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THE  
PRINCETON REVIEW.

OCTOBER, 1851.

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No. IV.

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ART. I.—*Proceedings of the General Assembly of the Free Church of Scotland*, which met in Edinburgh, May 22, 1851. From the Home and Foreign Record.

THE opening sermon was preached by the Rev. Dr. Paterson, of Free St. Andrews, Glasgow, the Moderator of the last Assembly, from John viii. 32.

According to the Scottish custom, the moderator of the former Assembly nominated the Rev. Dr. Duff, and he was chosen by acclamation; and on taking the chair, delivered an animated and interesting discourse, in which he took a comprehensive but rapid survey of the fortunes of the Church of Scotland, and her struggles with Papacy and Prelacy; and then came down to the disruption in 1843, by which the greater part of the evangelical clergy of the Established Church voluntarily relinquished their livings and their resources, rather than yield to the Erastian principles adopted by the civil government. He concluded by earnestly recommending to the Assembly the sustentation of all their *schemes* connected with the prosperity of the Church, and especially urged the importance of prosecuting foreign missions with increasing ardour and liberality. The address occupied more than an hour in the delivery.

A greater part of the morning of the second day was spent in devotional exercises; after which, the Rev. Mr. Jaffray exhibited a general view of the collections of the churches for the several schemes prosecuted by the Free Church. From this it appeared, that for the seven schemes, the amount of the collections the last year was £42,010 8s. 3d., whereas for the current year it was £50,868 18s. 3d., being an increase of £8858 10s., which gave a very encouraging view of the finances of the Free Church. The Sustentation Fund, by which the parish ministry is in a great measure supported, is the most important and the most difficult of all the schemes of the Church, and the sum of the collections for this object was larger than in any former year; but on account of the increase of ministers, the dividend which each could receive was not greater than the last year, and fell short of that of several former years. The plan of the fund invented by Dr. Chalmers immediately after the disruption, was, by associations in every congregation to raise a general fund, from which every pastor should receive an equal dividend. And it was the object to raise such a fund in this way, and by donations, as would admit of every minister receiving at least £150 per annum. They have, however, not yet realized their expectation. The highest sum divided has not much exceeded £125, and for the two last years has been only £123. Although Dr. Chalmers at first adopted the principle of paying an equal sum to every settled minister of the Free Church, yet, before his death, he was convinced that this principle, though apparently just, did not operate equally; and one of the last things which he wrote was an earnest appeal to the Church to change this feature of the plan. It has not yet been done; but is now under consideration.

In the evening of this day, the Assembly took up an overture from the Presbytery of Kelso and Lauder, proposing the appointment of a day of humiliation and prayer during the sessions of the Assembly. The same subject was pressed by several of the members. After due deliberation, the Assembly resolved that they would observe the next Tuesday as a day of solemn humiliation before God; and appointed Dr. Samuel Miller of Glasgow to preach and conduct the devotional exercises; public worship to commence at 11 o'clock, A. M.; and

after the close of the public exercises, it was agreed to meet in private conference, and to direct their attention to ministerial duty, and to the condition of the young in their respective congregations; and after the public exercises in the evening, to direct their attention to the condition of students of theology; and particularly to bring to view the low state of missionary feeling in the churches.

The Assembly now heard the deputation, consisting of Messrs. Monod and Bost, from the Evangelical Reformed Church of France. Mr. Monod addressed the house, and thanked them for their recommendation of this Church to their congregations for contributions; the result of which was, that 95 congregations had taken up collections, which amounted, with contributions from individuals, to £464 11s. 9d. He remarked that they who watered others would be themselves watered. He said, that though they were a small body, they had, with gratitude, to record circumstances of much encouragement. They now numbered thirty-two ministers and elders, which was an increase of four during the year; and these represented fourteen churches; that at their last synodical meeting, they were honoured and cheered with no less than eight deputations from sister churches; from Scotland two, from Ireland one, from England one, from the Canton de Vaud one, and from France three. "But," said he, "we have something to say better than all this; he trusted there were real aspirations after the glory of God, and a sincere desire to do his will, his whole will, and nothing but his will. There was a spirit of prayer, singing praises to God with the heart, and preaching the truth with earnestness and fervour. There was also, he might say, the prevalence of brotherly love and brotherly forbearance." Mr. Monod mentioned that his church had distributed fourteen millions of tracts, all testifying of Christ as the Saviour; and two millions of Bibles and Testaments. He then adverted to the importance of the evangelization of France; to the need his church stood in of help, and to her resolution to go forward in the work.

Mr. Bost also addressed the Assembly in an interesting manner. Upon which, the Assembly expressed the deep interest which they felt in the Evangelical Reformed Church of

France, and their earnest prayer that they might have grace given them to be steadfast. The Moderator, in the name of the Assembly, returned thanks to the deputies.

On Saturday the 24th of May, Mr. Jaffray read the report of the Committee on the Irish Mission, in the place of the Rev. A. Moody Stuart, the convener, who was absent. This report gives a favourable account of the prospect of success in this field of missionary labour, and concludes in the following words: "The Roman Catholics of Ireland have recently been as a ripe field, into which the sickle of Divine judgment has been thrust. They are now also, through Divine mercy, like a field whitening for the sickle of the gospel. May the great Lord of the harvest send forth labourers into his own harvest: and may he that 'reapeth receive wages, and gather fruit unto life eternal!'"

This morning also, the Assembly was addressed in very animated discourses by the members of the deputation of the General Assembly of the Presbyterian Church in Ireland, the Rev. Mr. Kirkpatrick of Dublin, and the Rev. Mr. Hamilton of Belfast. And in accordance with the common custom, these deputies received the thanks of the Assembly conveyed to them in a speech of the Moderator.

The only other business transacted this day, was the discussion and decision of the translation of Mr. George Philip from Stonehaven to Union church, Glasgow. The Assembly were unanimous for the translation, though contrary to the wishes of Mr. Philip. And also in a case of discipline in which a minister was deposed for drunkenness.

On Monday, the 26th, Mr. Davidson gave in a long report respecting the observance of the Sabbath. This report furnished no encouraging information respecting any considerable progress in this important concern. For a short season, the Christian public was greatly rejoiced at a change made in the arrangements of the post-office in London, in regard to the delivery of letters on the Sabbath; but their joy was of short duration, for in a few days things reverted to their former state, and the new arrangement was changed. The Assembly approved the conduct of the committee and they were continued.

Another case of translation came this day before the Assembly, respecting which the decision was, that it should not take place. These cases always come before the Assembly by an appeal from the decision of some Synod.

Doctor Buchanan of Glasgow, now spread before the Assembly a detailed account of the Sustentation Fund. The result has already been given in the general view of the finances by Mr. Jaffray. It will therefore be sufficient at present, to give the resolutions adopted by the General Assembly on this subject.

*Resolved*, 1. The General Assembly approve of the Report, and while they observe with satisfaction, that the income of this fund has somewhat increased, and would desire to record their thankfulness for the same to Almighty God, they regret that the provision for the ministry is still so inadequate.

2. The General Assembly continuing to cherish a deep conviction that it is the duty of the church, and necessary to its stability and prosperity, that a minimum stipend of £150 per annum, should be provided for the ministers of the church, renew their earnest recommendation, that this great object may be prosecuted with unabated energy and zeal, and never abandoned, till, through the Divine blessing, it be fully realized.

3. With a view to promote this object, the Presbyteries of the Church are enjoined, at their first meeting, to take all competent means to secure the efficient working of the Associations within their bounds, and to further generally the interests of the fund, in the several congregations under their charge.

4. The General Assembly recommend the Committee to continue the system of periodical visitation, by deputations appointed for that purpose, of the several Synods, Presbyteries, and congregations of the church, &c.

5. The last resolution relates to the filling of vacancies, and the course to be pursued in the case of vacant congregations.

A memorial from certain ministers and elders, requesting certain changes in the plan of the Sustentation Fund having been laid before the Assembly, a number of resolutions respecting this matter were adopted, not necessary to be here inserted.

The only other business transacted this day, was the case of a call, where the people were much divided; and another case

of the translation of a minister, which it was resolved should take place.

Tuesday, May 27, being the day appointed for prayer and humiliation, no other business was transacted.

Doctor Miller, of Glasgow, preached, and took for his subject, the 126th Psalm. The Assembly was afterwards addressed by Dr. Paterson, on the subject of ministerial duty; and by Mr. Nixon on the state of the young in the congregations of the Church.

In the afternoon, the Assembly were addressed by Mr. David Brown of Glasgow, who directed the attention of the house to the spiritual state of the students of the Church; and particularly, to the necessity of a converted ministry. After remarks from several others, Mr. Andrew Gray of Perth, addressed the Assembly on the low state of missionary feeling, and the power of mammon. The addresses delivered on this occasion were interesting and impressive; but we have not room even to give the substance of them.

On Wednesday morning the Assembly were for some time engaged in conference respecting the Sustentation Fund. The point particularly brought under consideration related to the manner of distribution; whether any change such as that which had been suggested by Dr. Chalmers was expedient. After the Assembly met in open court, a request was made, that the sermon preached the preceding day by Dr. Miller, and the address of Mr. Nixon on the subject of training the youth of the Church, should be published.

The Committee appointed to prepare an address to the Queen, read a draft to the Assembly which was approved, and directed to be sent, after being signed by the moderator, to the Home Department, to be presented to her Majesty.

Dr. Cunningham now presented an interesting report respecting the New College, from which some extracts will be made.

“In accordance with the resolution of the *Commission*, the new College was opened on the 6th of November, last; the moderator of the last Assembly presiding, conducting public worship, and delivering an address to the professors and students. The proceedings connected with the opening of the College, and the introductory lectures of all the professors have been pub-



lished; and the Committee have nothing to add on this subject, except to express their deep sense of obligation to the Church acting through its Commission for its kind interposition in this matter; and to Dr. Paterson, the moderator, for his very valuable and excellent services on that occasion.

The number of theological students enrolled in the New College, for last session, was two hundred and fifty-eight, being a considerably larger number than had been enrolled since the disruption. Of these, about thirty speak the Gælic language; eighty-eight commenced their theological studies; being twenty-five more than entered the hall the preceding year. The number of theological students who attended at Aberdeen the last session, was thirty-nine, being two more than in the preceding year; but the number who entered for the first time, was eight less than the preceding session. Of the students at Aberdeen, only one could speak the Gælic. The whole number of theological students enrolled at both places, was two hundred and ninety-two. Of these, however, seventeen were from Ireland. The class of natural science was attended by a much larger number of students than in the preceding session, amounting to one hundred and twenty-eight, who appeared to take a lively interest in the business of the class. The attendance of amateur students was sixteen, and would have been greater had not the accommodations for them been defective, in consequence of the attendance of so large a number of theological students.

The College Committee anticipating that the knowledge of the Hebrew language would be required before admission to the hall, employed, during last session, the Rev. Theodore Meyer, a licentiate of the Free Church, to give instruction to the students in philosophy, and in the elements of Hebrew. And they have much pleasure in stating, that Mr. Meyer amply fulfilled the expectations the Committee entertained of him, and proved himself to be a skilful, efficient, and successful teacher.

The debt due by the College Committee at the time of the last Assembly, was £2200; it is this year reduced to £1800.

The Committee, during last session, carried into operation the proposal which they have more than once brought under the notice of the Assembly, viz. exacting from the theological

classes, a common fee for the sessions, in place of a separate fee to each professor. The common fee was fixed at £4. 10s. a sum which, on the whole curriculum, produces exactly the same amount as the aggregate of the separate fees exigible for the different classes on which attendance has been compulsory; while the students have, in addition to the classes for which a fee was previously exigible, the benefit of attending the classes of Dr. Black and Dr. Fléming. One great advantage of this change is, that the students have no motive to postpone unduly their attendance on any of the classes, and may, therefore, be expected to take them at the proper time.

“One munificent donation has been received during the past year for scholarships, amounting to the sum of £4000. The generous donor is HENRY MILLER, Esq., a retired London merchant. The money is to be vested in land, and to be under the control of the Senatus Academicus and the Lord Provost of Edinburgh, for the time being. The annual revenue is to be laid out in providing for scholarships of £40 annually, to be enjoyed for two years. They are to be gained by competition on subjects of general education, and are to be enjoyed by young men who are engaged in their philosophical and literary studies, and have not yet commenced their properly professional education. The first two of these Miller scholarships are to be competed for on Monday next. The Committee entertain a confident hope that this munificent donation will exert a powerful influence in promoting sound academical education.” [Oh, that we had such donors!]

“There are several important subjects which, for the last three years, the Committee have adverted to in their reports, as deserving the consideration of the Assembly and the Church. The necessity of some special provision for the education of Gaelic students for the supply of Highland congregations; and the provision generally that ought to be made for assisting young men in the prosecution of their studies—the length of the session,—and especially the means that ought to be employed in promoting and testing the personal piety of students. They continue to be impressed as much as ever with the importance of these subjects, and would fain hope that some of them may engage the attention of this meeting of the Assembly.”

The next report brought before the Assembly was, "On the SCHEME FOR SCHOLARSHIPS, submitted by Professor McDougall. This scheme, he remarks, has been in operation for six successive years. During that time £2800 have been applied directly to the support of young men of ability, coming forward for the ministry in the Free Church. Out of this fund 139 scholarships had been awarded to such students as, after a fair competition, appeared to be most deserving of the reward. Most of these scholarships have been enjoyed for the period of two years each; and in by far the greater number of instances, it cannot be doubted that the very deserving and accomplished young men by whom they have been so honourably gained, would either have been lost altogether to the Church, from inability to carry on a course of study for the ministry; or would have been placed in circumstances much less favourable for prosecuting these studies with freedom and advantage. It is surely a matter of satisfaction, that by means of this contribution so much has been done for the encouragement of so large a body of young men, all of them very creditable scholars, and some of them yet destined, it is hoped, to rank among the Church's distinguished ornaments. The fund for these purposes was originally contributed for a limited period, and by way of experiment, by a few friends to the cause of high ministerial education in the Free Church of Scotland. The sub-committee, to whom the administration of their liberality has been entrusted, now feel themselves fully warranted in declaring that the scheme has answered largely the very best expectations that could reasonably be formed of it. Those selected by public competition for preferment under it, have often been very eminently distinguished among their fellow students, and have always as a body, maintained in their classes a position of high respectability and credit. The very ordeal by which they have been chosen, is one which, instead of in any way humiliating or degrading, must have tended eminently to elevate and stimulate. The indirect effects of such a practice steadily persisted in, upon the entire body of the students, cannot have been insignificant. The standard of acquirement has been defined, extended, and gradually raised. A higher measure of attainment than usual, and that according to a well considered and

digested plan has been secured. The number of competitors from year to year, instead of decreasing has augmented, notwithstanding the known severity of the trial; and on the last occasion, being the sixth, it was nearly double what it had been on the occasion immediately preceding, although the rewards at the disposal of the Committee were unfortunately not more than half as great as they used to be. In short, the Committee have repeatedly had the explicit testimony of professors and examiners, as well as the strongest evidence from outward fact, for asserting that it would be most deeply to be regretted, if a scheme so signally beneficial in its bearing and effects, remote as well as immediate, should be allowed to languish or become crippled for want of resources, at the very time its efficiency for good had been placed by actual experiment beyond question, and its difficulties of every other kind had been surmounted; just when its operation might be expected to tell most powerfully, and when the wisdom and necessity are becoming every day more apparent, of every possible exertion being made by all the evangelical churches for the securing a highly trained, as well as a godly ministry in the land. They will not now allow it to drop when on the point of being able to stand alone; nor by withdrawing prematurely that support, which, if continued for a short time, would place it on a footing of security and independence. Will they suffer the past to so large an extent to go for nothing, and the ultimate establishment and even existence of the scheme, to be so very seriously endangered?"

Dr. Cunningham said, the Committee were thoroughly satisfied of the great good which these scholarships had already effected, and hoped that the report which had just been read, would have the effect of awakening attention, for the high object was well worth the liberality of some of the generous friends of the Church.

The reports were unanimously approved, and the matter of scholarships earnestly recommended to the liberality of the members of the Church.

The next subject taken up was an examination of the returns of the Presbyteries on the overtures sent down the last year. On the subject of requiring a knowledge of the Hebrew pre-

vious to being enrolled as a student of theology, it was found that the overture had been approved by a majority of the Presbyteries, wherefore the Assembly established it as a standing law of the Church.

Two other overtures, the one relating to attendance on the class of Natural Science, and the other to the examination of students before their being received into college, had not received the sanction of a majority of the Presbyteries; and it was resolved, with some modifications, to send these overtures down again to the Presbyteries.

The next report to the Assembly was made by the Committee on Sabbath Schools. As there is nothing in this which would be especially interesting to our Church, we will pass it over, simply with the observation, that in the Free Church of Scotland, this whole concern is kept strictly under ecclesiastical supervision. The aggregate of schools is 1671—of teachers, 8506, and of scholars, 99,090.

The JEWISH MISSION report was next presented by the con- vener, Mr. Moody Stuart. The regular missionaries of the committee are seven; the number being the same as at the last report. Of these, one is a Jew by birth and education, one a German, and five natives of Scotland. The principal stations are Pesth, Lemberg, Amsterdam, and Constantinople. Throughout these stations generally, and in some of them very remarkably, the progress of the mission has been of the most cheering character. In Pesth, in Hungary, the interest in the mission has never before been so great, nor the field of labour so accessible; nor the thirst for the word of God so general, nor Jewish prejudice and superstition so thoroughly shaken. The number of actual inquirers has been considerable, and among them one who is described as the most distinguished literary character among the Jews of Eastern Europe: who has not, however, publicly embraced Christianity, though he has privately confessed his conviction of its truth; and to preserve his liberty of conscience, has refused the highest literary posts which his nation could offer. Several interesting Christian families have been added to the Church in this place, whose connexion with it has occasioned them very important personal sacrifices. By the late disturbances and wars in the country,

of which Pesth had its full share, the members of the church were dispersed, and some had died; yet, notwithstanding this, on the first Sabbath of the year, twenty-one communicants sat down together at the Lord's Supper.

The mission school, which commenced in weakness in Philip Saphir's sick-room, and which has always been most successful as a school for teaching Christianity, has made most rapid progress during the year. Last year, the number of pupils exceeded one hundred, and the expectation was that it would rise to a hundred and seventy; but such was the effect of the public examination, that the number rose at once to two hundred and thirty; and since that, to two hundred and fifty. The rush into the school was remarkable—parents for their children, and children for themselves, entreating to be enrolled.

All these are Israelites with the exception of three or four. "They are taught the Old Testament and New Testament Scriptures, and Shorter Catechism, and every Lord's day meet with their pious teachers for prayer, reading the Bible and Christian exhortation. On the week days they assemble of their own accord, and sing Christian hymns in the large courts of the house, which has created a considerable sensation in the Jewish part of the city. So great, indeed, is the conviction of the Jewish mind of the *moral* worth of the undertaking, that the missionaries are persuaded, that with sufficient means and agency, they might now have five hundred Jewish children committed to their care. And among their inquirers are some who have been moved to read the New Testament, by the effect produced on their children at school."

"The labours of the colporteurs, converted Jews, who traverse the vast country of Hungary in summer, and return to Pesth in winter for theological and Christian training, have been crowned with increased and amazing success. The supply of books which was formerly greatly beyond the demand, fell far short of it last summer, so that the missionaries were sold out of almost every kind of Bibles; and orders were received for a thousand Hungarian Bibles, when they had none to give. During the year the sale of the Holy Scriptures has exceeded four thousand copies, chiefly to persons paying for them at the time, and many of the buyers holding interesting conversations

with the distributors. The purchasers have been of all grades of society: officers, lawyers, doctors, soldiers, policemen, peasants, and Jews. Tracts and books also in considerable quantities have been sold; and the intercourse with the Jewish community has been unprecedentedly great."

The secondary effects of the Mission have, as formerly, been seen in Jews becoming more moral in their conduct, and more pains-taking in their own religion; and in nominal Christians becoming living disciples of the Lord Jesus Christ.

The conclusion of this report is in the language of the missionaries themselves, and is full of confidence and encouragement. After speaking of the discouragement experienced on entering on the missionary work here, they go on to say that, "surrounded by a little band of devoted followers of Jesus, exerting a powerful, though private influence on the Protestant Church of Hungary; instrumental in circulating the Scriptures; watching over the training of 250 Jewish children; and with the aid of the members of the Church in visiting every province, town, and village, of a country far larger than Great Britain and Ireland, containing 13,000,000 of souls; and from 200,000 to 300,000 Jews. We may indeed rejoice at the day, when the first messenger of peace from the Church of Scotland reached this city as 'a day known unto the Lord.' The dawn of the glorious light of the gospel of righteousness has already brightened into morning light; and shall we not in faith and hope, trust that it will advance from brightness to brightness, till Christ be glorified in causing the conversion of Israel, to be life from the dead to the Gentile church on a far more extensive scale than has yet taken place?"

The Free Church have also a mission at Lemberg in Austrian Poland, in which city there are supposed to be 20,000 Jews. The report of Mr. Edwards is of a highly interesting nature. There is in the appearance of the field much that is highly encouraging; but by the municipal authorities he was warned to leave the place, or to promise to cease from his missionary labours. With this order he refused to comply, and was brought before the civil tribunal, where he boldly and clearly pointed out the awful responsibility of withholding the gospel from this people. His audiences had become very numerous, and many

copies of the Holy Scriptures had been distributed; but whether the missionary would be permitted to remain at his post, was uncertain.

Amsterdam is another missionary station of the Free Church of Scotland for the Jews. Here they exist in a more compact and unbroken state of society than elsewhere, and there is no opposition from the government. Many of these are wealthy, and are permitted to manage their own concerns in their own way; but it is almost impossible for the missionary to visit them in their own houses, for the poorer classes are completely under the control of the rich, and their surveillance of the members of their body is very strict. They take every effectual means to exclude from them the light of the gospel, and not only so, but have covered over the light of their own prophets by a mass of rabbinical traditions. Their number in this city also is reckoned to be about 20,000. Public preaching is almost the only means which can be employed for the conversion of the Jews here, and the utmost exertions are made to prevent their attendance on the preaching of the gospel. Rich bankers have been known to stand for hours in the hot sun near to the entrance into the place of preaching, to prevent the poor Jews from attending.

In Constantinople the Free Church have a missionary and a very interesting school of seventy Jewish children, above half of which are girls. A great loss has been sustained here by the departure of Mr. Allan, late missionary, on account of his wife's ill health. The children in the school have, for the most part, been picked up out of the streets; but their progress has been remarkable. At a late public examination, not only the American missionaries were present, but Mrs. Canning and her daughter, descended from the English palace, and made their way to the school-room through dirty and narrow streets. Mr. Schaufler, the missionary of the American Board to the Jews of Constantinople and vicinity, gives a strong testimony in favour of this school. He says, "The teachers of this school are doing a great and good work; may God prosper and bless them in it!" It appears also, that Mr. Thomson, another excellent missionary to the Jews of Pera, by his various exertions, and especially by schools, is in the way of accomplishing



much good. But our limits do not admit of entering into details in regard to this interesting mission. We shall only add, that the contributions of the Free Church to sustain this mission, amounted for the year to £5671 12s. 9d.

On this day also, the deputation from the Presbyterian Church of England, Professor Lorimer, Mr. Weir of London, and Robert Barbour, Esq., of Manchester, were heard, and the thanks of the General Assembly conveyed through the Moderator to the deputation.

On Thursday, May 29, the Assembly met in private conference, on Foreign Missions, and the best means of providing funds for their support.

The Assembly now took up the subject of College Extension. Representations or memorials from four Synods and seven Presbyteries urged the consideration on the Assembly. After some discussion the whole matter was referred to a committee to report on the forenoon of next day. The point at issue is, whether the branch at Aberdeen shall be enlarged and rendered permanent.

The next business was the Report of Mr. McDougall, on the Widows' Fund. In regard to this institution, it is not necessary to enter into particulars. Our only remark is, that the Presbyterian Church in this country greatly needs some effective plan for the relief of the indigent widows of ministers; and also for the relief of worn out and superannuated ministers. There is, indeed, a fund provided for both these wants, but for some reason, not easily assigned, our ministers have very generally neglected to avail themselves of the privilege offered.

The Report on Foreign Missions was presented by Mr. Tweedie, the convener of the committee. The report commences by observing that at no time had the Free Church received a report in more interesting circumstances.

The Committee presented their report, under three heads. (1) The state of the funds for the support of Foreign Missions. (2) A brief view of the missionary operations. (3) And the means which have been employed to increase the interest of the Missions in this matter.

In regard to the funds contributed by the Free Church for the support of Foreign Missions, it will be sufficient to state

the aggregate sum, which for the last year was £15,471 4s. 8d. The report then gives a succinct view of the several missionary stations occupied by the Free Church, beginning with Calcutta, which is the oldest station. Here, the High School contained, when the last information was received, no less than 1328 pupils. Besides the School in Calcutta, there are three others; one at Chinsurah containing 740 pupils; another at Bansberia, containing 204 pupils; and the third, at Culna, containing 200, making in the whole 2472. In addition to these schools for males, several female schools have been established. Mrs. Ewart's for Armenians and Jewesses, contained 104 girls; Miss Laing's school 60; and another 20; and Behari Lal's day-school, 154; so that the whole number of scholars in all the schools is 2810. It thus appears that the Free Church of Scotland have in Bengal nearly 3000 youth under daily, earnest Christian training. What the result under the blessing of God will be, is incalculable.

Mr. Mackay states that the number of pupils could be indefinitely increased, if the Church would furnish the means, and pupils by thousands could be obtained. During the last year there have been several interesting cases of admission into the church by baptism. One case only will be mentioned, of a Mohammedan, baptized by Rev. David Ewart. His name is Mahommed Beker. We refer to this case, especially because conversions from the Mohammedans have hitherto been very rare. And what renders this case more interesting, Mahommed Beker is a learned man, and already well versed in the Scriptures, and manifests great talents for discussion; so that there is reason to hope, that he may be eminently useful among his own people. Three natives have been licensed to preach the gospel; and eight or nine as catechists.

The next missionary station of the Free Church is at Madras. Mr. Anderson, who had visited Scotland to recruit his health, and also to collect funds for the erection of buildings at Madras, returned to his station accompanied by his son in the gospel, the Rev. P. Rajahgopaul. The arrival of Mr. Anderson was most opportune, for Mr. Johnstone was reduced very low by untiring labours, and by ill health. Mr. Anderson brought out with him Miss Locher, the sister of his wife,

who had remained at Madras, while he went to Scotland; but alas! in a few weeks this young lady was taken off by cholera, as also was Mrs. Miller, of Chinsurah. But the Committee seem to have strong faith, for they say, "The Lord's work is not hindered, but rather promoted by such trying bereavements."

The number of pupils in the Madras Institution is about 900; and in the female school about 150: but there are connected with this mission several flourishing schools at some distance from Madras. It was an encouragement to the missionaries, that at a late public examination, several high officials gave their attendance. "For the first time, the Governor, Sir Henry Pottinger, was present, and remained an hour and a half, and Sir William Burton, one of the judges, whose name will long stand connected with liberty of conscience in that land, was also present. At the close, the Governor came forward and expressed his satisfaction at what he had witnessed, and intimated his purpose to be present the next year." Mention is also made of an admirable address at the opening of one of the examinations, by W. H. Bayley, Esq., who explained the principles on which these missions are conducted.

The third station of the Free Church in India is at Bombay. The missionaries here are Rev. Dr. Wilson, Rev. J. M. Mitchell, Rev. D. Nauroji, Rev. H. Pestonji, and Rev. J. Aitken, and coadjutors. Mr. Nesbit, absent on account of impaired health, has now returned to the station. The total of the pupils connected with this station is 1224. At Puna, where Mr. Mitchell labours, there are 509 pupils in the schools. At Nagpur, another out station, the number of pupils in the schools is 310. Mr. Hislop and Mr. Hunter have the charge of this station; and the latter, who was left alone while his colleague supplied Dr. Wilson's place at Bombay, says, "Our prospects are far from discouraging."

The Free Church have for some time had a missionary station in Caffraria, South Africa. The disasters which have befallen this station in consequence of the Kaffir war, were presented to the Assembly in a report, by Dr. Macfarlane, of Renfrew. We have not room to give the details of ruin and desolation to the missionary stations from the invasion of this

savage foe. But while the loss of buildings, and the breaking up of the mission schools must be deplored, it is a matter of gratitude, that the missionaries with their families, foreseeing the danger, escaped to places of safety; and, indeed, the Kaffirs appeared, in most cases, disposed to respect the missionaries; but the sufferings of these devoted men and of their families call for the sympathies of all Christian people. "No one," says the report, "can describe the sufferings and inconvenience to which they have been exposed."

The Assembly was now addressed by Dr. Hetherington, and also by Mr. Hawkins, of Calcutta. The latter quoted these striking words of a missionary in India:—"Remember that in India there are 150 millions of your fellow men—one sixth of the whole human family—the subjects of your own queen."

On account of the disasters of the Caffrarian war, it was judged expedient to wind up the affairs of the mission at the Cape, and to transfer the missionaries to other fields.

Dr. Duff having been requested by the Assembly of last year, to make a visitation of the churches, as far as possible, to excite among them more of the spirit of missions, and to perfect the organization of the associations, it now appeared that his Mission, as far as he had gone, was attended with the most gratifying success, in increasing the amount of the contributions of the churches. His labours were chiefly confined to the Synod of Perth; and it was very satisfactory to find, that the contributions to the other schemes were not diminished in this Synod, in consequence of the increased collections for Foreign Missions. The state of Dr. Duff's health did not admit of his continuing his agency in the other Synods.

It is mentioned with pleasure, that an arrangement had been made between the American Board of Missions and the Committee, for an exchange of missionary publications, that they might provoke each other to love and good works. This interesting report is concluded by an earnest exhortation to Christians to increase their zeal, activity, and liberality in promoting this great cause; and the example of the Moravians as a missionary church is held up as an example to the Free Church of Scotland: and an urgent demand is made for an increase of the spirit of prayer for the conversion of the world.

On Friday morning, May 30, the report of the building committee was presented, which we shall pass without further notice. Then came the report on the subject of Home Missions, which is very interesting, and from which we should be glad to make extracts; but this our narrow limits do not permit.

There was also a report this day, on the subject of Psalmody, which we are also under the necessity of passing without remark.

A very interesting discussion took place this day, respecting the destitution in large towns. In this, Dr. Buchanan of Glasgow, took the lead, and in his speech brought forward many startling facts in relation to the destitution in the city of Glasgow, where with its 360,000 inhabitants there should be church accommodations for 200,000 persons; whereas the fact was, that they had in all the churches, of every denomination, sittings for no more than 105,000 persons: it was evident, therefore, that there were in Glasgow 95,000 who did not attend any church. [This statement will apply with increased force to our large cities. We are concerned about the destitution in our new settlements, but if we would look at home, we should find greater in all our large towns. City missionaries are as necessary as missionaries for the Indian tribes.]

We pass over several items of business, rather of a local nature, and proceed to give some analysis of Dr. Candlish's Report on Education, which was presented to the General Assembly June 2d. The summary of schools and teachers is as follows, viz:—422 Congregational schools, 174 District schools, 13 Missionary schools, and 5 Grammar schools, to which must be added the two normal schools of Edinburgh and Glasgow. In connexion with the Congregational schools, are 33 Industrial schools, in which females were employed to teach needle work, and other branches of female industry. For this establishment of schools there are 687 salaried teachers. In the normal schools there were 2 rectors, 18 male teachers, and 7 female teachers. The number of scholars attending these schools is reported to be 53,962, besides 1450 attending the model classes of the normal schools, and 141 normal students. And making allowance for those not returned, there should be added 2894, making the whole number 58,387, to which may be added 15,000 belonging to the Free Church, but not attend-

ing any of the schools above mentioned, which will raise the number of children receiving education in the Free Church to 73,387.

The fund for the support of schools had hitherto been raised by an annual collection at the church doors; but at this meeting it was resolved to relinquish this collection, and raise the funds in some other way. Dr. Candlish, the convener of the Education Committee, in his speech before the Assembly, said, "That he might be allowed to enter his protest against the extreme sensitiveness, as it seemed to him, that was creeping into the Church in regard to the opportunities afforded to the people for contributing to philanthropic and Christian objects. He had," he said, "the utmost possible aversion to any thing like coercing the people to contribute; but he must take the liberty of saying, that he had no sympathy whatever with a certain feeling of sensitiveness which seemed to him to be creeping in among them, as if they were giving their people too many opportunities for contributing to the cause of Christ." \* \* \* He said: "If he could secure the carrying out of the acts of the Assembly in regard to their giving their people, once a month, an opportunity of contributing to this fund, he would ask no more; but the miserable thing was, they were troubled with a set of people in their deacon's courts, who, in this matter assumed to themselves the position of being the guardians of the people's consciences and purses, in regard to what they ought to give. They imagined that because they were invested with the character and authority of office-bearers in the Church, they were set up for the defence of the people's purses and pockets against such appeals as might be made to them in behalf of the cause of Christ. Take away this obstacle, let them have free access to the minds, hearts, and consciences of the people, and he had no fear of the result," &c.

