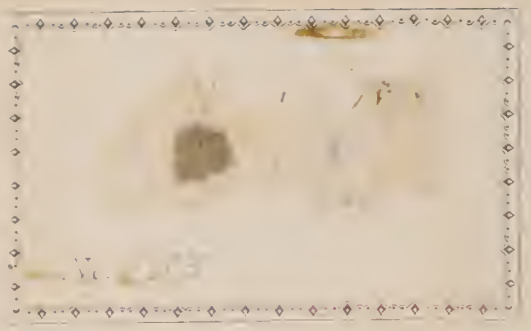

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THE

# PRINCETON REVIEW.

JANUARY, 1852.

No. I.

ARTICLE I.—*Antiquities of the Christian Church.*

1. *Denkwürdigkeiten aus der Christlichen Archæologie.* Bde I.—XII. 8vo. Leipzig, 1817–31. Von D. Johann Christian Wilhelm Augusti.
2. *Handbuch der Christlichen Archæologie.* Bde I.—III. Leipzig, 1836–7. Von D. Johann Christian Wilhelm Augusti.
3. *Die Kirchliche Archæologie.* Dargestellt von F. H. Rheinwald. 8vo. S. 569. Berlin, 1830.
4. *Handbuch der christlich-kirchlichen Alterthümer in alphabetisher ordnung mit steter Beziehung auf das, was davon noch jetzt im christlichen Cultus übrig geblieben ist.* Von M. Carl Christian Friedrich Siegel. Bde I.—IV. Leipzig, 1835–38.
5. *Lehrbuch der christlich-kirchlichen Archæologie.* Verfasst von Dr. Joh. Nep. Locherer. 8vo. S. 194. Frankfort am Main, 1832.
6. *Die christlich-kirchliche Alterthumswissenschaft, theologisch-critisch bearbeitet.* Von Dr. Wilhelm Böhmer. Bde I.—II. 8vo. Breslau, 1836–9.
7. *Lehrbuch der christlich-kirchlichen Archæologie.* Von Heinrich Ernst Ferdinand Guericke. 8vo. S. 345. Leipzig, 1847.

THIS formidable array of authors comprises only those who, in Germany, have within the last thirty years, written on the

subject of Christian Archæology, or the Antiquities of the Christian Church. The rapidity with which works of this character are thrown off from the German press, the wide and diversified range of topics which they comprehend, indicates the importance which this branch of ecclesiastical history has assumed in that country, while in our own it is generally neglected and almost unknown. It is not, we believe, made a distinct and separate study in any Theological Seminary in our land, neither has a single course of lectures on this subject been given by any public lecturer, or professor of ecclesiastical history, in our country. The productions of the press have also been almost as barren as the instructions of the historical professor.

And yet the rites and forms of the ancient Church have, to the American Churches, an interest and importance unknown to those to whom we are chiefly indebted for information respecting the early institutions of the Christian Church. However discordant in sentiment, the Lutheran Churches are harmonious in their government and rites of worship. The learned of their communion carefully scrutinize the ancient Church, not to justify or defend their own ecclesiastical usages, about which they have no controversy, but as the means of discerning the real character of primitive Christianity. The moral habits of a man are a practical exemplification of his religious principles; so the social habits of a Church, its government, and ritual, are a living expression of the religious spirit of the age. A knowledge of these is indispensable for a right understanding of church history; but to the American churches it has an importance far greater, with reference to the great controversy in which they are engaged respecting rites and forms. In this controversy, formalism and puritanism are the great antagonistic principles; the one striving for a sensuous, the other for spiritual religion. In the former, as in the Old Testament, religion is estimated by outward forms, and piety promoted by external forms; in the latter, as in the New Testament, every thing is made to depend upon what is internal and spiritual. This found its just expression in the freedom, simplicity, and spirituality of the Apostolic and primitive Churches; that was embodied in the ancient hierarchy which early supplanted the

foundations laid by the Apostles and their immediate successors, and still discovers itself in the ceremonies and assumptions of high church prelacy, Puseyism, and Popery.

These two opposite schemes of religion the Tractarians of Oxford denominate the Genevan and the Catholic. They boldly avow that these schemes are now probably for the last time struggling together, and that on this struggle hangs the destiny of the Church of England. But the conflict is not confined to the Church of England. It has passed over to our American churches. It summons them to begin anew the great controversy of the Reformation. This was, at the beginning, as now, a controversy not so much respecting *doctrines*, as about *forms* and *traditions*. Melancthon and the reformers earnestly maintained that their controversy was not "respecting the doctrines of the church, but concerning certain abuses which, without due authority, had crept in." The Augsburg Confession renews the affirmation "that the division and the strife was respecting certain traditions and abuses;" and to the same effect is the Helvetian Confession, and that of Smalcald.

With this controversy in the Reformation began the study of the antiquities of the Church as an independent branch of church history. The contending parties both appealed to the authority of the fathers, and the usages of the primitive and apostolical churches. This appeal led each to renew his researches in the records of the past; to arrange, digest and construct his authorities in defence of his position. From the scattered materials which were collected, the historians of the Church, on either side, soon began to construct their antagonist histories of the Church—of its doctrines, its polity, and its worship. The chaotic elements of the ancient fathers, apologists and historians of the Church, *rudis indigestaque moles*, began now to be arranged, and compared, and constructed into opposing systems, deduced from opposing views of the primitive formation.

The Magdeburg Centuriators, in the sixteenth century, led the way in this new science of ecclesiastical history, from which that of Christian antiquities has since become a distinct department. The illustrious and laborious compilers published, from 1559 to 1574, thirteen folio volumes, each comprising a century. Their object was to show that the Protestant doctrine respect-

ing the Church was the doctrine of the ancient Catholic church, as might appear from its history, recorded and traditional; and that the doctrine of the modern Catholic church was the result of traditional errors and corruptions which had crept into that communion by degrees, until it had grossly departed from the primitive standard, in faith and practice. With this intent they treated largely of rites and ceremonies, the constitution and government of the Church, devoting two chapters in each century to these topics.

In opposition to the Magdeburg Centuriators, thirty years later, Cæsar Baronius, subsequently Cardinal at Rome, published his Ecclesiastical Annals, in twelve folio volumes, exhibiting the Romish doctrine on the same subjects. So largely did Baronius treat of the rites and government of the Church, that Schulting, one of his epitomists, describes his work as containing a thesaurus of sacred antiquities.

The example of these illustrious predecessors was followed by subsequent historians and polemics, through the sixteenth and the seventeenth centuries. Controverted topics controlled both their investigations and their narrations of the results of them. The whole history of the Church, and especially that of the usages and rites of the Church was examined, and re-examined, collated and discussed, to make it speak in favour of the Protestant or Catholic confession, according to the faith of the writers respectively. For a century and a half the parties continually pitched over against each other, like two hostile encampments entrenched on the one hand, behind the bulwark of the Magdeburg centuries; on the other, behind the annals of Baronius. Both claimed to be orthodox, both defended themselves on the authority of history, both repaired to it as their common armory from which to draw the weapons of their warfare in defence of their respective confessions. The period now under consideration is the age of those enormous folios, which crowd the shelves of our public libraries, and in the production of which, Protestants of Germany, France, and England vied with the Benedictine monks in publishing, illustrating, and commenting upon the works of the fathers, and the Synodical decrees and councils of the Church. Among the former may be named Basnage, Venema, Arnold, Mosheim, Walch, Schröckh, Blon-

dell, Salmasius, Usher, Cave, Dodwell, Lardner, &c. Of the latter were Montfaucon, Mabillon, Natalis Alexander, Tillemont, Du Pin, &c.

But it was reserved for Mosheim, the renowned historian of Göttingen, to free Church History from the partialities and prejudices of partisan zeal, and elevate it to the rank of an independent science. Orthodox himself, and profoundly learned, he had the magnanimity, how rare! to be just to opposite systems of religious faith, to combine, and group, and throw upon the canvass the living forms of every faith in their just proportion, and natural lineaments. He gathered his materials from the widest range of research, and yet presided as a master over the vast incongruous mass which he had collected. Like a skilful naturalist, with consummate ability he reduced the crude elements, conformable and non conformable, into an organic, consistent whole. Thus from authentic records he wrote out the true history of the Church, as the modern geologist from the book of Nature gives us the history of the earth, with the order and relative age of the several strata, from the earliest to the latest formation; and the causes that produced them, age after age. These powers of research, of combination, of generalization, coupled with religious earnestness, a keen insight into the characters of men, precision and fluency of style, have won for Mosheim the honoured title of the Father of modern Church History—the founder at once of the science of ecclesiastical history, and of the art of composing it.

One of Mosheim's most valuable works was his Commentaries on the Affairs of Christians before Constantine the Great. These Commentaries treat of the organization and government of the primitive Church; the change from the popular to the prelatical form, and many of the topics which appropriately belong to the department of Christian Antiquities. In this way they had an important influence in enriching this department of ecclesiastical research. Previous to this period, several imperfect and partial treatises had been published on the continent, by both Protestant and Roman Catholic writers, who wrote in the spirit of the age for partisan purposes. These works, however, were limited in their plan, and greatly deficient in their execution, detailing chiefly the rites and usages of the Christian

Church. The most of these soon passed into deserved neglect, and now are found only in the accumulated rubbish of the public libraries of Europe.

It is a curious fact that the English language has produced but two authors of any celebrity on this subject; though the controversy respecting the original organization of the Church, and the ritual of its worship, has been longer continued, and perhaps more firmly contested in this language than in any other. Dr. William Cave, in 1673, published his Primitive Christianity, or the Religion of the Ancient Church in the first Ages of the Gospel. This was soon followed by his Apostolical Antiquities, and History of the Primitive Fathers. The first mentioned was translated into the French language, and has passed through many editions, of which the latest was published in 1840, at Oxford. In this, as in all his works, it is his endeavour to exhibit the religious character of the primitive churches for the imitation of his readers. In doing this, he indirectly describes many of the rites and customs of the primitive Christians, but omits, as foreign to his purpose, much more which appropriately belongs to the department of antiquities. He writes with an indulgent charity, which forms a flattering estimate of primitive piety, and fails to notice any visible decline until the third or fourth century.

The only great work which has been produced in our language on Christian Antiquities, is that of Joseph Bingham, published between 1708 and 1722. *Opus viginti annorum, monumentum aere perennius* of the vast research and tireless industry of the author. This work has been several times abridged, and the early abridgments have been translated into different languages. The original has gone through many editions; the latest in London, 1850. It is a standard work with the advocates of prelacy; and to all, a vast and valuable repository of argument and authorities on a wide range of topics connected with the usages and ecclesiastical polity of the ancient Church. But with all its merits, it has great deficiencies. It lacks clearness, and it omits altogether several important topics of discussion. The author is not master of his materials. He has accumulated them by indefatigable research, until they have become a vast, unwieldy mass, thrown together

without due discrimination or order. He seldom chronologizes his authorities; so that what one may have gathered from him as authentic and of high antiquity, for some ancient usage, may, on examination, prove to be only the spurious production of a later age, and accordingly, of no value.

Above all, the work lacks candour and impartiality. The author is a zealous advocate of high church principles, which, to a great extent, he discovers in the primitive Church, and which he asserts and defends from its history. Other foundation for the Church of Christ he finds not, either in its ancient history, or in the authority of the Apostles. Of an earlier, more simple, and more popular form of government he knows nothing. In the essential characteristics of the order and worship of the Church he discovers no material change in the whole course of its history, save the more modern corruptions of Romanism, which he sometimes detects and exposes. But the true theory of the apostolical churches—that primeval and normal form of the Church, given by the Apostles and their immediate successors, in the judgment even of moderate Churchmen, and much more, in that of Presbyterians and Independents, as a model of the Church in all ages—is not to be learned from Bingham. In place of it he has substituted the distortions and perversions of the hierarchy.

In defence of the true theory of a free popular church government, we are compelled to turn for aid from the land of enlightened freedom, to the more learned, liberal, and enlightened scholars, reared under the despotisms of Germany. To that country where the storm of strife is laid—where the controversy between the two opposing systems, Protestant and Catholic, has settled down into a dissent without discord; to the ecclesiastical literature of that country chiefly must the dissenting churches of England and America repair for armor, in defence of the principles of the Reformation, to which they are again summoned by the assumptions and aggressions of high church prelacy. In our churches, the great controversy of the age—under a modified form, the same as that of the Reformation—is with the spirit of formalism. Formalism was then, as now, the great antagonist principle in the warfare; and still the learned men of the country where the Reformation began,

though now retired from the conflict, are our chief reliance for aid and counsel.

Foremost among modern writers on this branch of ecclesiastical polity, stands the honoured name of Planck of Göttingen, who has written at length, and with great ability upon one of the most difficult subjects connected with that of the antiquities of the Church. He writes with a firm belief in the miraculous nature of true religion and a profound veneration for Christianity. His services in this department of Church History, are clearly expressed by one of the most competent writers of Germany, Dr. Hagenbach.

"It had become necessary to connect the past with the present, to illuminate the facts of history with the torch of philosophy, or rather with the opinions in vogue among the majority of educated people. It was no longer enough to know what had come to pass in earlier times; even the critical separation of what was duly attested from what belonged to the region of myths and conjecture, appeared to be only a preliminary work. Men wished now also to know *how* things had come to pass, and why they had come *thus* and not otherwise. As at the same epoch the investigations in the sphere of nature were prosecuted teleologically, inquiring after the cause, and effect, and final causes, so in the sphere of moral freedom in which history moves, similar connections and relations of events were sought out. But this could not be done without applying to the events some *moral* standard, and inquiring after the internal motives from which in given relations, the actions had proceeded. They also endeavoured to understand what had occurred, partly as a result of human impulse or calculation, and partly from the concatenation of wonderfully coincident circumstances. This is the *pragmatic* treatment of history, as the English, Gibbon, Hume, and Robertson had written it, before the Germans made it theirs. Planck applied it to Church History; and there are especially two works of his in which this historical method is carried out in a masterly manner. The one, "The History of the Origin and Formation of the Christian Ecclesiastical Constitutions," had for its object to describe that most difficult point, the history of the external organization of the Christian Church. The earlier orthodox

Protestantism had been accustomed to regard the huge edifice of the mediæval hierarchy with the greatest abhorrence as the cast-down bulwark of Antichrist; but the time had now come in which the human mind felt itself challenged to draw near to the ruins of this overgrown greatness, and ask how and by what means did it become what it was; how could such a gigantic edifice grow up from its slight and unnoticeable beginnings? It was just this question which Planck sought to answer; although he starts with assumptions about the nature of the Church, which are rather derived from the external circumstances of its origin, than from that spiritual might hidden within it, which not only waits upon, but is superior to its external manifestation."*

Neander's Memorabilia, with his monographs of Chrysostom and Tertullian, to say nothing of that of Julian, compiled from ancient records of Christians and of Christian life, afford us important aid in this department of Archæological investigations. Pictures of Christian men and women, fresh and warm with life, with pictorial scenes of their religious character, of the state of society in which they lived, and of the religious constitutions which were established or modified by them, are sketched in the bold and truthful outline of a master.

