year she corresponded with one of the princesses of Russia who had imitated her example in forming a ladies' committee for visiting the female prisoners in the five prisons of St. Petersburg. She was also consulted by Mr. Venning, an English resident at the Russian capital, on the construction and management of a lunatic asylum, and the emperor gave £3000 to purchase cast-iron window frames which she recommended to be substituted for the usual iron bars, and which often caused the half-con-

scious patient to exclaim "prison! prison!" Mrs. Fry having also suggested the propriety of allowing the manageable lunatics to dine together as a family, the empress caused the experiment to be made in her presence, which was so successful that she declared to Mr. Venning "this is one of the happiest days of my life." It was also through the English Quakeress's advice that the scriptures were furnished to the patients of the asylum. Her letters to Mr. Venning were always translated for the Empress and entered on the books of the asylum to signify that their suggestions were adopted. In Turin and Amsterdam also her opinions on prison reform were sought for by influential persons at this time: and among the numerous collateral benefits of her great enterprise must be mentioned the Shelters, Refuges and Asylums which have been instituted in Great Britain and the continent for discharged female prisoners, and the Schools of Discipline for vicious or neglected female children. By her influence the means of preventing that poverty which leads to crime and the prison were greatly promoted. Dr. Chalmers had talked with her about his large plans for reaching this evil, especially the agency of Provident Societies and Savings Banks. During a visit to Brighton for health, in 1824, she was led to take measures for the permanent benefit of the large numbers of the poor who were living by beggary, and thence arose the Brighton District Society, under the patronage of several of the nobility. It was during the same visit that she exerted herself to obtain Bibles and useful books for the seamen employed as the coast guard for the prevention of smuggling.

Our readers must be aware that we are hurrying them with a rapid pen through material too abundant for detail. Yet the present volume closes in 1825, leaving a score of years of the greatest maturity of her experience and unceasing labours to fill another volume of equal size. What we have culled from the memoir embraces enough to serve as an example of what may be accomplished by the persevering zeal of one individual, and even by the head of a large family. Mrs. Fry was not remarkable for what is called talent. Her education was not very thorough. She had no extraordinary personal advantages over the mass of respectable matrons in English or American society. True she had wealth and an influential family-connexion, but these were only trifling auxiliaries to the resources she

had in her own love and purpose of doing good. She revealed the secret on her death-bed, when she observed to one of her children, "I can say one thing—since my heart was touched, at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

We think we speak without prejudice in saying that we do not perceive that this excellent woman's principles, as a member and minister of the society of Friends, gave her any peculiar advantage either as to her piety or philanthropy. She might have done the same good, under the same circumstances, if she had been a member of any of the denominations who keep the ordinances and pay their ministers; and had she early fallen into opportunities of learning the gospel in all the fulness of the system of Paul in the epistles to the Romans, Galatians, and Hebrews, we feel assured her evangelical views would have been more definite and scriptural, would have given her an earlier and more complete release from the righteousness which is of the law, and imparted to her soul a confidence and peace in believing which, so far as the volume before us testifies, were not of that degree of fulness which we, of the persuasions who trust more in the inspiration of the New Testament than of ourselves, are accustomed to look for in the assured believer. Yet we should like to see among ourselves more of that silent waiting upon God in meditation, and in preparation for worship, which the Friends practise; more of their apprehension of the effect of externals both in common life and in the public service of God upon the spirituality of religion. A large comment might be made on Mrs. Fry's prayer to be kept from "right-hand as well as left-hand errors," and on her phrase "a Martha-like spirit about spiritual things. One of her own best traits was that she seemed to attend to every thing, temporal as well as spiritual, with the mind of one always intent on the one thing needful. Her views of the Friends' exclusive principles were doubtless modified by her extensive association with Christians of all names. Most of her large family, and some of her own children were attached to the Church of England. One of her sisters was married to a clergyman and one of her daughters to a layman of that church, and she was in constant correspondence and business connexion with leading Christians, irrespective of

their communion. She often intimates that she felt herself entitled to a gospel liberty which the bonds of her sect refused. But this is all over, and she is now, we trust, in that full and eternal communion of saints of which she had an exciting foretaste in the circle of Bible Society friends when she could not refrain from praying in the presence of the representatives of many persuasions, that their common endeavours to spread the knowledge of God might be blessed, and that "through the assistance of His grace we might so follow Him, and our blessed Lord, in time, that we might eventually enter into a glorious eternity, where the wicked cease from troubling and the weary are at rest."

ART. III.—*Teaching a Science: the Teacher an Artist.* By Rev. Baynard R. Hall, A. M., Principal of the Classical and Mathematical Institute, Newburgh, New York. Baker & Scribner. 1847. 12mo. pp. 305.

THE title of this book is the worst thing about it, and will, we fear, deter some persons from procuring a volume which discusses one of the most important topics of our age. Education connects itself with every thing great, patriotic and holy; and, in a country like ours, cannot be treated at all without bringing up matters which involve the highest problems in ethics, politics and religion. The work of instruction employs, however, so large a number of persons, and is carried on among us with so little of that reverence for established precedent which prevails in older countries, that we have hundreds of inventors and scores of books. Every common school becomes a laboratory for trial of skill, and forgetful of the sound maxim, *Experimentum in corpore vili,* our poor children are subjected to every variety of whimsical training, all which, in due time, is laid before the public in magazine, treatise, or school-report. It is therefore with fear and trembling that we take up a book on pædagogics; expecting always some unheard-of scheme for making teachers without trouble, or regenerating scholars without religion. The author of the work before us appears to be an experienced

teacher. He is certainly in earnest. So far from making the business of education an easy or an irresponsible affair, he plainly regards it as a high solemnity. The seeming lightness of some passages reveals itself on further inspection to be the bitterness of a sarcasm which labours to find thongs severe enough for the charlatanry of ignorance. Though we observe here and there some tokens of undeniable hobby-riding, we rejoice to agree with the author in all that relates to the new-fangled ways of teaching. He values some things indeed which we regard as indifferent; he is enthusiastic about some things which, with deference, we esteem no better than crotchets; and he is valiant against some things which we hold to be (like some other things we all wot of) *tolerabiles ineptias;* nevertheless he is a good soldier, in a good cause, a veteran, and an enthusiast, and has not given us a dull page in his book. When a man is in earnest, he uses a style which, whether right or wrong, keeps one awake; we wish the canon might be remembered by all afternoon preachers. Here and there we have fancied that our author had slipped through all the ancient rules, and gone full tilt into neologisms of diction; but he always has something to say, and he says it often with power.

Most heartily do we assent to all that is here uttered, with a just indignation, against the cupidity and ignorance which patronize cheap teaching, as it is called. It is this which tends to debase the character of the school master, and which keeps instructors from ranking among liberal professions. It stirs one's bile to see the meanest limb of law or medicine, or the veriest *miles thrasonicus* from the wars, set above even the gray-haired teacher, who might have made each of them worthy of his calling. Such depreciation of merit puts us in mind of the hard lot of old-time tutors in noble families, and particularly of one of the raciest of Bishop Hall's Satires.

> "A gentle squire would gladly entertain
> Into his house some trencher-chappelain;
> Some willing man that might instruct his sons,
> And that would stand to good conditions.
> First, that he lie upon the truckle-bed
> Whilst his young master lieth o'er his head.
> Second, that he do, on no default,
> Ever presume to sit above the salt.
> Third, that he never change his trencher twice.

> Fourth, that he use all common courtesies;
> All these observ'd, he could contented be,
> To give five marks and winter livery."

In the statutes of Corpus Christi College, Oxford, of date 1516, the scholars are ordered to sleep under the beds of the Worshipful Fellows, which may throw light on the verses above. In 1459, the statutes of Magdalen College say: "Sint duo lecti principales, et duo lecti rotales *trookyl-beddys* vulgariter nuncupati." The truckle-bed tutors of the sixteenth century were the predecessors of the poor cheap schoolmasters of the nineteenth. "Were it the fashion," says our author, "for the men of schools and the men of theology, to come down from their lofty pinnacles of pure atmosphere, into the dirty arena of political strife, and if such *dared* to fight with a demagogue's weapons, many a brainless coxcomb would slink away like a discomfited cur with a drooping and trailing tail. But 'strive for masteries,' this way, they may not—they cannot. The moral qualities of a teacher must be such as to cause eternal war with the unholy means of most political contests. Place, however, teachers, in the halls of legislation, on the bench of justice, or in the chair of the executive—where their disciples and pupils often are—and, place them, without unworthy means, by which cunning unscrupulousness works and worms through filth and slime up to defiled and dishonored office and station; and an order of excellence should be visible, worthy all praise and imitation."

We frankly avow our dissatisfaction with the mode of arranging his materials which our author adopts. There is to our apprehension something fantastical as well as useless in the titles of the chapters—the Artist—the Science, or the End of Teaching—The Tools and Instruments, &c. Every great end of the work, we are persuaded, would have been better secured, if he had simplified his matter, and given heads to his sections which more clearly betokened their contents. The contents themselves have greatly interested and occupied our minds. Proceeding from one who is a citizen and a professor, in the great state whose school-questions are becoming controversies like those of empires, he draws our attention to what he writes concerning that school-system. In what we shall now give, with occasional abridgment, our readers will at once perceive that they have to do with a man who means to speak his mind.

"1. From a careful reading and consideration of the foregoing chapters, among other convictions, there must have been left an impression on the mind, that the management of a school, and the application of any system of education, belongs to one class of men, and to that class exclusively—practical teachers, of many years' experience. Dictation to such, from any quarter, but specially from the unskilled, is an impertinence, at best—often an insolence; and interference from such, if allowed or forced, can only distract, harass, and finally ruin.

"But in schools controlled as public schools (that is, legislative and similar schools) are sometimes, and may be constantly, it comes to pass, that the interference will be perpetually, not a benevolent and skillful overseeing, but an officious and pragmatical meddling. The books—the studies—the mode of teaching—the discipline—the whole system—the very teachers themselves—shall all be watched, criticised, scolded, ordered, a thousand ways! If all this were by persons long experienced, and profoundly versed in learning and teaching, the control would be endurable; but this interference is often by truly ignorant persons, and almost always by men who know no more of teaching than they do of type-cutting. How often the meddlesome person is a second or a third rate local politician, in search of popularity and office, who in this way seeks to ingratiate himself with parents! Many small gentlemen, elected superintendents or visiters of some sort, think they must *do* something; and that they will do, whether anything is to be done or not. For what were they elected or appointed? The legislature awaits their report! The world is impatient to have the journal of their proceedings! Shall they seem ignorant or careless? They must, therefore, find fault and amend. And of course, if we make a business of anything, we can find or make—especially, if honoured and paid for it! Hence, more unmitigated and atrocious twattle never was penned, than the profoundly pompous reports of nothingness, in the shape of official statements of school visitations! And what paltry jealousies and envyings, about the distribution of *patronage!* And how teachers are often reproached, as if rioting on the spoils and plunder of the people!"

A second objection to legislative education is, that it becomes arbitrary and anti-republican. A third objection is, that in most

places, it must keep down the standard of education. A fourth objection is to the very principle of subjecting the teacher to the control of subordinate functionaries. On all these points the writer exhibits much observation and great warmth; but our purpose is simply to indicate his grounds of opposition. His fifth objection concerns us more; it is on the score of religion. We are so desirous to give Mr. Hall's views on this delicate matter with accuracy and justice, that we shall for the most part use his own words; premising, that he holds it to be wrong for the state to enjoin religious observances in schools.

"The State, or a combination of political parties for the purpose of general education, may not be blame-worthy, if they order no special form of religion in schools; yet, not a few pretending a fear of union between the Church and the State, wish, nay, are possibly endeavouring, by means of the present rising generation, to banish religion, first, from education, and then, from the State. The disastrous consequences of a school system without religion cannot be felt immediately. The enemy does not wish them to be felt. A community not yet wholly irreligious, if alarmed, would take measures to prevent the evils. Long is it before the influence of original impulse ceases. If a person be within what moves less and less swiftly by an equable decrease, he is not sensible that the motive power is withdrawn, or ceases to act, till there is a stop. Indeed, in case the man is asleep, he will not know he has stopped till he be awaked. The author has been in a car, from which the locomotive, in full flight, became accidentally detached; but, engaged in conversation, it was long before the thing was noticed: all seemed tending onward happily as before. In this community, in most places, the mass of society is under the propulsion of an hereditary religion, whose force was inherent in by-gone institutions and practices. But men not asleep or wilfully blind, who choose to look at external objects, discern plainly enough that the great machine of our civil society is slacking speed; or if it moves rapidly, it is off the track! Some are destined to wake up with a shock! Others will find, like Horace and his comrades in the Brundusian journey, that the villainous muleteer has tied the mule; and that, during the night of ease and security, they have advanced not a jot!

"Is there not a visible, confessed, and sad deterioration in the

morals and manners of the young? Is there not a woful and wide-spread disregard of parental, and, by consequence, of all other rightful authority? And is not resistance to authority usually continued, in one form or another, till an unhappy victory is obtained? The school-book itself is expurgated, not of licentiousness, but of religion; not of falsehood, but of historical fact! History, that tells all, may not speak in some public schools; and morals rest, not on the will of God, but on utility and honour! Herod and Pilate come together, shake hands, and embrace even now! A narrow inspection of some public school libraries would discover licentiousness and infidelity! Many will cease their mutual 'bitings and devourings,' if they can all employ their teeth on the common foe!"

Some pages in this sixth chapter, on Common Schools, are devoted to the New York Academies under the supervision of the Regents of the University. Mr. Hall admits the philanthropy of the scheme and the honourable administration of the Regents; but, as might be expected from his high opinions on the independence of the Teacher, he exclaims against the interference which takes place in the studies, whenever an academy seeks the aid of the State. Teachers, for example, are compelled to shape the whole system of education so as to comprise certain studies recommended by law; no room is left for the teacher's experience. While many boys are forced into higher studies, unprepared, a larger number is compelled to study what might safely be omitted. "Mere children, about the age of ten years, are made to study infant physiologies—infant histories—infant chemistry—and twenty babyish higher branches, all for the same purpose." Not only, according to our author, has the English education been injured, in some of the reporting academies, but classical learning has been almost destroyed, so that young men come forth yearly, from these institutions, with the merest smattering of the languages.

A very serious objection is made to the oath exacted of the teachers. The best moralists lament the multiplication of oaths. The teacher's oath is badly worded, so that one requires counsel to know what he swears. And then he swears to get money!

"Some, we well know, do consider this whole matter a temptation and a snare: conscientious men always feel alarmed and humbled, when called to take that oath.

But not rarely is the oath deemed a mere form. Except as to the age of the pupil, teachers do not, they cannot swear according to the letter of the directions; for books, systems, modes of education, all are changed. As there is no literal obedience to these requirements, there can be nothing but a form in swearing the words of the oath. If an oath is insisted upon, a new and very general form should be prepared.

It is said advisedly that teachers, in some cases, and also trustees, go wholly by tradition, as to the meaning of the Legislature and Regents. These persons, when pointed to the letter of the requirements, have uniformly said, if we follow literally, we can report none; and that, certainly, is not what the Legislature wish—we have followed, and will yet follow what seems to be the meaning. Directions given with great minuteness some half a century ago, are unmeaning now; and hence every teacher in this sea of uncertainty, being left to his own latitude and longitude, contrives to thrust into his report as many as possible, and as unconcernedly as if no restriction were intended, or oath on the matter were to be taken! Why not swear to the truth of every quarter-bill presented to a parent? If we swear to obtain one part of our price, why not the other? "How near to a prison," says Cicero, "is one who judges himself fit to be watched!"—and how near are we deemed to falsehood, if we cannot be believed but on oath? If teachers cannot be trusted without a most solemn oath, in matters so plain and of daily occurrence, of what value is their swearing? It is hard enough to judge of the intention of the law-maker, and to earn the money, without endangering one's soul by a possible perjury—and to be bribed to it!"

We are not without a belief that some of the evils complained of, by our author, are inseparable from all schemes of state education, and that to discuss them would bring us back to that great and higher question, whether the education of the people be a function of the State. The work before us will attract attention to this point, and so will do good. It will serve, with other similar productions, to awaken the minds of Christian statesmen and scholars to what is really one of the great questions of the age, not only in our view but that of other nations: a question second only to that of the Church, and intermingling itself with this, every day more and more. The effects of mis-

management in childhood are gradual, but terrible. It is true of the individual infant, and of the millions who are this day in schools. The waters gather silently for years in the basins of the Alps, trickling drop by drop; but at length they rend the mountains. Thus another generation must arise before we shall be able to discern the fruits of the present system of common education. What will be the character of hundreds of thousands, let loose on society, or rather constituting that society, whose childhood and youth shall have been passed in schools and libraries, from which every particle of evangelical doctrine has been filtrated, and who shall have grown up to a ferocious acquaintance with the surface of all sciences, yet without the incul cation of one purely saving doctrine of the New Testament; our children will know! Meanwhile, the Church of Christ has a duty to perform, to her own children, and to all within her reach; a duty which demands the concentrated energies of the highest minds, and which is second in its imperative claims to nothing but the preaching of the gospel by our authorized ministry. But from this exceedingly grave topic, we return to some lesser matters in the lively volume before us.

It was impossible to write of schools without something on school-books; and we fully accord with the author, while he alternately mocks and scourges the wretched literature of this kind which is invading the land. We have long believed that one of the greatest hinderances to sound education is the irrational rage for frequent change in children's books. It may often be better to adhere to a worse class-book, than to endure all the ills of change to a better. Some subjects there are indeed, such as Geography and Chemistry, in which an occasional and prudent change is necessary; but even here the danger is on the side of excessive fickleness; and in a number of branches, the perpetual re-modelling of the course is worse than childish. We could name large publishing houses, whose very plan of circulation it is, to send their agents from school to school, to remove the worn manuals, and replace them by others from a new hand. We never expect to see better classical scholars than those of the English schools; yet the grammar used in many of them is almost three hundred years old, having proceeded from the pens of John Colet, William Lily, and Desiderius Erasmus. We have open before us, a copy of "King Edward the Sixth's Latin Grammar," recently from

the press of John Murray, of Albemarle street; with the "As in præsenti," the "Qui Genus," and the "Prosodia," words which cause the ears of a British scholar to tingle. Let those laugh who will, we agree with Mr. Hall in believing that even Pitt, Canning, Peel, and Russell, have been none the less happy in literature, because they learned the same grammar which their grandfathers had learned, and which their grandsons will learn; or because they could sing over at night the barbarous but useful jingle, which we venture to say is fresh in the remembrance of the old-fashioned author:

> "Um, crux, dux, nux, Thrax, fax, et grex,
> Gryps, Phryx, vox, lynx, et rex, et lex,
> Far, ren, et splen, fraus, laus, et mos,
> Crus, grus, et sus; praes, pes, et flos."

"Far from us to say, school-books admit no improvement. Improvements have been made. Unnecessary dryness has been relieved by sprightly illustration; the forbidding frown has been relaxed into a smile; the knotty points have, in a measure, been disentangled; needless difficulties removed; roughness and barbarism of style have been smoothed and civilized; and many judicious helps have been furnished, for which laborious and pains-taking teachers should be thankful. And yet we would gladly have retained in Latin grammar, the barbarous verses! They jingle yet in our ears! The noble linguists of by-gone days owed them much! We would welcome back this exploded method of fixing the rules and exceptions in the mind!—yes! fixing it was! as if all were graved with the point of a diamond on adamantine rock! If boys learned not to write and speak Latin in three months, before they understood the language itself; they did, at last, come to translate Greek into Latin, to parse in Latin, to recite grammar in Latin, to read annotations in Latin, to translate any English author into Latin! and to commit Latin poets to memory as if they were a native tongue!

"For some twenty years past, school-books have been accompanied with questions; but it does not appear that the plan has been productive of any great advantages, even where the questions have referred to the subject, and not to the paragraph and page. No hesitation, surely, can be felt in pronouncing many questions, and for many books a nuisance. When answers are furnished, the folly is eminently preposterous. Of course, from

such censure must be excepted all subjects necessarily studied by questions, and all books composed in the form of dialogues. Questions, too, that become topics or themes for essays, or discussions, on different parts of a subject, are not only excepted, but they are praiseworthy.

"But, generally, questions in grammars, histories, botanies, rhetorics, philosophies, and the like, are evils—and that, even if the questions refer to the subject; for while ingenuity and diligence are, possibly, employed to find answers, yet the mind is diverted from studying the subject as a system,—and when well understood as a system, any questions can be answered. The questions are to spare the memory by sharing the labour with the judgment, and are part of the perpetually repeated plan to shorten roads and smooth roughness. Let the pupil master rules and principles; and let not his mind be prevented its proper exercise, by hints furnished from the questions."

It is not our intention to give any thing like a syllabus of our author's opinions. The reader will find him both copious and plain-spoken, on almost every subject which belongs to teaching. Though evidently a man of uncommon professional enthusiasm and unusual vivacity, he is most boldly a conservative. New methods, new books, and new morals, find no quarter with him. Sometimes his lash smites one whom we regard as a friend, and sometimes ourselves; but it is with so honest, and in our day, so rare a heartiness that we forgive him. What the book needs is correction. The license which the author allows himself in sportive diction is scarcely in analogy with his avowed zeal for ancient models. True, he secures attention, and sometimes makes us hold our sides; but we doubt the wisdom of so complete an *abandon* in style as marks certain pages. Yet we are bound to declare, of most of the opinions expressed on this important subject, that they are ably defended, and that they are our own. As a whole, we believe the work will excite much opposition and do much good. It will cause some fluttering among the nests of school-quackery, and revive the canting of infidel malignants; but we regard the agitation as a blessed one, and hope it may go on till the whole Christian population of America shall be awake to the danger of leaving so precious a thing as the mental and moral culture of their sons and daughters to the tender mercies of pretending knaves and irreligious dunces.