For want of room we omit any remarks on an interesting report on the Highlands, and also on another on Popery, and conclude with some account of the Report on the Colonies, presented by Mr. Bonar, the convener. The Free Church of Scotland have paid particular attention to the destitution in Canada, Nova Scotia, and other possessions in North America. Ever since the disruption, a succession of able ministers have

visited the Scotch settlements in Upper Canada; and several ministers of eminence have resigned their places in Scotland and emigrated to Canada, either as professors in colleges and seminaries, or as pastors in some of the churches in important stations.

In Toronto, a literary and theological Institution has been commenced under favourable auspices. The Rev. Dr. Burns gave up his charge at Paisley, and though past middle life, encountered all the privations and difficulties of a new country to promote the interests of evangelical religion in connexion with sound learning. At first, his time was principally devoted to the college; but since the arrival of the Rev. Dr. Willis, from Glasgow, Dr. Burns, though he still delivers lectures to the students, has given his labours principally to the congregation in that place.

From the colonial report, we learn that during the last year, the college has been in a prosperous condition. In a letter from the Rev. Mr. Gale to the committee, it is said, "In the condition of the college, above almost anything else, the Divine favour has been manifested. We have in all, upon our lists this session, fifty-three students, thirteen in Dr. Willis's senior theological class, and twelve in his junior class, making twenty-four divinity students, properly so called, of whom five or six will be certified to Presbyteries at the close, as having completed their curriculum. Of the remaining twenty-eight, eight are completing their literary and philosophical course, this year, under Professor Esson. These will enter the theological class next session." The others are represented to be in different stages of progress in the regular studies of the college; except one, who has entered the University of Toronto—an institution under the patronage of government. In this letter a favourable account is given of the piety of the students in this seminary. There is therefore a fair prospect, that by means of this seminary, the destitutions of Canada, so far as the Free Church is concerned, will, after a while be supplied, without further dependence on the mother church.

There is also a college commenced at Halifax. This institution, however, it was stated, had suffered a severe bereavement, in the death of Professor McKenzie, in the midst of his

days and usefulness. "He had," it is said, "fixed himself deeply in the hearts of the students, and of the members and ministers of the church in the lower provinces, and died universally regretted. In consequence of the vacancy thus created, it was, after much consideration, deemed expedient that Professor Lyall should leave Toronto, where his services were not so much needed, and succeed Mr. McKenzie at Halifax.

The prospects of this college, especially since the arrival of Professor Lyall, are good. His class through the session has consisted of twenty students. There is a great want of suitable buildings, and of a library, as well as funds for the support of indigent students. Professor King has hitherto been the principal teacher in this Institution, and he and his colleague were both occupied in attempting to collect funds in Europe and in the United States, to enable them to erect suitable buildings for the college.

The Free Church have also extended their care to the vast region of Australia, Van Diemen's Island, and to the West Indies.

The report on the colonies, was the last presented to the Assembly.

When the business was finished, Dr. Duff, the Moderator, delivered his closing address, which occupied nearly two hours. "Never, perhaps," said he, "for any former Assembly, were the prayers of God's people more fervently or extensively offered. And have we not all, in some measure, been made to feel as if these prayers, perfumed by the incense of the merits and sacrifice of the Great Intercessor, had returned in refreshing showers on our souls? From the first day, did it not appear as if a calm, and earnest, yet subdued and tender feeling of expectancy prevailed among us? Was not this feeling greatly strengthened by the varied and seasonable exercises of the first Sabbath? And was not the feeling heightened to a degree of high intensity, and realized in manifest spiritual fruitfulness, by the remarkably solemn and impressive exercises of Tuesday last? And did not this sanctified feeling, with an overawing solemnity, seem to pervade all the subsequent discussions and proceedings of this house? restraining all the naturally iras-



cible affections when approaching the verge of being slightly ruffled—filling the soul with an awe-inspiring sense of Jehovah's presence, and of sole responsibility to him as the heart-searching God;—subduing, or mitigating local or personal prejudices, prepossessions, or adventitious partialities—infusing a spirit of brotherly kindness, mutual forbearance, and generous conciliation; in short, inspiring all very largely with the light and warmth of that love which suffereth long and is kind; which envieth not, which vaunteth not itself, and is not puffed up; which doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, endureth all things. And was not the indwelling presence and power of this heavenly grace beautifully manifested by the entire absence of personal asperity or invective which characterized the debates of the Assembly; and that too, when the freest expression was given to the most decided and conscientious differences of judgment? And has not the triumph of its power been gloriously exhibited in the all but perfect unanimity with which every measure, even on previously contested subjects, has been eventually adopted? And shall we not rehearse it to the praise of Jehovah's goodness, that though we had to deal with different subjects, involving apparently conflicting interests, and matters of a very complicated character, and very difficult of equitable adjustment—subjects too, which in former years, threatened to convulse our Assembly, and endanger the peace and stability of our Church—shall we not rehearse it to the praise of Jehovah's goodness, that this year these have all been disposed of in ways that appear safe—ways that are fitted to inspire general confidence, and diffuse very general satisfaction throughout the bounds of the Church? 'O, then, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.' And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

From these remarks of Dr. Duff, it appears that this was a very highly favoured Assembly, blessed with the governing and controlling influence of the Holy Spirit.

my copy  
Atwater

ART. II.—*The Method of the Divine Government, Physical and Moral.* By the Rev. James McCosh. New York: Robert Carter & Brothers.

SAYS Lord Bacon, "the declinations from religion, besides the primitive, which is atheism, and the branches thereof, are three; heresies, idolatry and witchcraft: heresies, when we serve the true God with a false worship: idolatry, when we worship false gods, supposing them to be true; and witchcraft when we adore false gods, knowing them to be wicked and false." Wherever the influence of the Bible has been felt, it has exorcised the two latter forms of false religion. Idolatry and witchcraft sooner or later vanish before the faintest rays of scriptural light. It is true that Mariolatry and the worship of saints and images, defile some apostate Christian churches. But in these communions the Bible is a sealed book; its light is extinguished by the edicts, and its authority supplanted by the spiritual despotism of the hierarchies that have usurped its office.

Aside from this, through Christendom, the true religion is confronted by atheism or heresy, and is compelled to contend, not against those who worship false gods, but against those who ignore or deny the very being of a God, or those, who, confessing his existence, worship him falsely. Atheism, however, unless in times of tumultuous popular excitement, is too cowardly to avow or display itself. It usually preserves a prudent silence, or masks itself under some disguise, which it labels "liberal and improved Christianity." The same is true also of most of the infidelity in Christian countries. It shrouds itself in like plausible disguises. Denying everything that constitutes Christianity, it still comes forth in the guise of a reformed Christianity. So of all attempts now made to undermine the Christian faith. They claim to be attempts to reform that faith, and relieve it of the crust of errors with which human dogmatism has gradually overlaid it. Hence, the great conflict of the Church in our day, is with heretics, who assuming the Christian name, make war against the fundamental articles of the Christian faith, on the plausible pretext of improving that faith. Many of these conceal their infidelity from the view of shallow

and unsuspecting minds, by the extreme liberality and vast comprehension of faith which they profess. Is he an atheist who believes that everything is God? Is he a heretic who can accept every creed, not even excepting the orthodox? But to say that everything is God, is to deny the living and true God—to say that everything is true, is to obliterate all distinctions between truth and falsehood. The next step often and easily taken, is to say that everything is good and right, and that the very idea of sin and guilt is a mere freak of a distempered fancy.

We are sorry to see so many indications that this poison infects much of the reading which is moulding the rising race. It has insinuated itself, more or less, into much of the journalism, many of the novels, the poetical and imaginative works, which go to make up the light literature of the day. And it too often defiles grave, elaborate, and formal treatises on ethics and theology. It would be surprising if sentiments so congenial to the depraved heart, did not worm their way into the minds of the young upon whom they are so assiduously inculcated, and undermine their religion and their morals. We believe that this process is going forward to an extent most disastrous and deplorable.

Even those who so far preserve their proper humanity, as to withstand the contagion of these desperate and abominable errors, are not therefore free from all peril. Pantheistic Transcendentalism, indeed, is an exotic among us. It is not native to the British or American mind. This has, generally, too solid a stratum of good sense, to lose itself in these gorgeous mists. Still it cannot be denied that multitudes among us, including many of those gifted ones who are read and heard with the highest admiration, show a fondness for these sceptical German theories. Many others neither have, nor give, any conception of any moral attribute in God, except benevolence. Our most fashionable preachers of a miscalled liberal Christianity, many brilliant discoursers and essayists, and not a few teachers of natural, and even of revealed theology, set forth God as merely a benevolent Being, and utterly ignore his holiness and punitive justice. This error, though less extravagant and licentious than the former, ultimately tends to dissipate the

sense of sin and guilt, to confound moral distinctions, and to relax the bonds of moral obligation. Yet this is not only the favourite view of the various classes of writers of whom we have spoken, but forms the very warp of some systems of theology, which retain in strange mixture with it some of the fundamental principles of Calvinism. All the symptoms of the case show that this unnatural alliance is not destined long to endure. The dogma that mere benevolence is the only moral attribute of God, cannot long retain in its company the doctrines of vicarious atonement and eternal punishment. They are mutually contradictory. They cannot stand, and never have stood, side by side for any length of time. The opinion that mere benevolence comprehends the whole of God's moral excellence, has usually sooner or later sunk the whole scheme of doctrine into which it has been incorporated through the successive stages of Arminian and Pelagian heresy, down to blank Socinianism or Universalism, and at last to unmitigated infidelity. On the other hand, those classes who, having imbibed this one-sided theory, still cling to the great doctrines of atonement and future punishment, have at length found themselves compelled to renounce it, and to lay the foundations of evangelical theology broad and deep, not only in the benevolence, but in the holiness and retributive justice of God. Lax theologians understand the bearings of this question full well. Owen quotes Socinus as having said, "If we could but get rid of this justice, even if we had no other proof, that human fiction of Christ's satisfaction would be thoroughly exposed, and would vanish." There cannot be a doubt what God signifies to us on these subjects in his word. That surely attributes to him infinite love and benevolence. It as surely attributes to him immaculate holiness and an immutable disposition to punish sin, either in the person of the sinner himself, or of an accepted substitute. It no less plainly and manifoldly declares the correlate doctrines of eternal punishment, and of salvation only by the vicarious sacrifice of Christ. All this is so palpable and conspicuous in the Bible, that he who runs may read it, and few are bold to dispute it. Yet among those who do not conform to God's terms of salvation, and submit to his righteousness as declared by him, there is a constant and unrelenting war against these and kindred

fundamentals of evangelical and scriptural theology. These men do not relish the doctrines of human corruption and spiritual regeneration at all better than those of divine redemption and eternal retribution. They assail them all by that plausible declamation which appeals to our instinctive horror of pain, to that sentimental and poetic, and genteel benevolence, which shudders at such austere views of God and man. They ply those captivating sophisms which, if valid for this purpose, are valid for a great deal more. They show that under the government of God there ought to be no sin, no pain, no evil whatever, as much as they show that they ought not to exist in the degree asserted by the orthodox scheme. If, then, these reasonings are just, they go the length of proving that the evil and pain which burden the earth, are inconsistent with, and so impossible under, the government of a perfect God. This kind of sentimental sophistry of course ends where it begins, in the denial of the plainest facts which surround us, in the denial of all sin, and the abolition of all punishment, in infidelity and atheism.

Many who nauseate the fancy-stock declamation of which we have spoken, which for a large class is their whole stock in trade, and who deal in more substantial wares, nevertheless lose sight of, or purposely and steadily keep out of view the holiness and punitive justice of God. Many treatises on science, philosophy, ethics, natural and apologetic theology, reason as if there were no moral attribute in God but benevolence. When they touch the evidences of the existence and attributes of God, furnished by science, or by nature, and providence generally, they array in eloquent and glowing style the proofs of God's benevolence with which all creation is resplendent. They ingeniously explain away the seemingly conflicting evidence furnished by the wide-spread sin and suffering that infest the world. But they are blind to, they wholly ignore, the demonstration thus afforded of the creature's sin, and of God's holiness and justice, without which these stubborn facts admit of no satisfactory explanation; in the recognition of which, not only is God vindicated, but nature harmonized both with itself, and with revelation and evangelical theology. Indeed, on any other scheme of divinity, nature is a perfect chaos of contradictions. Even some

eminent defenders of Christianity, have conducted their defence on the supposition that God is merely benevolent, and although they have done good service in their way, yet they have left some of the cardinal principles of religion in inextricable confusion; till we are almost prepared to justify Coleridge's project of a treatise entitled, "Christianity defended from its defenders."

It would be strange if an error propagated in so many ways, defended with consummate skill, glossed over by the charms of poetry, eloquence, and all the fascination of elegant letters, in itself attractive to the depraved heart of man, had not spread itself to a deplorable extent, through society. The evidence is cumulative and appalling that such is the fact. The loose schemes of religion which run into mere philanthropy, and uplift man, while they dethrone God; the growing disposition of many calling themselves evangelical, to impugn the doctrine of vicarious atonement, while they observe a respectful silence in regard to eternal punishment; the increasing fondness for that pantheistic theology which obliterates all moral distinctions, and makes sin a necessary incident in the development of humanity; the multitudinous schemes of social reform and reconstruction spawned forth by those who are looking for the abolition of all punishment, human and divine; to say nothing of the mawkish tenderness towards atrocious crime which taints the novels read so freely by a majority of the young—all these are so many painful proofs of the wide diffusion and baleful influence of this leaven. Our author justly observes, "the spirit of the present age is much opposed to everything *punitive*." If this be so, it is as surely "much opposed" to the living and true God, and to some of the most fundamental principles both of natural and revealed religion: for both alike teach us that they who commit sin are worthy of death, and that where there is no *sacrifice* for sin, there remaineth a fearful looking for of judgment and fiery indignation!

The volume of Mr. McCosh is an attempt to provide an antidote to this contagious distemper of the times, and in our judgment, as a whole, it is a happy and successful effort. We have never heard of his name in any connection, except as the author of this book. But if this should prove (as we hope it

will not) his last as well as his first book, he has won for himself an enviable celebrity. It is rare indeed that any author, by one production alone, has achieved for himself a fame so wide and enduring. He has already left his impress upon many of the educated and reflective minds of Britain and America, and dissipated powerful prejudices against evangelical religion among those who read and think. We trust that this is only an earnest of the good yet to be done by this important work.

The scope and plan of the volume are briefly as follows: His great object is to show what we may learn from the light of nature, *i. e.* from all sources except revelation, concerning the moral character of God and man respectively, their consequent mutual relations to each other, and especially the manner in which God regards and treats sin. As the conclusion of the whole, he shows how all the lines of evidence furnished by nature and providence, converge towards and confirm the distinctive principles of evangelical religion. In pursuance of this end, he notes four principal sources aside from revelation, whence men derive their idea of God. 1. The design exhibited in the separate material works of God. 2. The relations which the physical world bears to man, which he calls the providential arrangements of the Divine government. 3. The human soul with its consciousness, its intelligence, and its benign feelings. 4. The moral qualities of man, or the facts presented by conscience and its workings. The first of these shows us an intelligent First Cause, an uncreated Creator, a Supreme God. By the third, we are led to believe that he who endowed us with self-consciousness and personality, is himself a self-conscious and personal God. These two sources of evidence, one without and the other within us, have been thoroughly and successfully explored by the great teachers of natural theology. The other two, however, which display the moral qualities of God and man, and the characteristics of God as the moral governor of his creatures, have been but casually and slightly investigated, and for the most part wholly passed over by previous writers. Dr. Chalmers, in his admirable discourses on natural and apologetic theology, has taken the lead in giving due prominence to these departments of inquiry, and setting

forth their important bearings upon evangelical religion. He sunk a shaft into this rich mine, and beckoned others, who could give themselves wholly to it, to enter after him, and bring forth in lucid and beautiful order the fulness of its treasures. Mr. McCosh was his disciple, and acknowledges that it was owing to the suggestions made in the lectures of his great teacher, that he was led to project and undertake this volume. If it is true that previous writers on these topics have in the main overlooked the method in which God administers the physical world in reference to man—the course of providence without us, and likewise the operations of the conscience within us; then it is doubtless true that they have overlooked the most momentous parts of the whole subject—the moral character and relations of both God and man as developed by the lights of nature.

Mr. McCosh undertakes to fill this chasm. Giving little attention to the fields of natural theology already sufficiently explored, he prosecutes the inquiry, What light is thrown upon the Divine perfections, upon man's moral state, and his relations to God by the phenomena of God's providence towards him, and of his own moral nature? He distributes his treatise into four books. The first gives a general survey of the phenomena presented by the providence of God and the conscience of man, though generally overlooked. The second contains a minute inquiry into the method of the Divine government in the physical world, especially as it shows the relations of providence to the character of man. The third enters minutely into man's moral nature, the will and conscience, and his actual moral state, and shows him to be both depraved and condemned. The fourth presents the symptoms of the intended restoration of man from his ruin, and inquires what is necessary to such restoration. Here he shows that man needs for his recovery just the salvation which the Scriptures reveal to him. At this point, finding himself already carried beyond the sphere of natural, into the precincts of revealed religion, he drops the investigation, leaving what remains to the regular teachers of Christian theology, for whom he has thus prepared the way. He brings to the subject a familiarity with all the literature and science pertaining to it, a



metaphysical acumen, and logical grasp, a confidence tempered with caution, a richness, vivacity and vigour of style, which give his work an unusual power over all thoughtful readers, whether learned or unlearned.

In the general preliminary survey, he says that on the most cursory view the providence of God displays to us, 1. Extensive suffering, bodily and mental. 2. Restraints and penalties laid on man. 3. God at a distance from man. The soul of man in its relation to God shows us likewise, 1. God at a distance from man. 2. Man at a distance from God. 3. A schism in the human soul. All these things surely are conspicuous and undeniable on the most superficial inspection of the race. Suffering not only exists; it not only infests the bodies of men; it lodges its sharpest pangs in the soul. It is not slight, or transient, or limited. It is severe, enduring, wide-spread. Vanity, the negation of substantial and positive happiness, is the highest boon of unrenewed human nature, in the few exceptional intervals in which it is freed from positive "vexation of spirit." Now, how are we to account for all this? Does the mere fact that God is a benevolent being account for it? Does benevolence prompt the infliction of pain and anguish? Not, assuredly, unless it be the necessary means of preventing still greater suffering. Hence the favourite solution of this problem given by many, has been, that this suffering is inflicted for the purpose of preventing still greater woes, either in the sufferer himself, or in the world or universe of which he forms a part. But has not God power to avert pain without inflicting pain? And can we say that dreadful suffering exists, and that God at the same time has no quality inclining him to inflict suffering for any purpose except to avert suffering, without setting limits to his power, and denying his omnipotence? Is it said that this pain is necessary as a moral discipline, to improve the character of those who suffer it? But how innumerable are the cases in which men, when smitten, receive no correction, revolt more and more, sinking into the most desperate obduracy and reckless wickedness! How often are men hardened by the mere terrors of the Lord, and melted only by his love! Moreover, if the moral improvement of men be not only one object sought in the infliction of pain, (which is not questioned), but the exclusive object of it,

then this proves that in the eye of God there is a greater good than mere happiness; a greater evil than mere pain;—that moral good and evil surpass all other good and evil, and that, under the Divine administration, suffering is allotted to support the moral law, and to remedy and offset the violation of it. The vast extent then of this suffering as surely shows the fearful prevalence of the disease to be remedied by it, as the abundance of prisons marks the abundance of crime in a country. Not only so, but the existence of mental anguish attendant upon the indulgence of certain lusts, cannot be accounted for by the supposition that it is designed to prevent greater misery. Why is there any misery at all in this case? And why does it increase in proportion as the offence increases? Does not this show beyond a doubt the Divine abhorrence of sin, the indissoluble connection which exists between it and misery; that his wrath is revealed from heaven against it, and that in all this “he is not warning us against the misery, but against the sin, and by means of the misery”? The prevalence of suffering thus proves the prevalence of sin, and of a property in God which hates it, and manifests that hatred by visiting pain upon evil-doers.

Looking next at “the restraints and penalties of Divine providence,” can we avoid believing, that in a sinless world, moral agents are governed by an inward sense of duty, and a love of good, which incline them freely to do right, and so bind them to God with all the strength and certainty of the law of gravitation?

Far different, however, are the means by which man is governed, says our author. “Man is placed under an economy in which there are numberless restraints, correctives, medicaments, and penalties, all originating in the very constitution of the world, and falling out in the order of Providence, and ready to meet him at every turn—now with their bristling points to stop his career, and anon with their whips to punish—and forthwith with their counter moves to destroy all his labour, and throw him far back, when he seemed to be making the most eager progress.” As in the best constructed and regulated insane retreats we may admire the architecture, the regimen, the perfect adaptation of every arrangement to its end, while yet all would be clumsy and senseless, except on the supposition

of the evil they are planned to remedy, so we see singular wisdom in the government of our world, but wisdom applied to the prevention, correction and punishment of evil. We see everywhere a strange "apparatus of means proceeding upon and implying its existence." Always allowed a certain liberty, man seems nevertheless like a prisoner confined within narrow limits, and awaiting his final trial. "Why such bridles to curb, such chains to bind, and such walls to confine, if the inhabitants of this world are reckoned pure by Him who rules them?"—pp. 44, 5.

Had one, previously ignorant of the whole case, seen Napoleon at St. Helena, treated now as if a felon, and now as if a monarch, he could scarcely have solved the anomaly, until the idea of his former greatness and subsequent degradation had been in some way suggested, which would at once explain these seemingly incongruous phenomena. So the inquirer into the present state of man, who sees him to be in some respects lord of creation, and in others, guarded, watched, punished as a felon, will be baffled, until alighting upon the idea of man's original perfection and subsequent fall, he finds himself relieved—master of a "truth which gives consistency and coherence to every other truth."

Then, while God is near man in his power, works, and invisible presence, how distant is he from us as to any medium of knowing or conversing with him! Aside from revelation and grace, how dark and enigmatical are all the intimations he gives us of his designs and purposes, and of the destiny before us! And how completely has he barred all approach to, and communion with himself on our part! How silent is he to all the moans, and complaints, and entreaties of men, at least of those beyond the power of his redemption work! Yet God does not let man alone. He has lodged within every breast a witness for himself, to declare his will, to sting the soul with self-reproach, and with threatenings of future woe for all violations of that will.

"Now, combine these two classes of facts, the apparent distance of God, and yet his nearness intimated in various ways, his seeming indifference, and yet constant watchfulness, and we see only one consistent conclusion which can be evolved, that

God regards man as a criminal, from whom he must withdraw himself, but whom he must not allow to escape." p. 51.

If God withdraws himself from man, no less surely does man shrink away from God. Although a transient feeling of gratitude, the apprehension of danger, the sense of sin, and dread of punishment, may sometimes incline him to seek God, yet there is a more powerful principle of repulsion, which inclines him to forget, and hide himself from his Maker. Says Mr. McCosh,

"The fact that there is such an alienation proceeding from a consciousness of sin cannot be disputed, for history and experience furnish too abundant proof of its existence. Every man feels that, while it is natural, for instance, to the father to love his child, it is not natural to love God as he ought to love him. But while man is thus driven from God by one principle, there is something within, which at the very time is testifying in behalf of God. 'Man,' says Vinet, 'cannot renounce either his sins or his God.' There is, in short, a conscience, but a conscience unpacified, a conscience telling him of God, but urging him to flee from that very God to whom it directs him." p. 54.

Thus our author finds another proof of the sinfulness of man, and of God's displeasure against it, in that shrinking away from God which is so characteristic of our race, and proceeds from the operation of conscience announcing both of these facts. "Hence," says he, "the strange contradictions of the human soul." "Hence the vibrating movements of the world's religious history." Men have that within them which draws them toward, and draws them away from God, which makes them now Sadducees and now Pharisees; now sceptics and now devotees; here atheists and there idolaters, while most are oscillating between the two extremes. Madame De Sevigné speaks for vast numbers when she says, "I belong at present neither to God nor the devil, and I find this condition very uncomfortable, though between you and me, the most natural in the world."

Thus we see that man is not only at war with God, but that there is a schism in the human soul itself. Man, by the very constitution of his mind, approves of moral good, and disapproves of moral evil; on the other hand, he neglects the good, and commits the evil. No facts are more clearly evinced by human consciousness, the best of all witnesses on the subject.

Conscience affirms "the indelible distinction between good and evil, and points to a power upholding this distinction in the government of the universe."

"But, on the other hand, these fundamental and indestructible principles in the human soul can be made to condemn the possessor." \* \* \* "Man cannot rid himself of his conscience on the one hand, nor of his sins on the other. The judge is seated for ever upon his throne, and the prisoner is for ever at his bar; and there is no end of the assize, for the prisoner is ever committing new offences to call forth new sentences from the judge." pp. 66, 7.

The summation of this preliminary survey he puts in the following terse and vivid passages from Pascal. "Had man never fallen, he would have enjoyed eternal truth and happiness; and had man never been otherwise than corrupt, he would have attained no idea either of truth or happiness." "So manifest is it, that we were once in a state of perfection, from which we have now unhappily fallen." "It is astonishing that the mystery which is farthest removed from our knowledge, (I mean the transmission of original sin,) should be that without which we can have no knowledge of ourselves. It is in this abyss that the clue to our condition takes its turns and windings, insomuch that man is more incomprehensible without this mystery, than this mystery is incomprehensible to man."

Such is the lesson derived from the most cursory view of nature rightly interpreted. It shows not only benevolence, but holiness and justice in God, whereby he is displeased with sin, and disposed to punish it. It shows in man sin and guilt, a consciousness of having incurred the displeasure of a holy God, and a dread of his avenging wrath. "God indicates his displeasure against man, and men universally take guilt to themselves. God hideth himself from man, and man hideth himself from God." Thus the doctrines of human corruption and divine holiness are deeply laid in every source of evidence afforded by nature and providence.

Withal, those writers who overlook or disregard these elements in their reasonings, find themselves entangled in the most formidable perplexities. They have yielded the vantage-ground to the sceptic. For how manifold and stubborn are the

facts which admit of no explanation, if benevolence is the only attribute of God, which can be accounted for on no conceivable hypothesis, except that of sin on the part of man, and holiness and retributive justice on the part of God! If the believer dwells, as well he may, on the endless bounties and favours lavished on man, in proof of the goodness of God, will not, and does not the sceptic confront him with the endless troubles and woes which infest the earth, as proving no less decisively, a malevolent principle in him who rules the world? Hume, arguing on the supposition that all moral goodness consists in benevolence, contended that the miseries of the world cannot consist with the reign of perfect goodness—that such a cause as infinite benevolence is not proportioned to the effects we witness. But let us suppose that sin exists, and that it is as much a part of God's perfection to abhor and punish it, as it is to communicate happiness to his creatures, and we have a cause adequate to produce all the effects in question. Thus the true view of this subject, which takes in all the facts pertaining to it, affords the strongest support to faith, and the best antidote to scepticism, because it accords with all the conditions to be met.

Finally, our author shows that while the world abounds with things good and lovely, it also exhibits them marred and defaced. It is full of wrecks and ruins, yet they are glorious ruins of a magnificent fallen edifice. Nor are they mere ruins. They are not left like the ruins of man's works to ever increasing decay and desolation, in wild dismemberment and chaotic confusion. The earth is not neglected or abandoned. All its parts are carefully preserved, and adapted and turned to use. As there is nothing in the single works of God, not a nerve, or a fibre, or an atom that is useless, so we must believe that the world and man are thus cared for and preserved, for some important purpose. Many blessings, liberties, and privileges, are yet vouchsafed to man. He is not abandoned, though disciplined, chastised, warned, rebuked. This world is not hell. It is full of tokens that God has not forgotten to be gracious. Does not nature, then, give the pleasing intimation that God has designs of restoration and reconstruction—that we may hope for new heavens and a new earth wherein dwelleth

righteousness? Here the light of nature has conducted us to its own horizon, and brought us to the confines of revelation.

Such is the result of a general survey of nature—gathering its scattered rays into one focus. We have given but a meagre and feeble outline of what the author sets forth at length, clearly and impressively, vivifying the whole with frequent passages of great beauty and power. We shall have gained our object, if our readers are induced to examine it for themselves.

In the remaining books, Mr. McCosh follows out these views in detail, vindicating them against objections, and thoroughly discussing the questions which are interlinked with them, so far as they affect his main argument. In his second book, he considers the manner in which God governs the material universe. After disentangling the subject of cause and effect from various abstract theories, he comes to the conclusion that an effect always “implies a change, something new.” A cause involves the idea of a “substance acting according to a definite rule,” in the production of such changes. One advantage of this definition is, that according to it the Supreme Being is not necessarily an effect requiring us to look for any cause beyond himself. In regard to material objects, we discover in them a property of producing certain changes uniformly, when they are placed in certain relations to each other. The mutual interaction of both bodies is requisite for the development of the causative agency and the consequent effect. Hence, in order to the production of any single effect, or series of effects, and especially of the vast variety of effects in the material universe, a most exquisite adjustment of these bodies to each other is indispensable. Mere uniform laws of nature, separated from a living, intelligent Disposer of all things, will not account for the multitude, complexity and harmony of events ever occurring in the material universe. A living, personal, all-wise and omnipotent God, is required to arrange things so that causes will operate to produce the grand effects we witness. This brings us to that topic first made beautifully prominent in natural theology, by Dr. Chalmers, viz: the collocations and dispositions of matter. These adjustments are made with reference to their properties, their quantity, to time and to space.

It will be seen at once that all the changes or effects which occur with respect to material bodies, depend upon disposing them aright in each of these particulars. We should be glad if we had space, to present some of the striking and beautiful examples which our author has presented in illustration of this great fact. We can only, however, quote the result of his inductions. "So far from general laws being able, as superficial thinkers imagine, to produce the beautiful adaptations which are so numerous in nature, they are themselves the results of nicely balanced and skilful adjustments." p. 119.

Thus he discards as both unphilosophical and irreligious the view of many votaries of physical science, who regard God as having launched the universe into being at some epoch in the remote past, and then, after committing it to the guidance of the general laws which he established over it, as leaving it to its own course, withdrawing himself from the active government and disposal of it. These general laws themselves are but the uniform rules or methods of his own benignant action. They require the constant exquisite adjustments of all parts of the physical universe, in order to their continued operation. God maintains a constant connection with all his works. Nay, he is ever working in them. He plans and makes, sustains and renews them, by his ever present energy—over all, in all, and through all. According to the beautiful figure of Edwards, he sustains all by a ceaseless replenishment from his own infinitude, as the image in a mirror is upheld by ever successive rays of light like those which first produced it. Yet, although God is in all works, he operates by general laws, without which there could be no confidence in any thing future, no motive to human exertion, no inducement to human virtue, no possibility of human improvement.

The infinite wisdom required to govern such a world is obvious, and is happily and forcibly illustrated by our author. Let the slightest derangement take place in the collocations of matter, let the smallest planet be jostled out of its orbit, with no power to restore it, and for aught we can see, there must follow the wreck of worlds. And what finite mind, even if we could suppose it armed with infinite power, and furnished with all supposable general laws, could plan or preserve the needful



adjustments of such a universe, even to the balancing of the very clouds themselves?

Although the world is governed by general laws, yet man is permitted to know but a small portion of them. A large part of the events which occur, proceed from the working of laws and adjustments which are beyond his ken. These too, often work in such a manner as to cross and counter-work, and in many instances wholly neutralize the operation of those which he does understand. Thus he may be baffled in all his undertakings. So far as he can discern the second causes which produce many events in which he is interested, they are fortuitous, or rather, they are as if they were wrought by the direct interposition of God himself. Man may know all the conditions on which a good crop or a good voyage depends. But some of those general laws on which the realizing of some of these conditions depends, are utterly beyond his knowledge. Thus, if all other conditions are fulfilled, his whole success may depend upon the weather, which it is impossible for him to predict, because he knows so imperfectly the laws by which it is governed. The same is true of health, life, every branch of industry, the markets, pestilence, famine, all that most nearly concerns man. We know enough of some of the general laws relating to these things, to induce exertion, and that degree of confidence and hope, which are the incentives of all sustained effort. Nor are this faith and labour ordinarily vain. Yet we are not such masters of all the laws and all the possibilities that may bear upon them, that we can ensure ourselves against defeat in any given instance. Thus we are in all things left absolutely dependent upon God. He can do his whole pleasure concerning us. Except the Lord build the house, they labour in vain that build it. Aside from the religious bearings of this truth, its effect is most salutary upon man in all respects. If all events occurred to him only according to uniform known laws, his life would be a tread-mill round of monotony and stagnation. His ignorance and uncertainty stimulate the thirst for knowledge, discovery, enterprise, progress. On the other hand, if all things were, so far as man is concerned, utterly fortuitous, we would sink into reckless indifference and sullen apathy. Mr. McCosh happily compares

the uniformities of providence to the conservative, and its (to human view) fortuities to the progressive principle of society.

Nor does the progress of science at all alter man's condition in this respect. He surmounts some of the great obstacles of nature, and harnesses her great elemental forces into his service. Has he not so far lessened his dependence on God? Not at all. In proportion to his mastery over immediate obstacles, he becomes more complicated with things remote. The more he knows, the more are the sources uncontrollable by himself, whence he may derive joy or sorrow. If steam and electricity connect him closely with the distant and before unknown, they also make him more dependent upon causes distant, unknown, uncontrollable, for his weal or his woe. His happiness becomes interlocked with the state of the whole globe. Withal, man's knowledge of the laws which govern objects wholly beyond his control is much more perfect than his knowledge of those which govern things directly affected by his labours. He knows perfectly the laws which govern the celestial orbs, but can he make his power felt upon them? He can do what he pleases with his field of grain, but how poorly does he understand many of the laws regulating growth, and many of those contingencies which have to do with a luxuriant harvest!