In connection with this work stands Neander's History of the First Planting of the Christian Church. From the life and times of the primitive saints, and their influence in modifying the institutions of the Church, he here ascends to the original authors of these institutions, and gives us a living knowledge of the very soul of Peter, of John, of James, and above all, of the grand peculiarities of Paul, together with a vivid sketch of that primitive, normal pattern which they gave of the organization of the Church, for the imitation of believers in all coming time.

In the same connection should also be mentioned Rothe's Elements of the Christian Church, a work of the same general design, the production of an independent, original mind, and of a rare scholar. Taking his departure from a different point of observation, the author seeks to trace from the Apostles the

* Translated by Prof. H. B. Smith, Bib. Sac., Oct. 1851.

genetic development of the Church. Though himself a devout man, his writings are deeply tinged with the bold, fanciful theories of a different school.

We have dwelt so long upon these preliminary works and collateral aids to the study of Christian Antiquities, that we must dismiss, with a brief notice, the several independent, modern writers on this subject, whose works stand at the head of this article.

First in the order of time and in magnitude, if not in importance, stands Augusti's Memorabilia from Christian Archæology, published at Leipsic, in twelve volumes, between the years 1817 and 1831. The title is ill chosen, and poorly indicates the nature and extent of the author's labours. At the distance of a hundred years from Bingham, he takes up anew the work of this compiler, and collects from original sources, an immense mass of authorities on almost all the wide range that belongs to the department of Christian Archæology. These he incorporates in his pages, instead of inserting them, like Bingham, in foot notes at the bottom; and he usually contents himself with the original without translation, connecting them together into a continuous treatise, by his own course of remarks. He is calm, dispassionate, and free from partisan zeal, even to indifference, in his discussions, which are often prolix, crude, and immethodical. Like Bingham, Augusti is chargeable with unpardonable negligence in omitting almost all chronological data. The work, however, is, with all its defects one of great value. It is a vast storehouse of authorities, collected with great industry and extensive research, from the whole range of ancient historians, apologists, and councils, relating to almost every branch of Christian Antiquities. To one who has not opportunities and time for equal original research, as few have in any country and none in this, the Memorabilia of Augusti are invaluable, offering at hand materials for use in argument and illustration.

In the years of 1836 and 1837, Augusti published an abridgment of his original work in three volumes, averaging more than seven hundred pages each, under title of a Hand-book of Christian Archæology. In this, his materials are better wrought; the plan and order are entirely changed. The authorities are carefully sifted; needless redundances are pruned off.

and every part of the work bears evidence of a thorough revision. The whole has a fairer symmetry and a higher finish, and is, for all ordinary use, much more valuable than the original work. Augusti was Professor, first of Oriental Literature, then of Theology, and was connected successively with the Universities at Breslau, Jena, and Bonn; and towards the close of life, was Counsellor and Director of the Consistory at Coblentz. He was the honoured associate of De Wette in the translation of the Bible, and the author of many works on literary, historical, and theological subjects.

The works of Augusti were followed in quick succession by others in the same department, of various interest and importance, and more or less extensive in volume and in the range of their inquiries. K. Schöne published at Berlin, 1821, '22, in three volumes, his Historical Researches in the Ecclesiastical Usages and Institutions of Christians, their Increase, Improvement, and Changes. Though neither original nor profound, it is a useful treatise on the rituals of the Church.

Rheinwald's Ecclesiastical Archæology is the next in order. This, though compressed into a single octavo, is far more comprehensive than the former in its plan, and is a production of a higher order. It is written with studied brevity, and exhibits a wonderful power of compression scarcely surpassed by De Wette's Exegetical Hand-book, or Gieseler's Text Book of Church History. It is constructed on the plan of the latter, in which the author makes his own statement a mere thread on which to hang the choicest gems which boundless research has gathered from the hidden recesses of antiquity, to enrich the literature of his subject. The choice extracts which adorn his pages, selected, wrought, and arranged with the skill of a master, conduct us directly to the most valuable, original authors, and introduce them to speak for themselves. As Gieseler's admirable work remains still unrivalled in ecclesiastical history, so does Rheinwald's, as a hand-book in ecclesiastical archæology.

Siegel's Hand-book of Christian Ecclesiastical History soon followed Rheinwald's. The writer is a preacher in the Cathedral Church of St. Thomas, in Leipsic, and lecturer in the University in that city. He proposes to himself the task, not

of an original investigator, but of a compiler, to collect together the materials which are scattered through many volumes of different authors; to combine and reconstruct a complete treatise on each of the several topics of the antiquities of the Christian Church, with constant reference to the modified forms in which ancient usages and institutions are still retained in different communions of the Christian Church. These treatises are arranged in alphabetical order for convenient reference. The expediency of this arrangement, however, is questionable. It sunders that *quoddam commune vinculum* which pertains to kindred topics of the same general subject, and fails to give the reader a connected symmetrical view of the whole. This inconvenience the author attempts to remedy by a synoptical view, or summary of a connected treatise, with references to the articles which would thus stand connected in a synthetical arrangement. A copious and valuable register of technical terms, both Greek and Latin, occurring in ancient authors and archæological works of this nature, is also appended.

The author appropriates to his use very freely the labours of his learned predecessors, frequently incorporating at length into his work their authorities and discussions, either with or without abridgment, at his pleasure, and generally without any just acknowledgment. The book contains a large amount of information concerning the rites, ceremonies, and constitution of the Church, both ancient and modern, and much that is of great interest to the classical student. But the tone and manner in which he treats many important passages of sacred history, indicates a rationalistic tendency, against which the reader should be duly guarded.

The little work of Locherer next claims a passing notice, as a concise and candid statement of the Roman Catholic view of the archæology of the Christian Church.

Professor Böhmer of the University at Breslau, presents us with a work of a far higher order than either of the foregoing. It is the production of an original and independent mind, enriched with the learning, literary and historical, requisite for his task. His learning is chastened by a devout, religious spirit, and his researches are ever guided by a profound sense of the divine origin of the Christian religion. Böhmer belongs to

the school of Planck and Neander, the latter of whom was accustomed to speak of him in conversation with the writer, in terms of the highest respect. It is truly to be regretted that a work of such merit is not presented in a style more clear and attractive, a defect of which Neander made severe complaint, and of which a foreigner must be more keenly sensible. But whatever deficiencies the work may have, it is undoubtedly the ablest, the most reliable, and the best extant on the archæology of the Christian Church.

After the illustrious examples of Planck and Neander, Böhmer applies throughout the *pragmatic mode* of historical research to the elucidation of his subject; always bearing in mind that an earnest religious spirit imparted from on high, first fashioned the outward organization of the Church, and that no historical investigations of his subject can be safe or satisfactory which overlook the religious spirit of the age, and the internal causes which affect the outward ordinances and institutions of the Church. With this religious, *pragmatic* view of the subject which Augusti and Siegel disregard, and Rheinwald avowedly despises as worthy only of a "literary charlatan," Böhmer often subjects the writings of his predecessors to a searching and severe criticism, and establishes a separate independent judgment. His work is indeed to a great extent a learned and severe critique on preceding works in the same department.*

He announces as his subject, the Science of Christian Ecclesiastical Antiquities, theologically and critically discussed. This mode of discussion and the qualifications requisite for it are set forth in the following extract from the preface of his first volume. "The researches of one, however learned, who contemplates the Christian Church only from without, and deduces its institutions and rites from external relations and circumstances, and other forms of religion, are wholly unsatisfactory. Such an one overlooks the fact that the Divine Spirit which the exalted Founder of the Christian Church possessed in all its fulness, and which was shed forth on the day of Pentecost, was

* On the the title-page of his first volume he has inscribed the following sentiment from Cyprian—"Triticum non rapit ventus, nec arborem solida radice fundatam procella subvertit. Inanes paleae tempestate jactantur, invalidae arbores turbinis incursione evertuntur,"—which sufficiently indicates the spirit and character of his criticisms.

also infused more or less into the institutions, ceremonies, rites, and customs of the Church; and that though these were elsewhere adopted, they still retain the imprint of his own character; nay, more, that this spirit originated not a few institutions and usages of the Church and manifested itself in them. This is at once the most interesting and the most important element of Christian antiquities; so that a true and just investigation must take into consideration not only the outward circumstances, but the inward spirit of the ancient Church, and must keep steadily in view the forming influence of the Divine Spirit. It must keep before the mind the combined influence of these two different agencies, the visible and the invisible. For the understanding of these outward agencies, the intellect conversant only with sensible and earthly things, is fully competent, but is wholly incompetent to investigate the internal agencies, while all that is supernatural and divine lies wholly without the range of its vision. If brought to the investigation of such divine agency, it is to be feared that the understanding will proceed only so far as altogether to deny the existence of this agency. An enlightened religious consciousness is an indispensable qualification for the investigation of that divine influence which was the original source of the ordinances and institutions of the Church."

Guericke, of Halle, the enlightened Christian scholar, and the accomplished historian of the Church, has also applied his own skilful hand to the task of providing the public with a suitable manual on the Antiquities of the Christian Church. Though sympathizing with Böhmer in his religious views, he objects to his work as too learned and recondite; then, as in his history he has pursued a middle course between Neander and Gieseler, so in his Archæology he proposes to himself the same *auream mediocritatem* between the plethoric fulness of Augusti, and the naked skeleton of Rheinwald. The result is an admirable Manual in the fair proportions, the grace and finish which characterize all the works of Guericke.

Why, in view of all the labours of the learned, age after age, to elucidate and enrich this branch of ecclesiastical history, why is it, in this country, so neglected? Who can intelligently read the history of the Christian Church without attention to

its institutions, offices, rites, and ceremonies? The history of *these* is the history of the Church. To follow out the sufferings and trials of the early Christians, their patience and fortitude under persecution, and the cruelty of their persecutors, is but to write a single chapter of their history, and that of least importance. It reveals their patient endurance of a great fight of afflictions, but this is only a single trait of their character. Many other characteristics of equal interest—the spirit of the age in which they lived, with all the varied influences which formed or modified their religious sentiments, their institutions, and their ritual of worship—these all remain unrecorded, unknown.

Above all archæological investigations, those that relate to the Christian Church, possess a living interest, important and peculiar. The Hebrew commonwealth, the Roman and the Grecian republics, have passed away. We are neither Hebrews, Greeks, nor Romans; and yet endless research is lavished on their antiquities. But we *are* Christians, and the Church continues to this present time, with its sacred ordinances, its constitutions, its discipline, its offices, and its solemn rites of worship. Why, then, is not a knowledge of its antiquities, to us Christians an object of surpassing interest, above those of pagan Greece and Rome? Why do not the antiquities of the Christian Church exceed in importance those even of the Jewish Church, as far as the Christian excels the Jewish religion?

But the *polemic* importance of this branch of ecclesiastical history, at present, outweighs all others, with reference to the extraordinary assumptions and encroachments of prelacy. Nor should the liberalizing influence of this study be forgotten. Like foreign travel, it inspires a Christian catholicism superior to the bigotry and intolerance of sect and party. One who has travelled far, and observed the practical fruits of religion in different communities, however diversified their national peculiarities and ecclesiastical institutions, learns to judge charitably of all; so, after a wide range of historical research which exhibits the spirit of practical Christianity, the same, age after age, under all the shifting forms of Church government and worship in which it appears, he exchanges the prejudices of

partisan zeal for the catholic maxim—"In things essential, *unity;* in things not essential, *liberty;* in all things, *charity.*"

With these views, a Manual of Christian Antiquities was compiled from the works of Augusti, and other sources, by Rev. J. E. Riddle, a moderate but earnest Churchman of Oxford, and was published in London in 1839. Two years later, a similar manual, now out of print, prepared from a different stand-point, was issued from the press at Andover, and soon reprinted in London. A new edition of this book, under another title, and so revised, altered, and amended as to be almost an independent work, will, it is understood, soon be offered to the public.

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## ART. II.—*The True Progress of Society.*

THE true method of human advancement is a subject upon which the mind of the civilized world is deeply exercised. Just in proportion as the condition of men has been improved, they have gained a consciousness of their capacities for improvement. They have kindled up to earnest longings and strivings for still further, and even illimitable progress.. This is especially true of all countries that have felt the impulse given to popular freedom, intelligence, and thrift, by the Reformation. And as the great masses of the people have succeeded in winning for themselves the priceless blessings of civil liberty and education, and in opening to themselves the avenues to wealth, honour, and power, they have been filled with irrepressible yearnings for something better still; if not always for a definite and attainable, at least for an ideal and impracticable good. These feelings have received a powerful stimulus from the vast improvements actually made during the past half century, in the domain of physical science, and its application to the arts, in labour-saving inventions, in locomotion, in impressing the blind forces of nature into the service of man, and the consequent immense cheapening and diffusion of the comforts and luxuries belonging to civilized life. If man has thus advanced in all the means of physical well-being during this period, he has made scarcely less

progress in his political, intellectual, moral, and religious interests. It cannot be questioned that, on the whole, the liberties and franchises of the people have been increased, while despotism has been on the wane. Popular education and intelligence have made prodigious advances. And with respect to religion, it is enough to advert to the missionary and benevolent agencies which are the growth of the last half century, and which distinguish and adorn Protestant and evangelical Christianity.

It would indeed be strange, if the laudable desire and hope of beneficent progress, thus excited, did not exhibit themselves occasionally in wild and reckless freaks. It is to be expected, that the good which this spirit promotes will be marred by large admixtures of evil: that it will originate and cherish not only beneficent enterprise, but endless visionary and chimerical projects. That such is the actual state of the case, no sober-minded person needs to be convinced. The state of opinion and feeling on this subject, which now infects large bodies of men, and actuates various parties, sections, and cliques in society, and, to some extent in the Church, is analogous to that so generally observed in young people when they first become conscious of their strength, and of their capacity for better things than they have yet attained. There are few who have not witnessed the disastrous workings of this "vile fever of the mind." That discontent with the most favoured lot, and the fairest prospects, that impatience of discipline and steady industry, that passion for raw and suicidal projects, that fickleness which mistakes mere change for improvement, and seeks in novelty a cure for restlessness, are the symptoms of a distemper which sometimes baffles the wisest parents and guardians. Thus, too, the spirit of progress among the masses, most wholesome as it is when rightly regulated, often degenerates into a morbid restlessness and passion for novelty—a merely revolutionary and destructive propensity. It displays the abnormal freaks and aberrations of its youth. It broods endless mad schemes and destructive projects under the fair name of reform. It would often sap the foundations and shatter the frame work of society, for the mere pleasure of reconstructing it. It would destroy that it may create, and put down that it may raise up. It would discard the collected wisdom and experience of the

past, that it may clear the way for its own experiments. It would distrust the most original, intuitive, and permanent beliefs of our race, as shown by all history and observation, and the most fundamental and indubitable truths of revelation as embraced by the whole Church of God, that it may clear the stage for the display of its own transcendental wisdom. It will allow nothing in politics, ethics, or religion to be regarded as a settled and incontrovertible truth. It would unsettle every thing, that it may amend and reform every thing. Beyond the testimony of the senses, and the demonstrations of pure mathematics, we are to reckon nothing certain or fixed. All is to be presumed doubtful until proved by a fresh discussion. We are all afloat. The first principles of the doctrine of Christ, the very inspiration and authority of his word, the first axioms in ethics, are in question. There is nothing settled for us to live by or to die by. The very foundations of all faith are thus fluxing away. And "if the foundations be destroyed, what shall the righteous do?"