ART. IV.—*Thoughts on Family Worship.* By James W. Alexander, Pastor of the Duane-street Presbyterian Church, New York. Philadelphia: Presbyterian Board of Publication. 1847. pp. 260.

THE church has occasion for renewed gratitude to her Head when he reveals anew his care over her by reproving her faults. If she be, indeed, "his body, his flesh and his bones," then as he liveth she must live also; and as he holds the powers of perfect spiritual health, every impulse from him to her will be sanatory, and be applied with most decision and effect to those parts which have most need of healing. Such has been the intercourse between Christ and the church from age to age. It awakens both sorrow and joy to contemplate any state in which the church has ever yet been formed on earth; sorrow, to witness her infirmity; joy, that the gates of hell have not prevailed against her. We see, on the one hand, the weakness and the treachery of men; on the other, the power and faithfulness of Christ. These have wrought against each other through every age, and the history and present state of the church are the product of the two contending forces.

"Say not thou, what is the cause that the former days were better than these; for thou dost not inquire wisely concerning this." Each age of the church has its virtues. As the church advances, her glory brightens in reality, and to eyes practised in discerning her scriptural characteristics, it brightens in appearance. The dense but slowly vanishing cloud which floats over the field of her outward activity, darkens one spot now, and now another; but as the shadow moves, it keeps its limits, and slowly very slowly fades; while the illuminated region behind the cloud is a little brighter than that before. Thus the visible features of her glory successively pass into the shade, and successively emerge. The same spot will be dark and light alternately, till the cloud departs, and the light of Zion is fully come.

Each age, too, has its vices; and to these it becomes the respective generations of the people of God to be tenderly alive. The distinguishing virtues of this age of the Church we may leave to be enumerated and commended by a coming generation. It behooves Christians to listen to those admonitions which remind them of their proneness, while cherishing one virtue to

let another go. The remark of Dr. Alexander, in his preface is too true, that the "world has invaded the household. Our Church cannot compare with that of the seventeenth century in this regard. Along with Sabbath observance and the catechising of children, family worship has lost ground. There are many heads of families, communicants in our churches, and (according to a scarcely credible report) some ruling elders and deacons who maintain no stated daily service of God in their dwellings."

We receive this book with thankfulness. It comes as the voice of the Lord from the heart of one of his servants in seasonable reproof of a great neglect of duty in the church. Such a book would be acceptable at any time. The subject, in such hands, appears like one on which Christians might write and read to edification, though no prevailing dereliction suggested the form of exhortation and reproof. To illustrate those adorable laws of the spiritual kingdom which underlie this crowded field of divine phenomena, might afford intellectual entertainment of the highest and purest kind, gratify the most philosophical taste, and furnish a creditable addition to what may be called the philosophical literature of the church.

The appearance of this little work is seasonable. There are times when bold outward movements captivate the church; when the predispositions of Christians would divert from such a production the respect it might confessedly merit, and consign it to a natural though inexcusable neglect. But seldom less than just now has the attention of the church, the outward and noisy attraction of theological warfare, or of some new and absorbing enterprise of Christian zeal. Seldom more than just now do Christians seem prepared to listen to the word of exhortation. The unblushing neglect of family devotion is provoking a natural reaction from the instincts of piety, awakening sensibility to the dictates of true religion, and even anticipating reproof; a cheering sign of the working of one Spirit in him who gives the admonition and in those who are to receive it. There is, moreover, a strong movement in another quarter, on a subject, kindred to that of this book, and indeed involving it; a movement from which great help must come towards the ends of our author in this treatise. And furthermore, at the risk of seeming visionary we add, that by the progress of events, the correction of this evil is fairly suggested as the next thing in order to be done. We

submit this last assertion to whatever of illustration it may receive from the tenor of our subsequent remarks.

In the first chapter of the work before us, which treats of "the Nature, Warrant and History of Family Worship," we note amidst the felicitous selection of hints on the origin of the practice, the "irresistible impulse to pray for those whom we love; and not only to pray for them, but with them," the "natural as well as gracious prompting to pray for those who are near to us;" and the involuntary impulse of any two human beings, "if they are of sanctified hearts, to pray with one another." It is afterwards stated as a natural reason why religion should specially pertain to the domestic relation, that "the family is the oldest of human societies; as old as the race. Men were not drawn together into families, by a voluntary determination, or social compact, according to the absurd figment of infidels; they were created in families. This has been recognised in every covenant; and the gospel, so far from destroying, has bound more closely and sanctified the family. By circumcision under the Old Testament and by baptism under the New, God has perpetually reminded his people of the honour set on this connexion."

We have here referred to the recognition of the family relation in the covenant of grace. Dr. Alexander seems not to have made it a part of his plan to illustrate the connexion between the doctrine of the family covenant and the practice of family worship. The paragraph quoted above, and a somewhat more extended passage in the thirteenth chapter, contain, if we mistake not, the only references in the book to this subject. We shall enlarge, a few moments, on this point, somewhat as we venture to presume our author would have done, if it had accorded with his plan. By inserting this covenant substratum under his several chapters, as far as our space in this article will allow, we would not be understood as suggesting any deficiency in the book; for the author had his wise design in the limitation of his subject; but as showing how his transparent views admit the thoughts of the reader throughout to the family covenant, as a prominent principle in the administration of grace.

Of all the condescending and gracious transactions of God with men in which there is signal recognition of the family tie, no other on record comes to our hearts with an impulse always so fresh and so powerful, as the simple covenant with Noah.

This covenant was peculiar in its matter and its application, but none can doubt that it was exemplary in its family principle and form. "With thee will I establish my covenant and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee." This solemn and specific pledge of salvation from the flood embraced the entire family of Noah with himself. It must be remembered that this salvation of Noah was by faith, and that the covenant proceeded on gospel principles, although it did not confer the gospel salvation. It secured favour to Noah as a man of faith, Heb. xi. 7, and through the then unrevealed merits of that Redeemer by whom all the righteous have their salvation. We lay admiring stress on this feature of the covenant with Noah. While made with reference to *his* faith alone, and addressed only to him, its provisions contemplated others besides himself; and the grounds on which those others partook of its benefits was their family relation to a man of faith. Who can read the language of that covenant without perceiving that the extension of the promise was in kindness to Noah himself; to double the joy of his own salvation by the salvation of all who were joined to him in the family ties, and whose welfare might be taken as a part of the gracious reward of his own faith.

We must distinctly observe the relation through which the family of Noah reached a share in his covenant blessing. It was not the sole relation of blood kindred; though that was the chief and fundamental element. His sons were, indeed, of his family; but there were also his wife and his sons' wives, all of whom belonged to the family of which he was the head. His brothers and sisters were not included. Though kindred by blood, they were not of his household. His father was alive, and at the head of his patriarchate when the covenant was made; and remained alive a hundred and fifteen years after the ark is supposed to have been begun. Had the covenant been make with Lamech, it would have taken in the brothers and sisters of Noah. But it was made with Noah, and had no collateral application. The only persons embraced in these gracious provisions of salvation from the flood, were those who could properly be called the family of Noah.

There is an interesting sense in which Noah held, in this transaction, the relation of a representative of his household.

It was not, indeed, by their choice, but by nature; by the tacit appointment of God. It was a peculiar sort of representation. The father represented not the opinions, the wishes, the righteousness, the claims, of his family, but their interests solely as blended with his own. There was, doubtless, on their part, an assent to his views and purposes, as there was obedience to his direction; and this assent and obedience were interwoven with the process of their salvation. But the ground of extending the covenant to them was the righteousness of their father; of which their assent and obedience to him were a natural fruit and proof. The father was righteous, not for himself alone but for his family with him. His wife, his sons and their wives are treated as one with himself. He stands in the covenant not as an individual, but as the head of a household; to the welfare of which, as well as to his own, his righteousness bears, through the grace of God, a vital relation.

This family dispensation, with various degrees of speciality appears in all the inspired history of grace to man. With Abraham, Isaac, and Jacob, the hereditary right of covenant privilege clave to the family, and pervaded the family, with only such exceptions as were expressly taken. Exceptions were made in the families of Abraham, and Isaac; but they were contrary to the rule on which those patriarchs had been expressly taught to form their general expectations of divine favour; and are noted in the sacred history as extraordinary sovereign deviations from an established law, to accomplish a special divine purpose. But from Jacob downward, the families were taken whole. The privileges and obligations of the covenant passed through the head to all the members. The very heathen were reached by the beneficent law. The accession of a gentile householder to the Hebrew church inserted the family, as a single branch, into the good olive; and the circumcision of the father and head was a warrant for placing the seal of the covenant on every male belonging to him. Thus the perpetuity and enlargement of the church was established upon the household tie; and an all-sufficient reason for a person's receiving covenant benefits was his belonging to the family of a church member. Such a person was no more an alien from the commonwealth of Israel and a stranger to the covenants of promise, unless for scandalous behaviour, he was cut off from his people.

Through all the intervening ages of the first form of the covenant where the forms of the administration, and even the benefits were so largely outward and carnal, we pass to the point of transition from the Old to the New. And first of all, we hear an evangelical Jew, familiar with the ancient way of calling people by families, and with the history of Noah which he afterwards quotes in an epistle, full himself of the Holy Ghost, declaring to a concourse of Jews, that the promise of the Holy Ghost is to them and their children. The promise is to you (Jews) and to your children; and to them that are afar off (Gentiles) and to their children, (for so the ellipsis is filled) even to as many as the Lord our God shall call. As Noah and Abraham had promises to them and their children, so ye who are now called, and who "believe and are baptized" have the promise of the Holy Ghost to you and to your children. This brilliant light was given out at the point where the heavenly principle of the family covenant passed from the Old dispensation into the New. That principle thus comes down the continued line of divine favour to sinners; and reveals itself through the official acts of the apostles, as at Philippi and Corinth in the actual baptism of households.

We now rejoin our author in tracing some of the energetic motions of this principle, through the laws of human nature, towards the establishment of family worship. "While all the church of God (p. 12) was in the ark, the worship was plainly Family Worship; and after the subsiding of the waters, when 'Noah builded an altar unto the Lord,' it was a family sacrifice that he offered." Family Worship in the ark! And there, it must have revealed the true family principle in which the practice originated. "There is an irresistible impulse," says Dr. Alexander, as quoted before, "to pray for those whom we love, and not only to pray for them, but with them. There is a natural as well as gracious prompting to pray with those who are near to us." And what a nearness is that between covenant-trusting Noah and his covenant-privileged household. The holy man "liveth not unto himself." All those around him have their life in his. With the blended airs of conscious security in God, of patriarchal dignity, and fatherly love, he walks, at the head of his natural group, into the ark; and when "the Lord has shut him in," and while the wall of his ark is the partition between

death without, and life within, he feels the "natural as well as gracious prompting to pray for those who are near to him." Nature had placed his family with him in common affairs, and the covenant takes him and them together, for its special purposes, as by the same incorporating law of divine beneficence. "Thee only have I found righteous, therefore, come thou and thy household into the ark." Here appears, in its full strength, the trustful and joyful recognition of the family covenant; a powerful principle, first to prompt all genuine family worship, and then to pervade it. When Noah calls his household to a devout and grateful celebration of the covenant mercies of the Lord, he doubtless finds them ready to join him with, at least, a sympathetic devotion.

In thus expanding the interesting hints of the author on this point, we reach the conclusion, that wherever the scriptural view of the family covenant is fairly taken, it is eminent amongst the natural sources of family devotion. It is certainly agreeable, if it be not incumbent, to associate all the Christian practices and privileges of the household with that same covenant foundation, on which family baptism, the beginning of what is properly household religion, is always upheld.

With this covenant clue it would be instructive to trace the philosophy of the history of family worship. The worship and the covenant have usually shown a natural affinity for each other. We will not stop here to verify our impressions by a fresh collection of particular facts; for we are not aiming at scholastic precision, but we have the prevailing impression that the recognition of the family covenant has usually accompanied true and long continued family devotion. Its tendency to promote domestic religion will be doubted by none. The days of Scottish household piety, so justly eulogized by the author, were eminently days when the family covenant was remembered and duly celebrated.

The beautiful illustrations of the influence of family worship on individual piety, given in the second chapter, will answer to the experience of all who have long been faithful in domestic devotion. And they will command the assent of thousands who have neglected it. Although piety in the heart "is best promoted in the secrecy of the closet, yet it must not, it cannot abide in the closet or the heart; but will be like 'the ointment of the right

hand which bewrayeth itself;' like the alabaster box of ointment that filleth all the house. The electric current will pervade all whose hands are joined in the domestic circle." Then by the aid of family worship, in bringing a daily or a semi-daily occasion of serious reflection, in placing the head of the household under a discipline peculiarly direct and effective; in furnishing a daily season of soothing relaxation for the laborious poor; in providing incitements intermediate between sacraments, sabbaths, and other periodical holy occasions, and making religion a matter of every day interest; in making the religious improvement of the head of the family avail the members; and in adding so much to all the other institutions of religion, it cannot fail, that where the exercise is conducted "in a due manner, as if we were going to the very feet of Christ," a powerful influence will be exerted "to awaken, edify and comfort the individual soul."

The third chapter treats of the influence of family worship on parents. The first sentence indicates the superior importance of this part of the subject. "In order to educate the children of a land, we must first educate the parents; and if an institution were demanded for this special purpose, it would be impossible to find one comparable to family worship." The reader feels no deficiency in the treatment of this part of the subject. "No man (p. 44) can approach the duty of leading his household in an act of devotion, without solemn reflection on the place which he occupies in regard to them. He is their head. He is such by a divine and unalterable constitution. . . . . There is something more than mere precedence in age, knowledge or substance. He is the father and the master. No act of his, and nothing in his character, can fail to leave a mark on those around him. This he will be apt to feel when he calls them about him to pray to God; and the more devoutly he addresses himself to the work the more will he feel it." Such is doubtless the natural tendency of the due performance of this duty. But to how many does it seem a drudgery; a submission to obligation; a subjection to responsibility from which the man would gladly be released. There is no attendant consciousness of dignity to render the responsibility agreeable. The thought of being the head of such a group of worshippers, would elevate the soul. The sense of responsibility for their spiritual privileges, is a powerful incitement. To regard oneself as the "divinely ap-

pointed head-spring of religious influence to his household" is most engaging to a reflecting parent. It suggests solemn thoughts to hold the office of an "intercessor for his house."

As subsidiary to all these tendencies, we will here add, there arises an awakening view from the doctrine of the covenant. The head of the household can derive the dignity, the solemnity, the official eminence of his station, from the fact that he alone of the family is party to the covenant between his house and God. There may be pious persons in his family who could read and expound scriptures, as well as himself, who could offer as fervent and acceptable prayer, and shed the light of as bright an example upon the household circle. But there is no other in the house to whom it is said with reference to the whole family: "With thee will I establish my covenant; come thou and all thy house into the ark; for thee have I found righteous." "This day is salvation come to this house, forasmuch as *he* is a son of Abraham." No other in the house can say, As for me and my house, we will serve the Lord. What an element of dignity is this! To be thus the plenipotentiary of the house; to treat and be treated with concerning the spiritual and everlasting welfare of the whole household. If the natural minister of the household neglect their affairs, the members may act for themselves; and the Lord will condescend as graciously to the case of each directly, as if the parental mediation were duly fulfilled. And each one always *does* hold direct intercourse with God, according to his knowledge and other qualifications. But the parental ministry is a help to these personal offices, and always precedes them in the order of nature. And what an honour from God is conferred on the head of the family, so empowered that all the rest, under certain conditions, negotiate through him.

The influence of family worship on children is traced by the author in its effects on the habits, the fraternal and filial affections, and the obedience of the children, in the good order of the household, in the devotional practices of the children, in their increased attachment to home and in the spiritual benefit they receive. "In many instances, (p. 61) we may suppose the first believing prayers of the Christian youth ascend from the fireside. Slight impressions otherwise transient are thus fixed, and infant aspirations are carried up with the volume of domestic

incense. It is not too much to say that in this way family worship becomes the means of everlasting salvation to multitudes."

The family covenant here offers itself again so attractively that with the suggestions of our author before us, we cannot divorce it from our thoughts. "Nowhere (p. 63) is the Christian father so venerable as when he leads his house in prayer. The tenderness of love is hallowed by the sanctity of reverence. A chastened awe is thrown about the familiar form, and parental dignity assumes a new and sacred aspect. There is surely nothing unnatural in the supposition, that a froward child shall find it less easy to rebel against the rule of one whom he daily contemplates in an act of devotion."

Nothing, surely. And especially if in connection with these acts of devotion, there is felt, by the intelligent minds of the family, the natural power of the doctrine of the household covenant. Though the conception of this as a doctrine of theology be not indispensable to a participation in many of the promised benefits; yet the zest it must diffuse through the family devotion, the sacredness it must add to the spiritual relation of the members to the head, and the solemn aspect it must give the household state, will vastly invigorate the domestic bonds and exercises, as means of religious improvement. "Honour thy father and thy mother." And what children must not honour a father, in whose hands they see, for the time, the title and deed of their everlasting inheritance; or a mother, whose more retiring, but not less valid claim, draws with his upon the covenant deposit in behalf of the common offspring. "Children obey your parents in the Lord." And what children will not yield pious obedience to the parents, from whose lips they daily hear the special pleadings of the gracious covenant in their behalf; by whom they are daily led in the thankful celebration of benefits already received; and by whose faith and prayer, they have the incitements of faith and the nurture of hope in exceeding great and precious promises? What children can slight the Christian commands of parents by whose hands they have been led into the ark, for whose sake they are kept in it, and by whose hold on the covenant of promise they are saved from sinking in the flood?

Here, as it seems to us, is the corner-stone in the foundation

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of parental control. Not only does it sustain the parental authority in its prerogative of moulding the entire character of the child, but partakes most efficiently in the process. The family of Noah is an example. It matters little as to practice whether we take the mutual fidelity of parents and children as a condition or as a consequence of the covenant promise; and it may be difficult to show of which character it most partakes. But it undeniably belongs in some way with the fulfilment of the promise. And in Noah and his family we have both the control on the one hand and the submission on the other. By means of his authority and instruction, his children agreed in their views of truth and duty with him, and not with the rest of the world. They assented to their father's faith in relation to the flood; and as God warned him, and he believed God, so he warned them, and they believed him. He was not so fearful lest his children should not be free and rational in adopting their opinions, that he dare not teach them his own; but, sure that opinions which were safe for himself would be safe for them, he did not hesitate to instil his doctrines into their minds.

Shall children be taught truth no faster than they can comprehend the evidences of it? Shall children have no fixed impressions of God, till they can form a conclusive argument for his being and attributes? And is there no religious truth sufficiently fixed and certain for a child to receive and act upon under a parent's direction? The Bible presumes that there is. The laws of nature, which dictate the parental relations and duties presume that there is; and these all bind the parent to find out truth for his children, and teach it diligently to them. The parent can teach with authority; and he is the only human teacher who can; and if by skill in government and in guiding early thought, he can succeed in forming the opinions of his children according to his own pleasure, he not only exercises his own right, but fulfils an unquestionable duty. He must command in the proper way, the religious opinions of his children. He is the first judge of their duty. To facilitate this parental prerogative, the children are cast, at birth, upon his care. They have, at first, no more of opinion or of knowledge, except what they receive from him, than they have of property or liberty. At this age of impressions, the children are under a parental power almost absolute. No power of one finite mind over

another can be more complete. Such command of the parent over the opinions and conduct of his children makes it altogether reasonable to hold him as accountable for their early faith and practice as for his own. And if in their early faith and practice they are properly established and trained, when they are old they will not depart from them. The family of Noah, in the maturity of their life, honoured their father's faith, and followed his direction. During those long hundred and twenty years, while their father was spending his time and substance, on that immense ark, while all the changes of nature went quietly on, and all things remained as they had been from the foundation of the world, his family clave to his interest and shared in his reproach; and amidst the scoffs of an ungodly generation, they all followed him into the ark under as bright a sun as ever shone. Alas, for those children whose parents have no word of God for them; no covenant favour to plead for them; no pious faith to commend to them; and no hold upon their religious nature by which to establish them in practices of domestic religion, and offer them daily unto God, with their own consent, as a reasonable service.

The fifth chapter of our author is the outflowing of a lively and intelligent Christian philanthropy towards those members of the household, who according to "a different and more old fashioned school," pass under the name of servants. We do not take the remarks on p. 71 as an oblique lamentation over the progress of public sentiment against slavery; although (pp. 74, 75) the author from "having been born and having lived and laboured among slaves, feels impelled to utter thoughts which will meet a response in the hearts of brethren at the south;" and although, for the same reasons, he may be supposed, as well to regard slavery in the concrete as to reason about it in the abstract, with more lenity, and even apparent complacency, than those can do who never felt the peculiar, and possibly the noble and holy attachment between a kind master and a faithful slave. The truth is the "thoughts" of Dr. Alexander on this subject will "meet a response in the hearts of brethren" as well in the north as in the south. We are sorry if anywhere in the land, there are thinking and honest people who cannot see that such "thoughts" indicate the true way both to hasten the abolition of slavery, and to make it a blessing when it comes.

But to take the hints of our author in their permanent bearings. The religious instruction of domestics, even in those families where the children are conscientiously trained is greatly neglected. The failure, in religious and well ordered families, chiefly originates in the transient connexion of the domestics with the family; and how and when this hindrance to their improvement is to be removed, does not now appear from any providential indications. The condition of the better families of the land in regard to "help," were it for the foreigners who seek such place, gives no very hopeful view of the tendency of these matters under our civil institutions, our social theories and habits, and the industrial system of our country. With an "area of freedom" indefinitely expansible to accommodate independence and foster the disposition to hold "service" in disrepute; with a system of productive industry captivating by its magnificence, lucrative beyond the domestic rates, and threatening for years to want all the "hands" it can get; with a levelling tendency inherent in our political life, and with maxims and measures of universal culture which will long be temptations to confound equality of natural worthiness with equality of external conditions, we seem about to meet the alternative of making equals of servants or serving ourselves.