On this basis, which our author sets up with commanding light and power, he rears an argument to prove the powerful means which God has for governing man, in his providential disposal of the physical world. These fortuities he can adjust so as to gladden or distress, restrain or aid, punish or reward him; in short, to show his hatred of evil, his love of goodness. Not only so; prayer is the natural duty and privilege of a being thus dependent; and God has infinite resources for answering it, without violating any law or arrangement by which he accomplishes predetermined ends; for prayer itself may be included as an integral part of the means on which the result depends, according to his eternal counsels.

He proceeds, in the last chapter of this book, to depict in a graphic manner, the relation of the providence of God to the character of man, and to show by a large collection of facts, ingeniously grouped together, that in his physical government,

God evinces his hatred of sin, and deals with man as if he were a sinner, but a sinner not as yet hopelessly abandoned.

Among the first and most indisputable of the facts revealed by consciousness, are the essential distinction between good and evil; the immeasurable superiority of the moral to the physical; the fact that man, while he approves good, does evil, insomuch that assuming the lowest standard that can bear the name of moral, we find on a careful examination, that men are disobeying it; that physical agencies and effects are in various ways made subservient to moral results. Thus, in the absolute power which God possesses over human life, he has an almost illimitable resource for touching the springs of moral action within man, which revelation informs us he has not failed to exercise in the successive ordinances made by him for shortening its duration; and which we now see that he constantly exercises in all the forms by which disease and death are visited upon our race. How much are the moral condition and conduct of men affected by bodily temperament, by the whole state of the world around them, by the physical agents and circumstances wholly beyond their control which contribute to their happiness or misery! "While man's will and accountability remain untouched, God has means of accomplishing his will, and that with or without the concurrence of man's will." This power God employs to promote virtuous conduct: 1st, in the direct pleasure which he causes to attend and follow it, while evil passions and acts are in themselves harassing and tormenting. 2d. Virtuous conduct usually leads to manifold beneficial consequences, while iniquity usually leads to the opposite evils, insomuch that it is the stalest of proverbs that "honesty is the best policy." 3d. God often favours the good, and thwarts the wicked by more special interpositions. When a Luther or a Wilberforce has triumphed, or the Nimrods and Napoleons of our race have been prostrated, there has been a current of favouring circumstances which even the most frigid and irreligious have been constrained to recognize as proceeding from the overruling hand of God. 4th. There are groups of arrangements fitted to restrain men from vice. In the city, the multitude are so far unknown to their fellow citizens, that they feel little of the regulative force of public opinion. A police sup-

plies its place. In the country, a police is impossible. But all are under the inspection of all, and public opinion is more effective than an organized daily and nightly watch. Under the thousand influences which Providence brings to bear upon them, men unconsciously pursue and realize a thrift, a decency, a respectability, which not the wisest despotism on earth could constrain them to attempt, if these God-sent influences were removed. Hence, any successful attempt to improve the character and condition of men, must aim to put them more thoroughly under that constitution of things which God has ordained. All Socialist and Fourierite schemes, which aim to improve man by a dissolution of the family and the State, and a Eutopian reconstruction of society, will be signalized only by utter and universal failure.

Our author proceeds to depict the developments of human character, when these extraneous aids to virtue, and restraints upon vice, are withdrawn. By a strong array of familiar facts, he shows that the degree of decency and propriety which remain among men, are due rather to such external influences, than to any internal principle of goodness. Individual classes, communities, and nations, upon which they have ceased to operate, have generally abandoned themselves to most desperate and diabolical crime. Without the restraining or renewing grace of God, man shows himself half brute, half fiend. Many cannot endure the idea that the wicked should be consigned to outer darkness. But let them be cast together in a sphere where all checks upon their inherent propensities were removed, and it would be hard to conceive of a state of existence more intolerable. On the other hand, suppose that man were pure, and practised virtue from the spontaneous working of his own inward propensities, is it conceivable that God would ordain such a system of external checks, penalties, and counteractions, in order to keep the world from becoming one universal Sodom?

The great mystery which shrouds the actual condition of our world is the existence of evil, evil moral and physical, sin and suffering. No theory can annihilate these facts. That is most worthy of acceptance, which best accords with, if it do not account for them. Sin is the work of man. It is not necessary to go beyond man to account for it. Suffering is inflicted by

God. How shall we justify him in its infliction? We are so constituted that we cannot but condemn sin, though we commit it. We do not condemn, but we instinctively avoid pain, while we cannot but judge it a far less evil than sin, which we do not avoid, despite the pain which we know will follow it. But if conscience pronounces pain a less evil than sin, it also pronounces it a fit punishment of sin, such as it becomes a holy God to inflict. Once make due account of the existence of sin, and all else that we see is accounted for, in consistency with the reign of a perfect God. We are sure, if we are sure of any thing, that the blame of sin belongs to him who commits it, and that the appropriate punishment of it evinces the purity of the moral Governor and Judge. Some justify the infliction of evil on the ground that it will produce greater good. But conscience would not justify its infliction on this ground, unless it were also deserved. If it be deserved, we need look after no other ground for it. No satisfactory theory of our existing world can be framed, which denies either the existence or the demerit of sin, and the appropriate punishment of it by a holy God. This view commends itself to the conscience, the only power within us authorized to judge of moral subjects. If this be satisfied, it matters not what floating feelings or sentiments are unsatisfied. They are not the tribunal for adjudicating these questions.

We find ourselves compelled to pass rapidly over the remaining books of this treatise, barely advertng to some of their more prominent features. The third book is a survey of the moral constitution and state of man. The most important questions that arise here, respect the conscience and the will. Upon these the author dwells at some length, advertng casually to the intellectual and emotive departments of the mind, as these stand related to the former. He includes under the will, not only the faculty of positive volition, but of desire and wish, all that belongs to the *optative* power of the soul. Indeed, on account of the ambiguity of the term "will," it being used by some to signify merely the power of forming purposes, while most make it include the desires and wishes, he would prefer to call the faculty under consideration the *optative faculty*. In its feeblest exercise it wishes; its more positive

state is desire; its most decisive act is positive volition, purpose, determination. Upon each and all of these states the conscience sits in judgment, and approves or blames them according as they are good or evil. The will, he contends, is in the most absolute sense free, yet it is under the law of cause and effect, in a manner which, whether explicable by us or not, no way infringes upon its freedom. Each truth stands upon its own independent evidence, and as such is to be received, whether we can see their mutual consistency or not. He objects to Dr. Chalmers, that he did not extend the domain of will far enough to include in it, wish and desire, as well as positive volition.

This view sufficiently shows our author's position on the orthodox side in respect to the will. Yet some passages in which he strongly asserts the freedom of the will, its independence of extraneous control, and its self-acting power, can be, and have been plausibly quoted, for the purpose of impressing him into the Pelagian ranks. His real doctrine appears to be, that the will cannot be determined by circumstances *ab extra* without destroying free-agency and accountability—p. 278. But that it is determined, or determines itself *ab intra* by the laws of its own freedom, and that here it comes under the reign of cause and effect—p. 294. That the power of an external motive is as much governed by the state of the will, as the will is governed by it—p. 280. That acts are none the less, but rather the more praise or blame-worthy where they proceed from a will, rightly or wrongly biassed, immovably holy, or hopelessly depraved—p. 287. And finally, that the connexion of God with the sinful acts of his creatures, neither exonerates them from blame, nor attaches blame to him, because it is not such as makes him the author of sin, or impairs their freedom in its commission.

While we think this a fair representation of the author's views on this subject, and that they include the substance of the truth in relation to it, yet we think that he has spoken about it occasionally in terms somewhat incautious or obscure. Thus he says, p. 77: "It may be involved in the very nature of a state of freedom, that those who possess it are liable to abuse it." Is this so? Are not God's holy angels, the saints

in heaven, free? Are they liable to abuse their freedom? These questions answer themselves. It might, perhaps, be safely said, that *freedom in creatures* is liable to abuse, unless God graciously prevents it. But can he not prevent this abuse of freedom without destroying it? We think that Mr. McCosh would never dispute that he can. We have a great stake in this question. It involves the only security of the redeemed in heaven and earth, against apostasy and final perdition.

Conscience judges of the acts of the will. When these acts pass in review before the mind it cannot avoid declaring them good or bad, "and it does so according to a principle which cannot be resolved into any thing more simple." \* \* "It seems evident to us on the one hand, that this principle cannot be resolved into any of those intellectual axioms on which the understanding proceeds in acquiring knowledge. Compound and decompound these as we please, they will never lead to the ideas of right and wrong; nor, on the other hand, can it be resolved into those principles which are connected with the desire of pleasure or the aversion to pain. No composition of such ideas or feelings could produce the idea or feeling expressed in the words 'ought,' 'duty,' 'moral obligation,' 'desert,' 'guilt.'"—pp. 299, 300. We thank our author for this distinct and emphatic assertion of a principle, which is fundamental to all sound ethics and theology. We only regret that we have not space to follow him through his able vindication of it. He proceeds to consider conscience as it is a law to us; then as it is a faculty revealing and applying that law; then as it is a sentiment raising emotions pleasant or painful, when, as a law, it has been obeyed or disobeyed. Thus, that which makes man a responsible as well as intelligent being, is will and conscience, freedom and law. When we inquire what is the common quality of virtuous action, we discover—1. That it is found only in the acts of the will. 2. That it includes benevolence. 3. Justice, or righteousness. These two are not rivals or opposites. They are distinct, but diversified forms of the same moral excellence: complementary of, not hostile to each other. The first is the motive, the other the regulative power. Either alone is sickly and distempered. In God and all holy beings they are beautifully and inseparably blended together.

Further, we find that the moral faculty, and God for whom it is a witness, judge not merely of the act, but of the agent who performs the act. *He*, not his act, must bear the responsibility, and *he* is judged of, in and by his act. We agree with Mr. McCosh when he says, "These considerations lead to the conclusion that an agent in a virtuous state, and no other, can perform a virtuous action. It is not enough to consider the isolated act, we must consider likewise the agent in the act before we can pronounce it to be either virtuous or vicious. We hold this principle to be one of vast moment both in ethics and theology."—p. 321. The denial of this plain principle runs through nearly all the diluted practical and speculative theology which has infested American Presbyterian and Congregational churches for a quarter of a century. And we have already seen quotations from our author of passages in which he speaks of conscience as taking cognizance of no acts but those of will, so put as to imply that he agrees with those who attach moral quality to *acts only* and not to the state of the agent who performs them, and who hold that a wicked man can instantly make himself good, by that all-powerful power—even the power of contrary choice!

We infer the character of God from the moral constitution he has given us. We cannot but believe that he approves holiness and condemns sin, from the fact that he has so made us, that we cannot but approve the one and condemn the other. We cannot but attribute to him in an infinite degree all moral goodness, "the two co-ordinate moral attributes:—infinite benevolence and infinite righteousness."

Mr. McCosh, in further analyzing the nature of conscience, observes that it pronounces its decision on the state of mind of the responsible agent, as the same is presented to it. It is the office of the intellect to represent the case, as it occurs, to the conscience. These representations made under the influence of a perverse will, seeking to avoid the pain arising from condemnation by the conscience, are often one-sided, miscoloured, and utterly erroneous. Most of the voluntary acts of mankind are of a very complex nature. It is not easy to know all the motives which govern us in most of our conduct. Hence it is easy to make a false statement to the conscience. Thus its



judgments with respect to the individual and his conduct may be false, though right with respect to the case presented to it. "Hence the conscience of two different individuals, or of the same individual at two different times, may *seem* to pronounce two different judgments on the same deed:" or as presented to the conscience it is not the same, but two different deeds on which it passes judgment. "This accounts for those irregularities and apparent inconsistencies in the decisions of conscience, which have so puzzled and confounded ethical and metaphysical inquirers." Here we have a clue to the process by which a conscience may really be active, yet become perverted and disordered in all its operations. It could not become thus perverted in a pure mind. But if we suppose a depraved will, "even the mind and conscience may become defiled." In no sphere does the human mind so task its ingenuity, as in deceiving the moral faculty, and avoiding its humiliating judgments.

The deplorable consequences of this, he teaches, are three-fold.

1. By presenting evil and good in a false light, the will beguiles the conscience, in regard to many actions, to call evil good, and good evil. The action being complex, only one side of it is displayed to the conscience. Thus moral distinctions are confounded. All know how hard it is to get a favourite sin condemned.

2. Men are led to form a too favourable estimate of their own character. They will not know themselves. This however betrays a sense of guilt. They are afraid to look into their accounts, for fear of the losses and bankruptcy they will disclose. Here our author displays the deceitfulness of the heart under the heads so common with evangelical preachers.

3. The mind becomes completely perverted and disordered, and often becomes comparatively unable to distinguish right from wrong. Hence we have conscience in manifold states among men. There is an "unenlightened conscience," a "perverted conscience," an "unfaithful conscience," a "troubled conscience," a "conscience pacified and purified by the gospel."

Now the conscience of each man, whatever may be his standard of duty, announces to him that he has sinned. This involves a great deal more than most are aware of. It is

a virtual announcement that he is condemned by a holy God. Nor will it ever pass any other sentence upon this conduct, at whatever period of our existence we may review it. No repentance, even if it were in the power of one thus fallen, can ever annul this decision. Though some gentle systems of divinity teach that repentance atones for and procures the forgiveness of sin, conscience testifies the contrary, as the sacrifices which men have ever offered in expiation of it, abundantly prove. It teaches that repentance is a duty, but not an atonement.

If man is thus sinful, what is the extent of his sinfulness? In order to answer this question, our author propounds two preliminary principles. 1. "That the mind in judging of a responsible agent at any given time, ought to take into view the whole state of the mind. 2. That the mental state of the agent cannot be truly good, provided he is in the meantime neglecting a known and manifest duty." He who speaks not the truth, or prays not to God, though discharging every other duty, is in a bad moral state. Thus his actions, which are right in themselves, proceeding from a corrupt principle within, are tainted at the core. So we may bring home the sense of guilt to every man's conscience: not merely of sinful acts, but of constant, abiding, entire sinfulness. Especially is this true of ungodliness, his sin of sins. The fact, that conscience assures men that God justly condemns them, disinclines them to think of him, or to serve him, and disables them from loving or trusting him. Thus an evil, condemning conscience, hardens his heart, and vitiates his whole moral being. All this may be, notwithstanding many amiable traits of character, many good deeds, abstinence from many sins; and notwithstanding that there are few so bad, that they might not become worse. Yet, as to the fundamental element, ungodliness and its fruits, could we look at men, unbiassed by sinful prejudice, and view them from that sphere of cloudless light through which God beholds them, our judgment would be like his. "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one." "There is no difference." We

include all men under sin, not by debasing them, but by exalting the standard of virtue. Yet conscience exercises a powerful influence in restraining men from the commission of sins to which their passions incline them; especially do they shun sins which are not easily cast into oblivion, or which are likely to be brought often within the purview of conscience, and call forth its renewed reproaches. Hence arises a prodigious check to the eruptions of human depravity.

We should rejoice, if we had room to present an outline of our author's analysis of the effect of an evil conscience in hardening the heart, drying up its pure affections, fixing it irrecoverably in sin, like a wandering star, which, shot madly from its sphere, cannot of itself regain its orbit. We should also be glad to notice his survey of those active principles, neither virtuous nor vicious, which influence men, and are made so to operate as to restrain the workings of human depravity; also his exhibition of the ways in which evil passions sometimes counterwork each other, and prevent the grosser outbreakings of sin. We can only refer our reader to the profound and graphic discourses of the book itself in relation to these topics. The author makes the following summation of his whole argument.

“We have failed of the object which we had in view, if we have not shown that the two, the physical and the moral, are in complete harmony—a harmony implying, however, that man has fallen, that God is restraining while he blesses him, and showing his displeasure at sin while he is seeking to gain the heart of the sinner. Leave out any one of these elements, and the world would appear an inexplicable enigma.” pp. 445, 6.

In the concluding book, in the reconciliation of God to man, he begins by stating that his object has been to harmonize science with religion, by a careful collation of the facts belonging to each respectively, and “to contribute his quota of evidence to the support of the divine original of the Scriptures.” Following Butler, he strongly urges the “analogy between natural and revealed religion, as an argument in behalf of the latter.” And he has done his work with the hand of a master. He brings the evangelical system into alliance with the existing state of moral and physical science. He proceeds, in an elo-

quent style, to contrast the scriptural with the mechanical, the sentimental and the pantheistic view of God, the first of which denies that he is a living and personal, the second that he is a holy, the third that he is either a living, or personal, or holy God, or that he exists at all separately from his creatures.

This holy God, though he abhors sin, has not abandoned the sinner. He still is interested in him, bestows favours upon him, employs means to lead him to virtue. This, with other things already alluded to, is symptomatic of an intended restoration. What, then, is necessary to that restoration? We cannot stay to carry our readers through our author's happy and forcible reasonings on this point, which are so well adapted to impress the stupid or the unbelieving, whether learned or unlearned. It is enough that he has shown that the three great troubles of man are an evil heart, a condemning conscience, and an offended God. Christianity provides resources which give a PURIFIED HEART, A PACIFIED CONSCIENCE, AND A PACIFIED GOD. It meets the want. It provides the perfect and only cure of man's distemper. It gives all things pertaining to life and godliness. How strong, then, is the antecedent presumption, not only that the Bible is true, but that it contains the evangelical system!

Such is the work to which we have called the attention of our readers. It is one of the noble contributions to apologetic theology, by which our brethren of the Scotch Free Church have begun to signalize themselves. We have been able to give only the bare skeleton. Those who will read the book will find it instinct with life, power, and beauty. We know of no work which we would sooner give to a person of cultivated or thoughtful mind, who had imbibed any of the fashionable prejudices against the fundamental principles of evangelical doctrine.

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#### ART. III.—*Philosophy of Philo.*

THE ancient Grecian philosophy died with scepticism. When this last system took its rise, it appeared barely as in opposition to Stoicism and Epicurism; but it changed into a denial of every

true principle of philosophical systems. The proudly exalted "self" annihilated every other existence, in exchanging for it a complete poverty and destitution of every reality. Scepticism carried out strictly the idea that there is nothing existent, except "self," which possesses only the power of denying all that does not exist within it. By this view, all true philosophizing must naturally cease, since there is no object left on which to philosophize; but the beautiful creation which the Grecian genius produced in the province of philosophy could withal not be destroyed, as indeed no production of genius in any age has perished. It is the same with every philosophical system. No system, without exception of the time in which it took its rise, and the learned by whom it was invented, disappeared from the history of philosophy; its principles have co-operated in bringing forth new intellectual life, and found their appointed place in the great structure of modern philosophy. The history of philosophy does not relate simply the ideas which were current at different ages, but it is a chain of living ideas, which are linked to each other according to their development, and the whole chain would break if one link were removed. Just as in a living man, the same power of life and the same pulse animates all his members, so in the history of philosophy, the same idea runs through the whole fabric. It is true that no single system could solve the problem of philosophy by itself, but its chief principles are linked in the organization of the whole, where they have their proper position and rank, that the structure might not be weakened, and at last destroyed.

The chain of developed philosophy was indeed broken by the Grecians themselves, but philosophy made its way in another soil, and that which could not grow in its native country, became full of sweetness in the most beautiful fruit of a foreign country, viz., Alexandria. In that famous city, science flourished after Ptolemy's succession to the throne, and here the elements of Grecian and oriental philosophy became incorporated. Here the eastern and western manners and customs of life melted together, the differences of intellect and thought were thoroughly removed, and left nothing of their particular characters. The force of life and science removed every possible particularity, and united differences in a manner unperceived by the Alexan-

drians themselves. A new mode of life, and the identity of Grecian and oriental philosophizing, brought forth also a new genius, which again, in its turn, created a new system of philosophy, as the acme of the Alexandrian life. This is the Alexandrian philosophy of which especial notice is taken in the elaborate treatise of Philo the Jew, and of which we are about to give an abstract.

In Philo's writings we see the complete amalgamation of Hellenism and Orientalism; the philosophy of Alexandria and the religion of the Jews. Whoever reads his writings will not doubt the identity of the different elements in his philosophy, and will also be soon convinced that the philosopher himself knew the ground which existing circumstances had placed him on, but could not perceive the natural contradiction between Judaism and Grecian philosophy. Yet the Grecian philosophy had nothing more of its pure, classic genius, but coloured by Orientalism; and the Alexandrian did not know its Grecian origin, since he received it as a native of the East. But, on the other hand, it was impossible for Philo and for the Alexandrian Jews in general, to read the Holy Scriptures in that spirit which prevailed generally amongst their countrymen in Judea. The condition of the Alexandrians produced also a new mode of expounding the Scriptures; they created a philosophical science of interpretation, the allegorical one. Philo considers this mode of explaining the laws of Moses and the Prophets, as the true discovery of the meaning that the writers themselves entertained. He seems to be quite convinced that his explanations of the Scriptures are alone true. He says, "Μωϊσεως γαρ εστι τοδε δογμα τουτο, ουκ εμον." *De mundi opificio* 9. But to us this sort of exposition seems unnatural, since it expels the plain sense to interweave meanings which the passage does not contain, and whilst we look out for hidden mysteries, we may very likely overlook the literal and natural sense of the word; and so we find indeed the strangest notions imaginable in Philo's writings, yet he himself did not perceive their absurdity. His philosophical doctrine made him believe the Scriptures must necessarily agree with his reasoning. He platonizes very often, so that it is almost a proverb, "η Φιλων πλατωνιζει, η Πλατων φιλωνιζει."

Moses is, according to our philosopher, the most perfect of all

men who ever lived, “τα πάντα μεγιστον και τελειοτατον.” The laws of Moses he considers “the most beautiful image of the structure of the universe,” τους νομους ἐμφερεστατην εἰκονα της του κοσμου πολιτειας, hence they shall last eternally, when all other laws shall cease.

The end of human life ought to be to know God. There are two ways of obtaining this knowledge, either by conclusion from the works of their author, or by contemplation, wherein God himself must co-operate. Just as we cannot see the sun but by the sun himself, and the stars but by themselves, and light by light, so no one can know God but by the aid of God himself. To obtain “ὁρασιν του θεου,” we must be freed from the ties of sensuality, and dedicate ourselves to a godly life; we must become ascetics. The patriarch Jacob is accordingly the type of ascetic life, which his name, Israel, or *יִשְׂרָאֵל* or *ὁρων θεου*, testifies. God is the primitive light, from which numerous rays of a spiritual nature are emanating. He is the being in which are all things; this being he calls *τοπος* [the cabalistic *קַיָּוָה*] or “ὁ των ὄλων τοπος.” God is space himself, which he himself fills. He suffices of himself; all without him is destitute, needy and empty, kept alone by him. He is limited by nothing, he is One and All. He is absolute perfection; he is better than science and knowledge, better even than goodness and beauty. He remains constantly the same; he is unchangeable; he is in unity with himself, alone, and unequalled. By this perfection and eternal immutability, which are never disturbed from without, God enjoys most perfect bliss and the purest happiness; he is free from affections and passions, nothing alters him, he is the only free being “ἡ μονη ἐλευθερα φυσις.” Philo speaks of God as an absolute being, and of God who is revealing his will to men; the former is transcendental, the latter immanent. God as transcendental is called by him “Ὅν,” absolute being, existence, the totality in itself, the unlimited fulness of the Godhead. Self-existence is in no respect related to any existing being; it has for this reason no name: we can say nothing of absolute being, except that it is absolute in itself; for we cannot imagine limits to its generality. Philo says “the friends of genius, who communicate with spirits and beings without bodies, compare absolute beings with no existing being; they

have only the idea of unlimited being; further it is impossible to have knowledge of it, since self-existence is abstraction. To know is to have knowledge of concrete things, but God is incomprehensible; hence man's endeavours to know God are of no effect; he only convinces himself of his own imperfection." Similar to that description of God by Philo is the cabalistic  $\eta\theta\iota\ \iota\omega$  and the Gnostic, unspeakable stillness, the incomprehensible—in itself—closed—bosom of self-existence. But, according to our philosopher, self-existence separates in itself from its abstract generality and becomes active. This is the logos, " $\delta\ \theta\epsilon\iota\omega\ \lambda\omicron\gamma\omicron\varsigma$ , or  $\delta\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \lambda\omicron\gamma\omicron\varsigma$ ." In the  $\lambda\omicron\gamma\omicron\varsigma$  alone, God is concrete, a living spirit, a true perfect God. If we contemplate God according to his absolute self, " $\kappa\alpha\tau\alpha\ \tau\omicron\ \epsilon\acute{\iota}\nu\alpha\iota$ " he appears to be destitute of consistency. Absolute existence is only one *apothesis* of the Godhead, but in unity with the other apothesis, the logos, by which he appears the contemplating and creating intellect, he is the active, living One, in which every thing moves. Both self-existence and the logos are God. The logos is not another God, but he is *in* the Godhead. The logos is called by our philosopher "the first-born son,  $\pi\rho\omega\tau\omicron\gamma\omicron\gamma\omicron\varsigma\ \acute{\upsilon}\iota\omicron\varsigma$ ," another time " $\epsilon\iota\kappa\omega\upsilon\ \theta\epsilon\omicron\upsilon$ , the image of God," he is the image of God, as revealed, he is the *first revelation of God's being*.

The logos is God's intellect, in which all the ideas of all beings are living as the primitive images— $\pi\alpha\rho\alpha\delta\epsilon\iota\gamma\mu\alpha$ ,—hence the logos is called " $\tau\omicron\pi\omicron\varsigma\ \iota\delta\epsilon\omega\upsilon\ \omicron\tau\ \iota\delta\epsilon\alpha\ \tau\omega\upsilon\ \iota\delta\epsilon\omega\upsilon$ :" the whole of the universe was made according to the ideas. "Since God," says Philo in his *Mundi Opificium*, "foresaw that he can create nothing without a model, and that no matter can be made without a spiritual idea, he created a spiritual world before he made the material one, in which are just as many kinds of beings, as in the former; but we may not either say or think that the intellectual world exists in a limited space." He compares God's workmanship with that of an architect; "when an architect is going to build a city, he first considers in his mind what there will be wanted to make it perfect, and accordingly he designs his plan of the whole city; he finishes his work, before he carries out his designs materially. So God has made the types, to which the spiritual world agrees, before the material world, when it was his will to create the universe. Now just as the



design of the town exists nowhere else, but in the architect's mind, so the intellectual world has no other place, but in the logos by whom it was built." If we might be allowed the use of a metaphoric expression, we should say, the intellectual world is God's reason, as the spiritual town is the reason of the architect, who designs to build a real city according to that of his reason. The logos is consequently God's reason; that which thinks the universe and apprehends every thought of the beings that are created into the world; but God is not barely thinking, (passive), but active, and indeed a creating God. The logos therefore must manifest himself. He is the living and enlivening intellect of God, whose activity we see has produced material and spiritual worlds. The logos is two-fold, both in respect to the intellectual world and to the material one; as to the former, he contains the intellectual types from which the intellectual world is composed; in respect to the latter he contains the visible things which are only the imitation and images of the archetypes; and in respect to men, the logos manifests himself also in two different modes; the one is the inward dwelling world of ideas, the other is the active one which acts especially by means of language: one is the source, the other its emanation; the one has man's spirit as its organ, the other has his organ in man's language.

We have now to consider the material world. Its principle is negative, [*οὐκ ὂν*]. Matter lacks independent existence, and can only exist if it is pervaded by God's ideas. Just as God is existence in himself, so matter is non-existence in itself; and as God is the source of life, so matter is complete lifelessness, and if we reflect upon matter without distinct form, it is barely pure destitution, emptiness, without consistency and reality. Philo says: "Moses knew that the existing beings have two different causes, the active and the passive, and that the active cause is the purest and brightest reason, which is preferable to virtue, knowledge, beauty, and goodness; the passive—matter—is inanimate, immovable by itself; but, however, if animated and moved by God's reason, it is the most perfect work in the visible world. The source from which formless matter is filled with real existence, (which in itself contains no beauty, but only the possibility of being beautified,) and by which the world was

created, is the goodness of God, who granted existence to matter. The architect of matter is the *logos*.

In another place Philo says: The world has necessarily been created. The *logos* is the seal by which every thing has been formed; hence all things have their form from the beginning, because they are impressions of the perfect *logos*. The production of shapes in matter is occasioned by the ideas of the *logos*, which are imprinted in the matter; matter has therefore the quality of receiving forms, and through the *logos* it has the power of exhibiting them in reality; but ideas work only intensively, and become a distinct independent specimen as a general animating power. Philo says, that those men who deny the existence of the bodiless ideas, deny also the author of things, who is the image of all; we cannot deny those ideas if we concede form to matter. God has made use of ideas to imprint upon matter proper forms and shapes. Through the activity of ideas, the material world has its existence, which is the image of the intellectual world which lives in God's *logos*; and as God's intellectual power has created the intellectual world, so matter and the visible world have also been created by it. "All material things," says our philosopher, "must have been created, for they change, and never remain in one condition; eternity belongs only to intellectual and invisible beings; our world is a visible one, it must consequently have been created. But we must not say that the world was created in time, since time was not before the world, but either *with* it, or *after* it. Time is the measure of the motion of the solar system. Motion cannot exist before the things that are to be set in motion, but with them or after their creation. Time is therefore either as old as the world itself, or younger; but it would be quite contrary to philosophy to say, time is older than the world." As the world cannot have been created *in* time, so God did not want a certain space of time to create individuals, since it was conformable to God's power to create all things at once. The six days of which the Mosaic account speaks, are only in respect to normality and order, in which the created things became visible in the universe. The order of things was necessary, because there is no beauty in disorder—*καλον γαρ ουδεν αταξια*. The universe was filled and pervaded by God's intellect as soon as it was

created, which is also the cause of its stability. "All visible things," says Philo, "are loose and fluctuating in themselves, kept together only by the logos; he is the power which animates creation." The logos is also the law by which every thing in the universe lives; also the active power that lays down the laws of nature. Hence Philo styles the logos, *νομος*. He says: The law is the most powerful support of the universe; it ties and carries together all parts of it, since it reaches from the centre to the utmost limits, and from the utmost limits to the centre of the world, and its course is immutable. The Creator has made his law—logos—the indestructible tie of the universe; wherefore no one element can act against another, if diametrically opposed to the other in character, because the law is interposed between them; hence the most intimate connexion prevails in the world—*συμπαθεια*. One thing has its close connexion with another, like the links of a chain; every thing lives in itself and through another, and aids it, so that the whole appears to be an artificial organization, in which each member has its appointed place for supporting the existence and the well-being of the other. "The harmony of nature," says Philo, "is the goodness and mercy of God"—*ἁρμονία παντων ἐστιν ἡ αγαθοτης και ἰλειως δυναμις του θεου;*" also the power of God which we perceive in the sustenance and guidance of the universe, and revealed to every observer of nature, both in small and great things. God is also omnipresent, since his power fills the whole of the universe; no space, no spot in the world is without him, every where he appears the active, creating God; and as God manifests his power in the entire universe, so we may see the same power in time. God never ceased to be active; just as it is the character of fire to burn, that of snow to produce cold, so it is the character of God to be active, since God is the active principle within every thing. Now the whole of the universe is filled and enlivened by God's power, hence the smallest thing in the creation may be compared with the whole of the universe, because both man and the universe consist of a body and a rational soul. Man may be called "the little world," *μικροκοσμος*, and the universe "the great man." The logos is accordingly "*νοος του παντος;*" God's intellect which creates, animates, and pervades the whole of the universe.

The human soul is the most beautiful brightness of God. In it the Spirit of God is revealed in the most perfect manner possible. In respect to the human soul, man is formed in the closest relation to the logos. It is a part of God's intellect, hence its excellency, its ability to penetrate every branch of science and knowledge. It could not have the power of doing so, if it were not a part of God's intellect, and indeed inseparable from it. It is inseparable from it, because separation is by God inconceivable; we may imagine expansion in God, hence man can reflect upon the universe in all its most remote parts, without destroying it, because its power is expansive. Just as God can be neither divided nor separated from himself, neither is he divided from the natural world, since we can see the same manifestation of God both in small and in great creatures, so God is revealed also in man; every individual emanates from God, and has its life from him. Philo expresses the individuality of the soul in the following terms: "The soul has left the heavens, and wandered into the body, as into a foreign country. But unity with the body was necessary, since the soul can only be active in the body, (*De Leg. Alleg.*) The most noble and best feature in man, is his intellect; it is part of the purest and best being; it is like God's character; intellect is eternal. The creating Father has gifted it with liberty, free from every want; it has the same attributes with God, with respect to the power of acting spontaneously. Nothing in creation is more godlike than man. On account of his intellect, man is called the image of God." Man has liberty to act, it is his peculiar feature, and its source is his intellect; he is gifted with thought and liberty, and in these the image of God manifests itself. By man's power of thought and reflection, he is able to break through limits of matter, and become immortal. So Philo says, in his *Mundi Opificium*: "Reflection and thought of heavenly things by which man's soul is taken and feels love and desire after knowledge, leads to a happy life; it is philosophy by which man, though by nature mortal, becomes immortal." The power of the soul to know and to comprehend, is the effect of God's *λογος*; through him the soul has strength and nourishment. Those who asked in the wilderness, "what is it by which our soul is nourished?" had experienced, that it was the word of

God, the logos, from whence all knowledge and wisdom flow like an inexhaustible stream. It is the heavenly food which is meant by the words [in Scripture]—"Lo, I shall rain bread upon you from heaven"—for, indeed, God rains wisdom upon the good, regenerated men, and souls who long for it.