This is no caricature of the attitude in which multitudes place themselves, who claim to be *par excellence*, the progressives of the present age. Others who would shrink from such extremes, are yet fully possessed with that radical spirit which would apply the pick-axe and crow-bar to institutions which are the growth of the wisdom of ages, and to principles on which the excellents of the earth have heretofore founded their hopes, and staked their eternal destiny. And this work of ruin they dignify with the name of progress. There are others who believe that true progress is gained by carefully guarding all the treasures of truth, goodness, well-being, which our race has yet gathered, and by making these the starting point for fresh advances, the fulcrum for more energetic operations, the base-line for new discoveries. That these tendencies or types of opinion, feeling and action, which we have thus briefly indicated now exist, and that they divide the civilized and Christian world, none will deny. One of the gravest of all questions then is, which of these is right? That true progress in all that is good and true is desirable all admit. But what is true progress? Who are the true progressives?

That there are also those who would keep intact, not only all

the good, but all the evil now existing, is not to be disputed. With this class, who are not for stability merely, but for stagnation also, we do not now propose to concern ourselves. It does not constitute active or formidable force, except in connection with that civil or spiritual despotism to which it is ever wedded. In the Protestant portion of our own country it is wholly insignificant. It is utterly lost and unknown under the complete preponderance of progressive tendencies among us. The conflict here is not between the friends of progress on the one hand, and of stagnation on the other, but between the friends of different kinds and methods of progress. The question is, which is true, and which is pseudo-progress? While all alike claim that they are advancing, it is obvious that different classes are going in different, and even contrary directions. Who are going forward, and who backward? And who are diverging to the right and left, and how far? And who are always astir without making headway in any direction, "all move and no go?" Who are the true progressives?

The main question, which we propose first to consider, respects a general principle rather than its applications in detail. It respects the fundamental idea of progress itself. Does such progress as brings real improvement or advantage to men, ground itself on the hypothesis that nothing ought to be regarded as sure and established, until it be subjected to re-investigation and re-construction? Or does it pre-suppose the certainty of most of the principles which have long been regarded as settled and sure by the great mass of the wisest and best of men? And does it proceed upon the presumption that the whole body of such principles are true, so far, at least, that they are to be regarded and treated as true, until their falsity is shown, and so far also, as to throw the burden of proof upon all who call them in question? This is the chief issue with which we concern ourselves. And when this is properly disposed of, all minor questions will adjust themselves accordingly. And this is the real *status quæstionis*, as it is indicated in the various titles which have been employed by common consent to designate the various parties to this conflict. Thus, there is the term *conservative*, applied to the class who would preserve all the treasures of truth and means of well-being which have

already been gained, and make these a capital to be wielded in seeking still larger discoveries and accumulations. Their antagonists on the other hand have been known by various titles, all expressive of a contrary character. Perhaps the most common and characteristic is that of *Radicals*—which implies a fondness for radical innovations, a disposition not merely to lop off diseased branches, but for the sake of getting rid of these, to uproot and destroy the tree itself. They would not only with our Saviour lay the axe at the root of corruption in the human heart, in order to restore the wicked to purity of life; but they would also make immediate *radical* reforms in those systems of faith and doctrine, and practice, or in those ethical, social and civil maxims, which have always been espoused by the excellent of the earth. In order to purge these of some real or imaginary faults, they would uproot them. They must destroy in order to reform, and kill in attempting to cure. They cannot wait for that gradual amelioration which characterizes the divine method of healing. The chronic maladies which always attend human imperfection, which have grown with the growth, and are ingrained into the very fibres of human society, must be instantly eradicated, even if the process involves the demolition of the social fabric itself. They have no idea of curing these distempers by the slow process of building up the general health and constitution, by the gradual infusion of a leaven of good which silently leavens the whole lump; by engrafting right principles upon the stock of existing organizations and systems, which in due time transform them into trees bearing fruit after their own kind. They would at once fell the tree, instead of digging about, manuring, purging and grafting it. The evil must be eradicated at once, and if the tares cannot otherwise be cleaned out, the wheat must be torn up also. Such is the genius of Radicalism. It not only purges away dead and diseased branches. It destroys the whole, root and branch, although a heavenly voice is whispering the while, "destroy it not for there is a blessing in it."

Hence, another word, which like all language, has had a mysterious birth along with the idea it represents, is *ultraism*. By this is meant, carrying an idea or a reform which in itself and within proper limits is right, beyond all reasonable and scriptu-

ral bounds, so that it becomes false and ruinous. With this species of pseudo-progress, none can doubt that the country and the world have been sufficiently afflicted. Hence, too, it is quite natural that radicals and ultraists should be styled *Destructives*, because in attempting to advance men in truth and goodness, they begin by destroying what of these they already possess. They know how to pull down, but not how to build up. Although they set themselves up as models of progress, yet it is often progress in error, mischief, and ruin.

Against all these, we maintain that stability, at least a good degree of it, is essential to all true progress. This principle holds throughout the universe. At the summit of moral perfection, whether in Creator or creatures, not only necessity and liberty, but the most absolute stability and the most consummate progress coincide. God is at once without variableness or shadow of turning, and yet the author of all good; the same yesterday, to-day, and for ever. He yet works all the beneficent changes which come to pass. He educes good from evil, and is creating all things new, making all events conspire to the subjugation of sin and death, and the production of the new heavens and the new earth, wherein dwelleth righteousness. Holy angels change not in their principles, or characters, or attachments, yet who among men so swift as they on ministries of love? The spirits of the just made perfect, in like manner, change not their faith or their practice; yet this fact no way hinders, it rather facilitates their endless progress in love, knowledge, bliss, and glory. And what is true of the saints on earth? Is not steadfastness a distinguishing property which the Bible ever ascribes to Christians, and represents as essential to their growth in grace? And if we view the lives of Christian heroes, martyrs, reformers—of those burning and shining lights who have done most to advance religion in their own souls, or among men—have they not been even distinguished for steadfastness and tenacity of principle, of doctrine, of purpose, and of action? And is not their eminent success in advancing truth and righteousness due to this same fixedness of principle, and persistent fidelity to it? Have not all the great benefactors of the race—yea, all great inventors and discoverers, who have advanced mankind in knowledge and true

well-being, been also distinguished for their firm and immovable convictions, their steadfast aim, their indomitable perseverance? Are we not indebted to these qualities for all their glorious achievements? What else could have buoyed them up and cheered them on, through floods of reverses and disappointments, and tempests of scorn and derision, to final triumph? Who so immovable, and yet who, to every good intent, so progressive as Paul, Augustine, Luther, Calvin, Edwards, Washington, Wilberforce? Did not the great Apostle sum up his own character in those terse and pregnant passages in which he said: "This one thing I do;" "I have kept the faith;" "I determined to know nothing save Jesus Christ, and him crucified?" And does he not make it even fundamental in Christian character that we be "STEADFAST, IMMOVABLE, always abounding in the work of the Lord?" that we "hold fast that which is good?" that we "be established in the faith, as we have been taught?" Are we not assured that it is characteristic of the good man that his "heart is fixed?" that the "double-minded man is unstable in all his ways?" and that, "unstable as water, he shall not excel?"

This principle, indeed, rules everywhere. A government may be despotic; it may repress all enterprise and improvement among the people. This is a sore evil. It ought to be abated or removed. Yet a stable government, even though bad, is far less destructive of human weal than one that is fitful, capricious, "to nothing fixed but love of change." A legislator who adopts a system of policy, only to abandon and then restore it, then again to annul and reinstate it, thus establishing only perpetual revolution, extinguishes all the springs of enterprise and industry. Few dare attempt, and those who do, attempt in vain, to build up their fortunes on a system of policy which is liable to flux away, like a foundation of quicksand, with the next whim of the legislator. There are few, for example, who would not admit that any sort of tariff, steadily adhered to, would be better for a country than a tariff constantly vacillating from one extreme to the other. Governments must, indeed, vary their legislation to suit the varying exigencies for which they are called to provide. Nay, they must, in some rare exigencies, be themselves revolutionized in

their very structure, to accommodate the altered state and necessities of the people. But all such changes, if they be justifiable, are but applications of one self-consistent principle to diversified circumstances; even as the immutable God hath ordained one regimen for a child, another for a man—one for the church, another for the world. Yet all this makes nothing against the proposition, that the worst of all governments are the unstable and revolutionary. By destroying all security and confidence, they destroy the first conditions and incentives of human effort.

In all the sciences, in every department of human inquiry, it is the certainty of what is known, and the tenacity with which we hold it, that enable us to use it as an instrument for discovering the unknown. The first rudimental efforts of the human mind to increase its knowledge, are based on the supposed truth and certainty of the perceptions of the senses, and of our original and intuitive judgments. It is impossible to conduct education with any success, unless we proceed in some fixed method, upon some established principles, and assume the certainty of what is taught as being true. There can indeed be no reasoning or argument, unless there be some acknowledged and unquestionable truths, some *data* which form the premises from which all conclusions are derived. Stability is the condition of all wholesome progress.

And even in the physical world, the same law obtains, and is capable of being still more vividly illustrated. How beautifully does it appear in all life and growth! A dynamic requires a static force. There can be no progressive motion without a stationary support for it. We cannot take an onward step without a firm foothold. Let him who thinks otherwise take his place on the treadmill. It is the fixed law of gravitation that holds the stars in their courses, and maintains their ceaseless, harmonious circlings in the depths of space. Let it be interrupted, and instead of the music of the spheres, we should have the crash of worlds. Even the bird must spread his wings, and the fish his fins, so as to convert the fluids in which they move into a momentary firmness and solidity, to support their advancing movement. "The most mobile of creatures, the serpent,

makes a rest of its own body, and drawing up its voluminous train from behind this fulcrum, propels itself forward."

While it is thus beyond all doubt, that stability is essential to genuine progress, so it must not be forgotton that progress or improvement of some sort, is essential to all healthy stability. To be stationary, and in every sense moveless, is to become stagnant and degenerate. These two interests of permanence and progression, though in some sense opposite, and even antagonistic, are nevertheless not hostile. When put in due equipoise and fit combination, they mutually aid, regulate, and perfect each other. They produce a resultant motion, or force, which contains each in its highest perfection. It is the union of the centripetal and centrifugal forces that gives to each its due place and bounds, and enables them to keep the worlds in their appointed and harmonious circuits. So in the State. The fixed and circulative elements must be in due proportion and equipoise. Law and liberty, fast and personal property, the landed and the commercial interest, the permanent constitution and the flexible legislation, when properly balanced and combined, reciprocally sustain and invigorate each other. They are the opposite, to some extent antagonistic, yet, when rightly adjusted, mutually completing and sustaining poles of social and worldly well-being. Coleridge, in one of those pregnant sentences in which he so often, despite his more frequent extravaganzas, compresses a world of truth, says, that "the opposite interests of permanence and progression comprise in themselves all other interests of a State." In religion, too, if a steadfast faith in the truth as it is in Jesus is the condition of all salutary progress; if all progress in fact consists in propagating that truth, and leading men to believe, love and obey it; yet it is equally certain, that unless the Church makes constant advances in her understanding, or consciousness of the import, the reach, the limits, the applications of this truth, especially to new and varying circumstances; and unless she makes unceasing efforts to bring men under its saving power, the truth itself will become stagnant and impotent, a dead orthodoxy. Its vital significance and force will die out of the mind when its power is no longer felt in the heart and life, even although the form of

sound words be still tenaciously held. No longer a living power, it cannot have a living import. They who do not "prove all things," all the articles of their faith, and test their beliefs for themselves by the oracles of God, interpreted in view of whatever light the latest researches and discoveries in sacred criticism can shed upon them, will not long be able or disposed to "hold fast that which is good." Not only has truth in the abstract nothing to fear from any new discoveries, which turn out to be real discoveries in any department of knowledge. The truth of God as it has been apprehended, believed, and experienced by the saints of all generations, their hope in life, and triumph in death, cannot be imperilled by any new researches. It will suffer nothing from the most rigid scrutiny under the intensest light. It covets such scrutiny, and such light. They will but disclose confirmations and illustrations of it before unperceived, and display features of divine beauty in it before unnoticed. These are innumerable. Like the Copernican system, Christian doctrine, though evermore one, and so fully tested that it cannot be overthrown, has not yet been so perfectly explored, that it will not display proofs and beauties before undiscovered, on each new survey, whether broad or minute, telescopic or microscopic. Constant attrition does not shatter or wear away the fabric of divine truth; it does but disclose its adamantine firmness, its heavenly brightness. Thus constant advances in the understanding, evidences, illustration and diffusion of Christian truth, do not destroy, they preserve and make conspicuous its unity and identity. Instead of indolent acquiescence, we have a living faith. And Christianity instead of being crowded and stalled into a mere effete form, becomes spirit and life: thus being kept evermore one and the same, and yet "ever new and ever young."

It is very obvious from this general view of the subject, that every man of true progress must be to some good degree a conservative. Every true conservative must in the right sense of the word be a man of progress. In short, our first and general answer to the question, who are the true progressives? is, they are the progressive conservatives.

The further resolution of this question involves more minute and specific inquiries. How far, and in what particulars, must

one be conservative, or progressive? It is obvious that this question must be answered differently, according to the different spheres of human interest and activity to which it may refer. We propose to say something towards answering it, as it stands related to some of the chief interests of man.

Progress is a favourite watchword with all innovators upon received Christian doctrines. When silenced in argument upon the merits of the case, their cry is, We must have progress in theology, as in all sciences. If man is improving in all other spheres, is religion, his great interest, to remain unimproved? This carries a plausible sound to the ear at least, in this age of unprecedented material progress, when men have made the steam and the lightning their carriers. It is the wooden sword with which heresy tries to parry the sword of the Spirit, which is the word of God.

It is surely the most momentous, if the stalest of truths, that man's greatest need is religious improvement. It is the greatest need for all, in the Church and out of it. But how is it to be obtained? By denying, or explaining away, or essentially modifying so as to impair or neutralize any of the great doctrines, precepts, or institutes of Christianity? Or is it by bringing ourselves and others through grace, more perfectly to understand, realize, and every way conform to these doctrines and requirements? These questions answer themselves. But, whispers one who whose soul chafes under these doctrines, Is the whole truth of the Bible on these subjects yet understood? Do the received statements of Christian doctrine admit of no amendment, to adapt them to the existing state of science and knowledge? Is Christianity cast in an iron mould? Who are endowed with an infallibility that cannot be questioned, a perfection of knowledge in things pertaining to God, which allows no increase? The answer to this is short. While no Protestant claims to be infallible, or to have yet learned the *omne scibile*, yet all sound and evangelical Protestants claim that we are to hold fast what we do know to be the vital truth of God, and what his people have clung to as the ground of their immortal hopes in all ages and nations. They hold, that to advance in religious knowledge, is not to treat as false or uncertain what are known as surely as any thing can be known,

to be the fundamental verities taught in the Bible. Universal scepticism is not the route to religious knowledge or its increase. The Apostle does not recommend it as the true course to religious insight and discernment, that "when for the time we ought to be teachers, we have need that one teach us which be the first principles of the doctrine of Christ." It is not thus that we "become skilful in the word of righteousness," or have our "senses exercised to discern between good and evil," or "go on unto perfection." Such a course, instead of being progressive, is retrograde towards the darkest ignorance, confusion and infidelity.