But under whatever name or conditions any may fill the place of domestics, they constitute an interesting portion of the convocation for family worship; perhaps even none the less so, for being transient, and having an eye to other relations in life. In the spirit of Dr. Alexander's remarks we can testify, how large an addition to the interest of family worship we have witnessed in households where domestics in considerable numbers were in punctual and solemn attendance. Beyond any other domestic occurrence, it embraces them in the circle of family sympathy. It carries to them whatever of organic circulation or of covenant influence, their relation to the household may qualify them to receive. The rich and suggestive remarks of our author concerning the welfare of servants, the bond and the free, and the various methods of doing them good in family worship, are worthy of the Christian minister who has so honourably associated his name, both in the south and the north, with personal labours for the religious benefit of that class of people.

The chapters on family worship as a means of intellectual

improvement, and of promoting domestic harmony and love, the admirable chapter on the benefits of family worship to a household in affliction, the two on its influence upon guests and neighbours, and in perpetuating sound doctrine; full of graceful, luminous, and moving hints, we cannot dwell upon in detail.

The next three chapters beginning with the eleventh, exhibit the influence of family worship on the Church, the Commonwealth, and Posterity. Here we approach the triune receptacle and reservoir of the benefits granted as individual and family mercies. In these is collected from countless fountains, an ocean fulness to be distributed again in shadowy and cooling vapours, in brightening dews, and in the early and the latter rains, in a ceaseless and life-giving circulation. It accommodated the purpose of the author to distribute his thoughts under the three heads of these chapters; it accommodates ours to blend them.

It is a consideration of signal value to Dr. Alexander in giving his "thoughts" on this subject, and to us in expatiating on them, that the church, the commonwealth and posterity have their being in the family. Not only was the domestic organization first in the order of time but also first in the order of nature. Rather the first family is itself both church and state; and so it remains until another family rises out of it. Thus the natural commonwealth grows not by accretion, but by development through organization; enlargement by the law of an inward life. The family properties come into church and state, not by absorption from without; not by external application in the way of impulse or example, but by diffluence through the channels of vital circulation.

We discover here the economic reason why the covenant should have its gracious application to the family. It is dispensing grace through providential channels; rearing on the roots of nature, by the superadded agency of grace, a spiritual seed. Where else should the promise, and the grace itself, be applied? "Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt." And when thus inserted by a divine skill, why should not the heavenly principle pervade the system? Why should it not impart strength to the stem, expansion and verdure to the leaf, tints and fragrance to the flower, and richness to the fruit. If we fail to discern this feature of the wisdom of God, we are liable to hinder the

work of his grace. Is it not to preclude such hindrance, that he says so much in the scriptures about his covenant with parents and their children, brings people into the church by families, calls children holy from the faith of parents, and requires them, as his, to be brought up in his nurture and admonition. "God determines (p. 178) that his great favours shall descend from age to age. The promise is to you and to your children. From the beginning of the world he has dealt with mankind upon the family principle. Every covenant has comprised succeeding generations. The federal and representative element, variously modified, is in every system from Eden to Pentecost. It is breathed in the first promise, it beams in the bow of Ararat, it fills the starry page of Abraham, it is uttered through the fires of Sinai, it is inscribed on the bloody lintel of Egypt, it flows in the household baptism of the New Testament. . . . . The 'word of this life' is not a cistern, but a fountain; it flows from father to child."

The Christian, whose dogmatical predilections blind him to such views as these, seems to us to suffer a great privation. It appears to us a theological obliquity, which, by some unravelled filament of personal accountability, or believers' baptism leads any Christian minds to pass by the everlasting covenant on the other side. We reprove ourselves and our brethren for the inconsistency and dimness with which the bow of this covenant stands before our eyes. It spans the territory of the church; and not until its reflection of heavenly love shall meet the eyes of all our families, will the people of Christ know "what is the hope of his calling."

Our author presents the church and commonwealth under that part of the influence of family worship which consists of prayer; and then follows prayer in its effects only through "*its answer in heaven.*" We contemplate a moment some of the natural forms, so to call them, in which its answers are bestowed.

Take, then, the family accustomed to the daily worship of God, and formed, in their dispositions and habits, under its power. If that worship be conducted, in some good degree, according to the true spirit of the institution, it nourishes directly in the head of the family, the spirit which adorns and blesses the church and the state. The yearnings of a father and a mother for the welfare of the church in their house are the natural germ of

solicitude for all the church of God. Such a family is an ornament and a support of the sanctuary. A church of such families would be a glorious branch of the church. Let the reports to our General Assembly, for a single year, embrace such a fact as this, that every family of the church has become a family of prayer, and that the head of each is leading his household in morning and evening devotion, and those reports need not embrace anything else. All other things pertaining to the prosperity of religion would follow from that. The countenances of pastors would brighten with joy. Zion would seem to have arisen from the dust and put on her beautiful garments. She would know herself from the world. The world would know itself from her. The heads of such families are the men from whom to choose the rulers and guides of the church. They are the men to act in church and state; to judge of the business proper to be done, and of the proper way of doing it, in matters to which their intelligence extends. They are the men whose views of the true character of the church and commonwealth, and of the value of civil and religious privileges, have been not the fruit of speculation, or of verbal instruction, but the fruit of pious devotion in the circle of their domestic love and care.

The children of such families are the earthly hope of the church. They drink at the fountain of church life. They come to maturity with church principles inbred. They have been brought up in the nurture and admonition of the Lord. The mantle of the fathers falls on them; and as those fathers pass away, the sons, with hardly a sense of the transition, receive the ark of the covenant upon their shoulders, and bear it down through another generation. How many and luminous facts we have to suggest this covenant law of grace, we hardly stop to consider. Where are the inductive philosophers of the church? If our hearts are too froward to take the covenant of God by faith, let us look for the proofs of its power in facts. How does history teach us that "the word of God (p. 180) has been carried abroad from land to land and brought down to us. . . . Take the darkest view; there is scarcely a Christian family in a thousand of those who daily worship God, in which one member does not maintain the succession; while there are thousands in which every member is a visible believer." Who besides the children of the church of the past generation, with few exceptions, actu-

ally constitute the church of the present? How many are the adult baptisms in our annual statistical tables, compared with the annual admissions to communion? And has the covenant no force? All this fruit, moreover, from such careless and thriftless husbandry; from seed sown by the wayside, on stony places, and among thorns; in an age when, as the preface of our author justly says, "the world has especially invaded the household;" when "the church cannot compare with that of the seventeenth century," for domestic religion; when "many heads of families and some ruling elders and deacons, maintain no stated worship of God in their dwellings." And has the covenant no force?

What may we not expect from the faithful word of promise, if we do but adapt our practice to this law of the dispensation of grace? If it were true that we sowed much in this field and brought in little, we should still not lack proof of the faithfulness of God. How much more when over a harvest of almost spontaneous growth, we have to repent that we sowed so little. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, till there shall not be room enough to receive it." The lack of covenant fruits in their abundance is through mere want of conformity on our part with the outward conditions of the economy of grace. Here is our lamentable defect. Hence many a merciful beginning which is made by the spirit in the souls of our children, is left unimproved, and consequently remains unknown to the church, to the parents, and to the children themselves; until, after a youth of carelessness and a manhood of estrangement from the visible church, the latent life is taken, with its dwarfed capacities, to its everlasting state.

We commend the closing chapters on the *manner* of family worship, to our Christian people, as full of excellent counsel. Especially would we invite attention to the remarks on psalmody as a part of family worship. The great interest which children of a very tender age are capable of sustaining in that most delightful and edifying exercise, above what they naturally feel in any other part of the service, should make the household diligent in preparing to maintain it. But the first effort should be to establish the practice of daily worship in any form in those families where it is now neglected. The circumstances and the capacities of the family and especially of the head, will usually

suggest the most edifying form. Even the reading of the scriptures alone morning and evening in the family, solemnly called together for that purpose, would not be unavailing; nor after such a beginning, would prayer, and where practicable, psalmody, be long neglected.

There are auspicious signs in the movement of the mind of the church on this subject. We trust the Holy Spirit is in the movement. He evidently calls for a nearer conformity of our thoughts to the methods of his own work. The hope of such improvement is encouraged by several facts. That simultaneous impulses in the same direction come from different quarters of the church; that high and strong ground is so firmly taken, and that a pious purpose is so fully declared of pressing the truth respecting family religion and salvation on the conscience of the church, are indications of what we will call the family revival. It is now a time of interesting suspense. We are looking for good to Zion. The sects of the church are turning their eyes expressively on one another. We are inquiring for the old paths. The foundations of the church are presented to be explored anew. The principles of unity, the nature of faith, the laws of church growth, and the distinguishing properties of the church itself, are coming up in spirited review. It is a healthful, a delightful process; and such works as the one now before us, so timely, instructive and attractive, will contribute to render it a permanent blessing.

ART. V.—*A Commentary on the Book of Leviticus, Expository and Practical, with Critical Notes.* By the Rev. Andrew A. Bonar, Collace; Author of Memoirs of Rev. Robert McCheyne, Narrative of a Mission of Inquiry to the Jews, etc. etc. London. 1846. 8vo. pp. 500.

THE central mass, both of the history and antiquities of the Old Testament, is the Mosaic Legislation. Its relative importance may be fairly stated thus. The only way in which the parts of the Old Testament can be brought into agreement, so as

to constitute one harmonious whole, is by assuming, that what goes before the Law of Moses was intended to prepare the way for it, and that what follows was designed to show how far it was observed, departed from, or modified in later times. Nor is this true only of the history. The prophecies bear a definite relation to the law, without due regard to which they are almost unintelligible. The same is true, though in a less degree, of the remaining books. This subject, therefore, furnishes a key to the entire Old Testament, and cannot but be of great importance to the proper understanding of the New.

These considerations render it a matter of rejoicing, that this part of the divine revelation is again attracting the attention of so many able writers, not in one church or country merely, which might lead to an exaggeration of onesided views, without any general advancement of our knowledge, but in various schools and languages. From every imaginable point of view, in all conceivable directions, and with the aid of the most diverse optical appliances, a multitude of keen observant eyes have been, within a few years, turned anew to this great object. The results of this manifold investigation are not only inconsistent with each other, but often individually most extravagant. Believing, however, as we do, that some acquaintance with the progress of opinion, in such cases, is conducive to the strength of orthodox convictions, we propose to take a rapid view of the subject, as it has been treated by the latest writers known to us. We offer no apology for connecting this synopsis with the work of Mr. Bonar, which, though eminently pious in its tone and spirit, and exceedingly instructive as to many interesting points, is really an exhibition of but one among the many phases which the subject has assumed, and quite deficient in comprehensive and preparatory statements, such as might have furnished the materials of a general introduction. Contenting ourselves, therefore, with a hearty recommendation of the book, as one of the most truly evangelical and edifying lately published, we shall wave all special criticism, except in the form of incidental observations, growing out of a more general survey and exhibition of the subject.

The first topic of inquiry and discussion, among those who have given their attention to the Mosaic Legislation, is the form in which it is recorded. The record is contained in the last four books of the Pentateuch, to which the first is a historical intro-

duction. The fifth book is distinguished from the other three, as a recapitulation, delivered at one time, and in the form peculiarly adapted to a popular address. The remaining three books, Exodus, Leviticus, and Numbers, are really one continuous composition or official record, the division, although ancient, being only for convenience. These books contain the Law of Moses, in the strict and proper sense. It is, therefore, to the form of these that we must first give our attention.

Their grand peculiarity is this, that they consist of two distinguishable elements, combined in an unusual manner. One of these is the Legislation, properly so called, a series of minute yet laconic regulations, directly opposite in form to the endless iterations and synonymies of modern statute-books. These laws, instead of being wrought into a system, or standing insulated by themselves, are interrupted yet connected by a running narrative, with dates and geographical specifications, at unequal intervals. To account for this peculiar form, several hypotheses have been proposed, the principal of which it may be proper very briefly to enumerate. In doing this, we shall begin with the lowest and least plausible, and gradually rise to what we believe to be the true ground.

It may seem incredible, that some of the Germans have been able to persuade themselves, or at least have attempted to persuade their readers, that the Law of Moses, as we have it in the Pentateuch, is not only far posterior in date to his times, but exhibits an entirely different state of things from that which then existed. Some have even gone so far as to deny that Moses and his contemporaries were monotheists. If this were so, it would hardly be worth while to believe that such a person ever lived. This extravagance may serve as an example of the cool audacity, with which the same class of writers can reject the testimony of all history and all tradition, and yet expect their own insane imaginations, on the self-same subjects, to be swallowed and digested.

Some, who recoil from this extreme, maintain, however, that the minute and comprehensive code of laws, now extant in the Pentateuch, is the product of a later age, invented for the purpose of imparting to existing institutions the authority and sanction of remote antiquity. But this leaves the origin of the institutions themselves entirely unaccounted for, and nothing can be more absurd than to reject a traditional explanation of notorious

facts, if intrinsically credible, when there is nothing to supply its place. This theory is also refuted by the numberless allusions to the circumstances, under which the law was given, and which a later writer, in the case alleged, neither could nor would have forged.

Another theory concedes a partial antiquity to the Law of Moses, but denies its unity and systematic character, regarding it either as an accidental combination of heterogeneous fragments, or as a laborious compilation of documents, belonging to many different dates and authors.

Out of this chaos of confused opinions light at length begins to spring, by the admission, on the part of the same writers, or at least of the same school, that the Law undoubtedly contains Mosaic elements, though few and dubious, and mixed with an immense amount of later matter. By slow degrees, this genuine portion of the Law has been becoming, in the microscopic view of these infallible observers, more and more extensive, till at last it is announced, as the result of the most searching analysis by some of them, that, with few exceptions, the entire legislative portion of these books is as old as Moses, and perhaps recorded by himself. As a salvo to the pride of skeptical criticism, this concession is still coupled with a positive assertion, that the historical portion of the same books is of later date.

We are far from looking upon these results of skeptical inquiry as entirely negative and unimportant. It is true, they bring us back, by a circuitous process, to the ground already occupied for ages by the church; but then they bring us back with the advantage, unattainable in any other way, of having tried all other grounds and found them utterly untenable. The gravity with which this class of critics sometimes tell us, as a fresh discovery of their own, what our fathers and our fathers' fathers knew before us, is often ludicrous enough. Their position is like that of persons walking blindfold, who have stumbled unawares upon the very spot from which they started, and of course look very foolish when the bandage is removed. But foolish as they look, and as they sometimes are, their testimony has its value, for the reason above stated, in explaining why we dwell upon the late concession of some German critics, as to the antiquity and genuineness of the Law.

This concession has at last been pushed so far as to admit,

that the legislative portion of these books is not only ancient and genuine, but methodical, the whole law, in the strict sense, forming a regular connected system. One of the latest forms which this view of the matter has assumed may interest some readers by its very novelty and ingenuity. It may also serve to show that even in returning to the old paths an inventive genius may discover something new. One of the younger living orientalists of Germany, Bertheau of Göttingen, who is far from falling under the description of "foolish," being eminent both for his talents and acquirements, was led to institute a searching scrutiny of these three books, in the hope, according to his own account, of proving them to be a heterogeneous mixture. The actual result of his researches was not only to convince him that the parts were perfectly harmonious, but also to disclose a fact before unsuspected and of great importance, as a proof of unity in the composition. Setting out from the Decalogue or Ten Commandments, he was led by analogy to the conclusion, that the Law is full of Decalogues, and that these are grouped, with a surprising regularity, by sevens. The general formula, to which he reduces the whole system, is, seven groups, in each group seven series, in each series ten commandments.

There would be something very captivating in this scheme, if its details were in exact correspondence with its general idea. But, as in most other cases of the same sort, on descending to particulars, we find that the exact regularity, which constitutes the beauty of the theory, can only be secured by clipping and paring, striking out as spurious, or of later date, whatever overruns the prescribed bounds. In making these distinctions, it is evident, moreover, that the author is guided, not so much by any critical principle whatever, as by the conditions of his own hypothesis. In other words, he imagines reasons for rejecting what he no doubt would retain without a scruple, if it just made up the necessary number. In this way he robs Peter to pay Paul, by taking back with one hand what he gives with the other. In the very act of proving the consistency and unity of the Mosaic legislation, he introduces a false principle of criticism, no less injurious or groundless than the corresponding process, by which Ewald and others expunge from the poetical books whatever will not fit into the arbitrary frame-work of an imaginary strophical arrangement. At the same time, we have no

doubt as to the truth of the main facts, upon which Bertheau erects his theory, to wit, the regular structure of the Legislation, and the predominance of the numbers ten and seven, in determining its form. The explanation of this latter circumstance would lead us into an inquiry, curious and by no means unimportant, but beyond the limits of our present purpose.

One inference from these facts, which to us seems irresistible, is rejected by Bertheau himself on very insufficient grounds. The unity and systematic form of the legislative passages create, we think, the strongest possible presumption, that the history, with which it is so intimately blended, partakes of the same character. Nothing could be *a priori* more unlikely than that any later writer should undertake to separate the parts of a digested code of laws, by interspersing them with stories of his own invention. The wildest license of fictitious composition, in our own day, although it has run riot in corrupting history, has never dreamed of thus embellishing the Pandects or the Statutes at Large. In the case before us, such a supposition might be reckoned less improbable, if the narratives were evidently meant to furnish the historical occasion of the legislation. But that this is generally not the case, is one of Bertheau's strongest reasons for denying both to be coeval. He proceeds upon the supposition, that the history, if genuine, could only be intended to explain the circumstances out of which the legislation grew, not merely in the general, but in each particular instance. But if invented for this purpose, why was it not so invented as to answer the purpose? Besides, he has unfortunately overlooked another supposition, far more natural in itself, and affording a more satisfactory solution of the facts. This is the old and obvious supposition, that the laws are given in the very order of their promulgation, the intermediate and synchronous events being recorded in their proper places. Certain laws and certain narratives are put together, not because they were intended to explain each other, but because they came together in fact.

The correct view, therefore, of the *form* of the Mosaic Legislation is, that it is regular and systematic, that is, one in purpose and harmonious in detail, but recorded in the order of its promulgation. It differs from a formal system, such as some would find in it, just as a modern Statute Book or Digest differs from the Journal of a Legislative Body, in which the enactments are

recorded at length. It is a code of laws inserted in a frame of history. To this fact due regard must be had in the interpretation of the laws themselves.

But what is the internal character and purpose of the Law thus recorded? This is the second question which presents itself, and which must be disposed of, as an indispensable preliminary to the just interpretation of the Law itself. It has accordingly received a due share of attention from the various writers on the general subject. Leaving out of view individual eccentricities of judgment, there are three hypotheses, in reference to this point, which have greatly influenced the scientific treatment, and less directly the popular impression of the whole subject.

The first is the doctrine of some early writers, still extensively adopted, and familiar to most readers on the subject. It supposes the Law of Moses to contain two distinct and entire systems, one of religious worship and ecclesiastical organization, the other of civil and political government. Both these systems are supposed to be exhibited with almost equal prominence and fulness, and the particular enactments are referred to one or the other, as appears most natural.

The second theory is that propounded by John David Michaelis, in his celebrated work on the Mosaic Law. The real, although not the avowed principle of that work is, that the Law of Moses was a civil institution, and that its highest praise is that of a consummate legislative wisdom and sagacious policy. In carrying out this radical idea, which he does with rare ingenuity and learning, he is guilty of extravagances tending to lower both his subject and himself. As for instance, when he represents all the ceremonial laws of cleanness and uncleanness, with respect to things and persons, as police regulations, intended to secure habitual cleanliness and to preserve the public health. A much more serious objection to this theory is, that it deliberately puts out of view, as far as possible, the great ends of the legislative system, and reduces it to a level with those of Solon and Lycurgus. The remaining faith in the divine authority of the Mosaic Legislation, which Michaelis professedly, and perhaps really, entertained, was founded upon early education, and at variance with his doctrines, so that his disciples, as in all such cases, held fast to the latter and gave up the former.

A third hypothesis reverses this view of the matter, and assumes the Mosaic Legislation, as we have it in the Pentateuch, to be entirely a religious system. What appears to be purely civil or political in its enactments is supposed to be introduced on account of its connexion with religion, or, in some cases, to be not so much legal as moral in its character. Thus Hengstenberg explains the provision for the poor, and the prohibition of certain acts, and even feelings, which could never practically fall under the cognizance of any human magistrate or court of justice. This theory does not involve a denial, that the Israelites of the Mosaic period had a civil government distinct from their religious institutions. It only denies that it was any part of the design of the existing revelation to describe these civil institutions fully. What we know of them we know from incidental statements in the history itself, or in connexion with religious and ecclesiastical enactments. It assumes that the whole Mosaic Legislation, as we have it, is a system of religious rites and government, the influence of which upon civil institutions made it unavoidable to exhibit some of these, while most of them are mentioned, either not at all or only incidentally.

The main objection to this doctrine, in the form here given to it, is, that it appears to presuppose the existence of a contemporary civil constitution not described in scripture. Now was this constitution a mere human device or a divine ordinance? The former supposition seems at variance with the whole drift and tenor of the history of Israel, as a peculiar people, every part of whose experience was determined by a special divine guidance and control. If, on the other hand, their civil constitution was as much a divine ordinance as their religious system, why is it not equally included in the record, which describes so minutely the whole progress of the people from its birth to its rejection?