Philo asks also: Do ye know what the nourishment of the soul is? It is the logos of God, which like dew fills the whole of the earth. But God's intellect appears to operate only where the soul is not polluted and fettered by ties of sensuality. The logos may be compared to the pupil of the eye. As the pupil of the eye can, though minute, survey the whole earth, the immense ocean, and the broad expansion of the air and firmament, from the east to the west, so the logos is able to see every thing, by which aid every living being may be seen.

The intellect of the individual is an emanation from the preceding universal intellect, namely, the logos. Hence our philosopher says: human wisdom bears the same relation to God's wisdom as that of individuality to universality, or as the copy to the original. The logos who is the living and acting intellect of God, is also the moral power which guides man; like a stream the logos pours forth wisdom, to water the heavenly plants of souls, which love virtue. He is also the bearer of four principal virtues, *φρονησις, σωφροσυνη, ανδρεια, δικαιοσυνη*. As the logos is the law of the universe, which leads it to eternal order and normality, so the same is the active power of God which appoints existence, aim, and increase. Whoever lives in accordance with this law, submitting himself to the guidance of God's intellect, he is a free man. To follow God, to live and to act in God is man's destination, this is his liberty. Man's soul is in God, hence he is free. But then only he can be free, when he resigns sensuality and pleasures of a finite nature, and lives wholly in God, who is infinite and eternal; a life like this is true immortal life, but devotion to pleasure and wickedness may be called death, because the spiritual power ceases, since the rational soul does not prove its life. The soul is spirit, but only then, when she subdues nature—*την φυσει βασιλιδα ψυχην*—when the superiority of the soul ceases, there the moral man is dead. The highest task of man is, to break through the power of sen-

suality, and to raise himself to God. But man cannot be virtuous by his limited individuality; this must yield to God and be filled with his Spirit.

“It is God’s pleasure,” says our philosopher, “to plant virtue in the soul, but a soul is egotistical and godless, if it meditates similitude and free will like God himself. It is God alone who plants and sustains the excellencies of man’s soul; it is impious to say, I plant, where it is God who does it. Every good action, every moral deed, has its source solely in the inward, living, and acting Spirit of God; wickedness receives its life from the flesh, the finite and natural substance; hence man is apt to sin from his origin, he sins inherently. But the soul, which came forth from God, and is penetrated by God, is free from sin and passion. If man strive to be absorbed in godly life, and entirely to resign sensuality, he enjoys the brightest and happiest bliss. As God is beyond frailty, and free from every passion, so man also, if he live and move in God, destroys the power of sin; he lives in an eternal peace of the purest happiness. Whoever is under the burden of sin, suffers in himself an incurable disease and ever-during misery; impelled into society of the godless, he feels eternal pain. Philo does not speak of the Hades, “for,” he says, “the life of the godless is the real Hades—ὁ πρὸς ἀληθῆσαν ἄδης ὁ τοῦ μοχθηροῦ βίος ἐστίν. The life of man who lives in everlasting pain of unruléd passions, is destroyed by sensuality, and he can never have peace; it is a life of suffering and grievances, which never cease and are never cured. Philo counts three sorts of men—earthly, heavenly, and godly men. Earthly men are those who delight in sensualities, and rejoice in vain pleasures only. Heavenly men are those who delight in knowledge and art, for intellect is heavenly and active in heavenly things, knowledge and art in general. Godly men are priests and prophets who partake of none of the worldly pleasures, and are above all sensuality, and live in the spiritual world. Those godly men are of the highest order amongst all men; they nourish their souls not only by science and knowledge, but raise their whole being to the highest degree of moral perfection. They are absorbed in the region of spirit, and live in God. Yet it is not only the privilege of priests and prophets to exalt themselves to that

height of perfection, but every man is able to do so; this they best effect by means of ascetic life. Three means man has of leading a perfect, virtuous life; 1st, by a natural disposition of the soul (*φύσει*); 2d, by persevering studies (*μαθήσει*); and 3d, by an ascetic life (*ἀσκησει*). The three ancient patriarchs have typified these three means of virtuous life. Abraham was the type of study; Isaac, of natural disposition; and Jacob, of ascetic life. Jacob's name was also Israel; that means, to see God in his purity. To see God is the highest perfection which man can arrive at; to be absorbed is the only true and real perfection.

This brief sketch of Philo's philosophy, we hope, will interest our readers as disclosing some of the radical principles of the earliest heresies which disturbed the peace of the Church, and the source of some of the abnormal forms of piety which so extensively prevailed in the second and subsequent centuries.

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ART. IV.—*The Relation of the Old to the New Dispensation.*

ONE of the most striking facts in the history of the Church, or of the true religion, is its appearance under two successive forms or aspects, so unlike and even contradictory as those which we are wont to call the old and new economy or dispensation, equally genuine and equally authoritative; both intended for man's benefit, and ultimately for the benefit of men in general; both intended to promote an end moral and spiritual, not material or temporal; but the one provisional, the other permanent; the one preparatory to the other, and by necessary consequence inferior in dignity; the one typical and ceremonial, the other spiritual and substantial; the one designed and adapted to teach the need and excite the desire of what could be fully supplied only by the other.

Corresponding to these two dispensations or economies, are two successive revelations or distinguishable parts of the same revelation. Each has its own collection of inspired books, originating in it and intended for it. The Hebrew Scriptures are as clearly the offspring and the property of one dispensation

as the Greek Scriptures are of the other. The very difference of language is significant—the first revelation being given in a local dialect, the language of a single race, the vernacular use of which has never spread beyond its ancient limits; the second revelation in the most perfect and most cultivated language of the earth, and at that time the medium of polite and learned intercourse throughout the Roman Empire. The names too by which we are accustomed to distinguish the two parts of Scripture are equally applicable to the two economies, as the Greek word (*διαθηκη*) may be used to denote, not only a testament and a covenant but a dispensation.

The correspondence or analogy between the two economies and the two revelations, is obvious and striking. But this analogy, if pushed too far, involves us in inextricable difficulties. For, as the new dispensation was designed not only to succeed but to supersede the old, not merely to follow it in time, or to complete it, but to take its place, to do away with it, and render it unnecessary, so that it could never be revived, or re-instated, without abrogating that which it was abrogated to make room for; the analogous fact would seem to be, that the Old Testament having prepared the way for the reception of the New, is now without authority, and only interesting as a part of ancient history, by which we are as little bound, in faith or practice, as by the sacrificial ritual of Moses; whereas the contrary is true, and may be readily established.

The perpetual authority and use of the Old Testament does not arise merely from its being necessary to the correct understanding of the New. For this is, in a measure, true of ancient history, chronology, and archæology, as well as of philosophy and rhetoric, no one of which auxiliary sciences has any claim to stand upon a level with the sacred books which it assists us in expounding. However indispensable the use of the Old Testament may be then, as a source of illustration to the New, this exegetical necessity would not be a sufficient basis upon which to rest its claim to a perpetual authority and use. And yet this claim has really a firm foundation. It rests upon its recognition in the New Testament itself, not only as inspired and once binding, but as possessing a prospective claim to the respect and confidence of all believers. The "Holy Scrip-



tures" there declared to be inspired of God, and able to make wise unto salvation, (2 Tim. iii. 15, 16,) are identical with those which our Lord exhorts the Jews to search, (John v. 39,) and in which he repeatedly declares his advent and atoning work to be foretold, and which one of the latest books of the New Testament describes (2 Pet. i. 19,) as "a sure word of prophecy," to which Christians as such, would do well to take heed, as to a light shining in a dark place, *i. e.* as a revelation of the truth and will of God; with which they could not safely or lawfully dispense.

In strict accordance with this view of the New Testament doctrine, has been the external practice of the universal church. It may be asserted as a general fact, that all churches founded on the New Testament, have acknowledged the perpetual authority of the Old as an integral part of revelation. The erratic views of heretical sects or individual errorists, have never, even in the darkest periods, obtained general currency, and only serve as foils to set forth in more prominent relief the signal unanimity with which Papists and Protestants, the Eastern and the Western Church, have clung to the Old Testament as an essential part of Holy Scripture. The same may be said of the experience of Christians in all ages, as bearing testimony to the same important doctrine. The moral and spiritual influence exerted by the Bible on the characters and lives of men has been exerted by it as a whole, and not by the New Testament alone. Perhaps it may be said with truth, that in proportion to the depth and power of experimental piety, in any age or any individual, has been the disposition to avoid casting lots upon the parts of revelation, and to preserve it like the Master's tunic, "without seam, from the top throughout." (John xix. 23.)

To all this it may be added that the New Testament itself is framed upon the principle of completing the revelation begun in the Old; not upon that of reconstructing a new system of divine truth from the foundation. It does not even recapitulate or sum up the contents of the Old Testament, or formally exhibit the result of its authoritative lessons, as the starting point or basis of its own; but uniformly presupposes a direct acquaintance with it, gathering up its many complicated threads

of history, prophecy, and doctrine, not to tangle or to break them, but to weave them in a more capacious loom, into a still finer texture, and a pattern still more beautiful and splendid than the Old.

The result of these considerations is, that the Old Testament is still a necessary and authoritative part of divine revelation. Although wholly incomplete without the New, it is essential to the completeness of the whole, and cannot be separated from the Christian revelation, without violently putting asunder that which God has joined together. There is, therefore, an important distinction to be made between the relation of the new economy to the old economy, and that of the New Testament to the Old Testament. Though exactly corresponding to each other with respect to chronological succession, and peculiar adaptation to distinct plans, or rather to successive stages of the same great providential plan or purpose, the cases differ as to one essential point. The old economy was abrogated by the new; the old revelation (so to speak) was only followed and completed by the new. The old and new economy could not exist together; the Old and New Testaments not only may but must exist together. The neglect of this distinction may lead to serious errors, both of theory and practice. As the old dispensation is annulled for ever, while the body of revealed truth which originated in it and was primarily intended for it, still maintains its place as a necessary part of revelation; there is obvious danger of confounding the record with the thing recorded, and of transferring the perpetual authority with which the revelation is invested, to the merely temporary institutions with which it was connected in its origin, and from which it has borrowed its peculiar form. What is thus shown to be possible is verified by history. Such errors not only may be, but have been entertained, and their effect is still perceptible throughout the Christian Church, in quarters the most opposite, and under systems of opinion the most contradictory. While one man insists upon adherence to the form of the Levitical priesthood, as essential to the right organization, if not to the very being of the Christian Church—another, while he tramples on this form of Judaism, falls into another, by denying that the Christian may praise God in any other words than

those of David. And to make the incongruity still more apparent, this exclusive adherence to the words of the Old Testament is often attended by a no less rigorous proscription of the very form in which those words were uttered or their utterance accompanied in the ancient worship. These results can be avoided only by a just view of the true relation which subsists between the two economies or dispensations, as exhibited in these two parts of revelation. This view is not to be obtained by a mere study of the older Scriptures; still less by exclusive and one-sided speculation on them. Such speculation and such study are themselves the prolific parents of these very errors. It is in the false belief that one part of God's word may be honoured by being thrust into the place belonging to another, or by being made to answer for the whole, that most aberrations of the kind in question have their origin; and mere increase of diligence in this mistaken course, or of intensity in zeal respecting it, can only aggravate the evil. A just view of the genuine design of the Old Testament is not to be obtained by exclusive study of it, without regard to its relation to the New. We can reach it only by the aid of the New Testament itself. Believing as we do that the Old Testament derives its value from the New, and that the use of it to us must be determined by its bearing on the Christian revelation, to which it was designed to be preparatory, how can we obtain a clearer view of this than by taking our position on the heights of the New Testament and looking back in search of the old landmarks, with the double advantage of higher ground and clearer light than if we transported ourselves back to the position of the ancient saints, and then looked forward through the intervening clouds and darkness? What then does the New Testament teach as to the relative condition of the church of the Old Testament? In order to resolve this question, we are not required to descend into minute details. The answer lies upon the surface of the Christian Scriptures. It might indeed be traced, with exegetical precision, through the whole New Testament. But happily, the scattered intimations of the truth which we are seeking are occasionally found condensed into brief but pregnant maxims or descriptions, any one of which would be sufficient for our purpose, as an utterance of

the voice of the New Testament. Its teachings as to this point are summed up, for example, incidentally but strongly in the first clause of Heb. x. 1. "For the law having a shadow of good things to come, and not the very image of the things." That the words do not constitute a formal proposition, but are merely the premises from which the inspired writer draws his conclusion as to the inefficacy of the ancient sacrifices in themselves considered, far from weakening their force or rendering them less fit for the use to which we here apply them, has rather a contrary effect, by showing that the doctrine propounded in the first clause is so clear, that the sacred writer takes it for granted, or assumes it as already proved, and so certain, that he founds upon it a conclusion the most startling to the Jewish Christians whom he is addressing. So too, the figurative form, in which the truth is clothed, far from obscuring, makes it clearer and more striking. In relation to the use of metaphorical and literal or abstract terms, as well as in reference to everything else connected with the statement and communication of religious truth, "the foolishness of God is wiser than men." The Holy Spirit uses neither mode exclusively, and both, we may rest assured, exactly in the right place. In the present case the figures used are such as not only to convey the general truth with force and clearness, but also to suggest particular ideas which might otherwise escape us.

The truth thus taught is intermediate between two extremes of error. This is not unfrequently, we might perhaps say invariably, the case. There are few important doctrines which are not in conflict with a plurality of errors, or of forms of error, not collateral or incidental merely, but directly adverse to the truth in question. And as this most frequently arises from our proneness to extremes, and from the tendency of these to generate each other, the defender or discoverer of truth must frequently be occupied in seeking a safe standing place between two fatal, or at least untenable extremes. In the case before us, these extremes may be presented in a form analogous to that adopted in the verse just cited. The essence of the figure there employed consists in the antithesis between a shadow and the image or defined form by which it is cast. As the latter can, in this connection, only mean the full view of divine truth presented in the Christian revelation, and the shadow the com-

parative condition of the ancient church or dispensation with respect to this same truth, so the characteristic or specific difference of the two extremes to be avoided may be stated under the same figures of an "image" and its "shadow," and of their mutual relation to each other. The first is the error of denying that the church of the Old Testament had either the "image" or the "shadow" of New Testament doctrine in possession. According to this view of the matter, the Jewish religion is a system by itself, having no connection, beyond that of local origin and chronological succession with the Christian system, so that all attempts to trace the latter in the former are mere fanciful refinements and ingenious combinations of things really distinct and independent of each other, not unlike but heterogeneous and incongruous. This is a natural belief in those who deny the inspiration of both Testaments. The infidel caviller or sceptical interpreter, who really believes the Bible to be just as much a product of the human mind, and just as little a divine revelation, as any other work of genius, cannot of course be expected to acknowledge a prospective reference, of any kind whatever, in the Hebrew Scriptures to the books of the New Testament, or in the opinions of the ancient Jews to the subsequent developments of Christian doctrine. The same thing is true, in a less degree, of those who consider Christianity a new religion, and deny its connection with Judaism altogether. Such there are even among those who acknowledge the divine authority, if not the divinity, of Jesus Christ, and profess to receive the religion of which he is the founder and to which he gives his name, as a heaven-descended doctrine, and a means of regeneration to the human race. This form of opinion may be rare among ourselves, but it exists, and where it does exist, the denial of all kindred between Christianity and Judaism may be reasonably looked for. It is more surprising and more dangerous in those who acknowledge the divine authority of both. It might seem impossible that such should entertain the views in question: but the fact is certain, that a whole school of critics and interpreters, distinguished for their learning and ability, and professing themselves champions for the equal inspiration of all Scripture, have expended an immense amount of time and toil and mis-

placed ingenuity in trying to demonstrate that the great end of the old dispensation was to keep the Jews as ignorant as possible, and therefore of course without even a "shadow" of the truths to be disclosed when "the fulness of time" was come. This hypothesis may be refuted by the prospective and preparatory character ascribed to the old economy in the New Testament. The patriarchs and prophets are there often represented as continually looking forward. The habitual attitude of the ancient church or chosen people is described as one of expectation. There is scarcely an allusion to the Hebrew Scriptures, by our Lord or his Apostles, which is not made for the very purpose of connecting something in the old state of things with something in the new, as really related to each other, both in purpose and in fact, thereby fully verifying Paul's description of the law as "our schoolmaster (*παιδαγωγος*) to bring us unto Christ," (Gal. iii. 24). This description is confirmed by the peculiar features of the old economy itself. Everything there is in itself unfinished and almost unmeaning. History, prophecy, and legislation all require a key to unlock their enigmas. The theocracy, the ceremonial law, the social state, the very worship of the ancient Hebrews, all these are inchoate, and unless prospective in their bearing, worthless. How large a part of what they mean to us is furnished from our actual possession of what they expected, or of what their temporary institutions were intended to prepare them for. It is also refuted by the large, clear, and elevated views of certain fundamental truths, disclosed in the Old Testament, not merely as compared with heathenism, but with the Christian revelation. The being and unity of God, his power and his sovereignty, his wisdom and his goodness in the general, the responsibility and guilt of man were as clear to the ancient Jews as to the most enlightened Christian, except so far as they derive an incidental illustration from the person and the work of Christ. Are these the views which would of course be entertained by those whom God designed to keep in a state of infantile ignorance until the very time of Christ's appearing? It is disproved by the moral effects of the Old Testament revelation on all who understandingly and heartily received it. Not only was Israel, as a nation, vastly superior in moral elevation to the world around, but the personal charac-

ter of those who stand forth in the history as types and representatives of Israel, is marked by the same essential qualities which naturally spring from the reception of the Christian faith, not merely as a system of belief, but as a rule of life and standard of perfection. Can this elevation be the fruit of ignorance, or merely negative exemption from the grossness of contemporary heathenism? Is it not rather an internal proof that the two religions, and the only two which concur in their moral effects, were designed from the first to be harmonious parts of the same great remedial and regenerative system? It is disproved by the perfect harmony of its spirit and essential doctrines with the highest and purest Christian experience. This is really the same fact viewed from a different point of observation. As the moral effects of the old revelation on its genuine recipients, so far as they went, were a kind of inward and experimental prophecy of what was afterwards to be accomplished in the hearts and lives of men by Christianity itself; so the actual experience of Christians now enables them to sympathize completely with that of old believers, as differing only in enlargement and in definiteness from their own, and as furnishing expressions of devout affection, which neither the New Testament nor the aggregate experience of the Christian world has yet surpassed or superseded. This experimental evidence of oneness, however vague and intangible it may appear to many, would to others, even in the absence of external proofs, serve as a refutation of the first extreme of error which we are considering.

The other extreme is that of alleging that the Church of the Old Testament possessed the entire body of truth revealed in the New Testament, merely covered with a thin external veil, which they could easily remove at pleasure. Their views of the divine mercy, and of the way in which it could and would be exercised, of Christ's person and twofold nature and atoning work, of the Spirit's influence, and even of the new organization of the Church, were all fully imparted to them under emblematical forms, which they were not only able, but bound to understand correctly. The source and spirit of this error are totally unlike, or rather diametrically opposite to those of the one already mentioned. That may be ultimately traced

to doubt, if not to unbelief of the divine authority, either of Scripture generally, or at least of the Old Testament. This has its rise in zeal for the honour of that very part of revelation, and an anxious wish to wipe off the aspersions of sceptical impiety or latitudinarian indifference. It is often found connected therefore with a high degree of reverence and faith, and is in this respect as unlike the opposite extreme as possible. Yet they generate each other by a mutual reaction. It is matter of history, not only that this zeal for the honour of divine revelation has been frequently excited by the doubts or the indifference of less scrupulous interpreters, but also that these doubts and this indifference have sometimes been produced or aggravated by the revulsion both of taste and judgment from the exaggerated form and ill-advised defence of doctrines in themselves unquestionably true, and susceptible of an unanswerable vindication. By avoiding each of these extremes, therefore, we diminish the danger of the other. This is indeed a general reason for eschewing all exaggeration and extravagance, even in defending what is true, or in opposing what is false, to wit, that by transcending the just limits of a wise and conscientious moderation, we expose ourselves and others to the twofold risk of the immediate errors towards which our exaggeration verges, and of the opposite extreme, to which it naturally tends by subsequent reaction. Thus, all erratic and disorderly efforts to promote religion, however good the motive, tend not only to fanatical excitement as the proximate result, but to the ulterior result of apathy and spiritual deadness, which is almost sure to follow it. So too, a sceptical neglect of the Old Testament may spring at least remotely from an overstrained attempt to do it honour.

This second error, although infinitely better than the other, is still an error, and as such, admits of refutation. Such refutation it may be said to have received experimentally, or practically, in the endless diversity and contradiction which results from the attempt to carry out this theory in its details. Beyond a few indisputable types and symbols, which are so clear that they explain themselves, no application of the principle has ever met with general, much less with universal, acquiescence. But surely that which wise and learned Chris-



tians, with the full blaze of gospel light to aid them, cannot now decypher to their common satisfaction, could hardly have been read aright by ancient saints with no such advantages. It renders wholly unaccountable the long delay of Christ's appearance. However difficult it may be fully to account for this delay on any supposition, the difficulty is undoubtedly increased by the hypothesis in question. If the world was ready for a full exhibition of the doctrine of salvation under enigmatical but easily intelligible forms, it must have been still more ready for the clear annunciation of the same truth. If the truth imparted was the same in either case, and the difference only in the mode of presentation, then the old revelation required or presupposed a higher intellectual condition than the new; for it is certainly a higher exercise of mind to solve a riddle than to understand its meaning when propounded explicitly. But, as we have already seen, the Scriptures represent the old dispensation as the state of infancy or pupillage, and the new as that of maturity or manhood. If any truth is clearly taught in the New Testament, both indirectly and directly, it is, that the law, in the wide sense, was preparatory to the gospel. We may not be able to perceive the necessity of any preparation, or to explain how it was effected, but admitting the fact, it is impossible to doubt that the preparatory process was intended to conduct the Church and the world, not from a higher to a lower, but from a lower to a higher state of intellectual and doctrinal illumination. But this relation is inverted by the theory in question, which moreover, leads to a confusion of the temporary with the permanent part of the old dispensation. The possibility and danger of this issue, are apparent from the history of the Jews themselves. Not only the ungodly, carnal members of the ancient church fell into this error, but even the most spiritual and enlightened seem to have betrayed at least a tendency to cling to what was temporary in the system under which they lived, as permanently binding and intrinsically efficacious, even after it had done its work and fully carried out the design of its existence. This was in fact the very delusion which occasioned the rejection of Messiah, not merely by the populace, but by their spiritual guides and rulers. Such a mistake is now impossible, unless occasioned by the theory in

question. It consequently tends to a Judaizing form of Christianity. Under the influence of this belief, no wonder that whole bodies of sincere and devout Christians have imagined themselves bound to reinstate the law of Moses as a code of civil polity, or to re-enact the extirpation of the Canaanites on modern enemies of God, and of themselves. We wonder that industrious and acute interpreters of prophecy should, even in our own day, give a local and material sense to some of the most spiritual promises of Scripture, and in some cases cherish the revolting expectation not only of ceremonial forms, but of bloody offerings in the Church hereafter. To complete the argument against this doctrine, it may be separately stated, although really involved in what has been already said, that it robs the Christian revelation of its glory, by virtually making it superfluous. If all that is openly revealed in the New Testament was covertly communicated in the Old, nothing more would seem to have been necessary than to lift or take away the veil that covered it. But how does such a change as this resemble that described in Scripture as a total revolution in the outward condition of the Church, to be wrought, and actually wrought by the advent of Messiah? Is this the new heaven and the new earth, the making of all things new, which, both in prophecy and gospel, is presented as essential to the change of dispensations?

The only safe and satisfactory position is the intermediate one, that the ancient Church had "a shadow of good things to come, but not the very image of the things." Let us use the clew afforded by these natural and striking figures to thread the mazes of the labyrinth in which we are involved by human speculation. That such comparisons do not hold good beyond a certain point, implies that up to that point they do, and is a reason for employing them, when they are not mere suggestions of fancy, but dictates of inspiration. The general relation of the old dispensation to the new, is that of a "shadow" to the "image" which produces it. The difference intended is only in the fulness and distinctness of the view. If the apostle had intended to contrast the unsubstantial with the real, he would have placed the shadow in opposition to the solid body, and not merely to the image, or distinctly

defined form, considered as an object not of touch but of vision. The truth suggested by this figure therefore is not that the ancients were excluded from salvation, or that when saved they were saved in any other way than we are—either without faith or by faith in any other object, but that their perception of this object, although equally genuine, was less distinct, and bore the same relation to the view now afforded of the same great object, that the contemplation of a shadow bears to that of the distinct form which it represents. Now, a shadow presupposes light; there can be no shadow in total darkness. The word may be used as a poetical expression for darkness itself; but its sense here is determined by its antithetical relation to the image or defined form which produces it. That this may cast a shadow, it must be exposed to light. It is implied therefore in the use of this figure that the old economy was not a state of total darkness upon moral and religious subjects, but that much of the same light now enjoyed by us was even then diffused among the chosen people. A shadow also presupposes the existence of a solid body, which produces and determines it. By so describing the condition of the Jews under the law, the sacred writer teaches us that the ancient ceremonies, though prescribed by divine authority, were not meant to terminate in themselves, or to be valued for their own sake, but on account of their prospective bearing upon something to be afterwards revealed. A shadow furthermore implies a particular relative position of the body, and the interception of the light by means of it. It is not merely the existence of the substance that is necessarily implied in this description, but such a distance and position of it, with respect both to the light and the spectator, as would cast a shadow visible to him. However real and substantial the “very image” of the gospel might be, it could cast no shadow to the eye of old believers, unless within their general field of vision, and unless so situated as to intercept the light which we enjoy without obstruction. The very nature of a shadow precludes the representation of colour and of all details but those of outline. The notion therefore that the law revealed to the saints of the Old Testament the whole congeries of Christian doctrines, with their nice distinctions and their mutual relations, is at variance with the very nature of the figure here em-

ployed to represent it. The idea meant to be conveyed is not that what is now seen clearly was then covered by a veil; for this is not true of a shadow. No increase of light or removal of integuments can change a shadow to a substance, or even to an image in the sense before explained. Shadows differ in their depth, *i. e.* in the degree to which the general circumambient light is intercepted. This depends upon the nature and formation of the body which is shadowed forth. It may also depend on the degree of light allowed to shine upon it. Two trees planted side by side, and of the same dimensions, may cast shadows altogether different in density, according to the thickness of their foliage. So the light of revelation may be said to have left some parts of the Christian system less concealed than others from the view of the Old Testament believer.

A shadow may convey more of the substance to one person than to another, according to difference of position, eye-sight, attention and imagination. A blind man can see nothing. A man half blind, whether by nature, or disease, or accident, may see but half as much even of a shadow as a man of sound and piercing vision. The same is true of one whose back is partially or wholly turned upon the object; or whose thoughts are occupied with something else, compared with one whose mind is exclusively engrossed by that which is before him, and his eye fixed directly and intently on it. These obvious analogies allow for an indefinite diversity of clearness and distinctness in the views of those who lived under the same twilight dispensation, and who looked upon the self-same "shadow of good things to come." In comparing our own retrospective views of these same shadows with the aspect they presented to the ancient saints, we must not forget that the shadow of a familiar object must convey more than the shadow of one totally unknown; that as the faintest sketch of a familiar face, or the shadow cast by a familiar form is often clothed by memory and imagination with all the attributes of shape, size, countenance, air, walk and even dress belonging to the real object, so the Christian's long familiarity with all the precious doctrines of salvation may throw back such a flood of light upon the partial disclosures of the darker dispensation, as to make it for a moment seem superior to his own, because it adds to the simple substance of the

latter, the dramatic pomp of ceremonial rites and symbols. But let such remember that the most expressive shadow must be less satisfactory than a clear view of the body which produces it, and cannot rationally be preferred to it. Instead of sighing for the return of what is past for ever, or attempting to amalgamate discordant elements intended always to exist apart, let us thank God that in this sense also, we are not "of the night" but of the day; that to us "the darkness is past and the true light now shineth"; that to us the Son and Spirit, the cross, the throne of grace, the gate of heaven, are no longer "shadows," but defined forms and substantial realities. And while we tremble at the new responsibility attending this increase of light, and, at the "deep damnation" which awaits the obstinate rejection or abuse of it, let the happy change which has already been experienced by the church excite and cherish an avowed hope of good things yet to come, of which the present is in some sense but a shadow, a still more glorious change that yet awaits her and the humblest of her faithful children, when "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, nor any more pain, because the former things are passed away, and he that sits upon the throne hath said, BEHOLD, I MAKE ALL THINGS NEW!"

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ART. V.—*Geschichte der Christlichen Kirche. Von Philipp Schaff. Erster Band: die apostolische Kirche.* Mercersburg, Pa., 1851. 8vo. pp. 576.

IT is now some years since Dr. Philip Schaff appeared among us, or at least among the German churches of this country, recommended to their notice as a young theologian of extraordinary promise, not only by the testimony of distinguished Germans, but by the actual first-fruits of his literary labour. Of his early publications we can name but two, his Treatise on the Sin against the Holy Ghost, and that on the identity of James the son of Alphæus, with James the brother of the Lord. Both these juvenile performances afford evidence of a lively and ingenious mind, independent judg-

ment, varied and exact information, and unusual powers of composition. One of them, if not both, is familiarly referred to, by German writers of great eminence, as a kind of authoritative work upon the subject, although neither of them ought perhaps to be regarded as any thing more than a preliminary trial of the writer's gifts.

As Dr. Schaff became known, through the press and otherwise, first to his own countrymen, and then to the Anglo-American public, their previous impressions of his scholarship and talent were entirely confirmed and even strengthened, but not without some disposition to find fault with a certain confidence, and even dogmatism of tone, which was supposed to characterize his bearing towards both races. This was soon found, however, to be in part a false appearance, and in part a fruit of inexperience as to this new world, of which he had so recently become a denizen. To us, indeed, there is no more striking proof of Dr. Schaff's superiority, than the sagacity and ease with which he has thrown himself into a situation so untried and trying, and begun at once to operate upon it, not by sinking to the level of existing usages and institutions, but by striving to raise them to his own, yet not without conceding much for the sake of gaining more. The ground which he has taken and maintained, with respect to the conflict of the German and the English interest among the people of the former race in the United States, is one which indicates a high degree both of theoretical and of practical wisdom, especially as estimated from the German "stand point."

But besides these proofs of intellectual and practical superiority, Dr. Schaff has given to the public, since he came among us, satisfactory pledges of his soundness in the faith, as to the great principles of Protestantism, by committing himself early and distinctly to the anti-popish views of Justification and the normal authority of Scripture. The confidence produced by these professions may have been impaired, in certain quarters, by his peculiar views on other points, and by his real or apparent implication in the doctrinal developments, which are supposed to have their centre and their source at Mercersburg. But until explicitly forbidden by himself, we shall continue to claim him as a well armed and a well skilled champion of the

genuine old Reformation principles, and hold ourselves in readiness to draw the distinction, which may sometimes be necessary, between the feelings of the friend or partisan, and the independent judgment of the theologian.

The views and principles to which we here refer, have been expressed partly in the author's English treatises, and partly in the German Magazine, (*der Kirchenfreund*), which he has edited for several years with great ability, although we fear with very inadequate encouragement. The last article in this work from his own pen, which we happen to have read, contains a highly interesting comparison of German and American modes of education, from which we should dissent as to a few minor points, but which more than confirms our previous impressions of the author's comprehensive views and soundness of judgment, by the rare discrimination and impartiality with which he strikes the balance between the virtues and the vices of the several systems. We wish some blind and indiscriminate admirers of Teutonic usages and modes of thought, could read German well enough at first hand to profit by this weighty testimony, from a person so well qualified by talent and experience to see the good and evil which exist on both sides. It might help to disabuse them of the strange hallucination under which they labour, that modes of culture and of training which have grown up under the peculiar circumstances of one country, can be bodily introduced into another, without sharing the inevitable fate of the tree which changes soil or climate after the period of safe transplantation.

These various appearances of Dr. Schaff before our public, besides their immediate effect, have tended to keep up the expectation of the work upon Church History, on which he has long been known to be engaged, and of which some chapters have appeared as essays in the numbers of the *Kirchenfreund*. These specimens have rather served to whet than blunt the edge of public curiosity, by giving promise of great originality and independence, combined with strict adherence to sound principles, at least in matters of essential moment. The curiosity thus felt by some, if not by many, has been gratified in part by the appearance of the volume now before us, containing above a hundred closely printed pages of introductory

matter and above four hundred on the Apostolic period of Church History.