There lie patent on the surface of the Scriptures, and have ever been received and professed by all bodies of real, and nearly all nominal Christians, as undoubted divine verities, the doctrine that God is one Being, subsisting in three persons, the Father, the Son, and the Holy Ghost; that our race is in a state of sin and condemnation; that it is so by nature, and became so by the judgment of God visited upon it for the fall of its first progenitor; that from this state no man is capable of delivering himself; that the Son of God became man by taking to himself a true body and a reasonable soul, and so was, and continues to be, God and man, two distinct natures in one person for ever; that he suffered and died in the room of sinful men, and purchased eternal redemption for all that believe on him, by becoming a curse for them; that he rose from the dead and ascended to glory, and will at last judge the world; that, having himself removed the curse, he hath procured the Holy Spirit to break the power of sin, and transform his people into the image of God; that this salvation is freely offered, and will surely be given to as many as will receive it by faith; that faith, repentance, and holy living are necessary to salvation; that they whose souls are thus saved shall also receive the resurrection of the body and the life everlasting; that all shall be finally judged by Christ, and that all unbelievers shall be consigned to everlasting punishment. Other doctrines we regard as no less palpably taught in the Bible, and as interlocked with these. But we are now speaking of what is believed and professed in all quarters where we discern the lineaments of a sound Christian piety. Not every babe in

Christ, indeed, at once knows them all. But all mature Christians receive them. They have been solemnly professed by every-known body of Christian believers. They are, and ever have been, the faith of the true catholic and universal Church. They have never been assailed, except on purely rationalistic grounds. Even the objections urged against them on this score, when thoroughly sifted, have been shown to have no basis in true reason. They are the offspring of a depraved heart and mind. They have been advanced over and over again, and as often refuted and repudiated by the Church. There has been scarcely a novelty or supposed improvement in regard to any of these doctrines—surely none of any moment for the last three centuries—which has not quickly been found to be the disinterred skeleton of some thrice-slain heresy, tricked out in the drapery of a new and fashionable philosophy. Every plausible substitute for any of these doctrines has again and again plead for acceptance, or, at least, for allowance within the Christian Church, and as often been tried and condemned, and cast out. This is true of all the heresies which impugn or vitiate the doctrine of the trinity, the incarnation, the fall and corruption of man, vicarious atonement, spiritual regeneration, a judgment to come, the resurrection of the body, and eternal retributions. All these are so fundamental in the Christian scheme, they are so presupposed in all the workings of spiritual life and Christian experience, that their denial has ever been deemed a virtual rejection of Christianity itself.

If, then, the Bible, in the apparent meaning which it conveys to candid and unprejudiced people, and in the unwavering judgment of the Christian Church, after applying every test, and weighing all objections over and over again, contains these doctrines, is it now to be assumed that we cannot know whether they are true? Is it real progress, either in theology or practical religion, to treat these as unsettled and dubious?

Let us look at the consequences of such an assumption. It is a virtual confession that it is impossible to know what are the vital truths which God has revealed in his word, on believing and obeying which he has suspended our eternal destiny. If his own people have not been able to ascertain them in eighteen centuries, then we may well despair of discovering them. If

their agreement, after the most thorough inquiry, as expressed in their confessions, private and public, their prayers, through life and in death, as to what the Bible teaches, does not indicate what the essence of Christianity is, then it is surely past finding out. But, to say that we cannot tell what Christianity is, is to surrender the whole field to infidels and sceptics.

Besides, it palsies or kills all preaching. The substance of the preacher's message, as given by the great Head of the Church, is, "he that believeth shall be saved; he that believeth not shall be damned." But how can a preacher denounce eternal damnation upon men for not believing or obeying that, of the truth of which he is uncertain, or which he deems liable to be proved false by the next adventurer in theological science? No man who has a conscience can do it. The result is, that religion is impossible. No one can know what it is, or how to preach and exemplify it.

Moreover, such a view vacates the work of the Holy Spirit. The Holy Ghost, in purifying the heart, illuminates the mind. He regenerates and sanctifies men by the truth. He gives them an unction that they may "know all things." It is in perceiving, feeling, and loving these things, that the Christian life has its being. It consists in knowing or spiritually discerning God and Jesus Christ, and the things which are freely given us of God. As He sanctifies by the truth, and the truth is one, so it follows, that as to all that is vital in Christian experience, the Holy Spirit will work faith in one and the same truth, in all Christians. Otherwise he is not a spirit of truth. The fact that any class of doctrines have always been steadfastly espoused by the people of God, affords the strongest possible presumption that they are taught by that Spirit who is the author of the Bible, and of all evangelical holiness. Were it not so, we can hardly see how he would be more a spirit of truth than a spirit of error. We, of course, in all this sort of remark, speak of the true people of God, and not of those apostate Christian communions from which they are commanded to come out, that they may not be partakers of their plagues.

Withal, the opinion that it cannot be known what Christianity is, and that the Church may yet learn that she has essen-

tially misunderstood its vital doctrines, is incompatible with faith, the first duty which the Bible enjoins, and the spring of all piety. The nature of faith is, that it believes in certain truths upon the testimony of God. But how can such belief exist along with the conviction that they are liable to be proved false, and contrary to this testimony? How can such receive anything not "as the word of men, but as the word of God, which worketh effectually in them that believe?" And how can the gospel come to them, "not in word only, but also in power, and in the Holy Ghost, and in much assurance?"

Not to specify further, if the view under consideration is correct, it renders various commands of the Bible impracticable. It renders it impossible to attain the full assurance of faith or hope, on any reliable grounds. And how can we avoid being "tossed to and fro by every wind of doctrine," or by "divers and strange doctrines," when it is impossible certainly to know the truth of any doctrine? How can we "reject a heretic," or those that come "bringing not this doctrine," or those that cause divisions and offences "contrary to the doctrine we have learned," if we cannot know beyond a peradventure what Christian doctrine is? And how can we "obey the truth," how can "walking in the truth" be made the test and the essence of Christian piety, if it cannot be known what the truth is? In short, the progress achieved in this way, is to turn the Bible into Sybilline leaves, and make Christianity a miserable failure. For if the trumpet utter an *uncertain* sound, who shall prepare himself for the battle?

We think it high time then that those who, under whatever pretext, assail the essential doctrines of Christianity, should be regarded as assailants of Christianity itself. They should take their place without the Christian camp. Then the armies of the Lord could meet them in fair and open conflict. They would meet them on the real issue, which is not, what is Christianity in its essential elements? but is Christianity true? But this is just the issue which the infidelity of our day dares not face. It foreknows its own defeat. Therefore it muffles itself in the plausible disguise of seeking to amend our faith, and purge it of human corruptions fastened upon it, in the shape of creeds and dogmas, on the ground that no religious truth can be surely

expressed in language, and that fixed and authoritative statements of doctrine are tyrannical impostures. Thus the Church is tasked with an internal conflict about the first rudiments of Christianity, instead of being left free to advance into fields of Christian knowledge yet partially explored, and to put forth its strength in converting unbelievers and heathens, to a gospel which is unquestioned within its own pale. Would it not be more progressive to learn these first principles of the doctrine of Christ, treating them as settled among ourselves, and go on unto perfection? Or is it a true token of progress in the Church of God, to bring the first principles on which it is built into suspicion, and to be compelled to exhaust its energies in this nineteenth century, in proving against its own members and ministers that they are not cunningly devised fables? Of all perils, the worst are perils among "false brethren."

But may not the Church itself make some improvement in modes of stating, defending, and explaining even fundamental Christian doctrine? There surely can be no better form of stating them than that language of Holy Scripture, or its equivalent, which has always been in use in the Church. That there may be a defence and vindication more perfect, in some respects, than have yet appeared, is doubtless true. These are distinct from the doctrines themselves. No abler defender of the faith than Edwards, has appeared in modern times. Yet few would claim that, amid all his unanswered and unanswerable arguments, he has not failed to present some subjects in their best and strongest light. Moreover, new methods of attack require new methods of defence. Thus there is always a sphere for polemic and didactic theology, and for fresh investigations and advances in it. But even here change and progress are ever hemmed in within certain limits. It is not allowable, under pretext of defending a doctrine, to make a defence or explanation of it which vitiates or subverts it. This is the pretext under which all heresy comes in. It is a poor defence of a *doctrine* to begin by subverting it. *Non tali auxilio nec defensoribus istis.* Those who overturn the truth on the pretext of vindicating it, are to be counted its most bitter and effective enemies.

"But who shall decide whether they do subvert or vitiate

it?" asks the errorist. "You say that my mode of defending Christian doctrine overthrows it. I retort the charge. I think the same of yours. Who then is umpire? Who shall decide when doctors disagree? Are you infallible?" To this we can only say, that each one is put upon his personal responsibility to God, in the last resort. "Every one of us must give an account of himself to God," for what he condemns and what he approves. For ourselves, we would take the responsibility of saying, that whoever defends the doctrine of the Trinity by making the three persons *mere* dramatic instruments of revelation, denies that doctrine. Whoever defends the doctrine of human depravity and spiritual regeneration, by asserting in man a plenary ability or "power of contrary choice," whereby he is adequate to make himself holy, vitiates, if he does not destroy, the whole doctrine of sin and grace, and seriously corrupts and weakens experimental religion. And we stand ready to abide the awards of the judgment day, in reference to such a judgment. We put these cases simply to illustrate our meaning.

In close relationship to the fallacy we have been exposing, is a fatalistic notion which figures largely in German Pantheism, and which we detect floating, not only in much of our secular, but even in some of our religious and theological literature. It is in substance this:—Whatever is, is good for the age and people among whom it exists. Whatever opinions spring up in a given age are true for that age. Thus truth is, of necessity, variable and progressive. What we call sin, too, is good for the times and persons that are polluted with it. It is a necessary stage of moral development, or of progress towards moral perfection. It is obvious that on this system nothing is true or false, good or evil in itself; that there is no room for a moral sense; that the most atrocious crimes can be easily exculpated; that all opinions which come into vogue are sufficiently vindicated by the fact that they exist; there is no standard above the fluctuating opinions of corrupt and short-sighted man, by which we can try and condemn even the most blasphemous sentiments; that the normal authority of the Scriptures is destroyed, and that the most unlimited licentiousness of opinion and conduct is fully sanctioned. To this category we are obliged to refer much of the popular declamation which makes the impulses of

the popular heart, and the spirit of the age a test or standard of truth and righteousness. It is obvious that, on such a principle, conscience and the Bible are dethroned, nearly all preachers of righteousness have done wrong in denouncing popular sins and errors, and Christ and every other martyr have died in vain. Of like paternity, too, is the "intuitional" theology now growing into vogue. This makes consciousness the source and standard of truth. Hence, truth is as variable as that consciousness in different men, and in the same man at different times. It is clear that this system fulfils the purpose of its authors. It destroys the certainty of truth, and the authority of revelation, and every other standard beyond each man's likes and dislikes.

The near affinity of this type of thinking to the radicalism which makes such havoc with education, and with all the great ordinances of God for human well-being, is apparent. We need not dwell upon it at length, especially as many of the topics involved have been discussed in detail in our pages. But all must see its close connection with the patent methods of education styled "productive," "analytic," and we know not what else, which discard the process of committing to memory the great principles and rules in the several branches of study, in the words which have been elaborated, to express them aright, by the wisdom of ages; which first put the pupil upon a process of investigating and discovering each rudimental truth, as if nothing had already been certainly discovered and established; which, "instead of storing the memory, at the age when that is the predominant faculty, with facts for the after exercise of the judgment, make boy-graduates in arrogance" and crude, superficial knowledge. Neglect of catechetical instruction and Christian nurture is a necessary consequence, not only logical, but actual, of which we have abundant and melancholy evidence. Such progress brings us to the infidel maxim, that we have no right to give a bias to the religious views of our children, for as nothing is certainly known on the subject, they should be left to work out their own religious problems, without any antecedent guidance or predilection. All established creeds, of course, fall under the like condemnation.

Civil government, the family, the tenure of property, those

great ordinances of God for the social regulation of man, without which this fallen world would become a universal Sodom, are not to be endured if they cross the schemes of these reformers, or become the cause or occasion of evils when perverted by fallen man. How often husbands abuse wives, and parents, children! Dissolve, then, all single families. Form whole communities into one household. Divide them into phalanxes and groups. Let the mutual relations and duties of all parties be regulated by taste and inclination. Thus let the evils of the family state be done away. Such is one radical reform proposed. It is not reformation, but destruction. For one misery that it would alleviate, it would gender a thousand now wholly unknown. Every experiment thus far has proved that if a house is not large enough for two, much less is it large enough for a hundred families. Woman, too, is sometimes abused and oppressed. Therefore she must hold "Women's Rights Conventions," to assert for her sex all the prerogatives and duties of man, thus openly defying the explicit commands of God. We have read before of those who take counsel together against the Lord and his Anointed. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Truly it is safe to predict, that if those engaged in this mad enterprise should succeed, they would strip woman of that high and benignant influence which she now wields in the sphere which God has assigned her; they would cast her down from the elevation to which Christianity has raised her; they would debase and render miserable both sexes, and urge back society to heathen and barbaric degradation.

And need we speak of those who are ready to shatter the union of these States to fragments, because it tolerates domestic slavery within its borders? Of others who have repudiated Christianity and the Bible, because the apostles did not treat the holding of slaves as a bar to Christian communion, and an evidence of irreligion? Shall we speak of the larger number who have set up this anti-apostolic test of Christian character, and term of fellowship? who insist that the first duty of slaveholding States is to abolish slavery, although in their present state it should involve the ruin of both races, instead of preparing their slaves for ultimate emancipation, by discharging

the duties to them as rational, accountable, and immortal beings, which the Bible enjoins?

Need we speak of the agrarian principles inculcated, on the plea that every man has a right to a place to live upon, as if this had ever been denied to any but those who expiate their crimes on the scaffold? It is doubtless true, that while man is a depraved being, the holders of property will sometimes abuse their trust, and oppress the poor. Yet the Bible contemplates the perpetual existence of these two classes, and prescribes their respective duties. The remedy for the abuses of property is not in the destruction of it. We can conceive of nothing that would be more fatal to all industry and thrift, that would more completely blight and paralyze society, (the extinction of religion alone excepted,) than insecurity in the tenures of property.