Perhaps the best mode of avoiding these objections, and of presenting the whole subject in its true light, is by adhering to the idea of a Theocracy, in the strict sense, as extending both to civil and religious institutions, or rather as excluding the distinction altogether, because founded in a difference of circumstances, which appears to be at variance with the very idea of a theocracy, if that name be supposed to mean anything more than providential government, to which all nations are alike subjected.

If we once admit, that all the national concerns of Israel were under an extraordinary guidance from above, it becomes unnecessary to assume a twofold constitution, since all public affairs were, in a certain sense, religious, because all designed for a religious purpose, and divinely ordered so as to secure it. Under such a dispensation, things, which with us require a double machinery, could be effected by a single undivided organization. The whole nation was a kingdom of priests. Its rulers therefore were religious rulers. In providing for the spiritual wants of the people, provision was effectually made for many of their most important secular interests, or such as must be secular in our case, from the total difference of our situation. Those regulations of the Law, which seem to have least of a religious character, are not then to be looked upon as fragments of another system, accidentally and partially disclosed, but as the more subordinate and less important parts of that which is described at length.

Whether this be regarded as a fourth hypothesis, or as a modification of the third, it will be seen that, while they differ in the relative position they assign to the more secular provisions of the Law, they agree in giving the priority to that part of the system which relates to the distinguishing religious institutions of the people, and which, from its peculiar character, is commonly called the Ceremonial Law. As every thing else in the Mosaic Legislation is directly or indirectly shaped by this, and must therefore be interpreted by it, the Ceremonial Law may be said to occupy the same fundamental or central place in the legislative system, that the latter, considered as a whole, does in the history and antiquities of the Old Testament.

A third question, therefore, which has occupied and divided the writers on this subject, both in earlier and later times, is the question as to the specific purpose of this ceremonial system, considered as a part, and an important part, of the great scheme of preparation for the coming of Christ. We may here, if only to save room for something better, set aside those theories which rest upon an infidel or antichristian basis, and confine our view to those which hold the common ground of an intimate relation between the institutions of the Old and New Testament. These are in fact so numerous, that only some of the more striking variations can be even superficially described. Of the skeptical hypotheses a sufficient sample has been given in considering the

form of the Mosaic Legislation. Nothing more will here be requisite than simply to record the fact, that some modern writers still explain the Ceremonial Law as the accidental product of a gradual process of refinement, acting on the horrors and absurdities of heathenism; while others hold, that all its parts may be supposed to have arisen from a transfer of the forms familiar in the oriental courts to the worship of the Deity, the sanctuary being nothing but his palace, the priests his ministers of state, the sacrifices feasts, &c. If the first of these hypotheses could be maintained without absurdity, history would no longer have a use or meaning, as its place might be more than filled by imaginative fiction. The other theory, although it does not utterly ignore all history, reverses its decisions, making that the source which experience shows to be the stream, and vice versa. The practice of the ancient oriental courts was to borrow the form of civil homage from the rites of religious worship, not to lend it to them.

But without dwelling longer on these monstrous obliquities of judgment or invention, let us look for a moment at the points of agreement and of difference among those who acknowledge a special divine purpose in the forms of the Mosaic Legislation, and especially in those of the Ceremonial Law. Among such there can be no dispute, as to its systematic unity, nor as to the general fact of its prospective reference to the times of the New Testament. They are also agreed in ascribing to the system an important moral purpose, and a corresponding actual effect, in preserving Israel from the corruptions of the neighbouring nations, not indeed wholly, but to such a degree as to give them an exalted relative position in the ancient world. Another undisputed purpose is that of saving them, not only from the deepest moral debasement, but from those religious errors which it always accompanies, and which may all be summed up in Idolatry. But neither of these ends could be even partially secured if unrestricted intercourse with the surrounding heathen were permitted. It is, therefore, furthermore agreed among the writers now in question, that the Ceremonial Law was intended to secure the segregation of the chosen people till the end of the restrictive and preparatory dispensation. But with all these strong points of agreement, the question still remains, what more was the Ceremonial Law intended to accomplish? In deter-

mining this question, those who were agreed on all the other points, diverge essentially from one another.

Some reply, that nothing more whatever was intended; that the objects which have been already mentioned are sufficiently important to account for the complexity and rigour of the system; that if the Israelites were kept apart for ages from all other nations, and thereby preserved from idolatry, with its concomitant and consequent corruptions, we have no need to look further for the meaning and design of the whole law or of any of its parts, the peculiar form of which may have been derived, either directly or by contrast, from those false religions with which the people had been most familiar, or arbitrarily selected with a view to make the whole more coercive and distinctive. This is, in fact though not in form, the principle of Spencer's great work on the Hebrew Ritual, which has done so much to influence the views of later writers, both in England and in other countries. It has been more especially a favourite with those who were least attached to the distinguishing truths of Christianity, and most disposed to a lax and liberal theology. By the rationalists of Germany it has, of course, been carried out still further; but we are speaking now exclusively of doctrines held by writers who acknowledge the divine authority of the Scriptures in general, and of the Mosaic Legislation in particular.

In opposition to this negative hypothesis, the straiter sect of orthodox and evangelical interpreters have strenuously urged, that it supposes a complete stagnation of the chosen people for a course of ages, during which, although externally more pure, they were scarcely more enlightened than the heathen. When to this it is replied, that the people possessed spiritual views of God and of moral truth, otherwise communicated, this only makes it still less probable, that no such views were embodied in the Ceremonial Law itself. It is also urged in opposition to this theory, that it robs the Mosaic dispensation of that pedagogic and preparatory character, so constantly ascribed to it in the New Testament. If the design of the Ceremonial Law was merely negative, it could not be said to have prepared the way for the coming of Christ; it could, at most, only keep the people, through a course of ages, as they were at first. The force of these objections cannot be consistently denied by any who admit the exegetical authority of the New Testament.

Under the influence of these considerations, the great mass of evangelical interpreters, especially in former times, have made it a main object, in their expositions of the ceremonial law, to shun the error of excluding Christ and gospel times from the signification of the legal shadows. In attempting this, it is not, perhaps, surprising, that their zeal has sometimes led them towards the opposite extreme. The exaggeration, both of this and of the contrary hypothesis, has led to the same general result, but in ways directly opposite. Both have deprived the Ceremonial Law of its preparatory character, the one by reducing its significancy too low, and the other by exalting it too high. If the ceremonies of the Law meant nothing, they could not be preparatory to the Gospel. If they meant everything, and made known everything which needed to be known, they were not so much a preparation as an anticipation of the gospel itself.

This is the main objection to the Typical hypothesis, at least in its extreme form, as applied to the interpretation of the Law. It does not view it as a temporary substitute and preparation for the Christian system, but as a full though enigmatical disclosure of it, both in outline and detail. Once furnished with the key to this anticipated gospel, the believing Jew might gain as accurate a knowledge of the latter, as we can now gain from the New Testament or from a modern system of theology. This, it is said, is not the relative position which the old economy is represented by our Lord and his Apostles as occupying to the new. They nowhere recognise the ancient church as in possession of the same revelation that was afterwards made in the New Testament, even as an esoteric doctrine, comprehended only by the more enlightened, while the people at large regarded the same objects as a set of riddles. The Old Testament saints, it is alleged, although saved in the same way with us, and fully equal to the highest specimens of Christian experience in the warmth of their devout affections, occupied a lower place with respect to the fulness and extent of their religious knowledge. This truth is believed, by those whose opinions we are now expressing, to be taught in that remarkable statement of our Lord respecting John the Baptist, as belonging to the old dispensation and in some sort representing it, that although a greater prophet never had arisen, yet even the least in the kingdom of heaven was greater than he.

Another objection to the Typical hypothesis, at least in its extreme form, is founded on the obvious assumption, that a system of significant rites must have been designed to speak for itself, to convey instruction through the senses, without an accompanying oral explanation, which must either have been superfluous itself or made the rites so. If this be granted, it would seem to follow, that an obvious resemblance and a natural association was an indispensable condition of the end to be attained. But it certainly cannot be alleged that any such resemblance or association really exists between the rites of the Mosaic law and all the minute points of the Christian system. The very ingenuity employed in tracing the analogy may serve to show that it is not self-evident. That it is not even easily discovered, is apparent from the fact, that the most celebrated typical interpreters are not agreed, as to a large proportion of the types which they explain. It may be said, indeed, that there is no unanimity at all, except in those points which the New Testament authoritatively settles for us.

The typical interpretation of the ceremonial law is so interwoven with Christian experience, and so indelibly impressed upon our best religious literature, that there is a salutary prejudice against whatever even tends or threatens to assail it. We have reason, therefore, to observe with satisfaction, that the strong objections, which have just been stated, do not lie against the principle of this hypothesis, but against the method of its application. If then it can be modified in such a way as to obviate these difficulties, while at the same time its essential principle is held fast, an important step is likely to be taken towards the ultimate solution of a difficult and interesting problem.

This has been attempted in what may be called the Symbolical, as contradistinguished from the Typical theory. This terminology is not, however, such as to explain itself. Interpreted according to popular usage, it conveys no definite idea, or a false one. It may not be amiss, therefore, to elucidate it by a brief statement of the theory of Symbols upon which it rests. Understanding by a Symbol a sensible sign of an invisible reality, we may classify all Symbols by a reference either to their origin or their design. When considered in reference to its origin, a Symbol may be natural, conventional, or arbitrary. A natural Symbol is one founded on a natural association, and requiring neither explanation nor authority to recommend it. A conventional

Symbol is one founded upon usage and the agreement which it presupposes. An arbitrary Symbol is imposed by authority. These three definitions, it will be perceived, are not exclusive of each other. A natural Symbol may be sanctioned by long usage and likewise prescribed by an existing law. A more important distinction is the one which has respect to the design or meaning of the Symbol. If this is a universal truth, the Symbol is philosophical or doctrinal, and may be called an emblem. If the thing denoted is a past event, the symbol is historical, a memorial or a monument. When the thing signified is something future, the symbol is prophetical, or at least prospective, and may be called a type, in the restricted sense.

Now both the theories in question, the symbolical and typical, agree that there are types, i. e. prophetic symbols, in the Ceremonial Law. But the typical interpreter sees nothing else, whereas the symbolical interpreter sees also many doctrinal symbols, not expressly prophetical of Christ or of the Christian church as such, but significant of doctrines suited to the actual condition of the people, and intended to prepare them for the clearer revelations of the gospel. This general description of the two hypotheses will be rendered clearer by a statement of the mode in which they are respectively applied to the several divisions of the ceremonial system. In attempting such an illustration, we may follow the fourfold distribution which has been adopted, by the latest as well as by the older writers, on the sacred institutions of the Jews. The four main topics thus distinguished are those of Sacred Places, Sacred Persons, Sacred Rites, and Sacred Times, or to use a more laconic terminology, the Sanctuary, the Priesthood, the Ritual, and the Calendar.

What was the meaning, the idea, of the Sanctuary, both in its moveable and settled form? We need not stop to notice the hypothesis, that the Jewish Sanctuary was a mere refinement on the temples of the heathen, without any spiritual import of its own; or that it was borrowed from the palaces of earthly kings, and appropriated to Jehovah in that character. For such a purpose it would have been made more spacious and more splendid. Such a hypothesis affords no explanation of the small dimensions of the tabernacle especially, and of the minute detail in which its structure is described. It is almost equally superfluous to mention the idea of Philo and Josephus, entertained by

several of the Christian Fathers and the later Rabbins, that the Sanctuary symbolized the doctrine of creation, its several parts and its significant numbers pointing to the heavens, earth, and sea; the sun, moon, and seven planets; the days of the week, the months of the year, the signs of the zodiac, the points of the compass, &c, &c. Besides the absence of all obvious resemblance or natural association, such a system of symbols would be wholly without any moral effect, and much less in keeping with the scriptural theology than with the ethnic superstition, considered as a worship of Nature. Nor is this objection really removed by the modern refinement on this ancient doctrine, which explains the Sanctuary as a symbol, not of the actual creation or its material products, but of the relation between the Creator and his creatures. This intangible abstraction would be still less readily suggested to the mass of worshippers, while the total absence of all moral or spiritual influence would still exist as much as in the other case. If this part of the system was significant at all, a very different solution must be given to the question, what did it denote?

The typical interpreters, as represented by Cocceius and others, answer, that the Sanctuary signified the Christian church, the visible church being represented by the court, the invisible by the house; the latter, as it now is, by the holy place; as it shall be hereafter, by the holy of holies. In conformity with this generic view, the most minute details are brought into connexion with distinct points of Christian doctrine or church history.

The general fact of correspondence and significant design is equally admitted by the symbolical interpreters, distinctively so called, who acknowledge the authority of the New Testament, as to all the specific types of Christ there mentioned. But they hold that, in addition to these types, the sanctuary symbolized certain general truths not peculiar to the Christian revelation, especially the great truth of God's dwelling among men, to represent which he provides himself a house like the houses of his people, dwelling in tents while they are in the desert, or still unsettled in the promised land, but when the theocracy is finally developed and established, removing to a permanent abode. Under this general idea of the sanctuary, different explanations of minuter points are given by symbolical interpreters. One of

the latest and most eminent, for instance, understands the court with its contents as symbolizing the actual communion between God and man, the sacred edifice as symbolizing its ideal perfection to be realized hereafter. Within the house, the two apartments might suggest the same essential idea, while one made more prominent the gifts conferred by God upon his people, the other those offered by them to him. The mercy-seat placed above the tables of the law would be a natural emblem of mercy rejoicing over judgment, while the altar of incense, the golden candlestick, and the table of show-bread would suggest the necessity of prayer, diffusion of the truth, and perpetual devotion to God's service. In the court, the laver and the altar of burnt-offering would continually preach the necessity of purification and atonement, the latter being shown, by the position of the altar, to be absolutely necessary to communion between God and man.

Into still minuter questions of detail it will be needless here to enter, as for instance the significancy of the stuffs and colours so particularly required and described in the construction of the tabernacle. There is indeed a question, among the symbolical interpreters themselves, as to the general principle which ought to govern the interpretation of these minor points. One theory regards it as the only safe or practicable rule to attach a distinct meaning to every distinguishable part of the symbol, except where it is evidently only an appendage or indispensable accompaniment of something else, as for instance in the case of the golden snuffers, or the tongs and shovels, which are natural attendants of the candlestick and altar, and need not therefore be supposed to have any separate meaning of their own. Another theory reduces still further the number of significant particulars by assuming that the ceremonial system was intended to be, not only instructive but impressive, and, in some of its parts at least, attractive. With a view to these collateral or secondary ends, costly materials, brilliant colours, symmetrical forms, and picturesque arrangements may have been preferred to coarseness and unsightliness, without intending to convey a distinct doctrine or idea by each of the particulars. But however these points may be settled, it is plain that the idea of God's dwelling among men, in some extraordinary sense, would be spontaneously suggested by the very sight of a tent erected expressly for him, in the

midst of the encampment of his chosen people, without any forced refinement or the necessity of any accompanying oral explanation.

If we now turn to the Priesthood, we are met at once by disingenuous attempts, upon the part of unbelieving writers, to confound the sacredotal institutions of the Ceremonial Law with the analogous arrangements of the Egyptian and other forms of ancient heathenism. For this unworthy purpose, the points of actual resemblance are exaggerated, combined, and pressed into the foreground of the picture. We are told that in both cases, a defined portion of the people was set apart for sacred duties; that in both, this body was perpetuated by hereditary succession; that in both, it was sustained by the appropriation of a definite proportion of the national property; that in both, it was distinguished from the body of the people by costume and other outward indications; that in both, the idea of a priesthood involved that of mediation between God and man.

The same pains, as might have been expected, are not taken to present the essential points of difference, by which these coincidences, striking as they are, are more than neutralized. We must go to other writers, or inquire for ourselves, in order to discover that, although hereditary succession was the prescribed form by which the Levitical priesthood was continued, there is no recognition of hereditary right independent of a special divine choice and designation, which is constantly supposed as an essential requisite to sacerdotal functions, so that the Hebrew Priests were not a *caste*, like those of Egypt. We are not told that, although a certain part of the national property was set apart for the support of the sacerdotal tribe, they merely had an adequate subsistence, instead of absorbing almost all the wealth of the country, as in Egypt. We are not told that the Levites, unlike the Egyptian Priests, were deprived of all political superiority, and permitted to exercise civil authority, only in well defined and guarded cases. We are not told that their mediation, instead of reconciling man to Nature and initiating him into her secrets, as in the case of the Egyptian Mysteries, was a moral and spiritual mediation, bringing him near to a personal and holy God. We are not told, lastly, by the writers now in question, that the Law, and indeed the Bible, is without a trace of the distinction, so cherished by the heathen priests, between an

esoteric and an exoteric doctrine, but that on the contrary, whatever the Levitical priests knew of sacred things, they knew for the benefit and as the official instructors of the people. Their grand function was in fact to teach the doctrines of religion to the people, both symbolically and orally. (Lev. x. 11.) These differences draw a line of demarcation not to be mistaken, we might rather say, they fix an impassable gulf between the priesthoods of the heathen world and that of the Mosaic Law. As to the fact, which some have used to lower the Levitical priesthood beneath every other, to wit, the exclusive requisition of corporeal qualifications, it has really a contrary effect, as showing, that the institution was significant, and is to be explained upon the principle of representation.

This principle, so far as it is applicable here, may be stated thus. Out of the mass of fallen men God purposed to save some in Christ. Until this Saviour actually came, the body of the saved was represented by a chosen people, who might therefore be collectively regarded as a kind of mediator, and correctly represented as a nation of priests. (Exod. xix. 6.) But in order that this same great doctrine might be kept before the minds of the representatives themselves, a single tribe was set apart from among them, to represent the whole, and as it were to mediate between God and his people. By a further application of the same symbolical idea, a single family was chosen from this chosen tribe, as if to represent it; while in this family itself, a single individual, its natural, hereditary head, represented his family, and through that family his tribe, and through that tribe his people, and through that people the elect of God. In the High Priest, therefore, the entire representation was concentrated and completed. At the same time, this symbolical representative of the Body was a typical representative of the Head, the promised Saviour, the two functions being not only consistent but inseparable, on account of the peculiar and most intimate relation of the Head and the Body to each other. In no other system upon record, whether civil or religious, has the great principle of representation been so fully embodied and distinctly carried out as in the sacerdotal system of the ceremonial law. An important corollary from this statement is, that even under that economy, the Jewish race was not so much the people of God as its appointed representative.

If this view of the Priesthood be correct, it explains the absence of all moral and religious requisitions in describing the incumbents of the office, as well as the want of philosophical mysteries, which formed an essential feature of the sacerdotal system in Egypt and in other countries. As the God of the Hebrews was not Nature or the Universe, their religion could not be a system of Natural Philosophy, or their Priests professors of that science, and the total difference, in this respect, between the faith of Jews and Gentiles, is a strong proof not only of the independence of the former, but of its divine authority.

To the general views which have been now presented, it will not be necessary to add any inquiry into minor points, such as the minutiæ of the High Priest's dress, or to refute Philo's notion, that this too was a symbol of creation, or the later rabbinical opinion, that each part of the costume was expiatory or denoted the expiation of a particular sin. Under the same category fall the attempts, made by some of the older typical interpreters, to explain every portion of this dress, however trivial, as distinctly significant of something in Christ's person or his work. As to these minor points, much must be left to individual taste and judgment. One man may derive edification from a mode of viewing these things which to another seems absurd. The grand error of the earlier typologists consisted in forcing every possible analogy of this sort on the text, not as an allowable subjective use or application, but as a part of its essential meaning. Let us see to it, however, that in shunning this extreme, we do not rush into the opposite, and let go the principle of typical significancy altogether, though so natural and reasonable in itself, and so expressly recognised in the New Testament.

If the Ceremonial Law has been correctly represented as the centre of the old economy, the centre of the Ceremonial Law must be the rites themselves, for the sake of which the other parts exist; the priests being the performers, the sanctuary the place, and the festivals the time of the performance. This is perfectly compatible with the assumption, that the Priesthood and the Sanctuary, in themselves considered, conveyed a distinct part of the symbolical instruction, although they would probably have not existed, independent of the rites. The significant rites of the Mosaic Law may be reduced

to two great classes, Offerings and Purifications. Of these the former is the more important, the other being really supplementary to it and dependent on it. The Offerings themselves may again be divided into Animal and Vegetable, or, as some prefer to call them, Bloody and Bloodless. The latter had no substantive or separate value, but were primarily used as appendages to the other, the mutual relation being the same as that between Offerings in general and the Levitical Purifications. The elements or materials of the sacrifices were essentially the same in every case. It was their different combinations, and the different occasions upon which they were presented, that afforded the ground of their classification, under the names of the Burnt Offering, the Sin Offering, the Trespass Offering, and the Peace (or Requital) Offering, with its subdivisions, Thanksgiving, Vow, and Free-will Offerings. In all these the material of the animal sacrifice consisted of the larger and smaller cattle, the latter including sheep and goats, with a substitution, in the case of poverty, of doves or pigeons for the more costly victims otherwise required. The materials of the Vegetable Offering were the three great staples of subsistence, Corn, Wine, and Oil. To both may be added, as subsidiary substances, Frankincense and Salt, which last was an indispensable addition to all animal oblations, while Honey and Leaven were expressly excluded.

As the rites are the centre of the ceremonial system, and the offerings of the rites, so the animal offerings are the central point of these; and of the animal offering itself, the blood. The solemn presentation of the victim, the imposition of hands, and the act of slaughter, were performed by the worshipper himself. It was not until the blood was to be disposed of, that the priestly functions properly began. The prominence thus given to the blood would be sufficient of itself to refute the anthropopathic notion, that the sacrifices of the Jews, as well as of the heathen, were originally looked upon as feasts or entertainments offered to the Deity. If this were so, the flesh would have been treated as more precious than the blood, and the arrangements of the sacrifice would certainly have borne more resemblance to the customary mode of feasting, not to mention the taking back of the victim or a part of it in certain cases, which, on this supposition, would be wholly unaccountable.