The very act of bringing out a German volume of this size and character, in the face of so many discouragements and difficulties, is heroic, and apart from all consideration of its theological and literary merit, fairly entitles the indomitable author to applause and to encouragement still more substantial. This kind of adventurous enterprise is far more German than American, and bears a strong resemblance to the fact, which we have heard on good authority, that some of the most expensive philological and scientific publications which appear from time to time at Leipzig, are brought out with the certainty of loss to the publisher, with a bare hope of redeeming it by other sales, and sometimes from a disinterested wish to promote the cause of learning, by publications which would otherwise be necessarily suppressed. Whether this statement be correct or not, there can be no doubt that our author deserves well of the public for the good example which he has here given of superiority to selfish or commercial motives, and of zeal for truth and knowledge on their own account. We sincerely hope that all our German-reading scholars, and especially our ministers and students of that class, will combine to save the author of this book from loss, if not to recompense his self-denying labours. We are far from wishing this to be regarded as an act of patronizing charity. The sums expended for the purpose just proposed will secure their full equivalent of valuable matter. If Dr. Schaff might claim the public favour, even on the ground of his self-sacrificing faith and zeal, without regard to the intrinsic merit of his work, much more may he assert the same pretensions, when the book comes to speak for itself and to be estimated at its real value. To this end we can only imperfectly contribute, by a simple statement of our own impressions from a rapid but not inattentive perusal. A work of such a character is not to be accurately judged of in a hurry, and we claim for what we are about to say the benefit of subsequent and more deliberate reconsideration.

The book is eminently scholarlike and learned, full of matter, not of crude materials crammed together for the nonce by labour-saving tricks, but of various and well digested knowledge,



the result of systematic training and of long continued study. The more critical and technical portion of this matter overflows into the notes, but with so perspicuous a condensation as make both reference and perusal easy. The false impression made on some by the exterior of the work, that so large a space devoted to the Apostolic period implies extreme diffuseness and verbosity, or at least a gratuitous amplification, may be at once removed by the simple statement, that this volume comprehends in fact, though not in form, a critical introduction and historical commentary on the Acts of the Apostles and the cognate parts of the Epistles and Apocalypse. Besides the general views presented in the text, there is scarcely an interesting question, even of philology, that is not handled in the notes, with brief but ample references to the best books on the subject; so that on the whole, we know of no help in the study of these parts of the New Testament containing so much in so small a compass, precisely suited to the wants of students.

Besides the evidence of solid learning which the book contains, it bears the impress of an original and vigorous mind, not only in the clear and lively mode of presentation, but also in the large and elevated views presented, the superiority to mere empirical minuteness, and the constant evidence afforded, that the author's eye commands, and is accustomed to command, the whole field at a glance, as well as to survey more closely its minuter subdivisions.\* This power of attending both to great and small in due proportion, throws over the details a pleasing air of philosophical reflection, rendered still more attractive by a tinge of poetry, too faint to vitiate the manly prose of history, but strong enough to satisfy that craving for imaginative beauty which appears to be demanded by the taste of the day, even in historical composition. We do not pretend to be judges of German style, but we have always regarded Dr. Schaff as a writer equally remarkable for clearness, strength and elegance.

\* As a sample of the author's originality and independence, we cannot help referring to the short but admirable chapter on the language and style of the New Testament (§ 137, pp. 526—531), in which the old way of apologizing for the bad Greek and mean composition of the Apostles is exchanged for the assertion of a new and noble dialect, as admirable in its way as that of the Greek classics, and yet altogether different. This view of the matter as presented here, is to us as novel as it is convincing and acceptable.

We know not whether it is praise or dispraise to describe his German as unusually English; a quality arising, we suppose, not merely from familiarity with English books and English conversation, but from something of the same original peculiarity which renders Hengstenberg, although a very different writer, so attractive and available to English readers. With all his zeal for German ways and notions, Dr. Schaff never verges upon nonsense. He always knows what he means and how to make it known to others. The interminable sentences and endless involutions and contortions, which deform the style of many celebrated German theologians are entirely foreign from his composition. In point of style, and indeed of literary execution generally, there is no Church history in German known to us, excepting that of Hase, that deserves to be compared with that before us. We need scarcely add that there is no department of theology in which this rhetorical advantage is of so much use as Church history, where the mass of inert matter becomes not only dead but deadening, unless quickened by the *vis vivida* of the author's genius.

As to the views of Christian doctrine here presented, it is not easy, within narrow limits, to do justice to our author and ourselves. We may say in general, however, that his doctrinal statements are for the most part such as we could adopt with very little modification. At the same time, there is a marked peculiarity, or at least a sensible divergence from what a German would consider our traditional formality of statement; a difference arising from the author's long familiarity with certain forms of unbelief, and the attempt, perhaps unconscious, so to qualify and shape these as to make them vehicles of Scripture truth. This gives to his theology, even where it is substantially the soundest, an appearance of approximation to erroneous forms of statement and belief, which to many will perhaps be more alarming and objectionable than it is to us. His adoption of Schleiermacher's maxim, that Christianity is not a doctrine (*lehre*) but a life (*leben*), tends in its logical development to favour the rationalistic representation of the most material doctrinal diversities as mere exterior variations in the action of the same essential principle, so that one apostle could believe and teach that men are justified by works, and another that

justification is by faith alone. This is far from being Dr. Schaff's conclusion; but it is one that others might without absurdity deduce from his own premises. This whole conception of entirely distinct types of doctrine in the apostolic writings, although pretty and ingenious, seems to us unworthy of the grave theologians who first invented or have since maintained it, because unsupported by any adequate proofs derived from the Scriptures themselves. A serious objection to the compromising way in which some doctrines of the Bible are here stated, is the door which it leaves open for evasion or equivocal interpretation, if it should ever or for any reason be desirable to vindicate its orthodoxy on the one hand, or its freedom from a bigoted rigour on the other. We have no suspicion that our author wrote with any such end in view; but we do believe that such a use might be made of his expressions, and that some who are enamoured of the looser German systems of belief, might possibly be tempted to embrace them in the hope of thus giving them an orthodox interpretation. At the same time, we desire to bear witness to the value of the work before us, as an antidote to the incomparably lower and more dangerous opinions, as to inspiration, and some other most important doctrines, which are gaining currency and sanction, even among us, by the authority of such names as Neander and some others of the same devout but latitudinarian school. The religious tone and spirit of the work are such as to leave no doubt on the reader's mind respecting the sincere belief and piety of the author. Its practical tendency is uniformly good. Its influence, we trust, will be felt in Germany itself, for which cause we are glad to see it in its German dress, as well as on account of its rhetorical attractions, which could hardly be preserved in a translation. At the same time, we regret that in its present shape it must remain a sealed book to so many of our ministers and students of theology, whose only access to it is through such imperfect sketches as we have here given. We had hoped to furnish a more thorough critical analysis of this important work, soon after its original appearance. But the person upon whom the duty of preparing it appeared most naturally to devolve, was providentially called elsewhere, and circumstances now forbid the execution of our plan in its original extent. We have not

been able to persuade ourselves, however, to abstain any longer, upon this account, from an explicit though imperfect statement of our general impression of the faults and merits of this welcome addition to the stores both of German and American theology. Into what we regard as minor faults of plan and execution we have neither time nor inclination now to enter. We might say something in the way of exception to the rubrical arrangement which the author has retained from his predecessors, and which, by carrying us back over the whole ground of Moral and Religious Life, Worship and Church Government, Doctrine and Theology, after the History is at an end, gives a character of heaviness and irksome iteration to the close of what is otherwise one of the most interesting books that we have ever read. But we yield to every author, and especially to one so highly qualified, the right of determining such questions for himself, believing, as we do, that such a man can write best on the method which he likes best, and that the disadvantages arising from a forced compliance with a rule imposed *ab extra* would more than outweigh the advantages, however real and important. We have still less inclination to record our dissent from the author's judgment upon certain matters of detail. Should the work be continued, as we trust it will, we may have other opportunities of going into these minutiae. In the meantime, it is enough for us to know and say, that this experimental volume, were its faults and errors far more grave and numerous than we think they are, would still place its author in the highest rank of living or contemporary Church historians.

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ART. VI.—*Histoire de l'Eglise Vaudoise, depuis son origine, et des Vaudois du Piémont jusqu'à nos jours, avec un appendice contenant les principaux écrits originaux de cette église.*  
Par Antoine Monastier. Toulouse, 1847.

WE have often thought that the well known words in the emblematic device of the Church of Scotland, "NEC TAMEN CONSUMEBATUR," might be fitly chosen as the motto of the collective Presbyterian Church, by which we mean the Reformed,

as distinguished from the Anglican and the Lutheran. No other branch of the true Catholic Church has endured so great a fight of afflictions, or has been forced to engage in so many and such fierce conflicts with priestcraft and worldly policy. The Anglican and Lutheran churches, if we except the struggles of their infancy, have hardly known what persecution is; their rolls of martyrs and confessors are comparatively short and scanty, while the Reformed Church can reckon them by thousands, and not in one country only, but in many—in Scotland, Holland, France, Hungary, and the valleys of the Alps. In one view the Vaudois Church stands apart from all those to which the Reformation gave birth. Her light shone in darkness—as her motto, *LUX IN TENEBRIS*, intimates—during many centuries before the Reformed Church existed. Yet it was not from her that the latter received the torch of truth through which northern Europe was illumined. No branch of the Church of the Reformation traces its origin to her; still, the Vaudois Church may properly be regarded as a part of the Reformed, in the distinctive sense in which we use that term, for the doctrine and discipline of both are essentially the same, and almost from the birth of the younger, there was a mutual and formal recognition that they were one in Christ, having “one Lord, one faith, and one baptism.”

The history of the Vaudois Church, of her long struggle with the Man of Sin, of her bloody persecution, and her unswerving adherence to the truth of Christ, has been often told, and probably most of our readers are acquainted with its leading events, but the story is one which will bear to be repeated. Indeed, unless we quite mis-read the signs of the times, there are special reasons why Christians generally, and Presbyterians in particular, should take down their Book of Martyrs from the dusty shelf, to which it has been consigned, and cultivate a more intimate acquaintance with that “noble company of martyrs and confessors,” to whom we are, under God, indebted for that civil and religious liberty, which calls forth, we fear, a great deal more proud boasting than humble gratitude. Amid the splendid triumphs of science and art which distinguish our age, and its manifold schemes to diffuse both secular and sacred knowledge, we are in danger of forgetting that one of the

greatest enemies of social progress still lives, and that although somewhat shorn of his power, he has lost none of his ancient antipathy to freedom. Antichrist is not yet dead; and the predicted time has not yet arrived when Satan, whose grand instrument he is to obstruct the advancement of humanity, shall be bound for a thousand years.

We sometimes hear it said that the Romanism of the present day is a very different system from the Romanism of former ages; that some of its worst elements have been eliminated from it, and that it is consequently unfair to put its advocates in the same category with those ruthless and bloody bigots, the Innocents and the Dominics of earlier and darker times. In one sense, it is undoubtedly true that Rome has changed. She finds herself greatly trammelled by a growing popular intelligence, and an enlarging civilization; she no longer ventures to dethrone kings, to absolve subjects from their allegiance, or to put nations under her interdiction; she no longer dares to preach crusades against heresy, to observe Bartholomew's day after the old style, or to enact an *auto da fé* even in Italy, or in Spain; in a word, she is now very far from being what she once was, because the Christendom of the nineteenth century is vastly different from that of the fifteenth. But has Rome undergone any essential change in her principles, her spirit, and her aims? The fact that she herself earnestly protests against the supposition that she has, and claims immutability as one of her distinctive features, should certainly make us somewhat slow in giving an affirmative answer to this question. And if in order to get a satisfactory reply to the inquiry, we quit the lands in which the spirit of the present age has the amplest scope, and has thus been able most thoroughly to infuse its leaven into society, and go to those regions in which its influence is least felt, where Rome is still all-powerful, we shall find on every hand abundant proof that Rome's own testimony respecting herself is true—that she is unchanged and unchangeable in her intense hatred of divine truth, of human liberty, of every thing, in short, that really tends to improve and elevate society. He who surveys the recent doings of Rome in Ireland, Britain, Madeira, France, and Italy, must be blind indeed, if he does not recognize in her “the mother of

abominations," willing as ever to be the ally of despotism, and eager as ever to make herself drunk with the blood of saints. Chameleon-like, Rome well knows how to adapt herself to varying times and seasons; with a matchless versatility she can use the blandest cajolery, or utter the most horrible curses, according to the character of the people with whom she has to deal. Her prelates, fresh from Italy, and still redolent with the odours of the dungeons of the Inquisition, at Liverpool and New York can wax eloquent in defence of the rights of conscience, and in praise of our unlimited religious liberty. Rome can vary the tones of her voice and the expression of her countenance, but her nature is unchanged. If we would know what she is, we must learn what she has been; if we would know what she would do if she could, we must learn what she has done when she had the power. And, therefore, we rejoice in the appearance of works like the one before us, which rehearse the mournful but glorious story of those who fought the battle of truth and freedom with their great enemy, "counting not their lives dear unto them," if they might only transmit the precious legacy to succeeding generations.

The history of the Vaudois Church has a special interest, from its bearing upon the much agitated question of apostolical succession. It is the history of a body of faithful men, whose existence dates from those earlier and purer times when Romanism was unknown. The Reformed Church holds that the most essential bond of connection with the apostolic, is the belief and confession of "the truth in Jesus," and that even if Rome could show, what it is idle for her to pretend to have, an authentic catalogue of bishops, all of them canonically (in her sense) ordained, and reaching from the days of Peter to those of Pio Nono, it would avail her little; her ecclesiastical character would still mainly hang upon the inquiry whether she had "continued in the apostles' doctrine." The true catholic Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." No careful reader of the Epistles of Paul and John, can fail to notice the immense importance which they attach to *doctrine*—"holding the head"—"preaching Christ"—"walking in the truth." With them, the *matter preached* is the object of pri-

mary concern; the official authority of the *preacher*, is comparatively nothing. Even if he had been ordained and sent by the apostle John himself, the command is, "if he bring not this *doctrine*, receive him not into your houses."

But if the Reformed Church is not accustomed to attach so high value, as some others, to a visible ecclesiastical succession, it is not because she has no claim to it. If she is not perpetually boasting of her title-deeds, it is not because she has no such documents to show. She can produce them, and they are, to say the least, not inferior in value to those of any other body, bearing the name of—church. When Rome exclaims against us, "ye who are of yesterday, separated only a few centuries ago from the Catholic Church by a revolution, which ye absurdly dignify with the name of Reformation, do ye pretend that truth is with you? then is she young indeed;"—we have two answers to give. In the first place, we say, whether we are of yesterday or not, this has nothing to do with the determination of the question, with which of the two opposing parties is truth? our respective claims must be settled by an appeal not to a genealogical table, but to the teachings of Christ and his apostles in Holy Scripture. But we go farther, and assert that our system bears the stamp of venerable antiquity, while yours is made up of novelties—and we can tell you the very age of most of them. We maintain that our system has never wanted confessors and martyrs; often so reduced in number that they constituted only a "little flock," yet never utter annihilated; and this we can prove without the aid of those pretended Apostolic Constitutions, forged Decretals, and falsified Fathers, of which you have made such frequent and ample use.

The Vaudois church, as our author justly observes, visibly connects the evangelical churches of the present day with the primitive and apostolic, clearly establishing the fact that their doctrine, discipline and worship were long anterior to the heresies and idolatry of Rome. Viewing the subject simply in its historical bearings, he undertakes to prove the uninterrupted existence of the Vaudois, and thus the perpetuity of the primitive, now represented by the church of the valleys of Piedmont and her sisters of the Reformation. We may readily suppose that many documents inestimably precious for the light they



would have shed upon the path of the general historian, as well as for their convincing evidence of the antiquity of the Vaudois church, have been designedly destroyed by Rome, or have perished during the repeated crusades which she has carried on against this faithful body of Christian witnesses. Still the proofs of her existence at a very early period are not wanting; and one pregnant fact bearing upon this point, is, that the professed aim of the Papal church in her mediæval crusades against the Vaudois was to force them—not to *re-enter*, but to join her communion. She herself did not pretend that they were separatists from her fellowship; she owned that they had never bowed to her sceptre; her avowed design was not to put down rebellion, but to make a new conquest. This fact alone speaks volumes as to the relations subsisting between the simple Christians residing in the remote Alpine valleys and the Roman Pontiffs, during those early ages, the historical memorials of which have disappeared. And with this virtual admission of Rome we must couple the invariable tradition of the Vaudois themselves, that they had never yielded allegiance to the papal throne, that they were never under the dominion of the see of Rome, and therefore had never separated, in the strict sense, from her. On the contrary they have ever maintained that their origin dates from a period long anterior to that of the wide extension of pontifical power.

Many persons fancy that Constantine's adoption of Christianity as the religion of the Roman empire, was the grand and almost the exclusive source of those corruptions, which, during the middle ages overspread the nominal church, and which nearly extinguished true religion. Up to this time they seem to imagine that the church had retained the purity of doctrine and simplicity of worship that marked the times of the apostles. On the other hand Isaac Taylor attempts to prove—and his argument is not wanting in plausibility—that the policy of Constantine helped materially to check the too rapid development of the mystery of iniquity which had long been working in the church, in spite of the repeated persecution to which she was exposed; and that, but for the dam thus providentially raised by the imperial power, the Christian world must have been speedily submerged beneath the waters of corruption,

darker and filthier even than those which, in the course of time, actually spread themselves over its surface, leaving only here and there an uncovered hillock. We are disposed to believe that each of these views is exaggerated; but be this as it may, there can be no doubt that great evils existed in the Church, that the process of declension from soundness of doctrine, purity of worship, and strictness of discipline was considerably advanced long before the days of Constantine. Yet there were many "faithful found among the faithless," who earnestly protested against the growing laxity, and vigorously resisted the incoming tide of mischief. Among the causes of this early declension—and we may add, the signs of a still earlier one—which led to the partial disintegration of the once compact mass of the Catholic Church, the too ready re-admission to her communion of those who had fallen away in periods of persecution, deserves to be particularly mentioned. It was this which caused the schism of the Novatians—the Puritans of the early Church, about the middle of the third century;—a schism which, originating in Rome, rapidly extended itself into all parts of the empire.\* Without going into the details of Novatian history, we may mention that the views of Novatus were especially popular in the southeastern provinces of France and in North Italy. In the following century, about forty years after the union of the Church and the State, Lucifer of Cagliari, at the cost of bitter persecution on the part of the Arian emperor Constantius, and in spite of the frowns of many nominally orthodox churchmen, nobly defended the cause of sound doctrine, of a simple worship, and of a pure discipline. His followers were not in the ordinary sense of the term separatists; they did not form a distinct sect, nor adopt a system of distinctive tenets; they simply abandoned the prevailing corruptions, and resisted the recent innovations of the so-called Catholics, and evinced a fervent zeal for evangelical doctrine, and for the spiritual fellowship of believers in opposition to a mere outward and worthless profession of the gospel. The influence of Lucifer was not so widely diffused as that of Novatus. His field of labour was Lombardy

\* See Lardner III. 223, and Bower I. 55. The latter says that "Novatian churches were formed all over the empire." The opposing churches were as often called "Cornelian" as Catholic.

and Piedmont, a region at that day on the confines of civilization; but he left the impress of his own character upon the churches of those remote provinces; and there can be little doubt from what Romish historians themselves relate, that he there planted the scions of those trees of righteousness, which neither the axes of the Inquisition, nor of those hereditary persecutors, the princes of Savoy, have ever been able wholly to destroy. After the storms of centuries they still “flourish in the courts of the Lord’s house,” upon the Alpine mountains, and “bring forth fruit in old age.”

Towards the close of this century we encounter in this same field another eminent witness for the truth, Vigilantius, upon whom Jerome pours the vials of his wrath in consequence of his determined and successful opposition to the relic-worship, the pilgrimages, and other superstitions of his day. During the dismal period then close at hand, when successive waves of barbarism swept over the ancient seats of Roman civilization, we have scarcely a light to guide us; but this much we know, that many simple minded Christians sought a refuge from the storm, amid the distant and solitary fastnesses of the Alps; and evidences are not wanting that there the lamp of truth shed its pure and blessed light, long after thick darkness had covered most of the cities of the plain. Here again we can avail ourselves of the testimony of Rome herself. Boniface\*—the apostle of Germany as he has been styled, a good man we doubt not, but a mere tool of the Pope—was charged by several French bishops with holding and teaching the following errors: the celibacy of the priesthood, the adoration of images, the supremacy of the Pope, and purgatory. This led to some correspondence between Boniface and Pope Zachary, in which the latter says, “As for the priests whom your associates are reported to have found, *who are said to be even more numerous than the Catholics*, who wander about disguised under the name of bishops or presbyters, and *have never been ordained by Catholic bishops*, they confound and trouble the ministers of the church.” His holiness then proceeds to apply to them a long list of bad names, a weapon, in the use of which he showed himself to be quite as expert as his successors.

\* A full and interesting account of his missionary labours will be found in Blumhard’s *Missions Geschichte*, and Bost’s *Histoire Générale* II.

They are described as a set of "false, vagabond, adulterous, homicidal, effeminate, sacrilegious hypocrites." No wonder that a worthy Belgic Abbot, St. Thom, did not dare to trust himself in a region where such men abounded, though very anxious to do so during a journey which he once made to Rome. It so happens that the region in question is the very one occupied by the Vaudois, and that the only reason assigned by the abbot for not indulging his curiosity was "pollutam esse inveteratâ hæresi."

But we hasten to notice Claude of Turin, a burning and shining light in an age of deepening darkness, whose life forms one of the salient points in the history of the intervening church. Some say that he was a native of Scotland, others of Spain. He was appointed bishop of Turin about A. D. 822, having been previously chaplain to Louis le Debonnaire, and died A. D. 839. Claude was an accomplished theologian, well versed in Scripture, an eloquent preacher, a faithful pastor, and his ministry of sixteen years was as fruitful as it was active. Unfortunately his works have perished with the exception of a few passages preserved by his antagonist, Jonas of Orleans, and we are not sure that even these are given exactly as they came from their author's pen. Still these mere fragments give us a high idea of the man, as a Christian and a scholar. In rebutting the charge that he had founded a new sect, he asserts that he remained in the unity of the true church, and that in banishing images from his diocese he was only acting up to his ordination vows. His argument against the use of the sign of the cross is marked by singular acuteness, and if our limits permitted, we would gladly quote it at length. "Shall we, says he, adore all mangers, because the cradle of the infant Saviour was a manger? Shall we adore ships because Christ often sailed in them, slept in them, taught in them? All this is ridiculous, but what else can we say against such folly? God commands one thing and these people do another. God commands us to bear the cross and not to adore it. These people wish to worship it, while they will neither bear it in body nor in spirit. We are well aware that the passage, "thou art Peter," &c., is very grossly misunderstood. An ignorant multitude, neglecting all spiritual meaning, think they must go to Rome to gain eter-

nal life. If we examine the sense of the words "whatsoever thou shalt bind" &c., we shall discover that they were not addressed to Peter only; but this ministry belongs to all the true watchmen and pastors of the church." Such was Claude of Turin. "This holy and eloquent pastor," says a modern Italian author, Costa de Beauregard, "had a very great number of partizans. These anathematized by the popes, persecuted by princes, were chased from the plains and forced to take refuge in the mountains, where they ever afterwards maintained themselves in spite of the incessant efforts to crush them."

We have dwelt the longer upon these evidences of a succession of enlightened witnesses for the truth of Christ, and of the continuous existance of a distinct and pure church in the regions occupied by the Vaudois, in order to show how well grounded is their constant tradition of this fact, and what good reason their pastors had for the statement which they made to *Æcolampadius* of Basle respecting the extreme antiquity of their church. They never belonged to Rome, never owned her authority, never adopted her practices, never separated from her communion; or if they did, it was as the raft upon the surface of a flowing stream separates from the immovable rock "which standeth ever still;" it was because they "continued in the apostles' doctrine and fellowship," while Rome pursued her onward and downward career of corruption.

The Vaudois first appear on the field of history under that name in the twelfth century. By the Romish writers of that period, it seems to have been used as a generic designation of the numerous sectaries who in the course of the eleventh and twelfth centuries abandoned the Roman church, the Toulousians, Picards, Lombards, Bohemians, Petrobrussians, Henricians, Arnoldists, Leonists and others. We have no doubt that the common name of Valdenses, or Vaudois, was applied to these numerous bodies because their faith was essentially that of the church in the Alpine valleys, and because many or most of them were the fruit of her missionary labours; for her members, like those of every living church, were largely imbued with missionary zeal.

The question respecting the origin and meaning of the name Vaudois has been a good deal discussed. M. Monastier devotes

a whole chapter to the examination of this point, and considers at some length the three principal etymologies which have been given. Some say it is derived from Peter Valdo, or Waldo, whose disciples bore the twofold name of Waldenses, and the Poor of Lyons. Others affirm that it comes from the Latin word *vallis*, or *vallis densa*. Others again maintain that it was originally a term of reproach and equivalent to *sorcerer*. We think that our author conclusively proves that Peter of Lyons did not originate the name. His reasons are, 1. That in the canons of councils and other public documents relating to Peter's disciples, the latter are never termed Vaudois or Valdenses, but are always described as the Poor of Lyons. 2. That Peter could not have been the author of the religious movement which originated in France during the early part of the eleventh century, because he did not begin to preach until about A. D. 1180. 3. That the name Vaudois could not have come from him, because Valdo was not the proper name of the merchant of Lyons; at that period, the baptismal name was the only one employed, that of family not having yet come into use. But while there can be no doubt that the name was known long before the days of Peter of Lyons (Waldo as he is commonly called) it is still somewhat uncertain whether the second or the third etymology is the true one. Eberard de Bethune writing about 1160, says, "there are certain heretics who style themselves *Vallenses*, (from *vallis* a valley) because they dwell in the vale of tears." Bernard de Foncald, 1180, says, "they are called *Valdenses*, from *vallis densa*. While in that venerable monument of Vaudois faith, the Noble Lesson, dating from 1100, it is said, "if any one fears and loves Jesus Christ, and will not curse, lie, steal, rob, nor kill, he thereby excites the vengeance of his enemies, and *they call him* Vaudé, and say that he merits punishment." To the above proofs of the antiquity of the Vaudois we may add the striking though indirect evidence supplied by the armorial bearings of the counts of Lucerne. The symbol is a lamp emitting a brilliant flame, (*Lucerna*) and the legend consists of the words *Lux lucet in tenebris*. These attest that at the time when the name Lucerne was given to the largest of the Vaudois valleys, *i. e.* in the tenth century, and of course long anterior to Peter Waldo, the pure light of

the gospel was there shining in the midst of surrounding darkness.

We have already adverted to the invariable tradition of the Vaudois themselves. This tradition has at once a general and a definite form. In all their persecutions, and in all their petitions to their princes they constantly declared that their religion had been handed down from father to son, from generation to generation—" *Da ogni tempo e da tempo immemoriale,*"—in all time and from time immemorial. Their more precise tradition ascribes their distinctive system to Leo contemporary with Constantine. Leo was one of those who held that the policy of that emperor tended to corrupt and enslave the Church, and he preferred Christian liberty with poverty, before a rich benefice with bondage. The inquisitor Rainier Sacco writing about A. D. 1250, refers to this tradition, and adds, "of all existing sects none is so pernicious to the Church as that of the Leonists, and this for three reasons. In the first place, *because it is the most ancient*, having been preserved, as some say since the days of Sylvester, (Bishop of Rome, under Constantine) others from the times of the Apostles. In the second place it is the most widely diffused; in fact there is hardly a country where it does not exist. And thirdly, while all other sects excite horror by the magnitude of their blasphemies, the Leonists make a great appearance of piety, they live justly before men, they have true faith, and hold all the articles of the Creed." This testimony coming from a bitter enemy, is as decisive as it is delightful. We might adduce others, but we must turn to notice the later history of the Vaudois.

Various causes combined to shield the Vaudois of Piedmont for a long period from the effects of that malignant hatred with which Rome could not but regard a people whose faith and manners were so entirely the antithesis of her own. The almost anarchical condition of the city of Rome during the tenth and part of the eleventh centuries, and the incessant plots and counter plots of Popes and cardinals made the firm possession of the pontifical chair so very difficult, that its occupants had no time to think about distant heretics. Besides, the princes, within whose dominions the Vaudois resided, found that they were their most loyal and valuable subjects, and were naturally unwilling to dis-

turb such a population, or to allow others to persecute them on account of their religious faith. Ultimately, however, even princely favour and protection was found, in some quarters, to be an insufficient defence against the fury of Rome. So soon as she was in a position to do so, she sent forth against the Albigensian Vaudois her crusaders, headed by that iron hearted couple, Dominic the monk, and Monfort the soldier, who speedily converted one of the loveliest lands on the face of the globe, the region watered by the tributaries of the Garonne, the home of literature and art, as well as of pure religion, into a desolate wilderness. Unchained demons could scarcely have perpetrated more horrid deeds than those committed by the ministers of the Holy Roman Church, who to mark her approval of his work canonized the monster Dominic, in whose presence Danton and Marat appear as amiable specimens of humanity. Between 1209 and 1229, an incredible number of Albigenses were slain. Multitudes joined their brethren of Piedmont, so that it soon became necessary to form a colony in Calabria.

The escape of the Vaudois of Italy, whose history is the special subject of these volumes, from the fearful infliction of a Dominican crusade, was under God mainly owing to the fact that south of the Alps there was no such overshadowing monarchy as France. Italy was divided into numerous principalities and republics each independent of the others, and all of them more or less jealous of the Roman Pontiff. Hence the Vaudois of Savoy, during the century after the Albigensian crusade, not only lived in security in the plains at the foot of the Alps, but sent forth colonists to the extreme southern part of the Italian peninsula, where, under the protection of the Marquis of Spinello, who was glad to get such excellent subjects, they enjoyed large privileges and built numerous towns. Other colonies, as an outlet to their surplus population, were established towards the end of the thirteenth century on the borders of Provence, in a district hitherto uncultivated, but which their industry and enterprise speedily clothed with beauty and converted into a source of wealth.

But it was impossible for Rome to endure the presence of such a community so near her, a moment longer than she could help. The storm at length descended upon the very home of



the venerable Vaudois church, the central spot of that pure gospel light which had shed forth its illuminating beams to distant lands. In 1488, Innocent VIII. (worthy namesake and successor of him who originated the Albigensian crusade), having gained over the Duke of Savoy to his views, proclaimed his purpose to exterminate the heretics of Piedmont. We have not space to enter into the details of the story; suffice it to say, that the Vaudois of the plains were almost wholly swept away, but the inhabitants of the upper valleys rose in arms, and protected by the ramparts of their mountains, heroically repelled every onset of their foes. At last the Duke, tired of the worse than useless contest, entered into a treaty with the Vaudois, in which he solemnly secured to them for all coming time the enjoyment of their ancient rights. On this occasion twelve of their leading men met the Duke at Pignerol, who told them that he had been grossly misinformed respecting their persons as well as their faith. He was particularly desirous to see their children, as he had been told that they were born perfect monsters of deformity, having only one eye in their foreheads and four rows of teeth in their mouths! Falsehood, no matter how atrocious, is a weapon which Rome has often employed, and the story of "the holy coat of Treves" propagated in the nineteenth century shows that she is as ready as ever to "speak lies in hypocrisy."

The promises made by Duke Charles II. were in the main faithfully performed by him, and though the terrible disaster which so suddenly befell them in 1488 reduced the number of their churches, the Vaudois of the valleys lived in tolerable comfort and security until some years after the beginning of the Reformation. By the poor Vaudois this glorious event was hailed with boundless delight; messengers from their church were early despatched to Switzerland and Germany to convey their affectionate salutations to the blessed men whom God had there raised up to proclaim and defend his truth, and these brought back from the churches of Zurich and Basle equally warm testimonials of love. The German reformers seem to have taken little interest in the Vaudois; not so the Swiss, who were consequently brought into close relation with the church of the valleys, as we shall have occasion presently to show.

When Rome had fairly recovered from the shock which the Reformation seemed to have given her, and her political difficulties were removed, she gathered all her energies for a mighty effort to regain her lost provinces and exterminate heresy from Europe. The Vaudois would of course be among the very first to feel the effects of her renovated zeal and her whetted vengeance. Between the years 1550 and 1689 repeated attempts were made to extinguish the name of Vaudois, and utterly to eradicate those who bore it from their ancient homes, in the course of which scenes of barbarism and butchery, too horrible and soul-harrowing to be described, were enacted, but they all failed of attaining their end through the heroic bravery of the Vaudois, except the last one in 1687-8, and the success on this occasion was only temporary. Secure amid the fastnesses of the Alps the Vaudois might easily have bid defiance to their enemies, and had they been more disposed than they were to suspect the good faith of Romanists as well as of Rome, they would have saved themselves an incalculable amount of suffering, and might have dictated terms to their princes. Indeed one can hardly help feeling half indignant with the poor Vaudois for their very guilelessness, in the face of so many instances of foulest treachery on the part of prince and priest. There are Protestants who affect to regard it as a monstrous calumny when Romanists are charged with holding that no faith is to be kept with heretics. We have only to say, that if such persons have read the history of the Vaudois, their minds are impervious to proof. Suppose that we cannot quote a Tridentine canon in which the horrid maxim is formally enunciated; actions speak louder than words, and only the blindest prejudice can deny that in Savoy, France, Austria, and Ireland, the devotees of Rome, through her prompting, have repeatedly broken the most solemn faith with those whom she deems heretics. We readily own that there have been Romanists, the better feelings of whose nature have triumphed over their perverted consciences, and that even priests and prelates have sometimes shrunk back from the detestable dogma, but it is still true that the shameless violation of treaties and promises which disgraces the history of France and Savoy would never have occurred, but for the influence of the Roman church.