Such remedies are worse than the disease they offer to cure. There is no real remedy for the distempers and woes gendered by sin but the Christian religion—the blood that takes away its guilt, the Spirit that purges away its pollution. These will afford such mitigation of the woes of humanity as is possible on earth, and the complete final exchange of them for the bliss of heaven. They will purify, and sweeten, and bless every human relation. They will clear away all that is unjust, oppressive, and galling, from the relation of ruler and subject, husband and wife, parent and child, the rich and the poor, master and servant, employer and employee. Even in regard to the vexed question of our country, what else or better can we do than to diffuse that godliness which hath the promise of the life that now is and of that which is to come, among masters, and servants, and all the people? This, and this alone, will ensure the rendering unto servants that which is just and equal. This being done, in time only the form of bondage will remain, and even that will disappear whenever religion, justice, and humanity require it. As to those methods of dealing with this subject which proceed on the unscriptural assumption that the holding of slaves is *per se* sinful, we may safely challenge those who adopt them to point us to any fruits they have yet borne, but the clusters of Sodom and the grapes of Gomorrah—sundered churches, the national Union imperilled, increased severity

towards slaves, frantic apprehensions on the part of masters, desperate and often successful efforts to extend the area of slavery; Garrisonian infidelity, "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, supposing that gain is godliness." These are the triumphs, such is the progress, thus far achieved by this supposed advance beyond the scriptural standard of morality on this subject.

Our readers now will be at no loss to understand how we would answer the question, Who are the true progressives? They are the men who believe, love, and obey, and do their utmost to lead others to believe, love, and obey the truth as it is in Jesus; not merely a misnamed "spirit of truth," which varies with every man's caprice, and discards all fixed, objective doctrines, laws, and standards of belief, but the "doctrine according to godliness," which has guided, sanctified, and consoled Christians of every age and nation. Other foundation can no man lay. This faith of God's elect, and not some denial of it on pretext of amending it, is that tree of life whose leaves are for the healing of the nations. It brings life, peace, blessedness, to the soul of the individual. It purges away the disorders which human depravity breeds in the workings of the beneficent institutions which God has ordained for the preservation, increase, and improvement of our race. It is the salt of the earth, which penetrates every sphere of humanity, and effectually antagonizes against its corruption. That this is so, all history is a swift witness. In brief, the first condition of progress in good, is to "hold fast that which is good." The more rapid the train, the firmer must be the track.

As to that counterfeit progress which deems innovation to be, of course, improvement—which thinks to do God and man service by spreading scepticism in regard to the essentials of Christianity, by abolishing or weakening subordination, government, the family, or the security of property, or by attempting social and civil revolutions for mitigating or removing evils which Christianity alone can mitigate or remove—we think we have shown its true, though, it may be, unconscious tendency. It is a progress simply of descent towards anarchy and infidelity, barbarism and heathenism. We would as soon commit

the custody of man's dearest interests to a "Cyclops with one eye, and that in the back of his head."

In conclusion, we would commend to the consideration of those who are striving to leaven the Christian republicanism of America with an infusion of European Socialism and Red Republicanism, and to retouch the Christianity which planted and moulded our institutions, and has thus far been their glory and defence, with the chameleon hues of German Transcendentalism, the following testimony of a living French writer. Not having the original at hand, we give it as we find it extracted from the preface of M. Chevalier to the thirteenth edition of "De Tocqueville on the Democracy of America." It is the voice of one speaking from the midst of the workings of the very principles which some are labouring with such zeal and industry to import among ourselves:

"It is easy to show how much the *success* of the democratic republic in the United States *is due to the religious feeling of the people.* In Europe most of the disorder in society has its origin in the domestic circle, and not far from the nuptial couch. Frequently the European finds it difficult to submit to the powers of the State, only because tumultuous passions agitate his own dwelling, and that he is there a prey to the uneasiness of the heart or the instability of desires. In the United States the residence of the citizen is the image of order and of peace. North America, according to the unanimous opinion of all who have visited it, is the country where the conjugal tie is most appreciated. This good state of morals in America has its origin in religious faith. Religion would probably be powerless to restrain man in the presence of the temptations with which he is assailed by fortune; but it reigns supreme over the mind of woman, and it is woman who forms public morals. As long as Americans shall preserve the severity of their moral conduct, they will preserve the democratic republic. If their morals become relaxed, if they become vicious, it will be because religion has been deprived of its authority. Instead of a free nation, there will be a degraded mass, governed by the corrupt rich. Republican institutions may exist in name, but the name will become a deception. It will be like the Roman republic, which

existed in name under the Cæsars, but the reality of which had completely disappeared.

"In the United States religion also governs the mind, restrains it in its aberrations, and thus becomes a guaranty of the duration of the republic. Everybody in the United States professes religious dogmas. The small number who are not sincere Christians affect to be so, lest they should be suspected of having no religion. Christianity, therefore, has an external adhesion which is unanimous. The result of this is, that in the moral world *every thing is fixed*, although the political world may appear to be entirely given up to discussion and rash experiments. The human mind, in the United States, has not before it an unlimited space; however bold it may be, it feels that there are insurmountable barriers before which it must stop. Hence it happens that in all classes there is a certain restraint, either voluntary or the result of force."

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## ART. III.—*Moral Æsthetics; or the Goodness of God in the Ornaments of the Universe.*

THE power and wisdom of God appear in so forming the eye and adapting it to the element of light as to make us capable of vision; but his benevolence is manifested in adorning the earth with such scenes of majesty and beauty as minister delight to every beholder. His power and wisdom are seen in so constructing the ear as to render us capable of distinguishing sounds. His benevolence appears in making us alive to the voice of melody and gladness.

The argument, on the illustration of which it is now proposed to enter, has nothing whatever to do with the grosser and more obvious uses of hearing and vision. It is much more limited. We shall regard the sights and sounds of the creation, only as they are beauties and melodies. We shall contemplate them only as so many illustrative tokens of the Divine goodness; and if reference be made to any utility which they may possess beyond that of being a manifestation of God, it is to a spiritual not a material utility.

The whole earth teems with truth. Every object is a divine index, meant to point us to the invisible God. There is a theological expression in the face of nature. Not only are there geological features, and agricultural uses, and mineral treasures, but there is a divine significance in this earth of ours. It is intended to be a permanent and perspicuous testimony for God; and the religious contemplation of its beauties has from the beginning, ministered to the spiritual edification of the wisest and best men, who living have breathed on its bosom as a mother, and dead, have reposed in its kindly embrace. No one can be altogether insensible to the Psalmist's exulting celebrations of its spiritual teachings; or to the lessons of holy wisdom which the ample page of the creation opened to the ardent gaze of Paul. Not only are the enduring objects of nature significant, the everlasting hills, the stars shining as brightly now as at creation's dawn; but the variable aspect of earth and sky, now veiled in tempest, now smiling in light, and robed in beauty and breathing repose, soft as an infant's slumber, it teaches that although justly offended, God is yet placable. If the darkened sky, the desolating flood, the rushing wind, the tumultuous ocean, and the flaming volcano indicate the righteous indignation of the Most High, surely the tranquil beauty of the summer evening, the soft brilliancy of the shaded sun, the tender lustre of departing day, the sweet sound of waters flowing gently—surely these were designed to tell us of his love. And when we pass from nature to Scripture, we read in words of truth and grace, that "drop as the rain and distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass," how he has been pacified towards us by the sacrifice of his only begotten Son, and how this most gracious and divine Redeemer, "is made unto us of God, wisdom, and righteousness, and sanctification, and redemption;" and how "a man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

The constitution of the human spirit has not been so wondrously fitted to the constitution of the external world by accident. The spirit of beauty was not shed so profusely upon the material universe, and the sense of beauty on the conscious

soul of man without design. This world was not so admirably adapted to be our habitation, the sky was not made to spread its splendid and illimitable arch above us, the earth was not clothed with flowers, the heavens were not studded with stars, the air was not made to vibrate with melody, the woods were not made vocal with the song of summer birds, and man endowed with senses to perceive, and a spirit to enjoy all this, without a purpose. As the instrument wakes its slumbering melodies when its chords are swept by the hands of a master, so is the spirit of man formed to respond to the myriad voices of nature, and they were doubtless designed to wake to joyful consciousness its hidden harmonics.

We might naturally have imagined that if God should continue the existence of the earth and the race of man upon it, after the apostasy, he would blot out every ornament and cause it to be, not as so large a portion of it now is, a garden of delights, but a horrible prison, stretching away in darkness and terror, "a land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." But how different is our experience! How does the goodness of God exceed our anticipation and understanding! "O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches." Ps. civ. 24. For while he has impressed upon the very face of the earth the testimonies of his holy abhorrence of sin, and made the voice of his righteous indignation to be heard in the reverberations of the thunder, and to be re-echoed in the terrors of the soul, and written the traces of his consuming wrath, in the red lightning, and mirrored his angry visage in the troubled ocean and the trembling earth: although he has made mountains to bow at his presence, and turned rivers into blood; although he has made hail, and caterpillar, and locust, and frost, and hot thunderbolts the unconscious but appalling witnesses of his righteous abhorrence of sin, he has yet, doubtless not without design to testify his goodness, scattered over the creation, not only his bounties, but his glories.

Why has he made the scales of the fish, the shells of the ocean, the flowers which bloom beneath the glacier, and under the shadow of the rock, and even in retired nooks where the

the eye of man, of any creature, shall never behold them so beautiful, where no other than his own all-beholding eye shall ever rest upon them, or rejoice in them? Why has he done all this, but to please himself; to make them serve no meaner purpose than directly to show forth the profusion of his bounty, the exuberance of his love? And what an endearing exhibition, what an ennobling view, what a transcendent testimony of the Godhead is here! *He* loves to hear the song of the birds, which never falls on the listening ear of man. He delights in the minstrelsy of the brook as it flows on in its subterranean passage inaudible to us, or "wanders at its own sweet will," far away from the habitations of men, among the clefts of the rock, or pours its unheeded murmurs on the secluded valley, making music only in the ear of God. His eye delights to rest upon the grassy mound, the retired vale, the mossy couch, the hidden violet. He hearkens to the grasshopper's chirp, and watches the silent growth of the daisy, far down in the dell. "How excellent is thy loving-kindness, O Lord! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." Psalm xxxvi. 7, 8.

God has built the universe for his monument, for his palace, for his temple. He has crowded it with wonders, and crowned it with a diadem of beauty. Above he has spread the unmeasured and vaulted sky, "sown thick with stars." Below he has covered the earth with a carpet of the richest embroidery, refreshing the eye with alternate changes from the delicate green of early spring, to the vivid splendors of summer; then deepening to the sober tints of autumn, in their turn, to give way to the more radiant brightness of the ice-clad, winter earth, the trees now leafless, but arrayed in snowy robes, and shining with pendants of silver.

So proud was an ancient architect of the work of his hands, that he secretly wrought his name upon the cornice of the building, and so skilfully was it done, that although at first invisible, and surmounted by another inscription, it ultimately stood forth revealed. Now God has written his glorious name upon the universe, the work of his hands, the memorial of his invisible

majesty, the witness of his eternal power and Godhead. So that in every object, whether invested with grandeur, or apparelled with gentle beauty, may we read the authentic name of God, whether in "the fragrance of the breathing flowers," or in the majesty of the untrodden and primeval forest. What an image of grandeur and repose is a noble mountain range, with its outline undulating "as if touched by a tremulous hand," but, therefore, all the more delightful and dear to the imagination and the heart!

God has every where put his name on the works of his hands; in the bursting seed, the springing corn, the waving grass, and the modest flower, as well as in the headlong torrent, the thundering cataract, the giant Mississippi, with its sullen and angry roar, or Niagara with its "eternal thunder and unceasing foam." He hath spoken not only in the voice of the tempest, but in "the silence that is in the starry skies;" not only in the rushing, mighty wind, that tears from its firm foundation the mountain oak, but in "the sleep that is among the lonely hills."

In beauty and grandeur, the works of nature infinitely transcend the works of art; in other words, the works of God are incomparably superior to the works of man. Even when examined by the most powerful microscope, this difference is perceptible. No flaw can be found in the minutest works of God; but on the contrary, on the closest inspection, they exhibit beauties unsuspected before. What are the elaborate decorations of a regal hall, compared with a stately tree, growing in the wild majesty and graceful luxuriance of nature? How noble a forest of such trees, and how insignificant the finest statuary beside them! What painter can paint like God? What are the finest tints that man can give to canvass compared with the golden glories of the rising or the setting sun? In the defence and confirmation of this view, the sacred authority of the Lord Jesus himself may be invoked. "Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Matt. vi. 28, 29.

We rise, then, to the conclusion that the creation, properly regarded, has not only a manifest adaptation to the grosser necessities of our nature, but an inspired and immortal signifi-

cance. An intelligent faith baptizes nature. It makes it no longer a common, but a sacred thing; not only the habitation of man, but the witness of God; in her fairest and highest forms, faintly but really shadowing forth his infinite and ineffable glories. This is the view of nature which the most devotional men in all ages have delighted to take. It is undeniably the view sanctioned by God himself, in his word. "The works of the Lord are great, sought out of all them that have pleasure therein." Psalm cxi. 2, 4.

The Bible connects the creation with God; and, instead of presenting it to our contemplation as a hard and barren thing, the Bible, as the inspired interpreter of nature, shows that it is every where informed with spiritual meaning, and that it was specifically designed, with its myriad voices and bright forms, to lead us insensibly up to the remembrance and love of an invisible, but personal and presiding God. We are not, with the Pantheist, to confound the personal God with these, the works of his hands, the ministers of his providence, and the witnesses of his eternal power and Godhead. Nor are we, with the Atheist, to overlook them altogether, or to survey their glories, but sever them, meanwhile, from him, their more glorious Maker. We should rather let the works of God be to our faith what the ladder in the patriarch's vision was to his, an instrument of ascent to God, its base touching the earth, its summit piercing the skies; as, saith the Scripture, "Heaven is my throne, and earth is my footstool." Acts vii. 49.

As the innumerable objects of the creation are wrapped in invisibility until the material light falls upon them, so are they destitute of their most precious significance and highest lustre until shone upon by the glorious revelations of the divine word. It is only when natural objects are bathed in the light of the Sun of Righteousness that the beholder can attain

> "A sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man."

Nature has been looked on with other eyes by the sons of God, than by the common children of this world. It is no

where hailed with sensibility so enlightened and profound; it is no where associated with sentiments so pure and sacred, by the Greek poets as by the Hebrew bards, as in the Scripture given by inspiration of God. To the pagan Greeks, nature was a cold, dead thing. She became "a thing of beauty, a joy for ever," only when touched and transfigured by the finger of God, the pen of inspiration.