The only hypothesis which solves all the phenomena is that

which attaches to these rites a moral and religious significance. And this hypothesis is common to the typical and symbolical theories. The difference is, that the former explains everything about these rites as prophetic symbols of something in Christ's person or his expiatory work. The objection to this mode of interpretation rests, as in the other case, on its arbitrary character and the diversity of its results, together with the want of any obvious resemblance, tending to suggest the truths conveyed at once to the observer by a natural association. However clear they may be now to us, they cannot be supposed to have conveyed the same ideas to the ancient worshippers, without a special inspiration or an oral commentary, either of which would have made the symbolical instruction quite superfluous.

The symbolical interpreters admit the existence of specific types of Christ among these symbols, but deny that they were all such types, alleging, on the contrary, that some of them were intended to teach doctrines properly belonging to the ancient dispensation and appropriate to the actual condition of the people. In answering the question, what were these doctrines, we must bear in mind, that the whole system pre-supposes God's existence, unity, sovereignty, and natural perfections, and proclaims his holiness and his requisition of it in his creatures; that the very existence of the chosen people taught the doctrine of election, the priesthood that of mediation, and the sanctuary that of God's abode among his people, and the possibility of near access to him. But how was this to be effected as the whole system rests upon the supposition of human apostasy and guilt? The answer to this question was afforded by the sacrifices, considered not merely as prophetic types of Christ, but as doctrinal symbols of truths which had already been revealed.

The two great doctrines symbolized by sacrifice were that of God's sovereignty over us and propriety in us, his absolute right to ourselves and all that we possess; and that of expiation or the removal of guilt by an atonement. In all sacrifices, even those of heathendom, these two ideas are embodied. Opposite errors have arisen from their separation. The worst is that which leaves atonement wholly out of view and makes the sacrifices mere oblations. A no less real but less hurtful misconception, while it holds fast to this cardinal doctrine, loses sight of the other. On this hypothesis, it is not easy to explain the Ritual

in all its parts. But put the two together and the explanation becomes easy.

Why were these particular substances, both animal and vegetable, offered in sacrifice? Not merely on account of natural qualities, by which they were fitted to be types of Christ; for although this analogy is sometimes obvious enough, as in the case of the paschal lamb, it can only be made visible in others by a forced interpretation, as in that of the goat, or not at all, as in the case of the vegetable offerings, unless we admit, as Mr. Bonar seems disposed to do, that the meal and the bread, for example, were intended to suggest that Christ was to be *ground* by suffering and *baked* in the fire of persecution, &c. But did bread or flour ever suggest these ideas, even in their vaguest form, by virtue of a natural association? In the Lord's Supper, it is not the grinding or the baking that suggests the idea of his passion, but the breaking of the bread by the officiating person in the presence of the worshipper, and that too accompanied by an explanatory form of words, to which there is nothing corresponding in the ancient ritual. It is indeed worthy of observation as a general fact, that the Mosaic ritual contains so few liturgical formulas; a strong proof, in the first place, that it furnishes no ground for the use of verbal forms at present; and in the next place, that the ceremonies of the law were meant to speak for themselves and be their own interpreters, an effect which could not be secured without an obvious resemblance and a natural association between type and antitype. But this analogy does not exist, as we have seen, between the person or the work of Christ and all the substances required in sacrifice.

Another explanation of the choice of these particular materials, both animal and vegetable, is, that they constituted the ordinary food of the people to whom the ritual was given, and by whom alone it was to be observed. It is a fact somewhat remarkable that, while the catalogue of animals allowed for food was far more extensive than that of animals admitted to the altar, the latter were identical, so far as we can learn, with the species actually used in common life. This correspondence cannot be fortuitous or wholly without meaning. It establishes the fact of some designed connexion between the offerings of the people and their ordinary food. If, however, we should acquiesce in this as a sufficient explanation, it might furnish some support to

the offensive doctrine, that the sacrifices were required and offered as mere feasts to the divinity. This abuse may be precluded, and the whole truth disclosed, by assuming that these animal and vegetable substances were singled out, not only as the ordinary food, but as the substance, property, or wealth of those who offered them. A vast proportion of the wealth of Israel might be included under the descriptive heads of oxen, sheep, goats, corn, wine and oil. The offering of these was therefore well adapted to express the truth, that all belonged to God, and that his claim to them must be acknowledged by the solemn presentation of a part. Even when taken back by the offerer, it was taken back as a gift from God.

But if this were the whole meaning of the sacrifices, those of a vegetable nature would have been sufficient, and the waste of life might have been spared, as in the offerings of Cain. And yet we find animal sacrifice not merely added to the other, but set over it, as first in value and importance. This shows that something was to be symbolically taught, which could not be expressed without the sacrifice of life. For the essence of the animal oblation, as we have already seen, was in the presentation of the blood, regarded as the vehicle or seat of life. (Lev. xvii. 11.) There is no physiological question here involved, at least so far as to jeopard the credit and authority of scripture, which is fully sustained, even if we look upon this representation of the blood as wholly arbitrary. The blood, whatever be its place or function in the animal economy, was, for sacrificial purposes, to be regarded as the seat of life.

The cardinal act of sacrifice was not that of slaying the animal, nor even that of burning on the altar, but the offering of the blood, the various modes of doing which were not necessarily significant, but all alike expressive of the forfeiture of life. The doctrine taught therefore by this class of sacrificial rites was the necessity of expiation by the offering of life, and more specifically still, by the offering of life for life. The solemn rite of imposition could mean nothing, if it did not mean the transfer of the offerer's guilt to a substituted victim. Its explanation as a symbol of the transfer of the property is wholly inadequate, although it may be comprehended, just as the vegetable offerings by themselves might have meant nothing more than the solemn dedication of men's wealth to God, whereas, when placed in a

subordinate connexion with the animal oblations, they taught, in a most expressive manner, that no offering of a man's possessions could be made acceptably without an expiation of his guilt.

The sacrifices, then, continually kept before the minds of the people the necessity of expiation, and the only way in which it could be wrought, by the sacrifice of life for life. But they did not necessarily, and by a natural association, suggest to all who saw them, who or what was the true victim thus prefigured. This was a New Testament doctrine, to reveal which formed no part of the design of the Levitical symbols as such. So far as it was intimated at all, it was by special types, the existence and meaning of which must be determined by New Testament authority.

As to the meaning of the various kinds of animal oblation, the main fact seems to be this, that the Olah or Burnt Offering contained in itself the symbolical import of the whole sacrificial system, as it had done in the days of the Patriarchs, who seem to have known no other. To this general expiation the others stood related, as applying the same doctrine of atonement to particular occasions and emergencies, and keeping the same constantly before the mind, in connexion with the various events of life. This view of the matter is confirmed by the remarkable fact, that the Olah is the only sacrifice which could be offered by itself, and which was necessary, as an accompaniment to all the rest. This defines its position as *the* sacrifice, of which the others were mere special variations. The objection drawn from the use of the same rites in cases of thanksgiving and of free-will offerings, really confirms the view which has been taken, as this whole arrangement taught the important truth, that no religious service could be rendered acceptably without atonement, and that no atonement could be efficacious without bloodshed. The various theories which have been proposed with respect to the difference between the sin and trespass offerings, as having reference to moral and ceremonial faults, or to sins of omission and commission, or to sins of inadvertence and presumption, are all extremely dubious; but the main fact is clear enough, that both these kinds of offering bore the same relation to the Olah, that particular offences bear to sin in general.

All that has now been said has reference to the symbolical import of the sacrifices, as significant of spiritual things, and

not to their intrinsic and immediate effect in removing ceremonial disabilities, which were themselves symbolical of something altogether different. The same remark applies to the non-sacrificial rites of the Mosaic Law, which may all be comprehended under the general description of Levitical or Ceremonial Purifications. These, like the sacrifices, had an immediate efficacy, symbolizing that belonging to the change which they prefigured. The occasions of these ceremonial cleansings arose partly from the state of the body, under which head the leprosy may be included, and partly from external contact with dead bodies, or participation in the rites of burial. The purifying rites themselves were always partly sacrificial. The additional ceremonies consisted chiefly in sprinkling with water, either pure or mixed with the blood of the victim, or with its ashes, or with those of cedar-wood, scarlet wool, and hyssop, to which may be added the letting go of living birds on a particular occasion. The officiating person was required to be clean, that is, ceremonially undefiled, but not necessarily a priest. With respect to place, it is characteristic of these rites, that some of them could only be performed without the camp, while others were begun there and completed within. These last peculiarities, in reference to place and the officiating person are clearly owing to the singular fact, that the purifying rites were themselves defiling. They are also interesting, in connexion with the fact, that although there was no sacrifice without bloodshed, a vegetable offering was received instead of a victim in case of extreme poverty, as a proof that the law ascribes no magical virtue to the *opus operatum* of its rites, and that Christian ritualists greatly err in forming their extreme views of sacramental grace upon the model of the Ceremonial Law.

The symbolical import of the purifying rites is for the most part very clear. There is still some dispute as to the use of scarlet wool and the colour of the red heifer; but water is everywhere familiar both as a means and an emblem of purification; the same idea is associated with the use of ashes, which served at the same time to connect their rites with those of sacrifice; the hyssop was extensively employed among the ancients as a means of cleansing; and cedar wood was not only a costly species, but considered incorruptible, and therefore significant of antiseptic virtue. All these then would seem to be natural emblems of purification.

A more important question is the one in reference to the general design of this whole ritual and the selection of the cases to which it was applied. The lowest ground that can be taken is that of J. D. Michaelis, who maintains, that all these regulations had a view to health. The attempt to carry out this paradoxical idea has rendered his great work a prodigy of misplaced ingenuity and learning, some parts of which cannot be read without disgust by any person of religious feeling or good taste. The grand objection to this doctrine is that it destroys the religious character of the system, except as a mask for mere prudential sanatory regulations. It may also be objected, that some of the cases would not answer the supposed design at all, while others which would have been far more appropriate are overlooked. The same objections lie against a modified form of this opinion, namely, that the purifications were intended to secure external cleanliness and neatness, such as became the people among whom Jehovah condescended to reside as king. It may moreover be alleged as a certain fact, that ceremonial ablutions and personal cleanliness by no means always go together. A third opinion is, that these were arbitrary forms, designed to separate the people more completely from the heathen. But in no part of the system is the resemblance of the Jewish and the Gentile ritual more striking than in this. A fourth explanation is, that these expurgatory rites have reference to a natural repugnance and sense of defilement. This is so far true, that it looks to something higher than the attainment of a mere external end, and is also founded on a physical truth; but it is still inadequate, because it does not explain why the existence of this natural repugnance rendered these rites necessary.

The insufficiency of all these explanations has led to the conclusion, that these rites are symbolical of moral and spiritual changes. A fifth hypothesis accordingly supposes each particular rite to have a reference to some specific form of sin. But no one has succeeded in determining, with any plausibility, the meaning of the several cases of defilement and purification upon this hypothesis. The best explanation therefore is, that these purifying rites were intended to keep constantly before the mind the idea of sin as a defilement, and the necessity of sanctification, just as the sacrifices rendered prominent the idea of guilt and the necessity of expiation. Thus the two great doc-

trines of atonement and sanctification were embodied in these two distinct but parallel systems of expiatory and expurgatory rites. To the question why these particular cases were selected for the purpose, it may be answered, in the first place, that a choice was necessary, and that some degree of arbitrary discretion must have been expected. In the next place, all the cases are connected more or less with a natural feeling which adapted them to serve this purpose. It was not necessary for this end, that they should all be immediately connected with actual sin. A leper, for example, might be a good man; but this only served to prevent misapprehension, and to show that the whole system was symbolical. Another theory, proposed by an ingenious living writer, is, that these ceremonial regulations were intended to connect the idea of man's fallen state with those of birth, disease, and death, to which all the cases of defilement may be more or less immediately referred. As this is by no means inconsistent with the explanation before given, they may be combined, and the entire system of ceremonial defilement and purification be described as intended to keep constantly before the mind, by natural association no less than by arbitrary symbols, the loathesomeness of sin, the innate corruption of mankind, its hereditary propagation, its connexion with the sufferings of life, and its tendency to death, both in the lowest and the highest sense; while the complication of these purifying rites with those of sacrifice perpetually taught the fundamental doctrine, that without atonement moral renovation is impossible. All these were Symbols, as distinguished from prophetic Types, and as such suited to prepare the way for the Christian system, without confounding the two dispensations by an anticipation of the gospel light amidst the shadows of the law.

We have not left room for a proportionate examination of the fourth great division of the Ceremonial system, namely, its Calendar or Sacred Times. Nor is so minute an inspection necessary, from the very nature of the subject. To complete in some sort what we have begun, we may advert to two false notions with respect to sacred times, neither of which is contained or countenanced in the Law of Moses. The first is a belief in the intrinsic holiness of certain times, that is to say, the peculiar virtue of religious acts performed then. The other is the still more prevalent and practical mistake, that by appropriating cer-

tain times to God, we make the rest exclusively our own. The doctrine taught by the Mosaic festivals was just the contrary, to wit, that the observance of particular times is a solemn recognition of the fact, that all our time belongs to God and should be spent in his service. The grand distinctive feature of the Mosaic calendar is that its festivals are associated with remarkable junctures in history and providence. This is especially the case with the great yearly celebrations.

The weekly Sabbath, which is the basis of the whole system, was symbolical of rest, rest from labour, rest from suffering, rest from sin. As a historical symbol, it commemorated God's rest after the creation, and Israel's rest after the Egyptian bondage. As a prophetic symbol, it prefigured rest in the promised land, the rest of the soul in Christ and God, the rest of the church in the new dispensation, and the rest both of the church and individuals in heaven. The Sabbatical Year symbolized besides the rest of the land from cultivation and the rest of the debtor from his creditor's exactions. The great Sabbath of the Jubilee suggested the ideas both of rest and restoration; the restoration of the land to its former possessors, and the restoration of the slave to freedom.

The great yearly feasts were associated with remarkable conjunctures in the history of Israel and in the constant revolution of the seasons. Thus the Passover marked the beginning of harvest, and recalled to mind the doctrine of dependence upon God for the fruits of the earth, while, as a historical symbol, it commemorated the deliverance from Egypt, and as a type, prefigured Christ. Pentecost marked the conclusion of the harvest, and, according to the Jewish tradition, commemorated the giving of the law at Sinai, while as a type it may be said to have prefigured the outpouring of the spirit and the organization of the Christian church. The Feast of Tabernacles marked, in the natural calendar, the vintage and ingathering of other fruits, while it historically kept in mind the journey through the wilderness and the happy arrival in the Promised land. From these associations, both historical and natural, as well as from its relative position at the close of the festal year, it became the most joyous and at last the most frequented of the feasts, and in all these ways was signally adapted as a type to signify the ul-

timate salvation of God's people and their safe arrival in the heavenly Canaan.

The one great day of humiliation in the Jewish year, though followed by the feast just mentioned, that the cycle of observances might yearly have a joyous termination, was itself placed very near the end of the whole series, most probably because it was designed to be a summary and concentration of the expiatory rites of the entire year. This presumption is confirmed by the otherwise extraordinary fact, that the Great Day of Atonement is connected with no such historical or natural associations as distinguish the three festivals. That it was meant to recapitulate and sum up all the rest, may likewise be inferred from the unusual solemnity of all the rites, as well as from the fact, that the officiating priest was the highest in rank, that he wore a peculiar dress on the occasion, and that on this day and this only he was suffered to pass the inner veil and stand within the Holy of Holies. The distinctive rite of the Great Day of Atonement was the presentation of the two goats, one of which was slain and the other sent into the desert "to (or for) Azazel." Into the old dispute as to the meaning of this name we have neither inclination, time, nor space to enter. We regard it indeed as a question of comparatively little moment. Whether Azazel be the proper name of a particular place, or an appellative meaning "desert," or a title of the Devil, or an abstract term denoting removal, rejection, or repudiation, matters little as to the essential import of the solemn rite with which it stands connected. Even this, however, we shall only mention, as affording an additional and final sample of the difference between what we have called the Symbolical and Typical hypotheses. Those who proceed upon the latter, taking it for granted that in order to be really significant, this ceremony, like the rest, must be directly typical of Christ, are under the necessity of finding some antithesis in the person or the history of Christ himself, of which the two goats may be looked upon as emblems. Among the various ingenious answers to this puzzling question, may be mentioned that which supposes one goat to denote our Saviour's deity, the other his humanity, the consequence of which assumption is, that the divine nature is exhibited as either dying or as going away loaded with the sins of men. Another theory, still less felicitous, supposes the antithesis to be between

our Lord's humiliation and his exaltation, but without being able to determine which is which. A third makes one goat symbolize his personal sufferings and death, the other the contempt and scorn which he endured; an explanation anything but obvious or founded on a natural association. Induced by these and such like difficulties, some have been led to acknowledge only one goat as a type of Christ, while the other represents the Jews, or something still less likely to be readily suggested by the sight of this mysterious ceremonial.

All this confusion and uncertainty arises from assuming, in the first place, that the significant rites of the ceremonial law must of necessity be types, that is to say, prophetic symbols; and in the next place, that they must necessarily be types of Christ. As soon as we admit, that it is equally consistent with the honour of the Saviour, and still more consistent with the general purpose of the old economy, as a preparatory dispensation, to explain a large proportion of its forms as doctrinal symbols, teaching general truths of great importance, suited to the actual condition of the people, and tending to prepare them for a clearer revelation, several obvious interpretations of this rite spontaneously suggest themselves. Of these we shall propose but one, which seems to us to furnish a complete and satisfactory solution. It rests upon the general supposition, which has been already stated, that this whole observance was intended to concentrate and epitomize the ceremonial method of atonement. It is natural therefore to suppose that the two goats were intended to be symbols of the same great doctrine, that of expiation, as consisting of two parts, substitution and removal, one of which is represented by the death of the first goat, and the other by the exile of the second, both together constituting, as it were, a single undivided symbol of atonement, such as we know to have been wrought by Christ, but which the ancient worshipper, except in case of special inspiration, could only see through a glass darkly.

In this protracted disquisition, we have not been drawing on our own resources in the way of original speculation, but have stated the conclusions reached by many wise and learned men of various schools and countries, with such modifications and additional suggestions of our own, as seemed to make the statement clearer or to approximate still more to a complete and satisfac-

tory solution of this interesting problem. If anything has been suggested tending to a clearer and a more correct appreciation of the general subject, this may serve to excuse the crude and superficial form in which it has been here presented, and the slight attention which we may have seemed to bestow upon the valuable work before us.

ART. VI.—*The Twenty-fifth Chapter of the Confession of Faith of the Westminster Assembly. Of the Church.*

1. "THE Catholic or Universal Church, which is invisible, consists of the whole number of the elect which have been, are or shall be gathered into one, under Christ, the head thereof, and is the spouse, the body, the fulness of him, that filleth all in all.

2. "The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law,) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

3. "Unto this catholic visible church, Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and spirit, according to his promise, make them effectual thereunto.

4. "This catholic church hath been sometimes more, sometimes less, visible. And particular churches, which are members thereof are more or less pure according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

5. "The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of satan. Nevertheless, there shall always be a church on earth to worship God according to his will.

6. "There is no other head of the church, but the Lord Jesus Christ, nor can the Pope of Rome, in any sense be head thereof

but is that anti-christ, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God."

In this clear and concise language did the venerable assembly of divines at Westminster express their conception of the Christian church. They have given a statement which it is difficult for any to reject who have any belief at all in "the holy catholic church." They trace the outlines of the kingdom of God, as laid down on the chart of inspiration; with the just limitations on the one hand to leave space in the moral universe for the kingdom of satan, and a just expansion on the other, to take in all who "shall be saved."

The church is the new and heavenly Jerusalem, which is the mother of us all. Into her bosom the Lord collects his children to be nourished, protected and governed during their infancy, and until, in the stature and strength of their maturity, they reach the end of their faith. It is the Westminster doctrine that the church is with the people of God. In her invariable, spiritual capacity she holds "the whole number of the elect." As she throws her visible lines in easy flexures across the earthly isthmus of time and space, she gathers in some who do not belong to her, and leaves out some of her own. On earth she is the community of "all those throughout the world who profess the true religion, together with their children, the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

The fundamental heresy of the Papacy is its doctrine concerning the church. It is out of this, as a perennial fountain of falsehood and delusion, that Rome has drawn her anti-christian system of priestly mediation in worship, in instruction, and in pardoning and sanctifying grace. Wherever the adherents of the Papacy discover their grievous delusion concerning the nature and constitution of the kingdom of Christ, there the flood of desolating corruption begins to retire, and the tops of the mountains of truth and righteousness begin to be seen. These are the mountains which stand immoveably in our confession; and in just and commanding prominence among them all stands the doctrine concerning the church itself.

A portion of the Romish error concerning the church consists in confused and false ideas of its unity. There is a confusion of

faith and sight. Professing to believe in one "Holy Catholic Church," the Papist insists that his faith shall repose on a visible foundation. He claims a unity addressed to sight, as a condition of receiving the doctrine of unity by faith. The self-contradiction is obvious; for what has faith to do with a mere matter of sight? We refer here to the doctrine of unity only. In respect to the living and the life-giving virtue of the church, the faith of the intelligent Papist is altogether sufficiently implicit and comprehensive; even if the excrescent and cumbrous superfluities of Popery were dismissed. But in respect to the unity, his faith is altogether engrossed by sight. He is not contented to hold that the external or visible church must emanate from the internal and invisible. He claims that the emanation is already complete; and that the actual manifestation of the spirit of life in the church, in the form and under the name of the Romish hierarchy is, and shall be to the end of time, the only true, and the infallible visible church of Jesus Christ.