Every reader of Milton is doubtless familiar with that noble sonnet,

“Avenge, O Lord, thy slaughtered Saints, whose bones  
Lie scattered on the Alpine mountains cold;  
Even them who kept thy truth so pure of old,  
When all our fathers worshipped stocks and stones  
Forget not: in thy book record their groans  
Who were thy sheep, and in their ancient fold  
Slain by the bloody Piedmontese, who rolled  
Mother with infant down the rocks.”

Milton refers in these affecting lines to a crusade against the Vaudois in his own day, in 1655, projected and carried out by the Society for propagating the faith and extirpating heretics. It was marked by such scenes of treachery and cold-blooded cruelty, that it brought upon its authors the reprobation of horrified Europe. The Duke of Savoy in order to escape the odium which the news of his baseness could not fail to excite in every humane breast, added meanness to cruelty by publishing in the face of Europe a statement notoriously false. The account of the persecution as given by Leger, the historian of the Vaudois, and by Morland, the English ambassador at the court of Savoy, is based upon official documents, and confirmed by the testimony of eye-witnesses. Well might the wretched Vaudois say, as they do in a letter to the Swiss Cantons, “our tears no longer consist of water; they are made up of blood; they not only obscure our sight, they suffocate our poor hearts.” Partly owing to the interference of the Protestant powers of Europe, but mainly in consequence of the indomitable valour of the Vaudois in the upper valleys, the crusade was brought to an end, and a new treaty made, guaranteeing their ancient rights. In this affair Rome, true to her nature, evinced her usual treachery. When the treaty was published, to the astonishment of the Vaudois and their Protestant friends, it was found to contain an article to which they had never agreed. Instant measures were taken to get it annulled, which were only partially successful; still the Vaudois lived in comparative quiet until 1686, when the Duke of Savoy, stimulated by the example of Louis XVI. who had just repealed the Edict of Nantes, resolved upon a fresh attempt to get rid of his Vaudois subjects. In the month of January 1686 an ordinance appeared, requiring them to conform to the Roman church or to abandon their valleys for ever. The Swiss Cantons, Holland, and the German princes

pleaded in vain for a reversal of the cruel order. Unhappily the Vaudois themselves were divided in sentiment as to the proper course to be taken; some urged an appeal to arms, others were for emigration; the last opinion prevailed, and accordingly the whole body including the women and children, the aged and the sick, prepared for the dismal journey across the Alps, in the depth of winter. They quit apparently for ever, their ancestral homes, and started for Switzerland. No words can do justice to the kindness with which they were welcomed by their brethren.

But among these exiles, there was one who could not extinguish the desire or give up the hope, idle as it seemed, of returning once more to the land of his father, and of taking with him his banished friends. It was the pastor Arnould, whose portrait is most fitly prefixed to one of the volumes before us. After several fruitless attempts, he at length succeeded in his purpose in 1689. The history of the "glorious return of the Vaudois to their valleys" is one of thrilling interest, and abounds with marvellous instances of God's providential care of his people. We are strongly tempted to dwell upon it, but we must forbear. We only add, that from their return in 1689, till the recent recognition of their rights, the course of Vaudois affairs flowed on in an even channel. They of course experienced a thousand annoyances at the hands of their Romish enemies, but no general persecution.

We have reserved a very limited space for the consideration of the faith and order of the Vaudois church. Her earliest confession of faith that has come down to us, dates from the year 1120. It consists of fourteen articles framed with the brevity characteristic of the formularies of ancient times, and it clearly shows that the faith of the Vaudois is, as we have before intimated, identical with that of the Reformed church on all the leading doctrines of the gospel. There is also a Vaudois Catechism, divided into eight chapters, which bears the date of 1100. But the most remarkable document, next to the Confession, is the Noble Lesson; it is in the form of a poem, and contains an exposition of doctrine, a set of moral precepts, and a testimony against the heresies and superstition of Rome, which is denounced as the predicted Antichrist. It appears that the doctrine of

the Vaudois church on the subject of Predestination became somewhat lax just before the Reformation began; but this evil tendency was speedily checked by the influence of that great event, and by the intimate relations into which she was brought with the Reformers, Farel, Bucer, Capito and Œcolampadius.

The order and discipline of the Vaudois church was, as it still is, essentially Presbyterian. We have a document bearing upon this subject, of uncertain date, but certainly anterior to the Reformation, as is proved by the testimony of Bucer and Melancthon, to whom it was submitted. "Discipline—says this document—is the body of all the moral doctrine taught by Christ and his apostles, showing to each one how he should live and walk in righteousness by faith, and what should be the communion of believers in the same love of goodness, and the same separation from evil. To attain this end, the church has pastors who direct her." Then we have an account of the way in which the Barbes, as the Vaudois pastors were anciently called, trained aspirants for the ministry. "We make them learn by heart all the chapters of Matthew and John, all the canonical Epistles, and a large part of the writings of David, Solomon and the prophets; if they have a good character, they are admitted to the ministry by imposition of hands. Among other powers which God has given to his servants, is that of choosing the pastors who govern the people, and fix the elders in their charges, according to the diversity of work in the unity of Christ, as the apostle shows in his Epistle to Titus, "for this cause left I thee in Crete." "When any pastor is dishonoured by falling into sin, he is ejected from our company and from the office of preaching."

Some English writers have attempted to prove that the Vaudois church was partially hierarchical in her constitution; but as M. Monastier shows, there is not the least ground for this assertion. Her Episcopacy like that of our own church was purely congregational. "The Barbes," says the document already quoted, "shall meet once a year in general synod, to examine and admit to the holy ministry, students who are found qualified, and to nominate those who shall visit the churches in foreign lands." These synods were attended by ruling elders, as well as by pastors (*regidors*) who were chosen

by the people to aid the ministry of the word, in the government of the church. In short, in the ancient Vaudois church, with some slight peculiarities resulting from her circumstances, we recognize a modern Presbyterian one.

Our author has a delightful chapter on the missionary character of the Vaudois church during the middle ages. She gave decisive evidence that she was a living witness for Christ, by the holy influence which she sought everywhere to spread. Her missionaries two by two, one of age and experience joined to one with the dew of his youth upon him, traversed nearly all the countries of Europe. Her colporteurs going forth ostensibly to sell the precious productions of human art, found access to many of the noble and refined, and not unfrequently left behind them, in the palaces of the great, the infinitely more precious treasure of the word of life. But we may not enlarge on the enticing theme, and we shall only add the earnest hope that these charming volumes may be at no distant day made accessible to the mere English reader.

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ART. VII.—*Unity and Diversities of Belief even on Imputed and Involuntary Sin; with Comments on a Second Article in the Princeton Review relating to a Convention Sermon.* By Edwards A. Park, Abbot Professor in Andover Theological Seminary. *Bibliotheca Sacra*, July 1851, p. 594–647.

It is not our intention to reply to the long article of which the title is given above. Our object in what follows is to present in few words our reasons for putting an end to the discussion between Professor Park and ourselves, so far as we are concerned.

His Convention Sermon presented three legitimate topics for discussion. 1. The nature of the theory therein proposed. 2. The correctness of that theory, and 3. Its value as a general solvent of all allowable creeds. We have endeavoured to adhere strictly to these points. In that sermon our author set forth a theory which he seemed to think new and important. He applied that theory to neutralize some of the great doctrines

of the Bible. It was incumbent on those to whom those doctrines are dear, and who saw them evaporating, in Professor Park's alembic, into thin air, to examine the nature of the process, and to ascertain whether it was a real discovery or only another Paine-light. Professor Park is very importunate in urging that we should drop this subject, and take up a very different one. After presenting in an interrogative form a variety of objections to the doctrine of inherent sin, he says, "We request an answer to these questions as a *favour*. We are entitled to demand such answer as a *right*."\* We cannot accept this challenge. It may suit Professor Park's purposes to divert attention from the real point at issue, but we are not disposed to aid him in the attempt. In our preceding article we distinctly stated the subject we intended to discuss. After presenting an outline of the two great systems of doctrine, which have so long been in conflict, we said, "The question is not which of the antagonistic systems of theology above described is true; or whether either is true. Nor is the question, which of the two Professor Park believes. His own faith has nothing to do with the question. . . . The point to be considered is not so much a doctrinal one, as a principle of interpretation, a theory of exegesis and its application. The question is, whether there is any correct theory of interpretation by which the two systems above referred to can be harmonized. Are they two theologies equally true, the one the theology of the intellect, the other the theology of the feelings? or, in other words, are they different forms of one and the same theology?"† On the same page we say, we proposed, 1. To show that the above statement of the question was correct, (*i. e.* that Professor Park had really undertaken the task of reconciling the Augustinian and anti-Augustinian systems of theology), 2. To consider the success of this attempt, and 3. To examine the nature of the theory by which that reconciliation has been attempted. The prosecution of this plan involved the careful statement of the doctrines to be harmonized by the new theory, but it excluded a discussion of the truth of those doctrines. When, therefore, Professor Park calls upon us, with such authority, to

\* Bib. Sac. p. 646.

† Princeton Review, April, 1851, p. 320.

answer his objections to the doctrine of original or inherent sin, he is travelling out of the record.

Again, where is this matter to end? The two systems which Professor Park proposes to harmonize embrace almost the whole range of theology, in its two great departments of anthropology and soterology. Are we to go over the whole of this ground? Must we write a system of polemic theology in answer to a Convention Sermon? This is a great deal more than we bargained for. When we ran out of the harbour in our yacht to see what "long, low, black" schooner was making such a smoke in the offing, we had no expectation to be called upon to double Cape Horn. Our author indeed confines his present challenge to the discussion of imputed and involuntary sin; but these are only two out of a long concatenation of doctrines embraced in these systems; and if we admit his right to demand a discussion of these at our hands, we concede his right to keep us busy to the end of our days. We beg to be excused. Our relation to Adam, the effect of his sin upon his posterity, the nature of sin, ability and inability, regeneration, grace, predestination, and election; the work of Christ, justification, faith, and perseverance, topics on which thousands of volumes have been written, are some of the subjects on which Professor Park assumes the right to call us out at pleasure. This is one of the numerous mistakes into which our author has been betrayed by a want of due discrimination. The truth of his theory and the truth of Augustinianism are two very different things. We are open to all fair demands as to the former, but we never volunteered to defend "Gibraltar" against his attacks.

Again, where is the necessity for any such discussion? Why should we again go over ground rendered hard by the footsteps of generations? Why discuss anew questions which have been debated every ten years since the days of Augustin? Why trouble ourselves to pick up and send back spent balls which have been discharged a thousand times before to no purpose? Every generation has indeed its own life to live. It must fight out its own battles, which are only a repetition of the conflicts of former ages. The same great questions are constantly recurring, and must be settled anew by every seeking soul. But these are mostly personal struggles. The doctrines are fixed.



They have taken their place in the settled faith of the Church; and the real struggle is in the breast of each individual, to come to a comprehension, appreciation, and acknowledgment of the truth. To help such individuals in their inward conflicts, to vindicate the faith from misapprehension, to commend it fairly to the acceptance of men, is now, in great measure, the work of the theological teacher. That there is a God; that the Father, Son, and Holy Ghost are three persons, the same in substance, equal in power and glory; that God was manifested in the flesh for the redemption of man; that Jesus Christ our Lord is very God and very man in two distinct natures and one person for ever; that he died for our sins and rose again for our justification; that we are saved by faith in Christ as the Son of God, who loved us and gave himself for us; that the race whose nature he assumed, and whom he gave his life to redeem is a fallen race—born in sin—by nature the children of wrath, under condemnation from their birth, infected with a sinful depravity of nature, by which they are disabled and indisposed to all spiritual good, and therefore must be born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God, are no longer open questions among Christians. These doctrines are part of the settled faith of Christendom, included in the creeds of all churches, Greek, Latin, Lutheran and Reformed. We are aware that these doctrines are liable to assault from various quarters, and that every man should be prepared to give a reason for the hope that is in him. But this is no reason why we should treat the whole Christian system as something unsettled, to be discussed anew with every individual who may choose to assail any of its fundamental principles. It is time that men should feel and acknowledge that assaults against matters of common faith, are attacks, not against opinions of men, but against Christianity; so that the position of the assailant may be defined from the beginning. If the point assailed can be shown to be part of the common faith of the Church, then we think the necessity for further debate is, in all ordinary cases, at an end. We hold to no infallibility of the Church, but we hold to the certain truth of what all Christians believe. The fact of their agreement admits of no other solution than the teaching of the Spirit of truth, who dwells in all

believers. We regard it, therefore, as a matter of great importance that such questions should not be open, at least within the Church (*i. e.* among Christians) to perpetually renewed agitation. The Church has new conflicts enough before her, without fighting over and over her former battles.

Again, there is nothing new as to substance or form, in Professor Park's objections to call for special attention. They are presented somewhat more rhetorically than usual, but with less than common logical force and discrimination. They are the old, ever recurring, and constantly repeated difficulties, which arise partly from the nature of the subject, and partly from the apparent impossibility of disabusing the mind of misconceptions to which it has become wedded. Language is at best an imperfect vehicle of thought, and when men have become accustomed to associate certain ideas with certain terms, they find it very difficult to free themselves from such trammels. There is a large class of words to which Professor Park attaches a meaning different from that in which they are used by theologians of the Reformed Church, and he, therefore, unavoidably misunderstands and misrepresents their doctrines. To this class of terms belong such words as imputation, guilt, punishment, condemnation, satisfaction, justification, nature, natural, moral, disposition, voluntary, &c. In numerous cases he perverts these words from their established sense, and then pronounces judgment with the greatest confidence, on doctrinal propositions, of whose meaning he has no distinct apprehension. If instead of reading here and there a page in Turretin, through dark green spectacles, which turn every thing into spectres, he would read his whole work through with unclouded eyes, he would find himself in a new world, and would be saved the trouble of asking a multitude of irrelevant questions.

We will give specimens of the Professor's objections to justify our description of their character. He represents the doctrine of the imputation of Adam's sin, for example, as involving an unintelligible oneness of the race with Adam; an assumption that men sinned before they existed; that the moral character of the act imputed is transferred; that men, being regarded as morally guilty of Adam's sin, are, contrary to all justice, punished for it. The true doctrine on this subject is nothing more

nor less than that the sin of Adam is the judicial ground of the condemnation of his race. There is no mysterious oneness of the race, no transfer of moral character, no assumption of the moral guilt of men for the sin of Adam, involved in the doctrine. Professor Park knows this, for he himself makes the question on this subject to be, whether God exercises distributive justice or sovereignty towards us, in causing us to suffer for the sin of Adam.\* If, then, our author is able for himself thus to eliminate the unessential elements of this doctrine, why does he overload it with all his queries and difficulties about oneness, transfer of character, &c. &c.? If, as Professor Park says, the whole dispute is about the word punishment, or, in other words, whether the evils brought upon our race by the sin of Adam be judicial or sovereign inflictions, then imputation does not involve any transfer of the moral character of the act imputed. This is still further plain, not only from the explicit declarations of the advocates of the doctrine, but also from the notorious fact, that no other imputation of the offence of Adam is acknowledged or contended for, than is asserted when it is said our sins were imputed to Christ, and his righteousness is imputed to believers. Every one knows it would be a gross calumny against the Lutheran and Reformed churches, to say they teach the transfer of moral turpitude (or moral ill-desert) to the Lord Jesus, or of the moral excellence of his righteousness to his people. The imputation of sin to Christ did not render him unholy, nor does the imputation of his righteousness render us holy. Why then should it be contended that the imputation of Adam's sin renders his race morally guilty of his transgression?

As to the objection that it is unjust to condemn men for a sin not personally their own, there are three modes of answer.

\* Bib. Sacra, p. 616, *et seq.* What is more remarkable, our author, after stating at great length the old theory of imputation, and making it include "a common existence" in Adam, ante-natal sin, and transfer of moral ill-desert, and laboriously sustaining his representations by a long array of misunderstood quotations, says, at last, p. 621, "The dispute turns chiefly on this word, punishment, and is *merely* verbal!" We never saw a house built with so much trouble thus recklessly pushed over by its author. If the old doctrine differs from the new simply in the use of a word, then the former does not involve all the absurdities and atrocities which through so many weary pages he had been attributing to it. We cannot see why we should be called upon to answer objections which their author thus summarily disposes of.

First, it may be shown that the objection bears with aggravated force against those who deny the doctrine of imputation. They admit that evils only less than infinite come upon the race in consequence of Adam's sin; that God as a sovereign determined that if Adam sinned all his race should sin; he decreed to bring men into existence with such a constitution of their nature and under such circumstances, as to render their becoming sinners absolutely certain, and then to condemn them to eternal misery for the sin thus committed, in the first dawn of reason. All this is done in sovereignty. The other doctrine teaches that the evils which afflict our race on account of Adam's sin, are part of the just penalty of that transgression. Professor Park himself says, "Our calamities hang suspended on the sovereign purpose of heaven: we say, directly; he (his Reviewer) says, indirectly: we say, without any intervening links; he says, with the intervening links of imputation, guilt, &c."\* When we first read this sentence we could hardly believe that Professor Park had been given up to speak the truth thus simply and clearly. It is precisely as he states it. A man is put to death, he says, by a sovereign act: we say, with the trifling intermediate links of guilt and just condemnation. He is welcome to all the converts he can make by this statement of his case.

A second method of answering this charge of injustice is, to show that it bears against undeniable facts in the providence of God. It is vain to say any thing is wrong which God actually does. It is a plain fact that the penalty threatened against Adam in case of transgression has been inflicted on his posterity. Death, the pains of child-birth, the unfruitfulness of the earth—all the visible manifestations of God's displeasure, fell upon the race as well as upon the original transgressors. These evils were denounced as a curse, as a penalty, and as such they have come on all mankind.

A third answer to this objection is found in the express declarations of Scripture. The Bible does not say we are merely pardoned, by a sovereign act, on account of Christ's death; but that we are *justified* by his blood. Neither does it

\* Bib. Sacra, p. 617.

say we suffer certain evils inflicted in a sovereign manner, of which Adam's sin is the occasion; but it says, we are *condemned* for that sin. If justification means more than pardon, then condemnation means more than the sovereign infliction of evil. This is Paul's method of answering difficulties. If an objection can be shown to bear against the providence or the word of God, it is thereby handed up to a higher tribunal, where the objector can prosecute it or not, as he sees fit.

Another subject on which our author has many difficulties is the doctrine of inability—or the denial of the doctrine “that ability limits responsibility; that men are responsible only so far as they have adequate power to do what is required of them; that they are responsible for nothing that is not under the control of the will.”\* On this subject there are three forms of doctrine more or less prevalent in this country. The first is that of plenary or adequate power; the second, the doctrine that man is naturally able, but morally unable to keep the commandments of God; the third, the doctrine that since the fall men are both “indisposed and disabled” to all spiritual good. The symbols of the Lutheran and Reformed churches which inculcate this last mentioned view of the subject, clearly teach, first, that since the fall man retains all his faculties of soul and body, and is, therefore, still a free, moral agent; second, that he not only has the power of choosing or refusing what is agreeable or disagreeable, but has the power of performing things “civilly good;” the inability asserted is restricted to things spiritually good, or things connected with salvation; thirdly, that this inability arises out of the sinful state of the soul, and is removed by spiritual regeneration and the co-operation of the Holy Ghost. The second form of this doctrine mentioned above, is a kind of neutral ground, and is a very convenient hiding and dodging place. Many who profess that view of the subject, mean by natural ability nothing more than what the old theologians mean by man's free agency; and by moral inability they mean what those divines intend, when they say men are since the fall disabled and indisposed to all spiritual good. On the other hand, however, there are many who understand

\* Princeton Review, April, 1851, p. 309.

by natural ability, plenary power; and the only inability which they admit, is a disinclination which it is in the power of the will, *i. e.*, of the sinner in the exercise of his natural strength, to remove.

With regard to Professor Park's objections to the old doctrine on this subject, we have but three remarks to make. First: Most of his difficulties arise from his not understanding the question. He overlooks the limitations and explanations of the doctrine given in the Protestant confessions. We no more believe than Professor Park does, that men can be under obligation to create a world by their own power. The old doctrine does not represent the inability of the sinner as being the same in kind, though as invincible in degree, as that of the blind to see, or of the deaf to hear. The inability of the blind to see does not arise out of their moral state, has not reference to moral acts, and is not removed by a moral change. It is, therefore, of an entirely different nature from the inability under which the sinner is represented to labour. The objection, therefore, which takes for granted their identity, is simply an *argumentum ad ignorantiam*. Secondly: Whether men are, or are not, able of themselves to do all that God requires, is a question of fact, and is to be determined accordingly. Where is the man who has ever regenerated himself? Where is the man who has loved God perfectly even for one hour, much less for a lifetime? Where is the sinner who, by any exercise of his natural strength, though in imminent danger of perdition, can turn himself unto God? Let Professor Park, with all his boasted power, go on his knees and utter ten sentences in a manner to satisfy his own conscience. He knows he could not do it, if the salvation of the world depended on it. The plain, simple fact of consciousness and observation, is that men cannot do what they know they are bound to do; and every denial of this fact is either palpably false, or true only in an esoteric and deluding sense. As every man knows that his affections are not under the control of his will, the only way to sustain the doctrine, that ability is the measure of obligation, is to take the ground that we are not responsible for our affections; that the command to love is absurd; and then the very foundation of religion and morals is overthrown. Thirdly: As the Scriptures nowhere tell men

they can regenerate themselves, but expressly declare that the natural man cannot discern the things of the Spirit of God, so that blessed Agent, in leading men to a knowledge of themselves, uniformly convinces them of their entire helplessness, *i. e.* that they cannot of themselves repent, believe, or even think any good thought. It is not a matter of surprise, therefore, that the doctrine of adequate power, or that men "can by their natural strength turn themselves unto God," is repudiated as anti-Christian no less by Romanists than by Protestants. It is just as abhorrent to the theology of New England, as it is to that of the Reformed church.

It is, however, on the subject of involuntary sin that Professor Park is most zealous, and on which he seems most confident of carrying the public sympathy with him. The term *involuntary* is not very happily chosen, as it is used in very different senses. Any thing may be said to be voluntary which inheres in the will, or which flows from an act of the will, or which consists in such an act. Then again, the word *will* may be taken to include all the "active powers" of the mind, so that all liking and disliking are acts of the will; or it may be taken in the stricter sense for the imperative faculty of the mind, or power of self-determination. In this sense, only acts of choice, volitions generic or imperative, are acts of will. To say that all sin is voluntary in the first of these senses, is a very different thing from saying it is voluntary in the sense last mentioned. Yet it is easy and very tempting to quote, as Professor Park does, Augustin's admission that all sin is voluntary in one sense, as an authority for teaching it is voluntary in a sense which would overthrow the whole of that father's system.

On this subject of original sin, we have in this country three principal forms of doctrine. The first is founded on the principle that all sin consists in the voluntary transgression of known laws; whence it follows that whatever may be the condition of human nature since the fall, there is nothing of the nature of sin in man until in his own person he voluntarily transgresses the law of God. The second is "the exercise scheme," which assuming that the soul itself is a series of exercises, teaches that moral agency begins at the commencement of the existence of the soul, and that since the fall all moral

exercises, though "created" by God, are sinful, until at regeneration a holy series is commenced. The third is the common doctrine that men derive from Adam a sinful nature, *i. e.* that they are born destitute of original righteousness, and with unholy dispositions or principles, which corruption of nature is commonly called original sin. This, beyond the possibility of doubt is the doctrine embodied in the symbols, inculcated in the teaching, and implied in the rites of every Christian church. Our author indeed says that *some* theologians have taught this doctrine.\* Some indeed! He might as well admit that some men have eyes. True or false, the doctrine of inherent, hereditary, sinful corruption of human nature since the fall, is part of the faith of the whole Church. In assailing that doctrine, Professor Park arrays himself, not against some theologians, but against the Christian world, and he should have the courage to acknowledge his position. He denies a doctrine, the rejection of which, (connected with the assertion of plenary powers,) Edwards says, does away with the necessity of redemption. He puts himself in special opposition to the faith of the New England churches; for the New England divines, the less they made of imputation, the more stress did they lay on inherent sin.

Most of Professor Park's objections to this doctrine belong to one or the other of two classes; they either arise from misapprehension, or they involve a *petitio principii*. The source of a large part of them is indicated in the following sentence: "A thorough Calvinist can no more believe in the passive sin of the heart, than he can believe in the sin of the muscles and veins."† It is assumed that *nature* means the essence of the soul with its constitutional faculties and sensibilities. A sinful

\* Bib. Sac. p. 628. "What is the theory of passive, inherent sin? Our reviewer frankly defines his doctrine when he says that we have 'an innate, hereditary, sinful corruption of nature;' that we have derived from Adam "a nature not merely diseased, weakened, or predisposed to evil, but which is 'itself' as well as 'all the motions thereof truly and properly sin.' Having already admitted that many theologians have believed in our moral guilt for the crime of Adam, we also admit that some have believed in our moral guilt for the very make of our souls. The two themes have by some been indissolubly blended, and it has been, therefore, maintained that our inherent as well as our imputed sin is ill deserving, and is justly punishable with the second death."

Bib. Sac. p. 642.



nature, therefore, must mean a sinful substance, something made. Hence the objections about physical depravity, God's being the author of sin, the absurdity of men being responsible for the "make" of their souls, &c. &c. All these objections are swept away by the simple remark, that nature in such connexion means natural disposition, and is expressly declared not to mean essence or substance. Cannot a man have a new nature without having a new soul? Cannot we believe in a holy nature without believing in holy muscles? In every rudimental treatise on original sin our author will find distinctions and definitions which ought to have precluded the possibility of his advancing such objections as these.

Another class of his difficulties arise from his taking for granted there can be no such thing as moral dispositions, as distinct from active preferences. To him it appears an axiom that all sin consists in sinning. "What," he asks, "is the passive voice of the verb *sin*? What is the inactive form of the word *evil-doers*? Why is language made without any such phrases as to endure or suffer criminality without any criminal volition?"\* These are some of the questions to which he says he has a right to demand an answer. We would reply with all seriousness and respect, that years ago, when we were harassed by the same difficulties, we derived more satisfaction from Edwards on the Religious Affections, and from his work on Original Sin, than from any other source. We there found a philosophical exhibition of the nature of dispositions, principles, or habits, as distinguished from acts; and a clear demonstration that such dispositions, whether innate, infused, or acquired, may have a moral character. The venerable father of New England theology taught us that it was "not necessary that there should first be thought, reflection, and choice, before there can be any virtuous disposition;"† and therefore that it is not inconsistent with the nature of virtue that Adam should be created "with holy principles and dispositions." He showed us that as it was possible for Adam to be holy, before any act of preference, so it is possible for man to be unholy before any such act. He made it plain to us that the Scriptures every

\* Bib. Sac. p. 645.

† Edwards on Original Sin, p. 140.

where inculcate the doctrine that there may be, and are, moral principles distinct from moral acts and antecedent to them, in the distinction which they make between the tree and its fruits, between the heart and the thoughts, feelings, and preferences which proceed out of it; in their description of the natural state of men as born in sin, and by nature the children of wrath; in their representing even infants as needing redemption and regeneration; and in their account of the new birth, as the infusion of a new life, a holy principle, inherent and permanent, as the source of all holy preferences, feelings, words and works. He pointed out to us a fact which seems to have escaped Professor Park's notice, viz. that all human languages, (so far as known) bear the impress of this distinction between moral principles and moral acts. A good or bad man means something more than a man whose preferences are good or bad, whose acts are right or wrong. It is implied in such expressions that there are certain abiding moral states which constitute the man's character, and afford ground of assurance what his acts will be. He further showed us how deeply this doctrine entered into the religious experience of God's people, and how intimately it is connected with the whole scheme of redemption. It is not for us to retail his arguments, but we apprise Professor Park that if he hopes to succeed in his present course, or to carry with him the sympathy and confidence of New England, the first thing he has to do is to answer Edwards on the Will, Edwards on the Affections, and Edwards on Original Sin. When he has done this, it will be time enough to come all the way down to us. In the mean while, we think it best to step aside, and let him face his real antagonist.\*

Our first general reason then for discontinuing this discussion is, that our author, instead of adhering to the true question in debate, wishes to introduce a doctrinal controversy for which we feel no vocation and see no occasion. Our second reason is

\* Should Professor Park accomplish the task indicated in the text, he will find his work scarcely begun. There is *Julius Müller's* "Lehre von der Sünde," the most elaborate and philosophical work on the subject of sin, which has appeared since the Reformation. That work must be answered, and then he will have before him all the great army of Romanist and Protestant divines; and when all these are disposed of, he will be prepared for Augustin, and after him for PAUL. We humbly hope to be in heaven long before our turn comes.

to be found in his manner of conducting the discussion. He represents our articles as little else than a series of misstatements, and our method of argument as little better than "nick-naming." See pp. 628 and 605, *et passim*. He will not, therefore, object to our respectfully pointing out some particulars in which it appears to us he has come short.

In the first place, we think his articles are, to a great degree, characterized by evasions, and playing with words. For example, one point of distinction between the two systems of theology, is that the one teaches that the sufferings of Christ were penal, the other that they were simply didactic; that is, designed to exhibit truth and make a moral impression. This point is evaded by the remark that the author only denied that Christ suffered the *entire* penalty of the law, which his Reviewer must admit, as he does not hold that Christ suffered remorse. Another point of difference is, as to whether the law of God is set aside in the salvation of sinners, or whether its demands are satisfied by the righteousness of Christ. This corner is turned by saying that what he rejects is *complete* satisfaction, which his Reviewer cannot maintain, as he admits the law to be still binding as a rule of duty. Again, the theology of the intellect, we are told, would not suggest the *unqualified* remark that Christ has fully paid the debt of sinners. Here the pirouette is performed on the word *unqualified*, and the real point is left untouched. To such an extent is this word-play carried, that language seems in his hands to lose its meaning. He can make any thing out of any thing. In his former article, setting up himself and his Reviewer as representatives of opposite systems, he showed that there was nothing the latter could say in the matter of doctrine which he could not say too; and in the present article, he "avows before the wide world" his hearty belief that we are regarded and treated as sinners on account of Adam's sin, that we are punished for it, by which, he says, he means that we "are not punished in the most proper sense." (See p. 623.) Thus the words, satisfaction, impute, ability, inability, &c., &c., are kept going up and down like a juggler's balls, until no man can tell what they mean, or whether they have any meaning at all. We feel ourselves to be no match for our author in such a game as this, and

therefore give the matter up. He may keep the balls going, and we will take our place among the admiring spectators.

In the second place, we object to the personal character which he has given the discussion. The only interest which our readers can be presumed to take in this matter, relates to the truths concerned. But our author seems far more anxious to prove that his Reviewer contradicts himself and agrees with him, than to establish the truth of his theory. This *ad hominem* method of argument is greatly commended by our author's friends, and considered very effective. Were he ever so successful in his attempts to convict his Reviewer of self-contradiction, we cannot see that he would be much the better for it. His theory would remain unproved and its evil tendencies uncounteracted. In our partial judgment, however, our author nowhere appears to less advantage than in these personal attacks. To make sure of his object he goes back twenty years, and ascribes to us articles in this Review some of which we probably never even read. Taking such a sweep as this it is hard that he should catch nothing. We will select what we consider the most plausible examples of self-contradictions, examples over which our author has specially triumphed, and show in few words the source of his mistake.

In our former article we denied that ability or adequate power is the measure of obligation. As a direct contradiction to this, he quotes from the *Biblical Repertory* for 1831, the passage, "Man cannot be under obligation to do what requires powers which do not belong to his nature and constitution." This, he says, ends the strife. These propositions are not only perfectly consistent, but it is the express object of the writer of the article for 1831 to teach the very doctrine that ability is not the measure of obligation, and this Professor Park could not possibly fail to see and know, if he read the article he quotes. The above propositions are consistent, for the one does not affirm what the other denies. The one affirms that nothing can be obligatory which transcends the powers of our nature and constitution. The examples given by the writer are, that a rational act cannot be required of an irrational animal, nor a man be required to transport himself to heaven. The other simply denies that adequate power, or as it is explained, the power of the

will, is the measure of obligation; for example, it is not necessary that a man should be able to change his affections at will in order to his being responsible for them. The object of the writer is thus distinctly stated: "The maxim," he says, "that obligation to obey a command supposes the existence of an ability to do the act required, relates entirely to actions consequent on volitions." "Man," he says further, "cannot alter the perceptions of sense; he cannot excite affections to any objects at will. . . . We utterly deny," he adds, "that in order to a man's being accountable and culpable for enmity to God, he should have the power of instantly changing his enmity to love."\* Where is now the contradiction between the Repertory of 1831 and the Repertory of 1851? And where is now our author's self-respect?