There is, confessedly, a different tone in the descriptions of nature, which we find scattered through the early Christian writers, from that which prevailed in the most feeling and tasteful of the orators and poets of profane antiquity. The latter often described the visible forms of nature with admirable truth and beauty. But they perpetually betray a want of elevated sentiment, of indivisible and delightful association, between the forms of nature and the feelings of the soul. Like the impotent astrologers at the court of Belshazzar, they beheld the hand writing of God, but they knew not the interpretation thereof. While they ignorantly made of nature a God, and transferred to the creature the homage due of right only to the Creator, it is plain that they did not understand the best lessons, that they did not enjoy the best influences of nature. The whole process is described with something more than mere philosophic accuracy, even with inspired authority and insight, by the apostle Paul, in the first chapter of the Epistle to the Romans. Professing themselves to be wise, they became fools. Not liking to retain God in their knowledge, in righteous judgment he gave them up to believe a lie. Their moral deterioration affected their intellectual apprehension, corrupting their judgment and degrading their taste. This diversity in *the tone* of Christian and Pagan writers, will be evident to any one on a comparison of the passages in which Cicero and Virgil have described nature, with corresponding passages in the works of the Christian Fathers, especially Basil the Great, and Chrysostom.* An illustration more familiar, but equally just and decisive, is presented by the difference of sentiment which prevails in the poetical works of Milton and Homer. Nothing can be more vivid, animated, and delightful, than the Homeric

* For particular examples of which see Humboldt's Cosmos, Vol. ii. Part 1.

descriptions of the forms and forces of nature. We fancy that we can see his "well-ordered gardens," that we are admitted to the councils of his chiefs, and that we can descry the dim outline of the figure of the old man as he walks in silence along the shore of the far-sounding sea. But what we lack, and what we long for, with all this, is the association of spiritual sentiment.

The quality of which we speak, as distinguishing the poetry of Milton from that of Homer is not confined to him. It is not even confined to England. It is characteristic of the descriptions of nature, which we find in all the cultivated and Christian States of modern Europe, of France, of Italy, of Germany, and of Spain; not less, or scarcely less, than of England. Milton is a peculiarly religious poet. He was a peculiarly religious man. He shows this, even in his fierce political pamphlets. We have called them political pamphlets, with no disposition to disparage them, but simply because as such they were originally published, as such they were originally regarded and read, as such they were praised and blamed, prized and hated, received with execrations and hailed with delight. Though written for a temporary purpose, they carried within them the seeds of perpetuity the "ethereal and fifth essence,"—"the breath of reason itself, the precious life-blood of a master spirit." They are in truth profound philosophical treatises on the origin, the objects, and the ultimate grounds of civil government. They are the noblest defences of rational and regulated liberty in existence. They have done more for its propagation, and defence, than armies, and battles. His two tracts entitled the Tenure of Kings and Magistrates, and a Defence of the People of England, did more to discredit tyranny and uphold freedom in the world than the battles of Marston Moor, and Naseby. But their crowning glory is their exalted spirit of evangelical devotion. Whether writing on education, on history, on doctrinal theology, on personal topics, or on party politics, Milton always wrote religiously. Some of the most impressive prayers ever written by uninspired man, prayers full of devout affection, of holy ardour, of divine unction, are introduced in the midst of discussions on sacred and civil polity—topics which we know from daily experience may

be handled by professedly religious men without one spark of holy feeling, or one sentence of devotional enthusiasm. No competent reader can rise from the perusal of the bitterest of his controversial writings, not even that famous and fatal Answer to Salmasius, without a higher sense of truth and duty.

On the question of his religious orthodoxy, we do not think it necessary to enter. At one period of his life he may have been an Arian; but at no period of his life was he indifferent to the subject of religion. Religion animates and exalts; it literally inspired his earliest poems, and it continued to burn with steady flame, but with ever growing brightness to the close of life. The same spirit of piety breathes through the Comus which glorifies the Paradise Lost. Religion pervaded and moulded his whole spirit. It was "the master light of all his seeing." But religious as was the time in which he lived, and the men with whom his lot was cast or chosen, religious as were his thoughts and works, the Christian element does not more thoroughly pervade and imbue the Paradise Lost, the greatest poetical effort of the human mind, than it does the earlier and less elevated poem of Dante, the Divina Commedia.

In conception and in execution, the Paradise Lost required a greater combination of rare qualities; more universal learning; more knowledge of truth and fable, of Christian theology and Rabbinical literature; more speculative knowledge of man; more practical acquaintance with men, because more exact discrimination of characters widely different; more exquisite appreciation of art; more exalted enjoyment of nature; more genial and expanded sympathy with the human race; above all, more creative imagination; more of the plastic and potent genius requisite to master and mould, to assimilate and adapt all these varied treasures, than was ever before demanded by any theme, or exhibited by any poet. What an ear for melody, what an eye for beauty, what a soul for truth must have been his!

The most difficult elements which his plan required him to deal with, were the supernatural beings introduced as speaking and acting; and in the management of these agents, his success is without precedent or parallel. His angels, good and bad, retain sufficient resemblance to men to be recognized as

creatures, and excite a human interest. But projected from a higher ground, they rise above the ordinary level of humanity, and yet how insensible, how consistent, how grateful their elevation! what harmony of proportion, what distinctness of outline! "The force of nature can no further go" than in the conception of the chief of the fallen angels, the "archangel ruined," "the excess of glory obscured." How unlike all previous representations of Satan! What theological fidelity united with poetical elevation meet in the lost archangel! What innate and invincible affinity for evil in his fallen nature! What despotic wickedness in the very core and ground of his moral being! How gigantic and dread his purposes of mischief! What desolation and vastness in his agonies, and yet what defiance in his defeat! what grandeur in his despair! In the whole range of poetry, the only character that will bear comparison with the Satan of Milton, is the Prometheus of Æschylus; and how abject is the latter, chained to the rock and complaining of his physical tortures, compared with the "bad eminence" of that being "who durst defy the Omnipotent to arms:" and who, even in the last extremity, derives a certain dignity from indomitable intellectual pride, and strength of will! We do not compare the Divina Commedia with the Paradise Lost, therefore, in any other point of view, than as possessing in common with it, and in as large measure, the religious spirit. This diffusion of exalted religious sentiment is alleged and insisted on, to show that it is not the attribute of a particular mind, or the growth of a particular region, or the product of a particular age; but the effect of a common cause—Christianity.

After all, however, this discussion may appear to many very excellent persons, idle and profitless. Never accustomed, themselves, to associate the glories of the creation with Christian sentiment, they look upon any endeavour to throw a religious colouring over the material universe, with suspicion and dread. In vindication of the view taken, it may be enough to say to such persons, your views of the nature of man and the designs of Providence; of the agencies ordained for our nourishment in knowledge and love; of the exalted sympathy with God in judgment and feeling which it behoves us to cultivate; your views on all these high themes are not only defective, but, what

you little suspect, they are contrary to pure religious doctrine, to right religious feeling, and to the manifest will of God. It is, indeed, truly modest in us to say that he shall create and spend the virgin Sabbath of the world in the pleased and propitious contemplation of what we, forsooth, are too enlightened and holy to think or speak of! Shall he make these things, and endow us with a capacity to appreciate and enjoy them, and shall we, with churlish and cynic pride, refuse to make delighted mention of his perfections and praises, shown forth in these his works? What a wilful obscuration of the glory of God—what a monstrous perversion of true theology and genuine religious sensibility is here!

It is plain, that the world would have been very different from what it is, if such persons had planned it. They would have clothed nature, not in the variegated vesture of God, not with that glory greater than Solomon's, to which a greater than Solomon has pointed us, but with a suit of sober drab. Instead of that fountain of visible glory, the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race, whose going forth is from the end of the heavens, and his circuit unto the ends of it—instead of this magnificent luminary scattering his unprofitable beams on the barren rock of Seriphus and the glowing sands of Sahara, there would have been a very economical and convenient contrivance to dispense the necessary *modicum* of light, and no more. There would have been no delicate streaks announcing his coming, no lingering beams on the purple mountains at evening; no cloud with golden fringe or bosom bathed in pearly light; no faint, receding, scarce distinguishable vapour floating in the azure sky and lost in its impenetrable depths. There would have been nothing of all this, because it serves a purpose which they have never contemplated, it ministers to a want they have never felt, it manifests a trait which they neither possess nor value.

All this rich tracery of the heavens, this delicate intermingling of light and shade, this effulgence "poured forth profuse," not only on flower and gem, but on the unshapely rock, and the unsightly waste—all this is not necessary to the comfortable existence of man in this world, to the common purposes of life,

to the performance of our plain duties here, and a saving preparation for heaven hereafter.

Proceeding on this principle, they might rob the lilies of the field of that glory which our Saviour commended as beyond the reach of art; and while the stars in their world would shed as much light as might be deemed convenient, there would be in their beams nothing of

> "That tender light which heaven to gaudy day denies."

They would be ennobled by association with no sentiment of natural beauty, or of moral grandeur—with the midnight prayer of the prevailing Patriarch—with the mystic lore of Chaldea and Egypt—with the shepherds of Bethlehem—the song of the angels, and the infancy of Jesus.

In the eyes of every Christian, our argument would derive additional interest and value, from being manifestly susceptible of application to the word, not less than to the works of God. There is, however, the less necessity for dwelling on this aspect of the subject at present, as it has recently been developed at large, and with admirable eloquence, by Dr. Hamilton of the Scotch Church, London, in his tract on the Literary Attractions of the Bible. It will suffice, therefore, for our present purpose, merely to indicate this interesting application of the argument.

The Author of nature is the Author of Scripture, and he has followed the same plan in his works and word—in the construction of the universe, and in the inspiration of the Bible. As he has beautified the one with islands, and mountains, and seas, and stars, so has he adorned the other with pathetic narrative, gorgeous description, and amazing incident—with the legislative wisdom of Moses, the lyric outburst of Miriam, the hoar majesty of Job, the evangelical elevation of Isaiah, the mystic splendors of Ezekiel, the pathetic beauties of Jeremiah, the manifold and many-toned melodies of the sweet singer of Israel. And then when we pass from under the august and awe-inspiring shadows of the legal and Levitical economy into the sweet and soul-subduing manifestations of gospel grace, within the veil of the New Testament—when we pass, as it were, with downcast eye, and reverent wonder, and chastened joy, into this Holy of Holies, the more immediate pavilion and presence chamber of

God manifest in the flesh, and listen with rapt attention and loving spirit to those wondrous words of truth and grace which first began to be spoken unto us by the Lord, and were treasured up and told over again, and then committed to inspired and imperishable record—we think the argument rather rises in power and in preciousness; and we can find fit analogy, not in the tarnished beauties of this present world, which, with its "faded splendor wan," must be renovated and purified before it can become the permanent habitation of God's elect, but rather in the unpolluted garden of Eden, in which grew every tree pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. It is plain, that instead of this accumulation of poetry and beauty, this attractive exhibition of the treasures of heaven, this sweet and touching sentiment, this expressive and graceful allegory, this grand and stirring description, laying the world that now is, and the new heavens, and the new earth, alike under tribute, to furnish forth a revelation suitable to the majesty of the Lord of Hosts, the whole Bible might have been constructed, in a form as bare and didactic as the ten commandments; though even these, it should be remembered, were ushered in by Jehovah descending on the awful mount, girt with glorious majesty, attended by an innumerable company of angels, and enthroned in a cloud, whence went forth his fiery law. Whether, therefore, we look at nature, or Scripture, we find that God uniformly recognizes the existence, and appeals to the sense of beauty.

In closing, it may be well to add a word in illustration of the practical bearing of this subject. It is evident that a mere sentimental admiration of nature, such as Rousseau, Shelley, and Byron gloried in, is not what piety and truth demand. A sanctified sensibility, formed not on the visible and material splendors of the universe alone, but on its divine origin and spiritual significance, is what our Saviour himself and all his inspired servants exemplify and commend. The works and the word of God should never be dissociated in our thoughts. Every Christian should assiduously cultivate in himself the habit of hallowed association. A man may have a constitutional susceptibility to the beauties of nature, while he is wholly forget-

ful of her Maker and Lord. Like the wretched Shelley he may even write himself "Atheist" among the most stupendous works of God. Let a taste for nature therefore be cherished, but let it not be divorced from the truths, the hopes, and the sanctions of the Christian revelation. This earth derives its chief importance from its connection with redemption by Christ Jesus. The Bible and Christian literature throw over the face of nature grander and more lovely lights than those which stream upon her from the sun and stars. The works of Milton, Cowper, Watts, and Wordsworth, may not only refine and exalt our taste for the glories of this visible world, but be made ministers to devotion; and as the Hebrews bestowed on the Tabernacle of Jehovah jewels of silver and jewels of gold borrowed from their Egyptian neighbours, so may we turn to pious and profitable use the beautiful descriptions of nature which embellish the writings of men, many of whom, it is to be feared, were themselves destitute of evangelical taste and sentiment. It is a wise and holy alchymy which thus transmutes base metals to gold.

There surely cannot be a higher wisdom than to see God in his works, nor a more sacred duty than to teach men to do so. The constant inculcation of this lesson is an eminent characteristic of the Bible. The Bible looks upon the world as God's world; it recognizes his hand and his counsel in all that he does or with high Providence permits to be done. The first truth which it reveals is, that "in the beginning God created the heavens and the earth," thus destroying at a single stroke all false and fabulous cosmogonies, and placing the universal empire of God on an impregnable foundation. The Apostle declares that we cannot attain unto the adequate and fruitful knowledge of this great truth, save by the exercise of faith. "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." The devout and believing reference of all the kingdoms of the world and the glory of them to God, as their Creator and Sovereign, is a distinguishing mark of a soul anointed with the unction of the Holy One, and imbued with the wisdom of the just.

It is lamentable indeed to see men deeply read in the laws of nature, familiar with her phenomena and her forces, unable

or unwilling to discern a personal intelligence presiding over all her mighty works and mysterious processes. It is not often, however, (as in the case of Humboldt in his Cosmos) that we see men who have made important contributions to science, stopping at the threshhold, and surveying only the magnificence of the outer temple; refusing to bow down before the invisible presence of the Divinity within. For the most part, it has been left to the vain pretenders to a knowledge of the mysteries of science, to avow themselves without hope and without God in the world. It was long ago remarked by the great prophet and pioneer of our modern science, that "a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

The inconceivable glory of the heavenly world is a thought which arises almost inevitably in the Christian mind, on a survey of the ornaments of the creation. If God has made this world, which is only his footstool, so beautiful, what will heaven, the habitation and throne of his glory, be! If this earth, now cursed for man's sake, and dishonoured by the foul pollutions of sin, is still so lovely, what visions of joy must it have presented, what garments of beauty must it have worn, when clothed in virgin innocence, with the blessing of its Father and its God resting freshly upon it!

Sin is a blot on the creation; a deformity, a monster, a madness, which our Lord and Saviour Jesus Christ will ultimately banish from this redeemed and renovated world. The creation is subject for a time only, and not willingly to this chain of corruption. There is a perpetual protest against the hateful presence of sin on the part of God's irrational creatures. By their cruel wrongs, their helpless sorrows, their partial joys, their tarnished, but still most touching beauties, they protest against the sin of man, which hath cast a shadow alike over the face of nature and over the providence of God. "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 22, 23.

ART. IV.—*The Bards of the Bible*, by George Gilfillan. New York: D. Appleton & Co. 1851.

ANY work which tends to recommend and endear the Scripture, to produce a veneration for its doctrines and a keen sense of its beauties, should be welcomed with pleasure. When among other excellencies, we consider its sublime and beautiful poetry, we wonder not that men of the most refined taste, and the most correct judgment should discern higher attractives in the volume of inspiration than in all the celebrated writers of antiquity.