As an indirect illustration of the nature and extent of this error, we propose to offer a few thoughts on the doctrine of the unity of the church, as taught by the Saviour, and as embraced in the spirit and implied in the language of the Westminster confession.

The Christian church has now fulfilled a course of almost two thousand years. Through all this period, she has been the earthly dwelling of the Holy Ghost, and the pillar and ground of the truth. The Saviour, according to his promise, has been always with her. He has never surrendered her to the malice of her foes, nor to the treachery or weakness of her friends. She has suffered mournful debasement, without the entire loss of her divine glory. She has borne shameful corruption without entire defilement. She has fallen on the quicksands of error without total shipwreck of the faith. A heavenly light has been her guide, and a heavenly power her support. In a clime unwholesome to her life, and unfriendly to her influence, she bears the constant action of elements which none but a divine constitution can resist.

The law of life in the church reveals itself partly in jealousy for the truth; and the search for truth employs no small portion of her intellectual power. While contemplative minds rest in general views and in the more obvious facts and suggestions of

the scriptures, and minds more practised and skillful in the nicer distinctions, become zealous for the philosophical forms of the Christian doctrines. both classes, if they pursue their courses in the proper spirit, give true signs of spiritual life, and comply with an important part of the scheme of Christian discipline. Yet in the exercise of their privileges, they produce unavoidable and great diversity amongst themselves. Forms of thought become various, trains of reasoning diverge, conclusions from the same premises become mutually contradictory; and Christians present an aspect of disagreement and division hardly reconcilable with unity of faith and of communion.

Yet, through all the fluctuations of religious faith and practice, the doctrine of the *unity of the church* has been held with unwavering constancy. It is now again attracting the public attention in an unusual degree. It is no more called in question now than ever; but while the attention of many is drawn to the distractions of Christendom, it becomes to all a matter of curiosity, and to some a matter of conscientious solicitude, how these distractions stand related to the real unity of the church. The problem is, in what does the unity of the church consist, how is it properly expressed.

Of all the passages of Holy Scripture which have held the faith of Christians to the doctrine of the unity of the church, the passage in John xvii: 20, 21, is one of the most decisive and instructive. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. It is a part of the prayer offered by the Saviour on the eve of his departure from the world. The persons for whom he thus prayed were his disciples who were then with him, and those who should believe on him through their word. His prayer was for all believers in every age and every quarter of the world, *that they all might be one.*

This prayer of Jesus, while it was a true expression of desire, was also a declaration of fact. While it was for him a natural and appropriate act of communion with the Father, it was also one of his condescending and persuasive methods of instructing his followers in the doctrines of his kingdom. And what a revelation have we here of the deep-seated affections of his soul

towards his disciples, when we behold him thus absorbed in their cause, in the very moments of his high and rapturous communion with the Father. Words like these, thus spoken, fill us with profound and reverential prepossessions for whatever of doctrine they may be found to declare. Every word of this comprehensive prayer, like every other prayer of our divine intercessor, has either been fulfilled or is hastening to its fulfilment; and if we are amongst those for whom the prayer was offered, we may rejoice to consider what blessings he has asked for us, how we may most freely enjoy them, and what an abundance of peace is yet in store for the church.

We may hope to revive our impression of the Saviour's doctrine on this important subject, we take up his three points in their order.

I. His resolving all believers into one body—the church. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one."

II. His statement of the nature and grounds of that unity. "As thou, Father, art in me and I in thee, that they also may be one in us."

III. His estimation of the practical value of this unity to the credit of his gospel in the world. "That the world may believe thou hast sent me."

I. Our Lord resolved all believers into one body, the church. "I pray for these, and them which shall believe on me through their word, that they all may be one."

That this union of all believers forms the church, we have the following considerations as proof: That the union of Christians must form a body, which shall be permanent and known to the world; and the only body known, either to the scriptures or to the world, as composed of Christians, is the church. Taking, moreover, the words of Jesus, "I lay down my life for the sheep," and comparing them with the words of Paul, "Feed the church of God which he hath purchased with his own blood;" taking, also, the words of Jesus, "that they may be one in us," and comparing them with the words of Paul, "We being many are one body in Christ;" we are members of his body, of his flesh and of his bones, and he is head over all things to the church, which is his body; we have full proof that the words of our Lord denote a unity of the church. The unity contemplated by the Saviour

in his prayer is, then, an ecclesiastical unity; and his words in this prayer are our warrant for the constitution of one church and one only. In this one church all believers are embraced.

But who are believers? In this delicate and difficult direction we take the only safe path for our thoughts, when we define a believer to be, one who believes that Jesus Christ is the Son of God; meaning by the terms "Son of God," not all which a proficient in Christian doctrine might associate with them, but only what they directly express as to the divine authority, power, and glory of Jesus. No discerning reader of the scriptures can fail to observe with what emphasis this single doctrine is given as the all comprehending article of Christian faith. Jesus Christ is the Son of God. It was the chief labour of Jesus with his disciples, who, as Jews, already believed in God, to make them believe also in him; to direct upon himself whatever of reverence, love, and trust they entertained for God. And when he had accomplished this, he spoke his joy in grateful acknowledgments to the Father that his work was done. "Now they have known that whatsoever things thou hast given me are of thee. For I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have known that thou didst send me. O, righteous Father, the world hath not known thee, but I have known thee, and these have known that thou didst send me."

These disciples were now believers; heirs of gracious, gospel promises, children of God by faith. As apostles, teachers of Christianity, they awaited farther instruction. As Christian men, they would acquire more completeness in knowledge and virtue. But as believers in Jesus, and heirs of heaven, they had the true faith, and were members of the one church.

Peter, when prepared to testify "Thou art the Christ, the Son of the living God," won from his Lord a most emphatic benediction for his divine endowment of faith. Martha meets the requisition of the Master when she answers, "I believe that thou art the Christ, the Son of God, which should come into the world." This simple, solitary article of faith is the whole confession of the Ethiopian who is baptized by Philip. Hear the apostle John declare this confession to be a test of the work of the Spirit in the heart. "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the

flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of Anti-Christ. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." From such views, given with such emphatic repetition, and in such a variety of forms, it is the natural conclusion, that the sacred writers held this brief confession, and intended to give it as the substance of evangelical faith.

This substance of true Christian faith has its intellectual and moral conditions. Faith pre-supposes knowledge and works by love. But these intellectual and moral conditions of faith may be considered as distinct from faith itself, and must not, in our theological reasonings, be confounded with it. We state an intellectual condition of faith when we say that faith implies knowledge. That a man may believe that Jesus is the Son of God, he must have some knowledge of the meaning of the words. He must have an idea of God. Belief in Jesus as the Son of God without any knowledge of God at all would be absurd. Yet any conception of God, involving the notions of supreme authority, power and glory, is a sufficient intellectual basis for faith in Jesus Christ as the Son of God. The primary act of Christian faith is nothing else than the transfer of the known attributes of God to Jesus. It is done, as we shall soon remark, only by the power of the Holy Spirit; but the only intellectual pre-requisite is some just conception of God as an object of obedience, trust and worship. Hence, degrees of knowledge in true believers vary indefinitely; while this one intellectual characteristic, and this one only, is, of necessity, common to all; the idea of the true God, as supreme in power and glory, and the appropriation of that supremacy to Christ; "to know thee the only true God, and Jesus Christ whom thou hast sent."

The other intellectual views of believers will vary with capacity, education and general intelligence. To one fully instructed in the Hebrew theology, faith in Jesus Christ as the Son of God draws after it all the Old Testament ideas of divine majesty and sovereignty, of divine law and government, of sin, of atonement, of pardon, of reward and punishment, and all the prophetic doctrines concerning the person and the reign of the Messiah. To one learned in the New Testament, faith in Jesus

Christ as the Son of God brings along with it those ideas of filial subordination, endearment and honour, which are revealed of him in the gospel; his equality with God, his personal mystery as God and man, his atonement by suffering and death, his mediatorial supremacy in the church, his infallible teachings concerning the sinfulness of mankind, regeneration, justification by faith, resurrection, the day of judgment and eternal retribution. To one skilled in reasoning on the nature of things, and in minute and precise theological distinctions, faith in Jesus Christ as the Son of God involves some theory of divine filiation, perhaps that of an eternal generation, some philosophical doctrine of the union of the two natures in the person of the mediator, perhaps that of an hypostatical union; some theory of the sufferings of Christ, as a testimony to the authority of law, or as strictly penal; of the atonement, as intended only for the elect or for all men; and so on, as far as the abilities or the opportunities of the believer enable him to pursue his scientific investigations. It is far from being a matter of indifference to the interests of religion in the world, to the completeness and stability of the Christian character and the reputation of the church, whether believers have one of these theories or another. One is nearer the truth than another, and tends more to edification. But how much soever more of theological correctness, or of tendency to edification, any one of them may have than another, no one has any more importance than another in the vital question of a believer's salvation. A man may be a true believer in Christ and be saved without any of them. For suppose that a person uninstructed in both the Jewish and the Christian theology, for instance a native of the Sandwich Islands, hearing for the first time the revelation of the true God, and beginning to entertain just conceptions of his power and glory, when he hears of Jesus, ascribes those divine attributes to him; receives and honours him as the living and true God, and looks to him alone for the knowledge of the way of life; and having thus received Jesus Christ by faith, as the Son of God, and become prepared to sit at his feet for instruction and to receive all the doctrines of the gospel as fast as he can learn them, he is taken from the world, before acquiring the knowledge of any doctrine of Christ beyond the single and primary doctrine that he is the Son of God. This involves the entire surrender of the soul to Christ, which is the essence of saving or justifying

faith. We must suppose him to have supernatural light and spiritual impressions; because such convictions concerning Jesus, are only from above. We must suppose him to be, in some sort penitent, because the Holy Spirit convinces of sin wherever he works faith. And if we consider this converted heathen as belonging to the kingdom of Christ, and expect to meet him in heaven, we may number him among thousands of his countrymen who were only born into the kingdom to die; whom none can believe to have perished; whose minds were renewed but uneducated in Christ; who knew Jesus as the Son of God, and worshipped him, and trusted him, and were beginning to obey him; but knew nothing yet of his way of saving them. If we receive such as Christians, we shall find among them the penitent thief on the cross, perhaps the Roman centurion and those with him, who witnessed the crucifixion, Cornelius of Cesarea, partial idiots converted, and regenerate children at the dawn of intelligence.

As to the *degree* of knowledge indispensable to Christian faith, it may be indefinitely small; as to the *kind*, it must embrace Jesus as the Son of God.

We state a moral condition of faith when we say "Faith works by love." Faith is the fulfilling of the gospel, love is the fulfilling of the law. As Christ came not to destroy the law, but to fulfil it, faith in Christ involves submission to the law; and faith and love are inseparable. If knowledge must enter into faith, and belong to it so also must love. Whether we consider faith and love in their theological aspects, as treated in the scriptures and given in the experience of Christians, or in their philosophical aspects as states or exercises of the mind, it has been always found impossible so to separate either their natures or their offices, that neither shall seem to run into the other. There is always no small difficulty in distinguishing completely between the offices of faith and love in the gospel scheme. The Romish error respecting justification by faith has its origin here. It springs from truth, which by ages of handling with corrupt hands, has lost its gospel aspect, and changed from a doctrine of spiritual religion into an instrument of priestly artifice and imposture.

Love is an attribute of every true believer. A pious disposition towards God, and a kind disposition towards man is an inva-

riable condition of faith in Christ. No man truly believes that Jesus is the Son of God, who has it not in his heart to honour him. Faith in Jesus Christ is but another name for an inward conviction and acknowledgment of his claims; an inward testimony to his glory; a submission of the soul to him; not so much an act of the understanding or of the reason to be followed by pious affection, as an exercise of pious affection itself. This will more clearly appear as we proceed to consider another invariable condition of faith.

The operation of the Holy Spirit. Faith is not of ourselves; it is the gift of God. The elevation of our minds to the sublime and mysterious truth that Jesus is the Son of God, is only by the Holy Ghost. There are many impressions of the extraordinary character of Jesus, which do not rise to the conviction of his being the Son of God. The woman of Samaria could say, "Sir, I perceive that thou art a prophet." Nicodemus could say, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." All this might be suggested to the natural reason by the works of Christ. But when Peter exclaimed "Thou art the Christ the Son of the living God," he spoke from a supernatural impulse. Flesh and blood did not reveal it to him; but the Father which is in heaven. No man can say that Jesus is the Lord but by the Holy Ghost: and a proof of the indwelling of the Holy Ghost is this sincere and abiding conviction of Deity in Jesus Christ. It is the Spirit that beareth witness, because the Spirit is truth; and this inward testimony to the glory of Christ is a universal characteristic of true believers. While this indwelling Spirit gives birth to faith, and makes the sinner a child of God, it prompts him to call God his Father, heaven his home, Jesus his Lord, all Christians his brethren, and, of consequence, the church his foster mother.

The distinction between the church visible and the church invisible has been adopted as a convenient mode of denoting the difference between the church in the earthly and temporal section of her history, and the church universal and perpetual as the body of Christ. The distinction is a mere economical accommodation of thought and language to a part of the facts presented by the kingdom of Christ in its transient relation to space and time. It rises from the impossibility of preserving an

invariable coincidence between the apparent and the real limits of the church. What we see of the church in time and space we call the visible church. We thus consider it as not making a precise division between the people of God and the people of the world. The church invisible embraces all and only those who truly believe in Jesus Christ, and who have been, are, and shall be the subjects of his saving grace.

In the earthly administration of the kingdom of Christ, those who profess faith in Jesus, and signify it by such signs as are, by common consent, considered credible, are received as members. The credible signs of faith in Christ are held by all denominations with great uniformity. They are, a declaration of faith and of a purpose of Christian obedience, some correct knowledge of Christ as he is revealed in the gospel, freedom from scandal, and a disposition to join in the public celebration of the Christian ordinances. A person with these signs of Christian character upon him, and these proofs of the work of the Holy Spirit in his soul, meets no proper law of the church which denies him membership. Such is the practice of each denomination within its own communion. In the absence of the higher and brighter proofs of piety, a declaration of faith and obedience, a good report with those who are without, and a promise of submission to the discipline of the church, usually command for the applicant the privileges of membership. While thus becoming enrolled among those who maintain the outward observance of the Christian institutions, he assumes the exterior of church membership; but since his outward profession may spring from an inward faith, or may not; it determines nothing as to his real connexion with the body of Christ.

As the visibility of the church arises from its invisible nature, the visible church, like the invisible, is one. All who profess faith in Jesus Christ become the apparent constituents of the one church, the body of Christ; and, however various in appearance, they form, in fact, one vast communion. By his prayer, the Saviour bespoke this unity; by his whole mediation he secures it. The unity is not a mere possibility, or a desideratum, but a fact. Behold, then, this wonder of the world. The thousand times ten thousand, which no man can number, of every kindred and tongue and people and nation, with their infinite diversities of knowledge, culture and station, of national preju-

dices, manners and customs, of temporal occupations and interests, fall together into this vast caravan for their earthly prilgrimage toward heaven. None go thither otherwise. The body is indissoluble. However individuals may group together in separate bands, for local convenience, or by a clanish and perverse tenacity, the pervading law of unity remains irresistible and unbroken. That it must forever remain so will the more fully appear as we proceed to consider,

II. The nature and ground of this unity. "As thou, Father, art in me and I in thee, that they also may be one in us." We are here referred to the ground of unity between the Father and the Son as an illustration of the ground of unity among Christians.

Father, Son and Holy Ghost are three divine persons in one God; the same in substance, and equal in power and glory. God is one in substance, three in personal manifestation and office. It is common to represent the Son as the offspring of the Father, by a peculiar divine generation; or as eternally begotten; and the Holy Spirit as proceeding from the Father and the Son. The idea which seeks expression in these forms of speech seems to be this: That Father and Son, in the adorable Trinity are of one substance, of which substance, the two divine persons are different, official and actual manifestations; the Father being forever Father, the Son forever Son, and both personal manifestations of the one substance, God; so arising, however, out of that one substance that the Son is, in some mysterious manner, offspring of the Father; that the Holy Spirit, also of the same substance, God, comes forth with an eternal personal form, from the Father and the Son, as the sole divine operative in the spiritual kingdom. This conception of the Trinity has prevailed from the early ages of the church, and to us it is powerfully commended by the authority of the Westminster divines. "It is proper," say they, "to the Father to beget the Son, and to the Son to be begotten of the Father, and to the Holy Spirit to proceed from the Father and the Son, from all eternity."

Now this our conception of the personal relations in Godhead becomes an illustration of our personal and mutual relations in the church after this manner: Jesus Christ said: "As thou Father art in me, and I in thee." There is therefore a mutual indwelling of the Father and the Son. They are one, not only

as having the same substance, but the same Spirit. The Holy Spirit is not only the Spirit of the Father, but also the Spirit of the Son. He belongs to both and proceeds from both. Both the Father and the Son are said to dwell in believers, because they are the temples of the Holy Ghost. The members of Christ's body are partakers of the divine nature, because partakers of the Holy Spirit. The Holy Ghost, therefore, as equally the Spirit of the Father and the Son, is, so to speak, one of the bonds of unity between them. One of the senses in which they are one is that they have one Spirit. Hence it is that the indwelling of the Spirit in believers makes them one in God, according to our Lord's declaration: "As thou Father art in me, and I in thee, that they may be one in us." In other words, that peculiar form of unity between the Father and the Son, which arises from the Holy Spirit being the Spirit of the one as well as of the other, is held up as the model of the unity of Christians with God and with one another.

To return: This unity of Father and Son holds confessedly between the two, as the source of the spiritual agency in redemption. The Holy Spirit proceedeth from the Father and the Son. He is sent by the Father in the name of the Son. He is *the* Spirit of the two, and through him the two are one Spirit. Thus related to Father and Son, and sent by both, he comes forth to form the new creation. He gives faith. By him the Father taught Peter that Jesus was the Christ the Son of the living God. By him the Father draws all to Christ who come. This is the Spirit without whom no man can say that Jesus Christ is the Son of God. He is the guide of Christians in the way of truth, their comfort in affliction, the earnest, the pledge, the very utterance and power of the love of God in the hearts of his people. And he is in the church what he is in Godhead. In God, he is the personal form of truth and love, combined, by the inscrutable laws of the life of God, with all those other attributes by which truth and love can make themselves known, the indwelling principle and the outworking agent of moral power and glory. When he comes forth from his one source, the Father and the Son, it is to give his divine nature, as the moral agent of the universe, a new creating, enlightening, and comforting manifestation in the church. He becomes in the church, the moral life of God; the Spirit of all

grace in all believers; working in the children of God severally as he will, yet working *in all*, and working *all* in all; and thus becoming, to the persons of believers, what he is in one sense, to the Father and the Son, the spiritual, living, inviolable platform of their unity. "There are diversities of gifts but the same Spirit. There are diversities of operations, but it is the same God which worketh all in all. By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."

The ground of Christian unity, then, is the Spirit of God. That all believers are partakers of this one Spirit, is the reason why they all are one. The unity of the church is the unity of the Spirit. So the Apostle calls it. "Keep the unity of the Spirit." He names it from its ground. The Holy Ghost is one, one holy, energetic element of Godhead; one holy, energetic emanation from Godhead to the church. He makes unity where he dwells from eternity; he makes unity where he works in time. "As thou, Father, art in me, and I in thee;" as we are one, "that they also may be one;" and not as a body by themselves, a separate unity, a system of their own complete in itself; but "that they also may be one *in us*," "*One in us*." Thus arises a true and proper unity among Christians; and as the one Holy Spirit goes on with his work, adorning and enriching believers with light and holiness and joy, the inward unity tends always towards outward mutual conformity; to mutual sympathy and charity, to congenial doctrine and concurrent action.

It is but a superficial view that we take of the unity of the church, if we consider it as grounded on sameness of faith, or likeness of character, or the mutual love and harmony of the members. These when they exist, are not the grounds of the unity, but its fruits and signs. The church is one because of its one indwelling Spirit; and from this one Spirit the outward mutual conformity of the members must arise. The seed of the word is sown in the soil of the heart; the Holy Spirit is the life of the soil; and from that incorruptible seed, by the life giving Spirit, the growth of the new creature in Christ Jesus begins. The seed germinates, the plant springs up, and puts forth, first the blade, then the ear, and then the full corn in the ear; and since the seed is one, and the Spirit of life one, how shall the natural and proper results—the faith, the character, the charity,

the works—be otherwise than one? Yes, how indeed? We press this solemn question upon ourselves; we are prompted and guided in doing so by the third point given by our Saviour in the passage above referred to.

III. The value of this unity to the credit of Christianity and to its progress in the world. "That the world may believe that thou hast sent me."

The world means here not the mass of unconverted people as such; for that would make the sentence imply, what is elsewhere denied in the scriptures, that the multitude of the ungodly are to believe that Jesus Christ is the Son of God; which no man really does believe, but by the Holy Ghost. But the world means here what it means in the passage, "he is the propitiation for the sins of the whole world;" the great body of those who are to believe on Christ. We therefore see our Lord in his prayer aiming at the propagation of his religion, and the final triumph of his kingdom in the earth, through one of the obvious and natural aids of such a work: the unity of the church; and thus disclosing his purpose, that the unity of the church shall be a condition of its universality.