On page 630 he goes still further back, and quotes from the Repertory of 1830, the proposition; "the loss of original righteousness and corruption of nature are penal evils;" whereas in another place, the Repertory says, "we do not teach, however, that sin is the punishment of sin." Professor Park asks, "What are we to believe? *Now*, original sin is a penal evil; but *then*, we do not teach that sin is penal!" Taken in their connexion these propositions are perfectly consistent. It is a common objection to the doctrine of original sin that it represents sin to be the punishment of sin. To this it is answered, that if this means either that God causes men to commit one sin as a punishment for having committed another, or that he infuses evil principles into men's hearts as a punishment of their own or of Adam's sin, then we deny that sin is the punishment of sin. As these are the senses in which objectors are wont to use the expression, it is perfectly proper and perfectly intelligible to deny that we teach what they charge upon us, when they say sin is the punishment of sin. On the other hand it is perfectly intelligible and perfectly correct to express the idea that original sin is the certain consequence of God's judicial abandonment of our race, by saying, it is a penal evil. Paul teaches Rom. i. 24, that God judicially abandons men to unclean-

\* Biblical Repertory, July 1831.

ness, and that immorality is a punishment of impiety. In this sense sin is the punishment of sin. But in the sense that God causes men to sin, or infuses sin into them, as objectors say, sin is not the punishment of sin. Cannot our author understand this? The Bible says, God does not tempt men; in other places it says, He does tempt them. The Apostle says, the heathen know God, and in another place that they do not know him. What would be thought of a sceptic who should try to overthrow the authority of Scripture by parading such verbal contradictions as contradictions in doctrine?

Again, the denial that nature, in the sense of essence, is or can be sinful, is represented as contradicting the assertion, that nature in the sense of moral disposition, can have a moral character; and the assertion that the Augustinian system characteristically exalts the sovereignty of God, is inconsistent with saying that the opposite system represents the law of God, in the pardon of sinners, as being set aside by a sovereign act. In view of such contradictions, Professor Park asks, "What will this gentleman say next?" Why, he says he would just as soon spend his time in picking up pins as in answering such objections as these; of which we should say, in the language of feeling, there must be some hundreds in our author's two articles.

There is another class of these arguments *ad hominem*. There are certain familiar facts and principles which lend an air of plausibility to our author's theory, and which we were careful to distinguish from it. We admitted that figurative language and the language of emotion were not to be pressed unduly; that true believers agree much more nearly in their inward faith than in their written creeds; that the mind often passes from one state to another, at one time receiving as true what at another it regards as false. When in his search for contradictions the author finds in our pages the acknowledgment of such truths as these, he brings them forward with exultation as the very doctrine of his sermon. He quotes, for example, the following passage from the Biblical Repertory, Vol. xx. p. 140: "There is a region a little lower than the head, and 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." On page 598 of his present article he says, "Lest our Reviewer suspect this remark of Germanism, let him have the goodness to re-peruse his own saying, 'this is a doctrine which can only be held as a theory. It is in conflict with the most intimate moral convictions of men;' and further, 'it is the product of the mere understanding, and does violence to the instinctive moral judgment of men;' and further still, 'even among those who make theology their study, there is often one form of doctrine for speculation, another, simpler and truer for the closet [!] Metaphysical distinctions are forgotten in prayer, or under the pressure of real conviction of sin, and need of pardon, and of divine assistance. Hence it is that the devotional writings of Christians agree far more than their creeds.'" We can almost pardon our author, considering the straits to which he is reduced, for quoting these passages as agreeing with the doctrine of his sermon. The difference between them is, however, we are sorry to say, essential.

It is a familiar fact of consciousness and observation that faith is sometimes determined by the understanding, and sometimes by the inward experience and instinctive laws of our nature. It is also a familiar fact that the convictions produced by the considerations presented by the understanding, give way when those considerations pass from the view of the mind, and it is brought under the influence of the feelings and the common laws of belief. Thus, a man may be a sincere idealist so long as the metaphysical arguments in favour of the system are before the mind; but as soon as the attention is withdrawn from those arguments, and the mind is brought under ordinary influences, he believes in the external world as truly as other men. Thus too, a man puzzled with the difficulties which beset certain doctrines, or controlled by his philosophical theories, may be a sincere Arminian; or he may really believe that responsibility is limited by ability, that he has no sin in him but his acts, and that he can change his heart by a volition. But when these theories are absent, and the mind is brought into contact with the simple word of God, or governed in its convictions by the inward teachings of the Spirit, he can adopt all the language of David or Augustin. Still further, it is not uncommon to meet with experiences similar to that of

Schleiermacher. He was educated as a Moravian, but became addicted to a Pantheistic form of philosophy, and wrote a system of divinity, which such men as Hengstenberg regard as subverting some of the essential doctrines of the gospel. Yet, he often relapsed into his former faith, and thought, felt, acted, and it is hoped, died as a Moravian. All this is true, and this, and nothing more than this, is contained in the extracts quoted by Professor Park from our pages. Has any one before our author, ever inferred from these facts, that idealism and materialism are different modes of one and the same philosophy; or that Arminianism and Calvinism, Moravianism and Pantheism, are but different forms of one and the same theology? Let it be remembered that Professor Park proposes to reconcile all allowable creeds; that he purposes to do this by his theory of two theologies, the one of the intellect, and the other of the feelings, distinguished not as true and false, but as "one system of truths exhibited in two modes,"\* that he applies his method *ex professo* to harmonizing the Augustinian and anti-Augustinian systems, and in the article under consideration, applies his principles to the case of imputed and involuntary sin, for this reason among others, "that it is more difficult to reconcile the New England, and the old Calvinism, on these subjects, than on any other."† Is there not a difference between Professor Park and ourselves? Is there not a difference between saying that pious men, when not speculating, think and feel very much alike, and saying that conflicting creeds are one system of truths presented in different modes? Whether Professor Park has come to this conclusion by the same steps as the German theologians, or not, the fact is clear that the conclusion is the same. Their theory is, Christianity is a life and not a doctrine. Their conclusion is that this life manifests itself in different theologies, which differ not as true and false, but as the same system of truths in different modes. He says it is "an unworthy attempt," on our part, to link his sermon with the German theory. We expressly and repeatedly stated we intended no such thing,‡ though we are free to confess, it appears to us more

\* Bib. Sac. p. 596.

† Bib. Sac. p. 607.

‡ Princeton Review, April, 1851, pp. 333, 337.



respectable to take the theory with the conclusion, than to take the conclusion without the theory. We would far rather adopt the Schleiermacher doctrine on this subject out and out, than the principle which to so great an extent pervades Professor Park's articles, of teaching error in the established formulas of truth.\* We begin to suspect that when our author wrote his Convention Sermon, he had no developed theory whatever. There probably floated in his mind the simple principles, that men often say things in an excited state of the feelings, which mean more than their sober judgment can approve; that good people agree much nearer in experience than in their creeds; and that a man often changes his faith with his varying states of mind; and he thought he could, out of those principles, construct a scheme of union of all allowable creeds, and do away with the inconvenient distinctions of sound and unsound theology. But in the excitement of the work, his Pegasus ran away with him, and carried him over into the German camp, and when a friendly hand rouses him up and tells him where he has got to, he insists he is still safe at home.

There is another feature of Professor Park's mode of conducting this discussion, which is very little to our taste. He constantly endeavours to represent us as assailing New England theology. This is a *ruse de guerre* every way unworthy of a candid disputant. We stated as the three radical principles of the anti-Augustinian system—"First, that all 'sin consists in sinning;' that there can be no moral character but in moral acts; secondly, that the power to the contrary is essential to free agency; that a free agent may always act contrary to any influence, not destructive of his freedom, which can be brought to bear upon him; thirdly, that ability limits responsibility: that men are responsible only so far as they have adequate power to do what is required of them, or that they are responsible for nothing not under the control of the will."† If there is one characteristic of New England theology more pro-

\* This, after all, appears to us the most objectionable feature of this whole theory, that it justifies the use of language out of its established sense. Professor Park has openly avowed that there is scarcely any form of expressing Old-School doctrine which he could not adopt.

† Princeton Review, April, 1851, p. 309.

*Edwards*  
minent than any other, it is opposition to these principles. The world-wide fame of President Edwards as a theologian, rests mainly on his thorough refutation of them in the works we have already referred to. In this opposition, Bellamy, Dwight, and the other great men of New England were no less strenuous than Edwards. The aberration of the advocates of the "Exercise Scheme," though it led them to a denial of at least the first of the above principles, was in the direction of ultra Calvinism. It was not until the rise of what is popularly called New Havenism, that these principles were rejected by any other class of New England divines reputed orthodox. It is Professor Park, and not we, who is the assailant of New England theology, a fact which he will not be able to conceal. We recently heard of certain Unitarian gentlemen who seemed honestly to believe that Trinitarianism is dying out in this country. It is possible that a similar hallucination may lead Professor Park to regard the little coterie to which he belongs as all New England.

Again, there is not in the long article under consideration any frank and manly discussion of principles. His great object seems to be to elude pursuit by a copious effusion of ink. We had two leading objects in our late review. The one was to state clearly what it was our author proposed to accomplish; and the other was, to examine the means by which he endeavoured to attain his end. We endeavoured to show that the task which he undertook, was to reconcile the two great conflicting systems of theology, the Augustinian and the anti-Augustinian; and then we endeavoured to set forth the theory, under its different aspects, by which this reconciliation was to be effected. If he intended his "Comments" to be an answer to our review, it was incumbent upon him to take up these points. He should have proved either that we had not fairly presented the two systems of theology referred to, or that they were not included under his category of allowable creeds. Or if satisfied as to these points, he should have shown either that we misapprehended his theory, or that that theory was philosophically true. So far as we can discover, he has hardly made a show of attempting to accomplish any one of these objects. We therefore do not feel it necessary to pursue the subject any

further. If, on the other hand, our author did not intend his "Comments" as an answer; we have, of course, nothing to say. In either case we remain unanswered.

We hope the reasons above given will satisfy our friends of the propriety of our discontinuing this discussion. We have one other, which, we trust we may present without offence. It is a common remark that a man never writes any thing well for which he has "to read up." Professor Park has evidently laboured under this disadvantage. Old-school theology is a new field to him; and though he quotes freely authors of whom we, though natives, never heard, yet he is not at home, and unavoidably falls into the mistakes which foreigners cannot fail to commit in a strange land. He does not understand the language. He finds out "five meanings of imputation!" It would be wearisome work to set such a stranger right at every step. We would fain part with our author on good terms. We admire his abilities, and are ready to defer to him in his own department. But when he undertakes to teach Old-school men Old-school theology, it is very much like a Frenchman teaching an Englishman how to pronounce English. With the best intentions, the amiable Gaul would be sure to make sad work with the dental aspirations.

## SHORT NOTICES.

*The Epoch of Creation.* The Scripture Doctrine contrasted with the Geological Theory. By Eleazar Lord. With an Introduction by Richard W. Dickinson, D. D., New York: Charles Scribner, 145 Nassau street. 1851, pp. 311, 12mo.

THE fundamental position of the author, is that the Mosaic narrative is utterly incompatible with the present inductive theories of the geologists. He maintains that the pre-adamic antiquity of the earth, and the period of deposit of the stratified and fossiliferous rocks, are not questions of geological science at all; because, in the first place, geology has to do simply with the facts of the earth's structure, and not with the methods or agencies by which they were produced. And secondly, because it is expressly claimed in the inspired record, that these "facts" were brought about by miraculous agency, and not by the common forces of nature—which latter, alone, fall within the cognizance of science. He claims, therefore, not only that the geologists are wrong in their inductions, but that they are transcending the legitimate limits of science in making inductions at all.

There is always great danger of doing more harm than good, by attempting to argue a difficult question, without a complete knowledge of both sides. We fear our author will make but little impression, at least upon his scientific readers, from the palpably one-sided character of his argument. What he describes as the legitimate province of geological science, is nothing but the mere natural history of the subject. It is not science at all, in the true sense of the word. Science is not the simple knowledge and classification of phenomena, or "facts," but the knowledge and classification of the *laws* to which those phenomena are to be referred. It strikes us as unfortunate for the cause of our author, that he has stumbled at the outset of his argument, as to the primary question, what science is. He might with some show of reason have raised the question, whether geology is entitled to be classed as a science; he might have called in question the validity of its inductions, as hasty, or incomplete, or faulty; but in setting up a claim, that as a conceded branch of science, it transcends its legitimate sphere, in inquiring after the laws to which its classified phenomena are to be referred, we fear he will detach from him at once most of those whom, we presume, he is anxious to convince.

In regard to the second point we have specified, we appre-

hend our author is also at fault, in defining the *status questionis*, and the position of the parties. We do not understand the geologists, and certainly not Mr. Hugh Miller, and President Hitchcock, to whom he specially replies, as denying the interposition of miraculous agency, in the production of the contents of the earth's crust, or the fossiliferous deposits of its surface, but the reverse. The question is not whether the rocks with all their organic contents could not have been cast into their present form, by miraculous or supernatural power, but whether there is sufficient evidence to believe that they were. It is not a question that involves the denial of miracle, or of immediate divine agency, for these are admitted and argued against the sceptics with irresistible power, both by Mr. Miller and Dr. Hitchcock; but the question is, whether in point of fact, the phenomena are to be referred to such agency. No man who believes in the existence of God, as Hugh Miller remarks, will deny that he could have created the contents of an old grave yard just as they lie, with its crumbling bones, half decayed flesh and hair, and fragments of coffins, with pieces of nails in them, &c., but the question is whether any man in his senses can be brought to believe, that these exhumed materials of some unknown burial ground, were thus produced by some extraordinary exertion of creative power. So it is not denied, that the fossiliferous deposits of the earth's crust, the tracks of birds, the marks of ripples or rain drops on sand beaches, and the like, might have been created or miraculously produced in their present form; but the question is, whether there is reason to believe that they actually were so produced; or whether they are not due to the natural laws, whose imprint they bear.

If on the other hand, as really seems too palpable to be questioned without giving up the whole argument from design, the secondary rocks with their fossil enclosures, were formed, as the geologists claim, by deposit from a state of solution, or in other words, by the action of the laws of physics, then it would seem equally clear, that it is competent to inquire and determine further, under what circumstances the deposit was thrown down; whether rapidly, *e. g.* as the result of a sudden and brief catastrophe, or by slow and gradual deposition. And finally it must be obvious, that the determination of questions of this sort, can only be wisely made by those who are practically, and in detail, familiar with all the features of the phenomena on which they are called to pronounce. Now whatever may be said of the hasty, crude, and unsatisfactory character of geological inductions, it is a remarkable fact, that every practical geologist known to us, whatever his religious belief, and whatever his

prior convictions may have been, is brought to the conclusion, by a thorough and minute study of the facts, that there were races of organic beings on the earth living, and succeeding one another on definite and settled principles, before the existence of the human race. The unanimous and decided judgment of the professional geologists of all schools, for years past, is so strong a testimony to the probable truth of the conclusion, that we confess to a strong feeling of regret, when we see an attempt made to array the Scriptures against sciences, on which, in our judgment, they do not pronounce: at least not in the deliberate and carefully weighed terms of a scientific verdict. When we take up a purely theological or exegetical argument against the unanimous conclusions of geologists, Christian as well as others, we feel very much, as we fancy Mr. Lord himself would feel, as if some accomplished theological polemic should undertake to demonstrate, that the Newtonian theory of the universe was in irreconcilable contradiction with the plain didactic narrative of the inspired historian. We hope Mr. Lord, and others who adopt the same views, will pardon us for not being convinced by their arguments; but as hosts of Christian geologists prove to us, that the adoption of such conclusions does not make men either deists or infidels, we should greatly prefer to see the question left to a free discussion, until the truth shall be reached; rather than compel the devotees of geological science to renounce the authority of the Bible on all the momentous subjects of which it professes to treat, in case the theories of geology should turn out to be clear and irresistible inductions from "undisputed and unquestionable facts," as Mr. Lord admits the facts of geology to be.

*Pictorial First Book for Little Boys and Girls.* Presbyterian Board of Publication. Square 16mo. pp. 64.

*Lessons of Life and Death; a Memorial of Sarah Ball, who died in her eighteenth year.* By Elizabeth Ritchie. Philadelphia, Presbyterian Board of Publication, No. 265 Chestnut street. pp. 144, 18mo.

*The Pictorial First Book* is the most beautiful and appropriate book of its kind we have yet seen. The compilation of its contents appears to us remarkably happy; and the artistic finish of the illustrations greatly enhances its value as an instrument of education. We regard it as a highly valuable addition to the issues of the Board, small, and cheap, and unpretending as it is, and would recommend it to the notice of parents and teachers of small children, as far as our voice can reach.

*The Memoir of Sarah Ball* is one of those delightful, affecting, but melancholy pictures of cultivated youthful piety, which no one can look upon without being better for the sight. The

reader will see in the brief but suggestive heading of the chapters, sufficient evidence of the authoress's appreciation of the beautiful spirit which breathes, like fragrant odours, from these life-like tableaux of her friend. They are as follows: Seeking after Christ—Inward Conflict—The Public Resolve—Mental Cultivation—Life at Home—Death Shades gathering—The Banks of the River—Death—Conclusion.

*English Literature of the Nineteenth Century*: on the Plan of the Author's "Compendium of English Literature," and Supplementary to it. Designed for Colleges and Advanced Classes in Schools, as well as for private reading. By Charles D. Cleveland. Philadelphia, E. C. & J. Biddle, No. 6 South Fifth Street, 1851. pp. 746, 12mo.

The title page of this book is a sufficient advertisement of its character and contents. Those who have had occasion to consult the author's previous work, of which this is merely a continuation, will know what to expect. The criticisms are the modest but genuine expression of the author's own judgment; and the selections strike us generally as fair and just to the reputation of the respective authors. The biographical notices are necessarily very brief and rather jejune, and not, we think, remarkable for graphic skill. The author displays, in both his works, a wide range of literary reading, but does not appear to us to possess a very high order of critical taste. All his judgments command our respect for their honesty and candour; but they seldom rise to great warmth or liveliness of appreciation of pure æsthetic merit. The principles of his criticisms, especially in poetry, strike us as drawn too much from the intellect, and too little from original sensibility to the intuitive impressions of beauty, goodness, and truth. Perhaps, however, it is better to err upon that side than on the other; and though we might often differ from the author in our opinion of the merits of a writer, yet we are disposed to recommend his works as containing a great body of information on literary subjects, and as furnishing a safe and useful introduction to literary studies.

*Dictionary of Shakspearian Quotations.* Exhibiting the most forcible Passages illustrative of the various Passions, Affections, and Emotions of the Human Mind. Selected and arranged in Alphabetic order, from the Writings of the eminent Dramatic Poet. Philadelphia: published by F. Bell, 1851. pp. 418, 12mo.

A beautifully printed volume, containing a large collection, classed under topics, alphabetically arranged, of those quotations from Shakspeare, which constitute the chief literary wealth of the fashionable, non-producing classes in the empire of letters. Few are aware how much of the business of thought in this world, is transacted by means of this Shakspearian

currency; and all who wish to set up on credit, will here find a liberal and very convenient contribution to their resources. As a revelation of Shakspeare, of course, it is a mere collection of fragments, of superb sculpture, from the gorgeous temple of his poetry; but there are many to whom it will prove a highly valuable addition to their stock of available books. It is the best and most conveniently arranged collection of extracts we have seen.

*A Series of Tracts on the Doctrines, Order, and Policy of the Presbyterian Church in the United States of America; embracing several on practical subjects.* Vol. 6. Philadelphia, Presbyterian Board of Publication.

This entire series of Tracts would form a most appropriate and valuable addition to the household library of every Presbyterian family. Those contained in the volume before us, are chiefly of a practical character: though we believe it is characteristic of the doctrinal teaching of Presbyterians, that it is either cast into a practical form, or drawn out in inferences and applications of that character.

*The Canon of the Old and New Testaments Ascertained; or, the Bible complete without the Apocrypha and unwritten traditions.* A new edition, revised for the Presbyterian Board of Publication. By Archibald Alexander, D.D., Professor in the Theological Seminary, Princeton, N. J. Philadelphia, Presbyterian Board of Publication.

Our readers will be glad to see that the Board of Publication has filled this *hiatus* in the department of the Christian evidences, with a new and revised edition of this standard work, by Dr. Alexander. Every intelligent Christian should desire to know the rational grounds on which the Canon of Scripture is made up, though we are persuaded that few comparatively have any idea of the principles involved in the question. Every necessary facility will be furnished by this lucid and satisfactory exposition of the subject. If our voice could be heard through the Church, we would urge the introduction of this work as well as that on the direct Evidences of Christianity, by the same author, as a part of family religious instruction, which we hope will never lapse into disuse in the Presbyterian Church.

*The Poetical Works of Wordsworth.* Edited by Henry Reed. Philadelphia: Troutman & Hayes. pp. 727, large 8vo.

Poetry had degenerated from the wild freedom, or the simple sweetness of the early English period, into the cold artificial conventionalities of an objective art, in the hands of Pope and his imitators. For a long period England can hardly be said



to have produced a genuine poem; till Cowper poured the tide of song through the channels of his sad but rich and beautiful religious experience. We have always thought that the poetry of Cowper contains the true original germ, which was evolved under the culture of the Lake Poets, into the characteristic school of modern English poetry. It differs from Cowper indeed; but chiefly as the richer and more varied floral products of the later season differ from the violet that peeps through the fading snow-bank of the early spring. Of that school in its youthful vigour, the chief apostle of course was William Wordsworth. The great aim of Wordsworth and his co-labourers, and the fundamental idea of the Lake School, was, to transfer poetry from the *ideal* into the *actual* world. They seek to invest humanity with the drapery of moral beauty, and breathe into it the spirit of genuine poetry, just as they find it in real life, in its fallen estate, guilty, depraved, and wretched. The true function of the poetic faculty in their hands, is, to throw over the hard forms of society as it is, with its very diseases and derangements, an atmosphere of ideal beauty, like the lights and shades of a natural landscape; and so to awaken our interest and our delight in scenes and situations, of which, as Coleridge somewhere expresses it, "custom had bedimmed all the lustre, had dried up the sparkle and the dew-drops." This fundamental idea has been developed into the three characteristic principles of the school, viz. 1. That the character and essential passions of the heart, which furnish the highest theme of a true Christian poetry in its human relations, find a better soil in which they can attain their maturity, are less under restraint, and speak a plainer and more emphatic language, in low and rustic life, than in any other of its walks. 2. That to discern and appreciate these forms of beauty, and sources of poetry, we must cultivate our kindly, humane, and Christian sympathies—we must live right. And 3. That the very utterance and language, in which such poetry seeks to express its theme, must partake of the essential qualities, the unaffected naturalness, genuineness, and simplicity, of actual life.

Perhaps no subject appertaining strictly to literature, has elicited so much keen discussion and produced so sharp a division among critics of all classes, as the theory of poetry, drawn out and vindicated with so much art and ability by Wordsworth, in his famous Preface and the Supplementary Essay. The discussion was certainly productive of at least this good result, that it drew attention to certain principles vital to genuine poetry, and which had almost gone into disuse, during the artificial and heartless days of the Restoration. Into the merits of

this controversy we cannot enter in a notice like the present, not even to state the important truths which we conceive the theory, as intended by Wordsworth, and especially as defined and expounded by Coleridge, really involves. The extravagance to which it was carried out from a sort of parental partiality, especially by Wordsworth himself, accounts sufficiently for the keen ridicule and the confident logic with which it was assailed by the critics of the old school; while its characteristic truth to nature both physical and human, its lively sensibility and exquisite appreciation of beauty in both, and the undoubted marks of genius, in many of its finest productions, account, on the other hand, for the well considered, and, as we believe, decided vote, by which the leading organs of the critical world at the present day, have awarded a verdict of poetic immortality to its gifted authors, with all their faults. And faults they certainly have. Many of their themes, in the first place, are utterly beneath poetry. That they contain passages of simple beauty and pathos cannot be denied; but they are no more fit themes for genuine poetry, than a surgical operation on the ulcer on a beggar's limb. It requires something more than human sympathy or human feeling, it requires some form of the element of beauty to breathe a genuine poetic life into language, however smooth and melodious the versification.

And besides, the objection on the score of repulsiveness in a few cases, like Betty Foy and her Idiot Boy, there are not a few where the theme is simply *below* the sphere of poetry. Witness the Blind Highland Boy, who went to sea in

“ A household tub, like one of those  
Which women use to wash their clothes.”

This, doubtless, is far the most prevalent fault at least in the case of Wordsworth. But the greatest and most serious objection to the poetry of the Lake School, is that it is untrue to the pure, genuine forms and spirit of Christianity, from which any strictly modern and permanent school of poetry must draw its life. This allegation will be peculiarly ungracious to its admirers, but we cannot withhold the charge, much as our admiration of Wordsworth causes us to regret it. The poetry of the Lake School is religious; it is devotional: but it expresses its religious and devotional feelings in forms that are not purely Christian, to say the least. The emotion on which it founds its religion, is the sense of beauty in nature and humanity; and the divinity it worships, is too often the spirit of beauty incarnated in the same, and not the true, supreme, personal God of Christianity, the God and Father of our Lord and Saviour

Jesus Christ. The highest type of a true Christian poetry yet remains to be reached.

We ought to have said at the outset that this edition of Wordsworth is the most complete and altogether the most desirable one known to us.

*The Religion of Geology and its connected Sciences.* By Edward Hitchcock, D. D., LL.D., President of Amherst College, and Professor of Natural Theology and Geology. Boston: Phillips, Sampson & Co., 1851. pp. 511. 12mo.

This book commands our respect in an uncommon degree, by the sincerity and earnestness of its spirit, the timeliness of its aims, and the general ability and learning of its execution. We regard it as a highly interesting and valuable contribution towards popularizing science, and rendering it tributary to religious purposes; and as an unanswerable refutation of the sceptical tendencies of some of its cultivators. We are very far, however, from agreeing with many of the author's hypotheses, touching the minor and still unsettled facts of science, and still farther from assenting to much of the philology and hermeneutics which he quotes and endorses. The exegetical portions are far the least scholarly of the book. The chapters on the Eternity of the Universe, on the Hypothesis of Creation by Law, and on Special and Miraculous Providence, are noble examples of Christian argument, resting on the wide and solid basis of Christian science. To the chapter on the Future Condition and Destiny of the Earth we are disposed to take more exception. The conjectures—for of course they are nothing more—touching the resurrection-body, may be ingenious, and may perhaps satisfy some of the conditions of the problem; but they are entirely too hypothetical to enter into such a discussion. The chapter on the Telegraphic System of the Universe has some lofty, imposing and suggestive conceptions; but as a whole, it is unsatisfactory, refined, faneiful and credulous. It carries out Professor Babbage's train of thought, which we have always regarded as unscientific and *ad captandum*, to a much greater length and to much more questionable applications. The author fancies in the first place, that in its future body, composed of the ethereal matter whose varied phenomena constitute light, heat, electricity, &c., humanity will be rendered, not indeed omniscient, but omnipercipient of the present and the past, first by means of exquisitely subtle media, filling the entire universe, and conveying impressions of every occurrence, just as air conveys sound to the percipient beings that are within its sphere of audible recognition; and then, secondly, by so sharpening the sensibilities of the percipient, as to bring

everything in the universe within that sphere in each case. In the second place he claims as a result of the present physical constitution of matter, that all the impressions made upon this universal and sensitive medium, will be propagated like the waves that emanate from a pebble dropped into still water; and so rendered permanent and legible through eternity, by the sharpened senses of the spiritual body; very much as the rain marks or the fossil fauna are permanent and legible to our present senses, in the stony records of geology.

In explanation of what we mean by the author's credulity, we are sorry and disappointed to find him prepared to accept the "facts" of "mesmerism," (but of course not its theories) as sufficiently proved, unless we reject evidence that would "prove anything else:" and farther to regard it as an established fact, that "mind acts on mind without the intervention of body." Admissions like these are sadly out of place, to say the least, in a work on science.

The closing chapters on the Vastness of the Plans of Jehovah, and the Religious Bearings of Scientific Truth, are impressive and excellent; and free from any abatements of the kind we have mentioned.

*Elements of Thought: or Concise Explanations of the Principal Terms in the several Branches of Intellectual Philosophy.* By Isaac Taylor. Second American from the Ninth London Edition. New York: William Gowans, 1851. pp. 168, 12mo.

The repeated editions of this work, by an author recently so prolific and popular, argue a general demand for a book on the subject, and also a general approbation of the plan and execution of the work. Good definitions are valuable helps in the acquisition of knowledge, and particularly on the topics connected with Intellectual Philosophy: and the arrangement of the work is such, that a continuous study of it, presents the various topics as nearly as possible in systematic order. The plan of the work has an eye, therefore, to scientific arrangement, as well as scientific precision in definition.

*Service Afloat and Ashore during the Mexican War.* By Lieut. Raphael Semmes, U. S. N., late Flag Lieutenant of the Home Squadron, and Aide-Camp of Major General Worth in the Battles of the Valley of Mexico. Cincinnati: Wm. H. Moore & Co. 118 Main St. 1851. Philadelphia: W. S. Martien. New York: Baker and Scribner. 8vo. pp. 480.

The author's connexion both with the Navy and the Army, gave him extraordinary advantages for the treatment of his subject. He enters upon his task *con amore*, with a sufficiently enthusiastic apprehension of its most interesting features. "His object has been, by a hasty sketch of the physical and

moral condition of Mexico; by a review of her manners, customs, religion and laws; and by tracing accurately, though as briefly as possible, the principal events of our naval operations, and of General Scott's campaign, to give his countrymen a *coup d'œil*, not only of the war itself, but of our sister Republic, in her internal and more interesting relations." The author has executed his task with a free hand. His criticisms are very different from the common-place and indiscriminate laudations which make up the popular catchpenny histories of that remarkable campaign. He claims to have "bestowed commendation and censure alike, wherever he has deemed them to have been deserved." We do not pretend to pronounce upon the justice of either, farther than to say, that their heartiness bears strong evidence to their honesty. It is a really interesting, and in some parts, a stirring book. In reading some of the author's descriptions of assaults and storms, one can hardly wonder at the fascination and enthusiasm productive of the almost incredible military prowess so repeatedly displayed during the Mexican war.

1. *Universalism False and Unscriptural*. An Essay on the Duration and Intensity of Future Punishment.
2. *Considerations for Days of Adversity*.
3. *My Father's God*. A Testimony for religion addressed especially to the Children of Pious Parents.
4. *Still Happy in Jesus; or the Dying Hours of Emily F———, a Kelso Sabbath Scholar, aged 14*. By Jane Catharine ——.
5. *The Brazen Serpent, or Faith in Christ Illustrated*. By J. H. Jones, D. D.
6. *Letters to the Rt. Rev. John Hughes, Roman Catholic Bishop of New York*. By "Kirwan." Three parts in one. Philadelphia: Presbyterian Board of Publication, No 265 Chestnut Street.

It is becoming difficult to keep pace with the frequent issues of our Board, the more especially as they are, as they should be, for the most part of small size.

The Essay on Universalism is a well weighed, but earnest and conclusive scriptural argument on this momentous question. If we are not mistaken, we see both in the style and handling of the argument the familiar marks of a well known name.

The *Considerations for Days of Adversity*, are pertinent to the most common forms of affliction; and are always seasonable, seeing we know not what a day may bring forth. We were very much struck with the consideration that furnished

this *morceau* in advance of the occasions which will be sure to demand it sooner or later. To be forewarned is to be fore-armed.

The Juvenile books, in this lot exhibit the distinctive features of all the juvenile issues we have seen from our Board. They are earnest, solemn, and scriptural, rather than stimulating or fictitious.

All the world knows of "KIRWAN," and will be glad to have him return to his own home, and take his place quietly among his old Presbyterian friends, in the Board of Publication.

*Report of the Sanitary Commission of Massachusetts.* Presented April 25, 1850. Boston: Dutton & Wentworth, State Printers, No. 37 Congress Street. 8vo. pp. 544.

If we should express briefly our sense of the value of this document, we fear we should forfeit the confidence of our readers, by the suspicion of extravagance. We will therefore simply say, that it is long since we have seen a public document, that has interested us so much. It gives a running history of public sanitary measures, from the period of the Greeks and Romans, down to the present time. It brings together a vast amount of most interesting and valuable information on a great variety of topics relating to health and disease, their causes and means of management. It reduces and tabulates, with great labour, and in most convenient form, an immense multitude and variety of vital statistics, some of them of the most curious, and some of the most startling character: the whole looking to the adoption of wise sanitary measures with the most encouraging prospects of mitigating human suffering, and prolonging the average of human life.

*Justification by Faith. A Concio ad Clerum,* delivered in New Haven, July 29, 1851. By Lyman H. Atwater, pastor of the First Church in Fairfield. Published by request. New Haven, 1851.

The occasion on which this sermon was delivered, its subject, and the character and standing of its author, combine to give it special claims to public attention. There is no subject which lies nearer the sources of spiritual life, none more intimately connected with the well-being of religion in the individual and in the church, none more discriminating between true and false theology, than the great doctrine here discussed. Dr. Atwater has presented the subject so happily chosen, with so much clearness, and sustained his positions with so much ability, that we

entertain the hope that this sermon will form an epoch in the history of Connecticut theology.

*The Popular Cyclopædia of Biblical Literature.* Condensed from the larger work. By John Kitto, D. D., F. S. A., assisted by James Taylor, D. D., of Glasgow. Illustrated by numerous engravings. Boston: Gould & Lincoln, 1851, pp. 800.