Bishop Lowth seems to be the first that discovered and developed the true nature and genuine source of Hebrew poetry, and that illustrated its beauties and sublimities by comparing it with the productions of Greece and Rome. Afterwards Herder undertook the subject with still more enthusiasm. He readily entered into all the thoughts and feelings of the Hebrew poets, caught the spirit which they breathed, chaunted the songs of Zion as they did, and seemed so much of an Israelite, that in reading his writings, he appears as a spirit that lived in their days, and who was sent to teach us how men then thought, and felt, and acted. And, in the work before us, another attempt is made to illustrate the literature of the Bible; not to present an elaborate and learned criticism, but to exhibit its beauty as uttered in the language of poetry. Its author, the Rev. Mr. Gilfillan, is a member of the "United Presbyterian Church in Scotland." He has attained eminence by his various contributions to periodicals, and by his "Gallery of Literary Portraits," which has been widely circulated; and is every where acknowledged a man of genius and imagination, capable of dazzling by his brilliancy, and of making an impression by his descriptions. In this work there are many instances of beauty, many strong flights of fancy, many interesting sketches of character, and several expositions of Scripture that are novel and ingenious.

But it is not our intention to analyze or minutely to criticise the work. If it were, we might speak of the general manner in which it is written, as implying a deficiency in that gravity and seriousness which become such a subject. We might com-

plain of the intermixture of so many other themes with the sacred subject before him; of the frequent digressions into the fields of general literature; of the constant mingling of the modern poets with the sacred penmen. We might also refer to the Millenarianism which is scattered through the work, and which is, at the close, so prominently brought forward. Overlooking these and other things, we confine our attention to the style in which is it written.

Style is the peculiar manner in which one expresses his conceptions by means of language—a picture of the ideas which arise in his mind, and of the order in which they are there produced. It has a free and spontaneous origin, and a living connection with the thought. Just in proportion as it is good, it is characterized by the simplicity and freedom of nature—it is clear, and as a medium, shows the object distinctly; when somewhat elevated, it is warm and glowing, like the rays of the sun; in its highest state, it is rich and beautiful, like the works of creation. And like those works, it is variegated according to the different classes of subjects, the different ages of the world, and the different periods of life. A sense of congruity or propriety teaches us that a literary performance intended only for amusement is susceptible of ornament. But on the other hand, a serious and important subject admits of less decoration; a subject which in itself fills the mind with loftiness and grandeur appears best in a simple dress; it

"Needs not the foreign aid of ornament."

But whatever the style be, whether (according to the division made by the ancients) plain, or temperate, or sublime, it must, if good, be the true and genuine manner of expression that is suited to the mind of the individual; formed by nature and flaming spontaneously.

Applying these remarks to the work before us, we cannot but condemn its style as faulty and vicious.

It is *too inverted and transposed*—we say, too inverted; for there is an inversion in sentences which may sometimes be used with advantage, and which gives liveliness and force. Campbell, in his Philosophy of Rhetoric, presents two or three instances from our version of the Scriptures—"Silver and gold

have I none"—"Great is Diana of the Ephesians." For blank verse, such inversion is peculiarly fitted for its loftiness and elevation, harmony and cadence may be regarded necessary. But in a prose work, to indulge in it to such a degree as to make it its characteristic style, is an evidence of affectation and conceit.

Such is the style of the work before us. It is constructed (for it evidently could not flow spontaneously) upon the Latin order and arrangement, without sufficient regard to the difference of the two languages—an imitation of those writers in the Elizabethan and succeeding age, who freely employed the liberty of inversion, and often sacrificed perspicuity and ease. Such a style is now regarded obsolete, and he who attempts to revive what was laid aside at the time of Dryden justly incurs censure. From the time of this writer, who did so much to form our language into its present state, his arrangement has been generally adopted as the best and most natural for expressing our sentiments. After having existed for nearly two centuries, can it be easily laid aside? After the most valuable treatises in every art and science have employed it, shall men arise and say that it is too mean a vehicle for the loftiness and fervour of their conceptions? A Carlyle, with all his originality and richness of thought cannot succeed; the attempt will issue in producing only a dialect in which the beauties of the English language will be sacrificed to quaintness and obscurity.

Another serious fault in the style of the work before us, is that it is *too florid.*

A writer may make ornament an object of regard, and if he have thought to sustain it, attend not only to the choice of words and the arrangement of his sentences, but also to that figurative language which his fancy suggests, and his subject admits. In the use of figures consists much of the beauty of language; they enrich and dignify it, bestow upon a sentiment a graceful dress, and make it eminently conspicuous. They also throw light upon a subject, and present the object in a clearer and stronger view than when simply expressed. They give a body to spiritual objects, and make them seen and heard by the sensible images which they delineate.

But care must be taken lest these ornaments occur too fre-

quently or be applied unseasonably. They raise the style, cause us to depart from the ordinary way of speaking, and prevent the distaste occasioned by a tiresome uniformity; but they must be used sparingly and with discretion, or they lose the grace of variety, in which much of their merit consists. Care too must be taken that they arise naturally from the subject; that they flow of their own accord; that they be always suggested by a sprightly imagination or an awakened passion. Without this they have a bad effect; they are seen to be unnatural and far fetched; to have been carefully sought after, and designedly introduced.

To cautions like these, founded in nature, the author of the work before us pays but little attention. He aims at expressing every thing in a high-wrought, brilliant and splendid style. We are continually meeting with rich and gaudy ornaments; perpetually dazzled with the splendor and glitter of expression. Not that we would intimate that this splendor is a substitute for sentiment; that manner is intended to supply the deficiency of matter. There is a body of lively and ingenious thoughts under the figured language, calculated to entertain and instruct. But these thoughts the author seems willing to sacrifice to the ill-timed ornaments which occur to his fancy, and which detract from the weight and dignity of the matter. Such florid diction will impair the usefulness of the work, and prevent it from pleasing long, and from being read a second time. It may transport and excite the reader when it is first read, but at length occasions a kind of surfeit which will forbid a second perusal; like highly seasoned food, which gives the liveliest pleasure when first tasted, but which frequently disgusts on repetition. However pure and sweet the honeycomb, who would wish to make a frequent meal upon it?

Nor to the expression alone is this glitter confined; there are many thoughts bright and sparkling, but there are too many—their very numbers hurt and suppress one another, as Quintilian somewhere says, like trees planted too near together. Like too many figures in a picture, they occasion confusion, and being luminous and sparkling, they brighten its dark parts too much, so that there is a want of contrast and relief.

All this extravagance has the effect of drawing off our atten-

tion from the subject to the style; of giving us the impression that the author is more anxious about his manner of saying things, than about the things themselves; while he is perpetually pointing out and forcing upon our attention what is remarkable and striking, we become wearied at his constant and studied efforts. It is not disagreeable to the mind to be occasionally roused by a powerful stroke, but it suffers a smart when the blows are continually repeated.

It is the more remarkable, that with the pure simplicity of the Scriptures continually before him, the author should have so profusely indulged in florid diction and pompous declamation. It is like Nero's gilding the statue of Lysippus.

We make another remark, and it is applicable to all who adopt this mode of writing. Throughout the work there is a seeming *disregard of all rules and directions.* Such directions, we know, have been multiplied to such a degree, and so insisted on, as to cramp genius and make the style frigid. We should never forget that nature, and not rules, is the basis of all good writing. But surely, precepts founded on good sense and reason may be useful in bringing to perfection the advantages received from nature in the art of writing, as in music, architecture, painting, or sculpture. The author of the work before us, like some in private life, who despise all regulations in manners and good breeding, sets at naught all such rules, and seems to regard the application of them as needless and injurious. His imagination, strong and lively, hurries him forward with impetuosity, without the appearance of reason to guide and govern it. All things appear to be said that first offer themselves to his mind, and said just in the way that he pleases. Hence multiplied instances of several metaphors meeting on a single object, the mingling together of metaphorical and simple language, the heaping up of figures one upon another, so as to produce confusion, the admission of figures of passion where there is no warmth. Hence the introduction of several new-coined words, which are not found even in Webster's Dictionary. Hence the continual use of antiquated, obsolete, and new-compounded words, tending to produce a barbarous dialect. All this savours of affectation, and shows the perpetual effort and struggle that are made to produce a style that will surprise and startle.

We know that we are condemning a mode of writing which has been exceedingly admired and commended—the *fine style*, which, leaving the old beaten track, has high claims to originality. There are those who will be satisfied with nothing else; who will be pleased with nothing but what strikes by its novelty, and dazzles by its glare. But we hesitate not to say that it cannot obtain the approbation of the judicious and discerning; that it is opposed to all classical purity. He has not a correct taste who is pleased with exuberance of finery and excess of ornament. True taste makes use of the imagination, but instead of submitting, always keeps it in subjection. It invariably consults nature, follows it step by step, and deviates not from its path. In the midst of abundant riches, it is sparing in dispensing beauties and graces, and acts with wisdom and discretion. It knows precisely how far to go, and where to stop; what to add, and what to retrench. In a word, it invariably inclines to noble simplicity, natural beauties, and a judicious choice of ornaments.

Let young men who are receiving a liberal education, and preparing for public action, ever remember that simplicity of thought and expression is the true mark of elegance; that nothing accords with correct taste but what is easy and natural; that the best style is that which is opposed to the affectation of ornament and the appearance of labour. Let them practise the precept which the oracle of Delphos gave to Cicero, "follow nature;" let them, if they have imagination, be rich in figures; but let all flow from them without effort; let the mode of expression clearly intimate the manner in which the sentiment was conceived in the mind. Let them read the writings, and become familiarly acquainted with the style of the best authors. But let them not confine themselves to the purest models in their own language. Let them study the classics of ancient Greece and Rome, and from them learn how to write. Their customs and laws have changed; their actions gone, never to return; their states and empires have comparatively but little of our concern, but good taste, which is grounded upon immutable principles, is always the same; and among these ancient authors it is found in perfection; they are its depositaries and guardians. Their works have stood the test of time, have lived

through the revolutions of the world, have continued to please in every climate, under every species of government, through every stage of civilization; and therefore present the purest models of taste. Let them study the sacred Scriptures, the sublimest book that was ever written, and yet the most simple in thought and expression. Thus acting, they may acquire that ease and natural manner which is so distinguishing an excellency in writing; which shows the author in his own character, without art or disguise. There is an advantage which friends derive from the works of such a writer, when he is taken from them by death; he lives not only in their affectionate hearts, but also in that rich legacy which marks his character. The friends of Dr. Dwight still read his writings, distinguished for graceful familiarity and ease, and can hear him conversing with them, as he once did, in the parlour, and in the recitation room. And the pupils and friends of the Patriarch of our church who has lately been taken from us, have the privilege of conversing with him, in the writings he has left us, so peculiar for simplicity, bearing his own "image and superscription." We find the same unaffected manner of instruction, the same gentleness and tenderness which so feelingly impressed us, and we exclaim, "he being dead, yet speaketh."

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ART. V.—*The Book of Revelation, expounded for the use of those who search the Scriptures.* By E. W. Hengstenberg, D.D., Professor of Theology at Berlin. Vol. I. Berlin, 1849. 8vo. pp. 632.* Vol. II., Part 1, 1850, pp. 405; Part 2, 1851, pp. 230.

A foreign work on the Apocalypse, from almost any pen whatever, would be welcome, just at present, as a grateful relief from the monotonous confusion of vernacular expounders. There are some subjects which the Germans have worn thread-

* Die Offenbarung des heiligen Johannes für solche die in der Schrift forschen erläutert von E. W. Hengstenberg, Dr. und Professor der Theologie zu Berlin. Erster Band.

bare, so that we cannot hear them quoted or appealed to without a feeling of impatience, and a wish to hear American or English authorities in preference. But among these subjects we are not disposed to reckon that of prophecy in general, or that of Apocalyptic exposition in particular. These have already been so roughly, nay, so violently handled by interpreters and prophets of our own, with such surprising unanimity of predilection for the theme, and such distressing want of it in the result, that we are ready to give ear to almost any voice, however feeble or anonymous, that speaks upon the subject from a distance and without participation in the previous strife of tongues. To such a voice from Germany our ears may be particularly open, on account of the comparative reserve with which the learned of that country have discussed the subject, and the small extent to which what they have done is known among ourselves.

If these considerations would incline us to regard with some curiosity and interest any German work of recent date upon the subject, how much more must we be anxious to discover the discoveries of such a man as Hengstenberg, the ablest of the German exegetical writers, as well as the best known among ourselves. It is needless to enumerate the circumstances which would naturally tend to excite this expectation. He was once a rationalist, and was brought to a fixed belief in Christianity by the critical study of the Bible itself. There is no man less liable to the reproach of believing as his fathers did, simply because they did believe so. His natural inclination is to extreme independence, and so far as human authority goes, to self-reliance. He never hesitates to throw aside the most time-honoured opinions, if he finds them to be groundless, with a decision always peremptory, often dogmatical, and sometimes arrogant. This characteristic quality of mind, while it cannot fail, in certain cases, to excite disapprobation, at the same time gives peculiar value to his testimony in behalf of old opinions, as the genuine product of his own investigations, and not a mere concession to authority.

Another striking feature in his writings is their spirit of devotion and the proofs which they afford of deep experimental knowledge. The great doctrines of the Trinity, atonement,

and justification by faith, are evidently not held as mere speculative truths, but interwoven with his highest hopes and strongest feelings. Whatever may be his precise position with respect to the points of difference between the Lutheran and Calvinistic creeds, there can be no doubt that he holds fast to the doctrines of grace with as much tenacity as either Luther or Calvin; and that in reverence for Scripture, as an authoritative revelation, he is not a whit behind those great Reformers. His views of inspiration are particularly suited to command our confidence, when contrasted with the loose and vague opinions held upon that subject by Neander, and to some extent made current even here by his authority.

But besides the essential qualities of personal piety and general orthodoxy, there is something in the intellectual character of Hengstenberg that would naturally lead us to expect much from him upon such a subject. His turn of mind is eminently logical or rational. We know of no expositor in any language who so constantly and clearly states the reasons of his judgments. These, though sometimes erroneous, are always definite; distinctly apprehended by himself and clearly exhibited to others. At the same time, he possesses what is not always found in connection with this attribute, a remarkable power of generalization. If called upon to characterize his writings by selecting one distinctive feature, the first that would occur to us is the rare combination of minute exactness with entire freedom from all *petitesse*, and a strong taste and capacity for large and comprehensive views of truth. Nor do these views, generally speaking, exhibit anything of that poetical and dreamy vagueness which the Germans will persist in calling philosophical. So far is he from this extreme that he has sometimes been accused of having an English rather than a German mind; and although in the last half of the twenty years which have elapsed since he appeared as an interpreter of Scripture, there are some indications of a wish to wipe off this reproach, the attempt, if actually made, has been but partially successful. The change, so far as any can be traced, is rather in the style than in the mode of thought, and even in the former is confined almost entirely to the terminology. He talks more in his last than in his first publications of "the idea" and of ideality in

general; but he has tried in vain, if he has tried at all, to write obscurely, or to get rid of his common sense. The reproach, if such it must be called, of being an English thinker, is one which he will carry to his grave.

Naturam expellas furcâ tamen usque recurret.