And here we meet the true doctrine of practical unity. Hitherto we have spoken of theory only. No words could express the Saviour's reference to an outward and visible unity more plainly than these: "That the world may believe that thou hast sent me." He begins with an inward unity, "as thou, Father, art in me, and I in thee;" he speaks of a mysterious, profound, spiritual unity, and speaks like one who knows how to lay open the depths of his mysteries with a word; but, as if refusing to know a living root in the ground, without the tree and its fruit, he joins the outward upon the inward, as though the two were one and inseparable. He challenges attention to a unity, which, having been inwardly created, shall be outwardly expressed; given to the observation and the common sense of mankind as a commendation of himself and his doctrine. He demands a visible unity. Let us always be ready to bear an unshrinking application of the truth which here rises so boldly in the path of our thoughts.

What is this proper and praise-winning expression of the inward unity of the church? By what visible form is the unity of the church to commend to mankind the faith of the church?

We answer: the appearance of unity must correspond with

the reality. As the church is one in fact, she must be one in her manifestation. It is therefore something to the purpose when Christians acknowledge their unity in words, and assert for all true believers a mutual fraternal relation; and thus recognise a reasonable ground for mutual love. And it is not a feeble testimony to the great inward law of spiritual unity, that the hearts of all pious people prompt them, as their reason binds them, to this acknowledgment. It is farther to the purpose when Christians recognise the bond of unity, notwithstanding doctrinal diversities, local prejudices, nominal distinctions, and sectarian rivalries and conflicts.

But all this is a superficial virtue drawn over a deeper vice. It presupposes the want of that very thing by which the true aspect of unity must be formed. Our strenuous assertions of unity betray our fault. The building, fitly framed together, with due proportions and such an unity of plan that every part contributes to one result, needs not to be labelled all over with notices that the building is one and not many. Its unity is known and read of all men. The hint of such a notice for information would be ridiculous.

We fall back upon the ground of unity before stated. It is the indwelling Spirit of God. From him believers obtain their faith in Jesus as the Son of God, and the Saviour. Suppose now these believers to be trained into watchful submission to their spiritual dictates, working out their saving principles with fear and trembling, with anxious deference to the Spirit of God, who worketh in them to will and to do of his good pleasure; and studying with habitual solicitude to give their faith and love a proper manifestation. Their first natural impulse is towards union, inseparable union, on the basis of their spiritual relation and privilege as the children of God. With one faith as the immediate fruit of their indwelling Spirit, they fix their leading thought on that common ground. The first discernible characteristic of the whole body is their one faith. It receives their habitual attention. It is the mark of distinction between them and the world. If they bestow attention on other points, not fundamental, and not vital to their great doctrine concerning Christ, as the object of their worship and trust, they consult only their mutual edification. They go, with one accord to the study of the scriptures. They are of one mind in searching for the mind

of Christ. They are instant in prayer to him for light. Their ruling principle of religion is unanimous reverence and love for Christ, and a disposition to unite in his worship. Above all, they are guided by their heavenly resident within, whose every impulse is towards unity of mind and heart in all the children of God.

When, now, from the infinite diversity of natural and acquired endowments, and even of spiritual gifts among Christians, if one shall discover a sentiment of scripture, or invent an illustration which others may not have attained or may not be prepared to receive, what must be supposed to be the dictate of the one Holy Spirit who dwells in them all? We look now for the way in which the Spirit, if unresisted, would manage this diversity. It is admissible that one true believer should gain views of truth not attained by others, while all have the Spirit; for there are diversities of gifts. We must presume that the spiritual impulse, if carefully obeyed would guide the outward movement in the case somewhat after the following manner: First, as to the discoverer of the new views. It will render him cautious and unobtrusive in publishing his doctrine, and watchful as to its acceptance with others, who must be presumed to be guided by the Spirit equally with himself. If it prove edifying to himself, and strengthen his reverence and love for Christ, he need not suspect his doctrine to be false, because not instantly received by others. He is to judge that the Spirit intends it, at least for the present, rather for his own edification than for that of the church at large. And having made it known, or made the knowledge of it accessible by all to whose degrees of intelligence and piety it is adapted, his work is done.

Next, as to the other Christians. The same Spirit will render them inquisitive, candid, peaceable. They will be predisposed to receive any doctrine which, claiming to be scriptural, agrees with their most humiliating views of themselves, and their strongest reverence and love for Jesus Christ. But since degrees of intelligence and of piety vary among true Christians, some receive views which others decline; and the way becomes easily prepared for growing differences of sentiment, and consequently for mutual alienations of heart. Throughout the developement of these doctrinal diversities, the believers are still one, and are held to an outward concurrence in all their Chris-

tian exercises by their unanimous disposition to worship Jesus Christ. There is nothing as yet to suggest their dividing themselves into separate assemblies, or their falling into separate organizations for mutual edification. When they begin to disagree in their purpose of worshipping Christ, they can no longer walk together. But agreeing in this, they cannot from any Christian motive, go asunder. Where natural embarrassments exist, like difference of language or the necessity of local accommodation, there is no violation of Christian principle in consulting convenience. But the division of Christians into separate assemblies for the worship of Christ, from mere diversity of religious opinion, is hard to be reconciled with any Christian law. Can it be a dictate of the Holy Spirit? There is less difficulty in accounting for the separation than in justifying it. When the attention of the religious assembly is to be occupied with theological discussions under the scientific and polemic form, and preachers make their pulpits the battle-ground of theological warfare, it is to be expected that persons of different religious sentiments will be uncomfortable in the same assembly. Diversities of doctrine and of practice appeared early in the church. But the division of religious assemblies according to opinion, was evidently no part of the apostolic policy, and was for ages most revolting to the Christian sentiment of the church. In our days, the extreme prevalence of division for opinion's sake seems inseparable from the prevailing habit of insisting, in a disputatious strain, upon conflicting doctrines of minor importance, in our worshipping assemblies. This is the source of our sectarian divisions. It lies deep in our system, indeed, and the evil may be incurable. The correction must be presumed to require sacrifices which few would be willing to make. Yet the mass of our Christian people betray the involuntary confession that the prevalent sectarism of Christendom requires a better apology than we have ever been able to offer. There is no other fact in the present condition of the protestant world so repugnant to enlightened Christian sentiment as the divisions and dissensions of the church. The spontaneous revulsion of the Christian heart from this aspect of the church is all the proof we need, that the divisions are irreconcilable with the Spirit of unity within.

But what practicable course, in the present state of things, may the Holy Spirit be presumed to recommend?

We answer without hesitation. First, Cultivate the sense of unity to the utmost. This divine sentiment cannot have too strong development in any Christian under any circumstances. While we reason out the doctrine from the words of our Lord, or infer it from the dwelling of the Holy Ghost within us, let us so bear it in our thoughts in communion with God and with all Chistians, that it shall become one of our fixed and ever present ideas. It is evident that our habitual thoughts on this subject do not agree with the fact of our spiritual unity. Correction must begin here. Conventions for compromise and for co-operation in a scheme or two of religious enterprise, as an annual and local demonstration of unity, avail nothing except as an indirect and confused indication of an inward want to be supplied by some outward accommodation. It is only covering division, not removing it. When Christians have already parted, and one saith, I am of Paul, and I of Apollos, and I of Cephas, it is too late for action on unity.

Second, Bear it in mind that we are all, in our respective measures responsible to our Lord for the visible integrity of his church. The ecclesiastical disorders of the Christian world are inveterate and painful. They are nowhere more so than in our own country. They spring not from the true liberty of thought and speech wherewith Christ makes his people free; but from the vague and inconsiderate presumption that diversity of theological opinion must work a corresponding diversity of ecclesiastical order, and show itself in external disintegration. Schism becomes the condition of enjoying one's own opinions. A peculiar opinion on almost any religious subject is deemed more important than Christian union, and incompatible with it. That form of words, or a logical order of religious ideas, an illustration of truth, or a scientific attenuation of some Christian doctrine, is exalted to the sacredness of a direct revelation of God. Every doctrine is conceived to be, or to involve fundamental truth; the difference becomes a grave matter of conscience; dispute kindles passion; parties dissent even more in feeling than in opinion; and thenceforth the movements spurn the guidance of Christian principle, and follow the natural artifices and passions of the men. Worse than all, the pretext of doctrinal diversity is usually urged to justify division from the most unworthy causes.

The form of Christian doctrine is justly held to be of great

importance. It is praiseworthy watchfulness to guard it, and praiseworthy labour to adapt it to the minds and hearts of the people of God. But it is a question we cannot too often reconsider, whether a hasty and distant separation be the best mode of doing so desirable a work. It is indeed the mode on which the church has fallen; and it has this precedent, such as it is, in its favour; but whether it be the mode which the Spirit of Christ in the church does now, or will finally sanction, whether its natural fruits can, in any form, be made to give the heavenly flavour, remains to be seen, when the true fruits of the Spirit shall be more fully brought forth.

May that time speedily come; the day when the light and love and joy of the Holy Spirit shall be shed abroad, in a perfect fulness, in the hearts of all the children of God; when the Holy Spirit, the one living soul of the church, shall control the organization and all the motions of the body; and when the unity of this divine soul shall give singleness to the eye of the body, and shine with commanding splendour, from every feature of the face.

SHORT NOTICES.

Art. VII.—*The Life of David: a Series of Discourses.* By the Rev. C. M. Fleury, A. M., Chaplain to the Molyneaux Asylum, Peter-street, Dublin. New York, Robert Carter. 1847. 12mo. pp. 237.

We are struck, on opening this book, with the grateful largeness of the type. Still more welcome to us is the evangelical unction of the discourses. Without any thing great or awakening, they present an easy flow of sound, pious and engaging thoughts. There is here abundance of profitable experience.

Illustrated Sketches of the Countries and Places mentioned in Bible History. Translated from the German by J. F. Kennedy, Am. Sunday School Union. 1847. 18mo. pp. 382.

This is at once a beautiful, an interesting, and a most valuable

volume. There is, we suppose, no parent or teacher, who will not, after examining it, thank Mr. Kennedy for so seasonable an addition to Sunday School Helps.

The Consecutive Union Question Book. MARK. Phil. Am. S. S. Union.

We ask more than usual attention to this volume, of which the price is sixpence. It has no frittering or garbling of the gospels. It contains the whole text of each lesson. It preserves the scriptural order of the passages. We own our very strong preference for this method of teaching scripture.

1. *William Allen; or the Boy who told the Truth, the whole Truth, and nothing but the Truth.* pp. 70.—2. *The Six Days' Wonder; or the World as it was and is.* pp. 229.—3. *The Life of Lady Russell.* pp. 192.—4. *The Life of Mohammed.* pp. 192.—5. *Fanny Mansfield; or the Adopted Sister.* pp. 190.—6. *The Gift of Love.* pp. 227.—7. *The Prize.* pp. 192.—8. *The Highland Pastor, a Sequel to George Somerville.* pp. 197.—9. *The Wonders of Vegetation. The Fruit* pp. 88.—10. *Life in the Nursery,* (several numbers of picture books).—11. *The Elephant and other Beasts.*—12. *A Peep at the Birds.*—13. *Another Peep at the Birds.*—14. *Bible Stories for the Young.*

In this list we have placed together more than a dozen new books of the Sunday School Union; to whose issues we continue to look with profound interest. We dare not pretend to have carefully perused all of them. Some of them, however, have attracted more than a passing attention from us; as for example, No. 8, which, one cannot but hope, will be blessed to the drawing of many beloved youth into the gospel ministry; it would be a precious gift to a Christian boy; likewise No. 5, which has a peculiar gracefulness, and is from a pen unknown to us, but one which ought not to rest, and is further adorned with better cuts than usual. The "Prize" and the "Gift of Love" are well prepared. Altogether, the late publications of the Union awaken in us the liveliest hopes for the race of coming Americans, and we renew our New Year's wishes to this and to the other Societies employed in the heavenly work.

The Bible in Spain; or the Journeys, Adventures and Imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula. By Geo. Borrow. Thirteenth Edition. New York. Robert Carter. 1847.—*The Zincali.* or an account of the Gipsies of Spain. By Geo. Borrow.

These two fascinating and well-known works are reproduced by Mr. Carter, in a cheap and uniform edition. Our day has seen few things more entertaining; they likewise abound in instruction.

The Footsteps of Messiah; a Review of Passages in the History of Jesus Christ. By the Rev. W. Leask, N. Y. and Phila. William S. Martien. 12mo. pp. 351. 1848.

In the first place, the outside of the book is beautiful; in this Mr. Martien often demands our thanks. In the second place, the subject is the most important and lovely which can be conceived. In the last place, it is ably, simply, and evangelically treated.

Heaven upon Earth; or Jesus the best Friend of Man. By James Janeway, author of "A Token for Children," etc., with a History of the Janeway Family, by the Rev. F. A. Cox, D.D. L.L.D., Hackney. N. Y. R. Carter. 1848. 12mo. pp. 314.

Who, among Presbyterian readers, does not remember the Token for Children, and regret that it has been pushed out of the market by less awakening books? Dr. Cox's admirable prefatory memoir gives us some valuable histories respecting the life and times of the Janeways. Of this work, he says, "it is not free from the defects which characterizes the writings of that age; but though somewhat quaint, immethodical, and prolix, it is replete with sterling sense and powerful appeal. Few pious persons can read it without benefit; and could the irreligious be persuaded to peruse its pages, we should anticipate a happy result."

The Choice Works of the Rev. Stephen Charnock, B. D., with his Life and Character. By the late Rev. William Symington, D.D. N. Y. R. Carter. 1847. 12mo. pp. 283.

Charnock was one of the greatest of the Puritans; we always name him after Owen, Howe and Bates. All his writings are distinguished for Calvinistic theology, deep thinking and a sparkle of perpetual joyous illustration. His imagery shines on every side, and the great forest-limbs of his school-divinity are overhung with sprinkled, shining drops of fancy.

The Grace and Duty of being Spiritually Minded, Declared and practically improved. By John Owen, D.D., sometime Vice Chancellor of the University of Oxford. New York. 1848. R. Carter. 12mo. pp. 385.

It is an evil incident to the publication of the entire works of voluminous authors, in one series, that buyers of small means find it difficult to get single treatises. To remove this evil, such reprints as this are peculiarly valuable. Works like the one before us, and those on Indwelling Sin, on the Mortification of Sin, on the Holy Spirit, and on the Glory of Christ, should never be out of the market. In regard to the treatise on Spiritual Mindedness, we regard it as peculiarly appropriate, in this day, when many persons are tempted to wish that our plain anti-ritual services were colored with a little tincture of formalism. The experiment will doubtless be tried, and will succeed in maturing a goodly number for the more satisfactory pomps of Oxford and Rome. We owe it to justice to say, that the proof-reader to whom was committed the Greek of page seventeenth, should be requested to look again at the words, *danoia*, *phromeme*, and *phonœin*.

The Bethel Flag. A Series of Short Discourses to Seamen. By Gardiner Spring, D.D., Pastor of the Brick Presbyterian Church in the City of New York. New York: Baker & Scribner. 12mo. pp. 309. 1848.

It is not long since some Socinians, desirous it seems of renewing the experiment of the Viper and the File, tried their teeth on the ministerial character of the Rev. Dr. Spring; we believe they have repented of it. If there is an enviable landing-place for a veteran minister, it is that which is occupied by the author; not so much resting on his arms, as giving them a new direction, and sending forth, every year, works of solid theology and practical usefulness. Such is this, and we doubt not, that, with due

care to give it circulation, it will be a blessing to thousands of seamen.

On the Atonement and Intercession of Jesus Christ. By the Rev. William Symington. Third American Edition. New York: R. Carter. 1847. 12mo. pp. 308.

Our judgment of this excellent treatise has been fully given in former years. At present, we have only to commend it to all who desire a sober and judicious defence of what is well known and vehemently maligned, as the old Calvinistical doctrine on this head of divinity.

A Sketch of the History of the Presbyterian Church in Jamaica, L. I. By James M. McDonald, Minister of said church. New York: Leavitt, Trow & Co. 1847. 12mo. pp. 138.

If time and space were given to us, we would make this memoir the theme of as many pages as we are about to give it lines. It is a valuable contribution to the history of American Presbyterianism; one, indeed, which we regard as absolutely indispensable. We do not wonder that the pastor of a church, so venerable for age and steadfastness, should have given to it his affectionate labour, and we rejoice that he has done his work so well.

The Kingdom of Christ and the Errors of Romanism. By the Rev. Richard Whately, D.D., Archbishop of Dublin. New York: R. Carter. 1848. 8vo.

This new impression presents a work which has become classical on its subject, and in regard to which we refer to our former commendations.

The Martyrs and Covenanters of Scotland. New York: R. Carter. 1847. 12mo. pp, 233.

The stories of Scottish suffering, for the cause of Christ's headship, and against the persecuting rage of the Stuarts and the prelates, are here given, in a shape which brings them vividly before the eyes of the young. Far from approving all that some of these Covenanters said and did, we nevertheless consider their claim to immortality quite equal to that of the Huguenots, the Waldenses, or the sufferers under Roman emperors.

The Glory of Woman is the Fear of the Lord. A Sermon by the Rev. Charles Colcock Jones, D.D. Philadelphia: W. S. Martien. 1847. 18mo. pp. 60.

This discourse was delivered by Dr. Jones, in Richmond, during the sessions of the General Assembly, and was asked for publication by some who heard and admired it. It is a plain and practical, but soundly and wisely faithful discussion of a subject which few men could have so judiciously handled.

Water Drops. By Mrs. Sigourney. New York. 1848. 12mo. pp. 275.

The celebrated author of this work happily needs no introduction to the public, either in America or Great Britain. Like Montgomery, her pen has always been employed in behalf of Christ and of suffering humanity. In the present instance she has offered a work in favour of Temperance. Many, we believe, will be reached by this gentle hand, whose madness would scarcely have brooked more masculine assaults. The articles are poetry in prose. Among them is one which we cannot pass over, without our hearty acknowledgments: it is on the "Centennial Anniversary of Princeton College," in allusion to the fact that that festival was conducted without spirituous or fermented beverages. For the graceful tribute, many a son of the College will thank the philanthropic author for her garland.

Miscellanies; embracing Reviews, Essays, and Addresses, by the late Thomas Chalmers, D.D., and LL.D. New York. R. Carter. 1847. pp. 544. 8vo.

In this volume are contained some of the most striking and valuable productions of the revered author. Even those articles which were written as prefaces to the reprints of old books, are occasionally equal to his most prepared flights. The review of Morell's History of Philosophy—a work which is about to appear in this country—is alone worth the price of the volume. Whosoever he be that admires and loves the memory of Chalmers will delight in this volume.

Memoir of Charles L. Winslow. pp. 108. 18mo.—*Thoughts on Missions.* By Rev. Sheldon Dibble, late missionary at the Sandwich Islands, pp. 225, 18mo.—*The Withered Branch*

Revived. From "Gathered Fragments," by the late Rev. John A. Clark, of Philadelphia, pp. 72. 18mo.—*The Peep of Day.* pp. 228. 18mo.—*Line upon Line.* pp. 258.—*Precept upon Precept.* pp. 256. 18mo.—*Universalism not of God.* An Examination of the System of Universalism, its Doctrine, Arguments, and Fruits, with the Experience of the Author, during a ministry of twelve years. By Rev. Matthew Hale Smith, Pastor of a church in Boston. pp. 258. 18mo.—*Trees, Fruits, and Flowers of the Bible.* By the late Mrs. Harriet N. Cook, author of the Scripture Alphabet of Animals. pp. 120. 18mo. Illustrated with beautiful engravings.

These titles show us something of the doings of the American Tract Society, to which we can never be indifferent; though we cannot always even name all their volumes. Several of the books have been long before the public, and have attained their just place. We have difficulty in expressing all the admiration and love which we feel towards the little "Peep of Day" series. After using them with children, we are prepared to set them above any thing of their class we have ever seen. The "Thoughts on Missions," by the late Mr. Dibble, is a book of the same penetrating and rousing, if we may not say, stinging character, as Melville Horne's, on the same subject. No Christian can read either, without yielding to much truth, and feeling much pain of conscience. It is a question with us, whether the more tender motives, those of sympathy and love, have their fair prominence. It is nevertheless a pungent and well-founded appeal.—Mr. Smith's work on Universalism has already had our attention, in its original form.

Our True Encouragement. A sermon preached at Buffalo, N. Y., Sept. 8, 1847, before the A. B. of C. for Foreign Missions, at their Thirty-Eighth Annual Meeting. By Rev. David Magie, D.D., Boston. T. R. Marvin, 1847.

The Rev. Dr. Magie is one of ourselves, and he speaks a language with which we are familiar, in regard to the influences of the Holy Spirit; the subject chosen by him for this most important occasion. The text is Isaiah xxxii: 15—"Until the Spirit be poured upon us from on high." He shows, with ability and unction, that the Spirit of God must be with us, or we shall not use the right means for converting the world; and he shows

what this means is, namely, the gospel of the expiatory sacrifice and righteousness of Christ. He next shows, that unless the Holy Spirit be with us, we never prosecute our work with proper energy; nor, thirdly, see our efforts crowned with success. It is a good and edifying discourse, and such as we should desire to be often heard by all who have the sending forth of missionaries.

The Circle of Human Life. Translated from the German of Tholuck, by the Rev. Robert Menzies, Minister of Hoddam, Scotland. New York: R. Carter. 1848. 18mo. pp. 175.

Heartily do we welcome to America, and in English, this specimen of the greatly beloved Tholuck's poetic prose. It is well printed, in large type, and will give some readers new impressions of what may come out of Nazareth. It is a foretaste, we hope, of more from the same source.

Directions for Daily Communion with God; showing how to begin, how to spend, and how to close each day with God. By the Rev. Matthew Henry. New York. 1848. 18mo. pp. 163.

We are almost weary of speaking good of Mathew Henry. He was the favourite commentator of four among the greatest preachers of Great Britain; and as are his commentaries such are all his works: the preachers whom we mean are Philip Doddridge, George Whitefield, Robert Hall, and Thomas Chalmers. The book may safely be given to friend or foe.