This is a treasure house of matter illustrative of the Scriptures. The materials being alphabetically arranged, the work is one of easy reference; and the sources of information used being the latest and most reliable, it is one of the most valuable books of its class. Compressed into one bulky, yet handsome volume, it is accessible not only to ministers, but to Sunday school teachers, and general readers of the Bible, who will find it a very important aid in their study of the word of God.

*The Perpetual Abode of the Holy Spirit in the Church, and Filial Duty.* Two Sermons, preached in the First Reformed Dutch church, New Brunswick, June 8, 1851. By Samuel B. How, D. D., pastor of the church. Published at the request of the congregation.

These are two excellent discourses, and taken as specimens of the ordinary ministerial service of their author, must give a high impression of the instructive and edifying character of his preaching. The congregation which he has so long and so faithfully served, seem to be sensible of the blessing they enjoy in having a minister so devoted to his work.

*The Confessional Unveiled.* Being the substance of a Discourse on Auricular Confession, as set forth and practised by the Romish Church. Preached on Sabbath, June 29, 1851, in the Presbyterian church, Little Rock, Arkansas. By Joshua F. Green, minister of the gospel. Published by request. Little Rock, 1851.

This is a discourse much above the ordinary standard. It is distinguished by great clearness and force, and is careful in its statements, and therefore, not liable to the common objection of being exaggerated and abusive. It must, we think, not only do great credit to the author, but be of real service wherever it is read.

*The Bible in the Family; or Hints on Domestic Happiness.* By H. A. Boardman, D. D., Pastor of the Tenth Presbyterian Church, Philadelphia. Philadelphia: Lippincott, Grambo & Co., Successors of Grigg, Elliot & Co., pp. 342. 12mo.

This is another of those excellent practical works, by which Dr. Boardman extends the healthful influence of truth and piety far beyond the limits of his own particular charge. So much of the happiness and well-being of society depends on household religion, that the author could hardly have selected a theme of greater practical importance than the influence of

the Bible in the family. The subject and the author's name preclude the necessity of any other commendation.

*Songs of Zion.* A Manual of the best and most popular Hymns and Tunes for Social and Private Devotion. Published by the American Tract Society. pp. 192. 18mo. Containing 200 Hymns and 93 Tunes. Price 25 cents.

This work has the reputation of being selected with ability and taste. We hope it may facilitate and encourage devotional singing as a part of family worship, a purpose for which it is well adapted.

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## LITERARY INTELLIGENCE.

THE title of Mr. Benton's forthcoming book, which the Appletons publish, is to be "Thirty Years in the Senate of the United States." There will be one volume only, of 800 pages octavo.

Dr. Conant's new translation of the Bible is to be printed by Lewis Colton, and will appear in parts.

The Messrs. Carter are publishing John Owen's works in sixteen 8vo. volumes of 400 pages each. They are also issuing, "Bonar on Leviticus," a New Collection of Prayers, and the "Lectures on the Evidences of Christianity," delivered before the University of Virginia; also, a new Index to all the Magazines and Reviews.

More volumes of the Exploring Expedition are coming out, including "Conchology," "Fishes," and "Ferns."

Dr. Hitchcock has published an account of the "Life and Labours of Miss Mary Lyon," of the Mount Holyoke Seminary.

"The Human Body and its Connexion with Man," by James Garth Wilkinson, of the Royal College of Surgeons, (Lippincott, Grambo & Co.)

"The Patriarchal Age; or, the Story of Joseph," prepared originally for the Students of the Girard College.

"Palestine; its Geography and Bible History," by F. G. Hibbard, (Ohio Conference,) by Lane & Scott—a useful and comprehensive reproduction of the labours of Robinson, and others; 20 lithographic maps.



“Familiar Science,” a school book, that under the form of question and answer, elucidates common phenomena.

“The Life of Josephine,” one of Abbot’s Biographies.

The 2d volume of Lord Campbell’s “Chief Justices,” is out. Philadelphia: Blanchard & Lea. It comprises the Memoirs of Scroggs, Jeffreys, Holt, and Mansfield; the two former, as has been remarked, are every thing that is contemptible, the two latter, every thing that is praiseworthy and noble.

Lord Campbell has lately made an important decision in the Court of Errors, whereby it was declared to be the law of England, that an alien could legally assign the copyright of a work to a party in England.

“Ticknor’s Spanish Literature,” “Wilkes’s United States Exploring Expedition,” “Dr. Channing’s Works,” “Elements of Geology,” by Agassiz and Gould, and Emerson’s Arithmetic, have recently been translated into German.

The Harpers publish 1285 books, making 1686 volumes; 540 are copyright, 745 reprints; the balance against the copyright publications being made by the great number of novels republished.

Rev. Jedediah Huntington, brother we believe of the Painter, and author of that prurient puseyite novel, “Lady Alice,” is about to publish, “Alban, a Tale of the New World.”

Two important works are announced, a new French and English Dictionary, by G. C. Henderson & Co., Philadelphia; and a new Spanish Dictionary, by Thomas, Cowperthwaite & Co., Philadelphia.

It is said that Fitz Greene Halleck is writing a Memoir of his Life and Times.

The American Doctrinal Book and Tract Society will issue this fall, the works of the Rev. Dr. S. Hopkins, in 4 vols. also the Writings of John Robinson, of Leyden.

A Memoir of the Rev. Dr. S. Worcester, Corresponding Secretary of the American Board of Commissioners for Foreign Missions, is preparing by his son, 2 vols. 12mo.

Also by Dr. J. Proudfit, A History of the Huguenots who came from France, and settled in New York and New Jersey.

The fourth volume of Torrey’s Translation of Neander is in press at Andover, also a new edition of Kühner’s School Greek Grammar.

A Translation of the Book of Proverbs, with a Commentary by Moses Stuart, and New Reading Lessons in Greek by Professor Felton, are in preparation.

A Translation of Mosheim’s Historical Commentaries is already printed, and will soon be issued in two octavo volumes.

Mr. Squier's book "Antiquities of the State of New York," from extensive and original surveys and explorations, with supplements, 14 quarto plates, and 80 engravings will be published shortly, by G. H. Derby & Co., Buffalo.

Also the Works of Dr. Lyman Beecher, in 5 vols. 12mo. by J. P. Jewett & Co., Boston, whose excellent reprint of Grote has now reached the seventh volume.

The "History of the Conspiracy of Pontiac, and the War of the North American Tribes against the English Colonies after the Conquest of Canada," by Mr. Francis Parkman, jr., of Boston, has been reprinted by Bentley, of London; and is said to be a truly dignified history, and as interesting as a romance.

Gould & Lincoln, Boston, will soon issue "Smith's Natural History of the Human Species, with a preliminary abstract of the views of Blumenbach, Prichard, Buchanan, Agassiz, and others, also Neander's Commentaries on Philippians and James, translated by H. C. Conant.

W. H. Moore & Co. have in press Dr. Scoresby's "Memoirs of the Sea," being Records of the adventurous life of his father.—Hugh Miller's Scenes and Legends of the North of Scotland, and a Concise History of England, from the Roman Invasion to Victoria, by William Clark, edited by Professor Moffat.

Guizot is shortly to publish his Lectures from 1820 to 1822, to be called "Origines du Gouvernement Représentatif."

A Persian Journal has been lately started at Teheran. It appears every Friday, and consists mainly of European news and articles on the condition of the provinces.

A Manuscript of Rousseau—a profoundly misanthropic preface to his Confessions, has just been discovered in the public Library of Neufchatel.

Bentley, of London, is about to publish "The fifteen decisive Battles of the World, from Marathon to Waterloo," by E. S. Creary, Professor of History in University College, London.

Dr. Haas's "History of Western Virginia" is said to be a useful and entertaining compilation. It is published at Wheeling, Virginia, by H. Hoblitzell.

W. Gowans, of New York, announces a new edition of Mourt's "Relation or Journal of the beginning and proceeding of the English Plantation, settled at Plymouth in New England," with notes by W. T. Harris.

The rich and recherché library of Dr. Jarvis is about to be sold at auction.

Dr. Latham, author of "The English Language," has lately put forth a work on the Ethnology of the British Colonies and Dependencies.

A new and splendid edition of the Doway version of the Bible is commenced at New York, under the sanction of Archbishop Hughes.

Hawthorne is about to publish a fourth volume of "Twice Told Tales."

A new edition has been published of Hodgson's Catalogue of all the books published in England from 1814 to 1851. It is invaluable to the book-buyer. A classified index up to 1850 is published separately. It is recommended to the buyers to preserve this edition, as after editions will not embrace the same time.

Twelve of the master pieces of Raphael are now publishing by Hering and Remington, London; size of the engravings 12 by 8 inches, price each \$1.75, proofs \$2.50. Subscribers to the whole receive a portfolio, explanatory notes, an essay on the "Life and Works of Raphael," and his portrait.

Ruskin is about to publish a pamphlet, entitled "Pre Raphaelitism."

The Rev. Wm. R. Alger has published a curious work, (Cambridge, Munroe & Co.) entitled a "History of the Cross," by which must be understood, not a history of the Gospel, but of the symbol merely.

A committee of the House of Parliament lately reported against newspaper stamps, as preventing the existence of cheap local papers which could reach the humbler classes. They suggest that some short copyright be given to articles which would prevent their being printed in case the stamps were abolished.

The present editor of the London Quarterly Review, is Mr. Lockhart, son-in-law of Sir Walter Scott.

The "Edinburgh" is edited by Mr. Empson, son-in-law of Lord Jeffrey. Among its present contributors are Mr. Moreton Milnes, Mr. John Foster, author of "Statesmen of the Commonwealth," Mr. G. H. Lewes, Professor Spalding, of St. Andrews, Professor De Morgan, Mr. Venables, of Cambridge, Sir James Stephen now of Oxford, whose miscellanies have been published, Mr. Morell, the metaphysician, who has been made Inspector of Schools, and Sir David Dundas, Judge Advocate. The advance of opinion has left it behind, and the "extreme left," once its place, is now occupied by the Westminster, edited by John Stuart Mill, and now the avowed advocate of Radicalism and Socialism.

The "North British" is edited by Mr. Fraser, and among its contributors are Mr. McCosh, and Sir David Brewster. It aims at the Catholicity of Chalmers, and appears about to take its place in the very forefront of the march of improvement.

The Carters have in press a hitherto unpublished work of Johnathan Edwards, entitled "Discourses on Christian Love:" it is to be edited from the original MSS., by Rev. Tryon Edwards, of New London, Connecticut, and will consist of sixteen lectures on the thirteenth chapter of the 1st Epistle to the Corinthians. The subjects are "Charity or Christian Love;" "The sum of all that is distinguishing in Christian Character;" "All that can be done and suffered in vain without Charity;" "Charity, long suffering;" "kind;" "opposed to envy;" "humble;" "unselfish;" "not easily provoked;" "not censorious;" "rejoices in truth and holiness;" "enduring all for the sake of duty;" "connected with the other graces;" "never failing;" "Heaven, a world of Love." It is said to equal his best works and to be eminently practical in its character.

The Harpers have ready Lamartine's "Restoration of the Monarchy," translated by Madame Lamartine; and Isaac Taylor's "Wesley and Methodism."

Mr. Sewall, (New York,) will publish "Cobbin's Illustrated Testament," in octavo, for the young, in twelve parts, at ten cents each.

M. W. Dodd has issued a "Memorial of the late Rev. William J. Armstrong, D. D." Secretary of the American Board of Commissioners for Foreign Missions, with selections from his sermons by Rev. H. Read.

Spencer's "Pastor's Sketches" have reached the tenth edition. Dr. Wisner has lately published a volume of the same character.

"Carlyle's Life of John Sterling" will be issued shortly by Phillips, Sampson & Co.

Gould & Lincoln, (Boston,) have just issued "Williams's Lectures on the Lord's Prayer," a new edition of the "Philosophy of the Plan of Salvation," by Calvin Stowe, which has been reprinted several times in England. J. A. James's "Wreath around the Cross," and "Guizot's Mural Map of the World." This is the first of a series of elegant coloured maps, exhibiting the physical phenomena of the Globe; projected on a large scale, 7 by 4½ feet, printed in three colours, and intended to be suspended in the recitation room.

A new religious paper has just been begun by the Rev. Dr. Muhlenberg, of New York, a bi-weekly quarto of eight pages, it is to avoid controversy, and foster charity, and steadfastness in the faith: it is called the "Evangelical Catholic."

Copway, the Indian Chief, has published his "European Observations:" he has also begun a periodical which is said to be a smartish production.

The contributions of the Harpers and A. Hart alone to the

New York Trade Sale amounted to nearly \$100,000, and the whole sale probably reached half a million.

The third and fourth volumes of "Macaulay's History" are on the eve of publication; it is also said that he is about to attempt a novel.

The books and MSS. of the poet Gray were lately sold for the sum of £1034 7s.

Horace Greely's "Glances at Europe" is in press by Dewitt & Davenport, and it is said that immense orders for them have been already received.

Putnam announces a new Spanish and a new French Dictionary, uniform with Adler's German Dictionary.

The 16th, 17th, and 18th vols. of the works of "Frederick the Great," have just been published at Berlin. They are occupied with correspondence. There are 4000 letters written by him, two-thirds in French, and the remainder in German, chiefly on military topics addressed to his Generals. They belong to the State Archives, and this edition was undertaken by the King at his own expense. The sale of Autographs in England and France is enormous. A great many are doubtless stolen: a Catalogue of the thefts of this sort from public libraries of France was lately published in Paris, which states the number lost during the last fourteen years to have been 58,000.

Twenty-six hundred of Walpole's letters have been published, and it is thought that there are many more yet.

An unpublished Correspondence between Charles I. and his confidential servant, Capt. Titus, (author of "Killing no Murder," written against Cromwell,) was bought at auction lately by the British Museum.

"Schleswig Holstein in 1850," by I. Venedy, is an interesting contribution to contemporary history.

A new exposition of "The Prince," by Machiavelli, has appeared from the pen of Theo. Mundt. He thinks that it has had an influence on the late revolutions in Europe, and that "The Prince" will be again the text-book of despots.

It is said that this year's crop of German novels exceeds all bounds.

Jonghaus of Darmstadt has published a collection of hitherto unprinted documents of the 12th, 13th, 14th, and 15th centuries, and relating to the history of the Monastery of Arnsburg. It is said that antiquarians were never more energetic in the scrutiny of the ancient hoards of mediæval times.

Goethe's racy correspondence with Prof. Zahn, while the latter was excavating at Pompeii, has lately been discovered at Naples, and will be soon published.

A series of elaborate Histories has just been begun by Weizel of Leipsic, the first of which is "The History of the Cities of Germany and of German Citizenship." The subject is treated after the manner of the "Pictorial History of England."

The tenth volume of "Thiers' History of the Consulate," is announced, and the eleventh is nearly ready.

Mr. Mignet, for his "Life and Times of Mary, Queen of Scots," has had the advantage of a collection of letters published by Prince Lebanoff, "Researches in the State Paper Office," by Mr. Lytler, and a collection of unpublished documents, chiefly from the archives of Spain, that he was enabled to reach by the express request of the French government. This is the third work on the subject that has appeared within a year and a half. It is said that the law requiring French journalists to sign their articles, has been of advantage. The articles are better written, and with more caution as to fact and opinion, and able writers can thus gain the sooner a reputation and a claim upon their employers.

M. Vachterol, who lately published an exposition of the doctrines of the Philosophical School at Alexandria, has just finished and issued "A Critical History of the Philosophical School at Alexandria," tracing its influence upon subsequent schools.

Mr. Chas. Kingsley, whom we mentioned in a previous number as prominent in the new party of Christian Socialists, is about fifty years of age; has been a voluminous contributor to Fraser's Magazine, whence his "Yeast a Problem" has lately been reprinted, a book of considerably more energy than delicacy. He has besides written "Politics for the People," "Village Sermons," and "The Saint's Tragedy," a drama. There are now five tracts on "Christian Socialism" published, two of them by Maurice.

Little & Brown will publish Judge Woodbury's Miscellaneous Writings, Addresses, and Judicial Opinions, in four octavo volumes. "The Life of Judge Story," in two octavo volumes, will soon be ready. It is written by his son.

Mr. Lyman C. Draper is about to publish "The Life and Times of Gen. George Rogers Clarke," in two octavo volumes; to be followed by shorter historical accounts of Daniel Boone, and others of the Western pioneers. Mr. Draper has been several years collecting the materials for these lives.

Herr Heischmann's "Branches of Industry in the United States," written to tell emigrants from his Fatherland what they can do for themselves in America, and what they must not

expect to be able to do, so that no undue expectations may be entertained, is an admirable review of all that we are doing; and incidentally contains admirable and enthusiastic descriptions of our manners and customs.

A Convention of Slavonic scholars, under the auspices of the Servian Literary Society of Matica Ilirska in Agram, will soon be held to consider the possibility of combining the different Slavonic dialects into one language. It is said that the cultivation to which these dialects have attained, will render the problem extremely difficult.

"Milton's *Areopagitica*" has been lately published in German at Berlin.

Auguste Comte has published the first volume of a new work, entitled "System of Positive Polity." The science he develops he calls Sociology, or a new Religion of Humanity.

Girardin has published a pamphlet with an odd title, "The Revolution Legal through the Presidency of a Workman."

Michelet is publishing "Legends of the Deocracy."

Proudhon "The General Idea of Revolution in the Nineteenth Century."

Dr. Buchanan, of Edinburgh, has written a refutation of the shallow Atheism of Martineau and Atkinson.

The important Greek MSS., from the foot of Mount Athos, have been proved to be forgeries.

Chevalier Bunsen has in press, "Five Letters to Archdeacon Hare on Hypolitus, Presbyter of Rome, author of the recently discovered book ascribed to Origen, and the bearing of this work on the leading questions of Ecclesiastical History and Polity."

Dr. Croly has just published "Scenes from Scripture," a new volume of Poems.

Herodotus is to appear in an English version, edited in the light of all the recent discoveries in Assyria, by Rev. George Rawlinson, assisted by Col. Rawlinson, and Sir G. Wilkinson.

Sir James Stephen, the brilliant essayist of the Edinburgh, has nearly ready "Lectures on the History of France," and a compiled History of France.

Sir William Hamilton has published "Critical Discussions in Philosophy, Literature, and Education, with University Reform," chiefly from the Edinburgh Review, but now corrected, vindicated, and enlarged.

Over sixty-five commentaries on the Apocalypse have been written in America. Two more are just forthcoming, one by Mr. James of Western New York, and the other by a clergyman of Connecticut. Two more are announced in London.

The "Grenville Papers," to be published by Murray, consist of the private correspondence of Richard Grenville, Earl Temple, and his brother, Right Honourable George Grenville, and their friends and cotemporaries. It is expected to contain materials for deciding the Junius question.

Archbishop Whately has written thirty-six works.

The Harpers publish the Memoirs of the late Rev. Edward Bickersteth by the Rev. T. Birks, with an introduction by Dr. Tyng.

Rev. Isaac Leaser, one of the Jewish ministers of Philadelphia, a scholar and man of talents, is engaged in translating the Old Testament on the basis of the present English version, his object being to render few explanatory notes needed. Also Rev. Dr. Conant of the University of Rochester will publish a translation of the Holy Scriptures with the same object.

Longfellow has in press his longest poem, "The Golden Legend." It will make some three hundred and fifty pages.

The Carters have issued the last volume of Henry's Life of Calvin.

The publication of the works of Alexander Hamilton has reached the sixth volume.

A new edition of Cruden's Concordance is published by M. W. Dodd.

The Life of Zumpt, the grammarian, has appeared, written in Latin by William Zumpt.

M. Villemarque's "Bards of Brittany in the Sixteenth century," is said to be a good study for belles lettres scholars; full specimens and translations are given from the Celtic, besides certain valuable philosophical disquisitions.

M. Romain Cornut is publishing in La Presse a succinct yet complete summary of the Philosophy of Augustus Comte.

The first volume of a collection of the speeches and parliament reports of the principal French orators from 1789 to the present day has just appeared at Paris. It contains the speeches of Mirabeau with a biography and critical notices. The speeches of Robespierre appear next, to be followed by those of Buzot, Vergniaud, Danton, Maury, Cazalles, &c. The price is seven francs a volume.

Mrs. Marsh, the popular novelist, has written a "History of the Protestant Reformation in France," which Lea and Blanchard have just published. Also we have Felice's "History of Protestants of France," published by Mr. Walker, which is an admirable work; and the "History of the Reformed Religion in France," by Mr. Smedley, published by the Harpers.

A new volume of Bohn's Library (New York, Bangs & Bro-



ther,) contains biographical sketches of Denzil Hollis, Ludlow, May, Sir P. Warwick, Lilburne, Fairfax, Hutchinson, Herbert, Price, Clarendon, Burnet, Buckingham, Sir John Resesby, and James II., by M. Guizot. These are transferred from his great "Collection of Memoirs relating to the History of the Rebellion in England."

Another Diary of the Seventeenth Century is about to be published, that of Edmund Bohun. It was discovered in Suffolk, England, and will be edited by S. W. Rix.

Professor Moffat of Miami University has in the press of W. M. Moore & Co., Cincinnati, a volume on Aesthetics, which is well spoken of, and intended for purposes of Education.

The Abbé Brasseur de Bourbourg has been spending the last three years in Mexico, studying its Archæology. He brings away with him original and important materials for the early history of Mexico, obtained from the neglected libraries of that country.

#### GERMANY.

Dr. F. Delitzsch has published a Commentary on the Song of Solomon. pp. 239. Leipzig.

Hengstenberg's Commentary on the Revelation is now completed, by the appearance of the second part of Volume II. pp. 230. Berlin. The exposition is followed by an extended examination of the points affecting the genuineness of the book.

Three volumes of Hengstenberg's Psalms have passed through a second edition.

Tholuck's Doctrine of Sin and of a Mediator, has reached its seventh edition.

F. Arndt, The Life of Jesus, in a series of Sermons, delivered in 1850. Part II. pp. 256. Magdeburg. The first part was issued last year.

Dr. A. Hilgenfeld, The Gospel of Mark, as to its composition, position in the literature of the Gospels, origin, and character. pp. 133. Leipzig.

F. C. Steinhofer, Exposition of Paul's Epistle to the Romans. pp. 251. Tübingen.

Lic. W. O. Dietlein, The Catholic Epistles Expounded. Part I. Containing the Second Epistle of Peter. pp. 244. Berlin.

The Seven Epistles of the Apocalypse applied to the present condition of the Evangelical Church, (in Latin.) By Dr. Freytag. pp. 44. Berlin.

Professor J. H. Kurtz, *Doctrines of the Christian Religion, as held in the Evangelical Church.* 4th edition, enlarged and improved. pp. 208. Mitau. Also, *Contributions to the Symbolic of the Old Testament Worship, No. 1. The Place of Worship.* pp. 70. Leipzig. This is reprinted from Rudelbach and Guericke's *Zeitschrift, Heft 1*, of the current year. The author takes middle ground between Bähr and Hengstenberg. In the same field there have appeared before, from the pen of Kurtz, an article in the *Studien und Kritiken* for 1844, on the Symbolical Dignity of Numbers, and a volume entitled, *The Mosaic Offering, 1842.* pp. 317. His *Bible and Astronomy* (with a few pages devoted to Geology,) is so revolutionized in the second edition, (pp. 317, Berlin,) as to be really a new work.

Professor A. Ebrard, *The Bible and Reason*, (16mo., pp. 94,) and *Day of Freedom.* pp. 54. Frankfurt on the Mayn. Published by the Evangelical Union for the Palatinate.

H. Alt, *The Christian Worship, historically presented.* Second greatly enlarged edition. pp. 670. Berlin.

C. Bähr, *der protestantische Gottesdienst vom Standpunkte der Gemeinde aus betrachtet.* pp. 122. Heidelberg.

J. W. F. Höfling, *The Doctrine of the most Ancient Church respecting the Offering in the life and worship of Christians.* pp. 236. Erlangen.

Z. Frankel, *The Influence of the Palestine Exegesis on the Alexandrine Hermeneutics.* pp. 354. Leipzig.

J. B. Kraus, *The Apocatastasis of the Irrational Creation from the (Rom.) Catholic Standpoint.* pp. 100. Regensburg.

R. Hofmann, *The Life of Jesus, according to the Apocryphal accounts.* pp. 484. From a commendatory notice by Guericke, we gather, that one aim of this work is to exhibit the striking testimony which is rendered to the genuineness and divinity of the Canonical Gospels by the contrast of the Apocryphal. It brings together, in their regular order, narrations, not only from Apocryphal Gospels published and unpublished, but from various other traditionary sources, *e. g.* the Epistle of Lentulus, giving a description of Christ's personal appearance, the Epistles of Christ and Abgarus, the Mohammedan legends, &c. The whole is accompanied with much learned and valuable matter relative to the literature of the subject, and the explanation of the text.

H. Ewald's *Annual of Biblical Science, for 1850-1.* pp. 294. Göttingen. This is the third of these annuals; the first was for 1848.

Maurer, (author of the *Grammatico-Critical Commentary on*

on the old Testament,) Condensed Hebrew and Chaldee Dictionary of the Old Testament, with a German Index. pp. 1139. Stuttgart.

J. Nathan, Vocabulary to the Pentateuch, with tables showing the inflexions of Hebrew Nouns and Verbs. Second edition, enlarged and improved. pp. 130. Berlin.

C. A. Thile, The Scientific Character of the modern Speculative Theology examined in its principles. pp. 344. Leipzig.

C. R. Hagenbach, Encyclopædia and Methodology of the Theological Sciences. Third edition, revised. pp. 419. Leipzig.

E. Sartorius, die Lehre von der heiligen Liebe. Third edition.

L. J. Rückert, (author of Commentaries on several of Paul's Epistles,) Theology. Part I. pp. 379. Leipzig.

K. F. A. Kahnis, Doctrine of the Lord's Supper. pp. 472. Leipzig.

J. Amberger, Pastoral Theology. Volume I., Book 1st., Grundlegung. Book 2d, The Pastoral Office. pp. 684.

F. Vogl, Pastoral Theology. Two volumes. pp. 1139. Sixth edition. Regensburg.

H. Schmid, Compend of Church History. pp. 468. Nördlingen.

History of the Christian Church in the first three centuries, from Talmudic sources. pp. 152. Berlin.

Stolberg's History of the Religion of Jesus Christ, continued by J. N. Brischar, (Rom. Catholic.) Vol. 46. pp. 447. Mentz.

J. Kehrein, (R. C.,) History of the German Bible before Luther, with 34 different German translations of Matthew, Chap. v. pp. 154. Stuttgart.

J. Akermann, The History of the Kingdom of God on earth before, in, and after Christ.

J. M. Mandernach, History of Priscillianism. pp. 104.

F. Mommsen, The Edict of Diocletian de pretiis rerum venalium, A. D. 301. pp. 80. Leipzig.

C. T. Keim, The Reformation in Ulm. A contribution to the history of the Suabian and German Reformation. pp. 420. Stuttgart.

C. H. Bresler, History of the German Reformation. Second edition. In 12 Lieferungen, Lfg. 1-6. pp. 480. Berlin.

A. Wildenhahn, Martin Luther, a life-portrait from the first ten years of the Reformation. Two Parts. pp. 280 and 234.

Luther's complete Works have been printed at six several times: 1. At Wittenberg, in 19 vols. folio, 1539-1558; 2. At

Jena, in 12 vols. folio, 1555–1558; 3. At Altenburg, in 10 vols. folio, 1661–1664; 4. At Leipzig, in 23 vols. folio, 1729–1740; 5. At Halle in 24 vols. 4to. 1740–1753; 6. At Erlangen, in 66 vols. 8vo. 1826–1849.

Corpus Reformatorum, also under the title of the Complete Works of Philip Melanchthon. Edited since the death of Dr. Bretschneider, by H. E. Bindseil. Vol. XVI. 4to. pp. 1300. Halle.

Homilies of Synesius, Bishop of Cyrene, translated for the first time into French, and published with the corrected Greek text by B. Kolbe, pp. 21. Berlin.

F. H. Ranke, Sermons, Third Part, second edition, pp. 278. Erlangen.

F. W. Krummacher, The Sabbath-bell.

Francis von Baader's Complete Works, to consist of 10 volumes of writings published during his life, and 5 volumes of posthumous matter, Vols. I. and XI. (1st of posthumous) have been issued. Von Baader died in 1841.

C. Ritter, Geography, Vol. XV. 2d Division, or Comparative Geography of the Peninsula of Sinai, Palestine and Syria, Vol. II. 2d Division, pp. 781–1502. Berlin.

Titus Tobler, Golgotha, its Churches and Cloisters, with 4 lithographic views and plans, pp. 553. St. Gall.

Thetmari iter ad Terram Sanctam anno 1217. E cod. mss. ed. Titus Tobler, 16mo. pp. 73. St. Gall.

J. N. Stöger, Historians of the Society of Jesus from its origin to our times, pp. 138. Ratisbon.

Pirke Aboth, (Proverbs of the Fathers, a Talmudic tract) with the pointed text, a new German translation, and copious explanations by Rabbi Dr. L. Adler, Vol. I. Heft 1. pp. 72.

J. F. Schröder, Statutes and Usages of Talmudico-Rabbinical Judaism, A Manual for Jurists, Statesmen, Theologians, and Historians, as well as for all who would inform themselves upon the subject, pp. 678, Bremen. In an Appendix on the present condition of the Jews in the different countries of the world, their numbers are stated as follows, viz. in Russia 940,000; in Austria they are suffered to reside only in Galicia, 300,000; in Hungary as many, if not more; in Bohemia and Moravia, 120,000; in Lombardy only a few thousand; and in Vienna 2000. In Prussia there were at the census of 1840, 194,000; in the other German States 160,000. In Denmark there are 15,000, chiefly at Altona and Copenhagen. In Sweden about 2000. In Norway they are not tolerated. In Holland there are more than 100,000, of whom 30,000 are in Amsterdam; in Great Britain 60,000; in France more than

100,000. In Spain and Portugal there are only a few Jews, and these dare not own themselves publicly to be such; they have no Synagogue except four in Gibraltar, which belongs to England. There are in Italy 50,000 Jews, in Turkey in Europe 400,000, in Palestine 16,000, in Egypt and Barbary about 1,600,000. In Persia and China, and on the Malabar coast there are Jews, but their numbers are not known.

E. Wippermann *die Altorientalischen Religionsstaaten.* pp. 148. Marburg.

A. Böckh, *The Administration of Athens.* Second edition in three vols. Vol. I. pp. 792. Berlin.

E. Braun, *Greek Mythology*, in three books. Book First, and half of the Second. pp. 442.

C. Petersen, *The Domestic Worship of the Ancient Greeks*, with a lithographic ground-plan of the Greek house, pp. 73. Cassel.

A. J. Weidenbach's *Mythology of the Scandinavians and Germans*, pp. 429. Frankfurt on the Mayn. This is a sequel to his *Mythology of the Greeks and Romans*, pp. 272, published last year.

H. Keck, *The Theological Character of Zeus in the Trilogy of the Prometheus of Æschylus.* 4to. pp. 26. Glückstadt.

H. D. Müller on *Zeus Lykaïos.* A mythological treatise. 4to. pp. 38. Göttingen.

The works of Euripides and Sophocles have been published in Greek, with a metrical German translation, and critical and explanatory remarks by J. A. Hartung.

J. B. Brosi, *The Celts and ancient Helvetians*, pp. 115.

H. Brugsch, *The Inscription on the Rosetta Stone*, pp. 35.

M. G. Schwartz, *Coptic Grammar*; published after the author's death, by H. Steinthal, pp. 493. Berlin.

M. A. Uhlemann *de veterum Ægyptiorum lingua et literis*, pp. 116. Leipzig.

H. J. C. Weissenborn, *Nineveh and its Territory*, with relation to the recent excavations in the Valley of the Tigris. 4to. pp. 36. Erfurt.

F. Spiegel, *Grammar of the Parsees Language*, with specimens of the language, pp. 209. Leipzig.

*Avesta*, the Sacred Writings of the Parsees. For the first time in the original, with the translation of Huzvâresh. Published by F. Spiegel. 1st Division: *The Vendidad. Fargard i—x.* pp. 112. Leipzig. The nineteenth *Fargard* of the *Vendidad* has also been published by the same at Munich, pp. 58. 4to.

*Vendidad Sade.* The Sacred Writings of Zoroaster, *Yaçna*,

Vispered and Vendidad. From the lithographed editions of Paris and Bombay, with an Index and Glossary. Published by Dr. H. Brockhaus. Small 4to. Price six Thalers.

Bundelesh, liber Pehlvicus. E vetustissimo cod. Havniensi descriptis, duas inscriptiones regis Saporis I. adjecit. Professor N. L. Westergaard. 4to. pp. 84. Havniae.

Indian Studies, Contributions to the knowledge of Hindoo antiquity, issued in numbers at irregular intervals. By A. Weber. Vol. I. pp. 484, appeared in three numbers in 1849-50. Two numbers of Vol. II. pp. 320 have been published. He has also published five numbers of Vol. I. and one number of Vol. II. of the Sanscrit work Yajurveda.

The Sanscrit system of Medicine, Susrutas Ayurvedas has been translated into Latin, and published by F. Hessler. Vol. I. in 1844, Vol. II. in 1847, Vol. III. the present year.

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