Xenophon's Memorabilia of Socrates, with Notes. By R. D. C. Robbins, Librarian, Andover Theological Seminary: Andover. published by William H. Wardwell. New York: Mark H. Newman & Co. Boston: John P. Jewett & Co. 1848.

Socrates flourished about four hundred years before the Christian era. Xenophon was, for many years, his pupil and his confidential friend and admirer. His object in writing these Memorabilia was to exhibit the character of his great master as a man, a citizen and moral teacher. We have, therefore, in the work before us, the conversations, the reasonings and principles of one of the purest moralists and wisest philosophers of antiquity, sketched by the most accomplished Athenian writer in the most refined age of Grecian literature; and formin one of the most interesting books that have come down to us from that golden

age. "The Memorabilia of Xenophon is a possession for all time; for the noble simplicity of the style is worthy of the purity and soundness of the principles."

The editor has adopted the text of Kühner with a few variations. The notes embody the results of Kühner's learned commentaries upon the text, together with much which the accomplished editor has gathered from the works of Seyffert, Schneider, Weiske, Borneman and Greenwood. These notes occupy 219 pages, and are followed by copious indexes covering 26 pages. The notes are full, and yet concise and pertinent, offering aid to the student where he needs aid, directing him to the best authorities to illustrate the obscurities of the author, and the peculiar idioms of his language, and then leaving the student under the necessity of employing his own powers instead of laying them to rest by a translation. The type is clear and beautiful, and the mechanical execution of the work highly creditable to the press from which it is issued. We are particularly pleased with the scholar-like appearance of the book, and are confident that the editor has happily executed the design which he proposed to himself in these labours—that of aiding the "diligent student to gain a more thorough insight into the character of one of the greatest and best of uninspired men, and more love for and familiarity with the most cultivated and refined language of any age or nation."

Select Works of James, Venn, Wilson, Phillips and Jay. New York. Robert Carter.

It is enough to say of this volume that it comprises J. Angell James's Christian Charity, Family Monitor and Christian Father's Present; Venn's Complete Duty of Man; Daniel Wilson's Travels on the Continent; Bishop Thomas Wilson's Sacra Privata; Phillips's Mary, and Jay's Christian Contemplated. Of course so many books could not be compressed into one without resorting to a small type.

Sloth and Thrift; or the causes and correctives of social inequality. pp. 152.—*Frank Harper;* or the country boy in town. pp. 159.

These are among the late issues of the American Sunday

School Union, and prove that the institution is still bent upon maintaining the high character of its books, and adapting them to the exigencies of the times.

Undesigned Coincidences in the writings both of the Old and New Testament, an argument of their veracity; with an appendix, containing undesigned coincidences between the Gospels and Acts and Josephus. By the Rev. J. J. Blunt, B. D. New York. Robert Carter. pp. 361.

Professor Blunt has here consolidated into an uniform work his three publications on the veracity of the Pentateuch—of the Old Testament History—and of the Gospels and Acts. They have been reduced from the form of sermons and lectures, in which they were first delivered by the author as Divinity Professor in the English University of Combridge, and arranged under distinct heads, and the prophetical writings are now, for the first time, added to the series. Although some of the coincidences may seem overstrained, there are many ingenious and instructive collocations of scripture passages which should make the biblical student willing to put the volume on the same shelf with the Horae Paulinae.

The Errors of Modern Infidelity illustrated and refuted. By S. M. Schmucker A. M., Pastor of the First Lutheran Church, Germantown Pa. Philadelphia Grigg, Elliot and Co. 1848 pp. 480.

This book is very creditable to the industry and scholarship of its author; and we accept the promise it furnishes, that if his life is spared, he is destined yet to do good service to the Church. The work embraces a general view of the most popular and dangerous forms which modern Infidelity, or in other words the unsanctified mind and heart of man, has assumed, in acting out its opposition to the gospel. The argument is presented both in the direct and indirect form; that is, directly in disproof of the positions taken by the various classes of infidels, and indirectly by vindicating those evangelical truths which are most exposed to the assaults of scepticism. The book shows an acquantance with the manifestations of unbelief in the literature of Germany and France, as well as our own; and is therefore instructive to the general reader, as well as useful to the mere controversialist.

We cannnot, however, refrain from saying, that the author plies his critical scalpel near to the very vitals of truth, with a boldness which we think more experience will moderate, if it does not cause him to approach it with a cautious and shrinking hand. In the chapter on "the origin of evil," hypotheses are freely broached, which we are sure, from the spirit and tenor of the book, as well as the increasing maturity of the author's views, he will one day discard. Indeed we doubt whether Mr. Schmucker can do better either for himself or the cause of truth, than to devote himself to the great subject which he has broached with so much zeal. Modern Infidelity is a most prolific and important subject; and in its innumerable and ever varying forms, both philosophical and popular, it may well exercise the most industrious profound and vigorous mind for a life time.

The Tree of the Knowledge of Good and Evil. By J. H. McIlvaine. New York. Published by M. W. Dodd. 1847. pp. 244.

This is a work on which it is difficult to express an enlightened opinion, without entering into a wide discussion. It is easy to say it evinces an original and energetic mind; that the views which it presents are striking, and the trains of thought which it unfolds and suggests are wide-reaching, and in many directions salutary. But many of its statements are questionable; more perhaps too broadly and confidently affirmed. The reader is often forced to pause before giving his assent, and is not always sure how far the author means to lead him. There is however a basis of most important truth in the doctrines here advanced, both on the nature of symbols, and the symbolical character of historical portions of the scriptures, and especially of the records of the creation and fall of man. It is a work, therefore from which much may be learned, and which is well adapted to stimulate the minds of the students of the word of God.

Scriptural Baptism Explained and Defended. Being the substance of Two Discourses preached in the Presbyterian church, Petersburg, Virginia. By Rev. John Leyburn, Pastor of the church. 1847. pp. 42.

We have seldom read two discourses in which simplicity and

perspicuity of style combined with clearness and point of argument, appear to greater advantage. These sermons are perfectly unambitious. They were evidently designed simply to produce the conviction that immersion is not the only proper mode of baptism, and that the infants of believers are entitled to that seal of the covenant. That conviction they are well adapted to produce.

The Holy War made by Shaddai upon Diabolus, for the regaining of the metropolis of the world; or, the losing and taking again of the town of Mansoul. By John Bunyan. With explanatory, experimental and practical notes. By Rev. George Burder, author of Village Sermons, &c. Embellished with sixty-eight engravings. Philadelphia: Presbyterian Board of Publication.

This is much too long a title to make a tasteful title-page to so elegant a volume. The Holy War, though it never has attained the popularity or exerted the influence of Pilgrim's Progress, bears the impress of the same imaginative mind, and breathes throughout the same spirit of genuine religion. Our Board have made their editions of these two imperishable works in all respects to correspond. They are fit ornaments for any centre-table, a credit to the American press; and will serve, at the remarkably cheap rate at which they are published, to diffuse extensively a refining influence, with the more important benefit of religious instruction and excitement. The lesser of these advantages ought not to be overlooked. It is not a matter of indifference how a good book is printed. Neatness and even elegance have a real value. They serve to cultivate the taste, and elevate the pleasures of the people, and thus indirectly though powerfully minister to their moral improvement. We rejoice therefore in seeing such volumes issue from the press of our Board of Publication.

The Work claiming to be the Constitutions of the Apostles, including the canons; Whiston's version, revised from the Greek. With a Prize Essay at the University of Bonn, upon their origin and contents; translated from the German, by Irah Chase, D.D. New York: D. Appleton & Co. Philadelphia: George S. Appleton. 1848. pp. 496.

The constitutions and canons of the Apostles, though univer-

sally acknowledged not to be of apostolic origin or authority, and though the work of no one age, have still excited among the learned great interest and diversity of judgment, and have no small intrinsic value, as an index to the opinions and usages of the church, at a comparatively early period. The question of their origin and contents is discussed with minute thoroughness in the Essay which occupies more than two hundred pages of this volume. In the present prevalent disposition to look back to the ancient church, and to sift anew all questions relating to its constitution and powers, Dr. Chase could hardly have done a more acceptable service than presenting the work above named to the public. It is an elegantly printed and highly instructive volume. Dr. Chase has hardly given himself liberty enough in translating from the German. It is impossible to avoid awkwardness in a version, unless the translator contents himself with an accurate exhibition of the meaning of his author, and disregards his words and the structure of his sentences. It is not always such liberty is allowable, but we think it not only justifiable but desirable in all such works as the present where the meaning is all the reader cares for.

Nature of the Atonement, a Discourse delivered by appointment of the Synod of New York and New Jersey, on Wednesday evening, Oct. 20, 1847. By Rev. Thomas H. Skinner, D.D. Pastor of the Mercer St. Presbyterian church, N. Y. Published by request of the Synod. New York: S. U. Benedict. 1848. pp. 19.

The subject, the high standing of the author, and the sanction of the synod conspire to give this discourse an unusual degree of interest. The sermon is founded on Heb. ii. 10. "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."

In bestowing grace on sinners, our author remarks, God has not proceeded arbitrarily, but acted in accordance with the principles of propriety and decorum. There was a twofold necessity for this. One arising out of the nature of God, the other out of a regard for us. It would be no real benefit to men to bestow favours on them in any way inconsistent with the character of God. The text however teaches that "the essential perfections

of the Divine nature," required that the captain of our salvation should be made perfect through suffering, in other words, an atonement. An atonement, "rests on the assumptions that man is a sinner, and that there is in the nature of sin that which deserves and calls for punishment; and is something which comes in the place of punishment, supposing that to be forborne." The necessity of atonement rests therefore on the perfection of the Divine nature. He owes it to himself, if sin is pardoned, to require an atonement. "Sin calls for punishment, and God cannot disregard the demand." He must so act as to express his abhorrence of sin. The natural method of expressing that abhorrence is the execution of the penalty threatened against sin. If that is set aside, there remains no other method of attaining the end but an atonement. But how could an atonement answer the purpose? To see the true answer to this question, let it be remembered, says Dr. S. the precise thing which forbade the arbitrary remission of punishment, was that in that case there would have been "no appropriate revelation of the displeasure of God against sin." Let there be such a revelation, and the necessity for punishment ceases. But why, we would respectfully ask, why, if this be all, must that representation be made symbolically, or in the form of exemplary suffering of an innocent person? Is symbolical teaching the only effectual method of instruction? could not angels and men be convinced that God hates sin, in any other way than by the exhibition of his Son dying on the cross? We admit that this truth is most strikingly exhibited in the cross of Christ, but surely there are other modes of teaching. And if Christ died only to inculcate a truth, was there any real necessity for his death? And if this be the great design of his dying, does it matter much what truth his death was designed to teach? If one man says, it was the love of God, and another God's hatred of sin, how do they differ? Is not hatred of sin, according to many, only a modification of love? Is this then all the difference between an atonement and no attonement, that the death of Christ is an atonement, if designed as an expression of God's hatred of sin, and no attonement if designed as an expression of his love? Is this great fundamental doctrine of the gospel reduced to such an unsubstantial shadowy distinction as that? As we understand the matter, Christ's death was an atonement, if a real satisfaction to justice, and

no atonement if simply didactic, intended to teach this or that particular truth. And to say that it is indeed a satisfaction to justice, because it answers the end of punishment, and it answers the end of punishment, because it makes the same moral impression, teaches the same truth, that punishment would have done, is only to deny its being as an atonement, in a roundabout way. We do not mean that Dr. Skinner denies the atonement. We only mean that his account of its nature, virtually destroys it. Two men may with equal sincerity embrace the Lord Jesus as their God and Saviour, as their wisdom, righteousness, sanctification and redemption, and live in Him and for Him, and yet differ in their explanations, as to the nature of his work. This is true, and may be felt and admitted, without at all denying that erroneous views of the nature of his work, are evil in all their tendencies.

Dr. Skinner has with great discrimination touched the point of divergence in this matter, when he says, that to see how the death of Christ answers the end of punishment, is to understand the doctrine of atonement. He teaches that the end of punishment is to reveal or teach God's displeasure against sin; Christ's death makes the same revelation, teaches the same truth, and is therefore an atonement. It removes the necessity of punishment, by attaining the same end, "for it was only in order to the manifestation of the Divine abhorrence of sin, that punishment was appointed." "If it be possible then, by any other means than punishment, to reveal in full measure and power the displeasure of God against sin; in other words, if there are any means by which the ends of punishment are answered as perfectly as by punishment itself, and if these means are provided, is not the way opened, so far as the honour of God is concerned, for the setting aside of punishment?" This is the radical idea of the sermon, every thing else follows of course, and it is therefore unnecessary to pursue the analysis further. If the end of punishment is simply to teach or reveal the truth that God hates sin, if that revelation, being made by the death of Christ, makes his death an atonement, this of course determines the nature of the atonement. It is a method of inculcating truth. If these principles are correct, if this is the true doctrine on this subject, then it follows, first, that justice, considered as an attribute which demands the punishment of sin, because punishment is due

to sin, is not a virtue, but a form of malignity, and consequently cannot belong to God. It would conflict with love, which demands the pardon of the sinner, if the end of punishment, the moral impression to be effected by it, can be otherwise attained. These ideas are carried out in pages 7 to 9 of the sermon. "Public justice," says our author, "demands the punishment of crimes as a means of securing the public good, but it is not against the pardon of an offender, whose punishment may be remitted with prudence." This is a question partly of consciousness and partly of scriptural interpretation. So far as we can understand our own consciousness, or can read the common consciousness of our fellow men, it does not teach that sin and crime are punished only for the public good. The reason lies in the inherent ill-desert of sin. This is felt by every convinced sinner, who is far from feeling that the reason why he should be punished is that other men may not sin. It is manifested by the instinctive indignation against crime evinced by all men. It is impressed on all the languages of the earth. It is inwoven in all the representations of the Bible, which have all to be philosophized away, before you can get them to teach that sin is punished, not because it is sin, but for the public good.

It follows secondly, from the principles of this sermon, that the veracity of God does not demand the execution of the penalty of the law. See pp. 10 and 11. No one that we know of teaches that the veracity of God requires that the penalty of the law shall be executed upon every transgressor, for then there could be no such thing as pardon. But what his veracity demands is that the penalty should be executed, i. e. that the demands of justice should be satisfied. He has revealed that this may be done vicariously, but still it is done. There is no such thing as mere pardon. No such thing as pardon without justification.

It follows, thirdly, that there can be no such thing as *forensic* justification. "Forensic justification and satisfaction," says Dr. Skinner, "are inconsistent with forgiveness." p. 16. This however is true only where the justification proceeds on the ground of personal merit. If it proceeds on the ground of satisfaction to the demands of the law, by another, it may be a justification and still a matter of grace. If justification is not forensic, there is no such thing, for from the nature of the case there can be no other kind of justification. It becomes mere pardon. The principles

of this sermon therefore, lead to the denial of the doctrine of justification, and require us to believe that δικαιοω, δικαιοσυνη, and δικαιος have lost their meaning in the New Testament. The truth however that the believing sinner is really justified, is too clearly taught in scripture, and too deeply impressed by the Spirit on the hearts of the people of God, and far too precious to them, to be renounced in behalf of a theory which simply proposes to make the *rationale* of salvation more intelligible.

It follows, again, from the doctrine of this sermon that the atonement is perfectly general. "The extent of the atonement," says our author, "is determined by its nature." p. 17. This of course is true, if its nature be what is here taught, otherwise its nature does not determine its extent. Lutherans agree with the Reformed as to its nature, but differ from them as to its design or extent. "The atonement proper," says Dr. Skinner, "the atonement in itself, or its efficacy precisely as an atonement, hath an amplitude and a sufficiency equal to the value of the blood of Christ—the infinite merit of his sufferings and death. The boundlessness of the overture [of salvation] hath an adequate ground in the atonement, whose breadth and length are also without bound." p. 17. If the atonement merely teaches a lesson, it must of course be as general as the truth taught. But on this ground we do not see why the death of Christ is not as much an atonement for fallen angels as for men; why it does not open the way for their salvation as well as for that of the human race; why the gospel, on the ground of this revelation of God's displeasure against sin, may not as well be preached to the powers of darkness as to the apostate children of Adam. The scriptures however teach that it had a special reference to men, and an efficacy for them which it has not for apostate spirits, and they do thereby teach that it was more than a symbolical method of instruction.

Again, it follows from the view here given, that the atonement is not in itself certainly efficacious. "The atonement of itself involves the actual salvation of none." p. 17. If this means that a ransom, considered not as a ransom, but merely as a thing of value, redeems none, it is true, but unimportant. But if it means that a ransom paid and accepted as such, does not redeem, imposes no obligation and gives no certainty of redemption, that an atonement proffered, made and received, does not atone, does not

effect reconciliation, it seems to us very much like a contradiction in terms. As a ransom derives its efficacy, not from the nature of the consideration paid, but from the design and contract for which and according to which it is given; so the atonement of Christ derives its efficacy, not merely from the nature of his sufferings and work, but from their design and from the covenant under which he acted. He might have suffered precisely what he did, where the case supposable, but if his sufferings had no reference to man, no relation to the covenant of redemption, they would not have been an atonement, or had any saving efficacy for us. But to call them an atonement, to admit that Christ came in execution of a covenant, and that that covenant contemplated the salvation of men, and yet maintain that the atonement "involves the actual salvation of none," we cannot understand, except upon a theory which in our view destroys its nature.

An attentive reader of this sermon sees that it teaches the common governmental theory of the atonement, and that it involves all the consequences above mentioned, and which indeed the author himself deduces. Still the whole subject is presented in such a scriptural form, there is such a recurrence of familiar phrases, and such a glow of pious feeling pervading it, that it might be read or heard by those who do not adopt its distinctive principles with edification and pleasure. Indeed we are inwardly persuaded that if the respected author could only disabuse his mind of ideas associated with the statements of the advocates of the doctrine which he opposes, which ideas form no part of that doctrine, he would sympathize with them and in their views. We at least can sympathize with much that we read in this discourse, and give all but its philosophy an explanation in which we agree and in which we rejoice. There is a region a little lower than the head, a little deeper than the reach of speculation, in which those who think they differ, or differ in thinking, may yet rejoice in Christian fellowship.

PROSPECTUS

OF

DR. CHALMERS' POSTHUMOUS WORKS,

EDITED BY THE REV. WILLIAM HANNA.

The Works of Dr. Chalmers now proposed to be presented to the public, have been left by their lamented Author in a state of much greater preparedness for the press than is usual with posthumous publications. They differ also for the most part both in substance and in style from any of his previous productions. The greater portion of them are of a practical and devotional character, couched in the most familiar forms of expression, and divested of all formality of arrangement. In detail, they will consist of the following Compositions:—

I. Horae Biblicae Quotidianae.—Daily Scripture Readings, Commenced by the Author in October 1841, and continued till the time of his decease. A portion of Scripture, extending generally from ten to twenty verses, was read daily, and the reflections which it suggested were embodied in a few brief paragraphs. Dr. Chalmers' own description of the Work was, that it was composed of his first and readiest thoughts upon the passage coming daily under review. The Readings—beginning with Genesis, are carried down to the end of Jeremiah.

II. Horae Biblicae Sabbaticae.—Sabbath Meditations on the Holy Scriptures. Two chapters, one in the Old the other in the New Testament, were read each Sabbath, and those trains of meditative thought, passing frequently into ejaculatory prayer, which the reading of each chapter suggested, were committed to writing. This Work is mainly, though not exclusively, devotional. The Horæ Sabbaticæ begin with Genesis, and are continued down to the 2d Book of Kings. They embrace the whole of the New Testament.

III. Theological Institutes.—In 1841, Dr. Chalmers commenced re-writing and re-moulding his Theological Lectures into the form of a complete and comprehensive Treatise on Systematic Divinity. To this Work all his leisure time was

given. None of his published writings received a larger, if so large a measure of the Author's care and thought in their preparation. He looked forward to it himself, when completed, as his largest and most matured contribution to the Science of Theology; and he has left it nearly in the state in which he designed to present it to public notice.

IV. LECTURES ON BUTLER'S ANALOGY.—As not falling naturally into his Theological Institutes, Dr. Chalmers had contemplated issuing these Lectures as a separate publication, and for this purpose had commenced re-writing and re-modelling them. In this Work he had not made much progress; but it is hoped that the Lectures, as originally prepared and delivered, will not be found unworthy of public attention, though not having had the benefit of the Author's final revision for the press.

V. DISCOURSES.—To these Works it is proposed to add a volume of hitherto unpublished Sermons—beginning with one of his earliest, and, at the time, most frequently used compositions for the pulpit—and giving a series of others, composed at different successive periods in the course of his ministry.

The whole Series will extend to eight or at most, nine Volumes. The issue will be Quarterly, and the *First Volume will appear on the* 1*st of November* 1847.

Memoirs of the Life of Thomas Chalmers, D.D., LL.D.—That a Memoir of Dr. Chalmers may be prepared as speedily as possible, his Trustees have respectfully to request, that all who hold letters from him of any importance should favour them with copies. If it be more convenient to transmit the originals, the greatest care will be taken of them, and they will be returned with the least possible delay. All information will be acceptable which relates to any period or incident of Dr. Chalmers' life not likely otherwise to come to the knowledge of the Trustees. No public use will be made of any letter or information thus transmitted, without permission from the party supplying it.

Communications may be addressed to the Rev. W. Hanna, Churchhill, Morningside, Edinburgh.

We insert the preceding Prospectus because we presume our readers will be glad to receive the information it contains, and because we wish to call the attention of those among them who may have important letters from Dr. Chalmers, to the request contained in the notice of his forthcoming memoirs.

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