Of Hengstenberg's learning we should not think it necessary here to speak, but for the fact that his standing as a scholar does not seem to be correctly understood by all among ourselves who are familiar with his name and his translated writings. In Germany, his philological talents and acquirements are rated at the highest value, even by some who dissent most widely from his theological opinions. His writings are peculiarly distinguished for the rare lexicographical talent incidentally displayed in his interpretations. Had he chosen to devote himself to this branch of philology, he would probably have taken rank above Gesenius, whom he equals in industry and judgment, and in several other requisites surpasses.

Besides possessing erudition in general and philological learning in particular, he is specially fitted for the task which he has here undertaken by his thorough knowledge of the Old Testament, acquired not merely by solitary study for a score of years, and public labour as a teacher in that department, but by the preparation of the works to which he owes his reputation, the Christology, the Genuineness of the Pentateuch, the book on Daniel, and the Exposition of the Psalms, with his minor but important publications on Tyre, Egypt, and the Prophecies of Balaam. These tasks have forced him, as it were, to master the Old Testament completely, and have brought him more particularly into contact with the very books and passages on which the exposition of the Apocalypse must rest; whereas some of the most eminent interpreters of that book, even in Germany, though accomplished Grecians and New Testament critics, are without reputation or authority in Hebrew learning. The advantage which this gives him, is not merely in reference to the language and interpretation of the Old Testament, but to the order of investigation. Instead of beginning at the end of the New Testament, divining its import, and transferring the precarious conclusions thus obtained to the Old Testament, he

has pursued the natural and rational order, first mastering the Hebrew prophets, and then applying the result of this investigation to a book which, in form and language, might almost be called a cento of Old Testament expressions. And this, too, not by reading up for the occasion, but by the patient, thorough, and successful toil of many years. Every one in the long series of his published works, has made a sensible advance in his preparation for the task which he has now undertaken and accomplished.

To this task he has long been looking forward, as he tells us in his preface, where we also learn that the immediate occasion of its execution was a long illness, by which his public labours were suspended, and during which he made the book of Revelation the constant subject of his thoughts, so that the outlines of his exposition were complete before his restoration, and he had only to fill in the details. A peculiar interest is imparted to this above his other works, by the synchronism of its composition with the late events in Germany, affording to the author's mind abundant confirmation of the truth of the predictions in this book of Scripture, and the correctness of his own mode of explaining them. The same cause has contributed to modify the form of his interpretation, so as to render it accessible to the whole class of educated readers, by transferring what is merely philological and critical from the text to the margin.

A book thus generated, could not fail to be highly interesting and instructive, whatever might be thought of the author's exegetical conclusions. And accordingly we find that, apart from the truth or falsehood of the meaning which he puts upon the prophecy, the volume is full of valuable matter. The text of the Apocalypse is adjusted with the utmost care and skill, according to the most approved principles and usages of modern criticism, with constant reference to the latest helps and best authorities. Of the text thus ascertained, we have a new translation, executed in that accurate yet spirited style for which the author is distinguished. We have also a translation, and in many cases a masterly exposition, of the most important passages, both of the Old and New Testament, cited as proofs or illustrations. This is a characteristic feature of the book, and of the author's habitual unwillingness to take for granted, or at

second-hand, any thing that requires or admits of direct and fresh investigation. The facility with which even eminent interpreters too frequently rely upon the labours or authority of others, as to these incidental but important matters, and content themselves with laying out their strength upon the questions more immediately before them, renders more remarkable this incidental part of Hengstenberg's exposition, which, we do not hesitate to say, has added less, though much, to the bulk of the volume, than it has to its permanent and sterling value.

What has just been said applies not only to the explanation of particular passages or texts, but also to the clear, and in many cases, new and striking views incidentally presented, as to the scope and character of whole books, and their mutual relations. These are the more entitled to respect as the result of long continued and profound investigation, not of mere generalities, but of the most minute details. As we have not room to exemplify this general statement by quotation, we must be content to justify it by referring to the various suggestions, scattered through the volume, with respect to the mutual dependence and close concatenation of the latest canonical epistles, which are still too commonly regarded as detached and independent compositions, and the corresponding mutual relations of the latest prophecies. These passages are particularly interesting from the skill with which some of the very repetitions and resemblances, adduced by skeptical critics as proofs of spuriousness and later date, are not only shown to warrant no such inference, but used as illustrations of the organic unity and settled plan which may be traced throughout the Scriptures, and which stamp it as a multiform but undivided whole.

From what has now been said it will be seen that, in our judgment, this would be a valuable addition to exegetical literature, independently of the principles on which the Apocalypse is there expounded, and the results to which the exposition leads, and to which we must now turn the attention of our readers. In so doing, we shall not confound them or perplex ourselves, by any attempt at a comparison or parallel between the views of Hengstenberg and those of others, but simply state the former, leaving such as feel an interest in the history of the interpretation, to distinguish for themselves, as far as they are

able and desirous, between things new and old. We may, however, note the fact in passing, that the writer most frequently cited in this work is Bengel, although there are occasional quotations from Vitringa, Bossuet, and the modern works of Ewald, Lücke, Bleek, and Züllig. Of the vast apocalyptic literature extant in the English language, the only trace we find is a rare quotation from Mede, or reference to him, and a correct but very general statement of the English millennarian doctrine as to one important passage. There is nothing more curious indeed in the theological literature of modern Germany, than the general silence, if not ignorance, of its learned men, as to the history of opinion in Britain and America, except where some eccentric or anomalous vagary of belief and practice has been accidentally or otherwise transplanted to the continent of Europe. It is sometimes as amusing as it is instructive to read thorough, clear, and masterly analyses of such fungous excrescences as Darbyism, Irvingism, Southcotism, &c., even in systematic works which are entirely blank as to the controversies and discussions which have agitated England and America for many generations, with respect to the doctrines of atonement and regeneration. In the present case, however, this blissful ignorance of Anglo-Saxon deeds and doctrines, on the part of one of the most learned Germans of the age, is an advantage, and a strong recommendation of the work, because, as we have said, it records the independent testimony of a great exegetical writer on a favourite subject of our own interpreters, yet without the least direct collision or collusion.

With respect to the author of the book of Revelation, Hengstenberg not only holds decidedly, but proves conclusively, that it was written by the man to whom a uniform tradition has ascribed it—John, the Apostle and Evangelist, the son of Zebedee, and the son of thunder. We mention this, which may to many seem a small thing in itself, or at least a work of supererogation, because a vast amount of misplaced ingenuity and learning has been spent by certain modern German critics in the effort to demonstrate that the book, if not the work of John Mark, which is Hitzig's paradoxical assumption, was composed by another and inferior John, or by some nameless writer

of a later date. In this, as in other branches of apologetical theology, new forms of opposition call for new modes of defence, and the German front of infidelity can no more be resisted by the same means that disarmed the French philosophers and English deists, than a modern fortification can be carried by the rams and catapults of ancient warfare. The time was when all this might, however, have been left to be managed by the Germans in their own way, on the principle of letting the dead bury their dead. But now, when cheap translations of such books as those of Strauss are brought into extensive circulation, and made still more dangerous by the general tendency to German laxity of thought and principle with which the public mind is now infected, it would be something worse than folly to ignore the existence of the evil, or to despise the homogeneous remedy which Germany herself affords us, in the writings of her learned, orthodox, and pious men. To these remarks, which have a more important bearing on the general subject, than on the particular question which occasioned them, we merely add, in reference to the latter, that while it is satisfactorily disposed of in the introduction, a more detailed discussion of it is contained in the supplementary dissertations which accompany the last volume, and to supply the place of what is usually called an Introduction. This inversion of the customary order was occasioned in the present case, as in that of the work upon the Psalms, by the impatience of the author or the public for the appearance of a part before the whole was finished.

Another controverted point, on which he takes decided ground, and forcibly maintains it, is the period of John's life at which the book was written. This he denies to be the reign of Galba, when Jerusalem was still standing, when the chief persecutions of the Christians were begun and carried on by Jews, and when the errors fostered in the Church were those of Jewish origin and character. In opposition to this chronological hypothesis, he clearly shows that the unanimous testimony of the ancients, properly so called, is, that the Revelation was imparted during John's exile in the isle of Patmos, near the end of the long reign of Domitian, many years after the destruction of Jerusalem, when the Jews, as a nation and a church, had ceased to

exist; when their influence on Christianity was no longer felt, at least directly, and when the evils which assailed or threatened it, both of a physical and moral kind, proceeded from Gentile spite and heathenish corruption. The answer given to this question has, of course, a most important bearing on the whole interpretation, and virtually solves many minor exegetical problems.

We need scarcely say that Hengstenberg rejects with scorn the notion that the Book of Revelation is a mere poetical fiction, or an allegorical description either of past events or of the contemporary state of things, and regards it as being, in the highest sense, a prophecy, intended to exhibit in the most impressive form the future fortunes of the Church, under precisely the same inspiration which gives authority to the predictions of the Old Testament. As to the form of this great prophcey, he understands it to be borrowed from the Hebrew Scriptures, and especially from two of their most prominent and characteristic features, the ceremonial institutions of the law, and the symbolical imagery of the prophets. So far from understanding these in their original and proper import, as descriptive of a state of things like that which existed under the old economy, he supposes the apocalyptic prophet to have used them for the very reason that the old economy was gone for ever, and that its external forms might therefore be employed, without the danger, or at least without the necessity of misapprehension, to express the realities which they did in fact foreshadow.

From this it follows, as a general principle of Hengstenberg's interpretation, that the names and numbers of this book are all symbolical; that no mere man, with the unavoidable exception of the prophet himself, is expressly mentioned by his proper title; that Antipas, and the Nicolaitans, and Jezebel, &c., are all enigmatical descriptions; and that the usual computations, as to years and centuries of real time, are (with the grand exception of the Millennium,) a mere waste of arithmetic. The simple statement of this theory will no doubt quite destroy the interest which may have been previously felt by some in the details of the interpretation. As the office which we have assumed is not that of an advocate or judge, but a reporter, we feel no obligation to defend or to determine the truth of this hypothesis. We

only wish that we could spread before our readers, on a smaller scale and in a manageable compass, the remarkable display of biblical learning and analogical reasoning, by which the author himself here maintains it. As it is, however, we can only hint, that by combining the acknowledged cases of symbolical representation which the book contains, with the extraordinary proofs of unity and systematic purpose, which, if not in every instance novel, are at least presented in a new light, and urged with a new power, he succeeds in making out a case which nothing but the blindest prepossession can deny to be plausible, and which nothing but the clearest and the strongest counter evidence can demonstrate to be false.

Another law which governs his interpretation is derived not so much from an induction of particulars in this case, as from the whole course of his previous prophetic investigations. The result of these, as is well known to the readers of his other publications, is, that the Old Testament predictions, as a general thing, are not so much descriptions of particular events, as formulas exhibiting sequences or cycles of events, which may be verified repeatedly, the costume of the spectacle presented to the prophet being borrowed from one or more of the particular fulfilments, which, however, are themselves to be regarded as mere specimens or samples of whole classes, genera or species, comprehending many of the same kind. This principle is here applied to the Apocalypse, which is therefore represented as a panoramic view of the vicissitudes through which the Church was to pass until the end of time, presented not in chronological order, but by genera and species, showing all the *kinds* of change to be expected, rather than the actual experience of single periods.

Closely connected with this view of the *subject* of the book is that which the author entertains as to its *structure*. The main fact which he assumes, in opposition to most interpreters, is that the Apocalypse is not a continuous prediction relating to successive periods, but a series of parallel predictions each including the whole history of the Church from the beginning to the end, but differing from each other in the figurative mode of exhibition and in the prominence given to certain objects in the several different parts respectively. This may be reckoned

the essential feature of his plan, from which it derives its peculiar character, and is therefore entitled to a more particular description. The principle itself is defended *a priori* on the the ground of prophetical usage or analogy, and *a posteriori* from the consistency and clearness of its exegetical results. The whole book is divided into seven "groups," the theme of all which is substantially the same, to wit, the fortunes of the Church hereafter, *i. e.* from the date of the Apocalypse itself, and each of which affords a view, not of a part but of the whole. The differences between the groups are like those seen in the same landscape when surveyed from different points of observation, or through different media, or with very different degrees of light, so that what is dimly seen in one case is seen clearly in another; that which in one view occupies the foreground, is transported to the background in the next; the light is thrown on that which was before in shadow, and the mutual relations of the figures are indefinitely varied. Thus the Devil is not introduced at all in the earlier scenes, although his agency must be assumed from the beginning.

The first group is that of the Seven Epistles, co-extensive with the first three chapters. The second is that of the Seven Seals, which occupies the next four chapters. Then comes the group of the Seven Trumpets, filling also four chapters. These three groups or series are considered as preparatory to the four which follow. Then the Three Foes of the Kingdom of God occupying three chapters, (xii.—xiv.) The fifth group is that of the Seven Vials, (ch. xv., xvi.) forming a prelude to the sixth, (xvii.—xx.) in which the destruction of the Three Foes is predicted. The whole is wound up by the seventh group, (xxi. 1—xxii. 5,) that of the New Jerusalem, and a general conclusion, (xxii. 6—21,) corresponding to the opening of the book. In order to carry out this distribution, Hengstenberg assumes several episodes or interludes of considerable length, for which he thinks it easy to account on his hypothesis; one, for instance, comprising the entire seventh chapter, and another the tenth with a part of the eleventh.

These "groups," it will be seen, are not like the "acts" of a dramatic poem, to which others have endeavoured to assimilate the principal divisions of the book. The acts of a drama are

and must be chronologically successive, each exhibiting a certain subdivision of the whole time of action, and none including the denouement or catastrophe, except the last. But according to Hengstenberg, each group contains a drama in itself, and each winds up with a catastrophe, or rather with the catastrophe common to them all, after which the scene is shifted, not for the purpose of continuing the action, but of recommencing it, and, in one case at least, going back to a point of time still more remote than that at which the series began at first. At the same time, all these parallel predictions, although each is self-contained, are connected with each other as the links of one chain, which would be broken by the loss of either. This may be rendered clearer by a rapid glance at each of the first four groups in order. The general title or inscription is contained in the first three verses, where the book is described as a revelation, made to John by Jesus Christ himself, of things to be soon accomplished, which Hengstenberg understands not merely of the incipient fulfilment, but of the first of those distinct fulfilments, which were to follow one another in a series, or cycle, to the end of time.

The remainder of the first chapter constitutes the special introduction to the first great division of the book, the Epistles to the Seven Churches, namely, those in and over which John's apostolical ministry was immediately exercised for many years, and through which the instruction here afforded, though directly adapted to their actual condition, may be rightfully extended to all times and places, without any gratuitous assumption of a typical or double sense, beyond what is involved in the nature of the case. The description of our Lord, contained in this introductory chapter, is supposed to have an intimate connection with what follows, the images presented being such as were precisely best adapted both to comfort true believers, and bring sinners to repentance, so that this vivid exhibition of Christ's majesty and justice, is a kind of emblematical summary of what is afterwards expressed in words.

The Angels of the Seven Churches, Hengstenberg denies to be either guardian angels, or mere messengers, or diocesan bishops, or individual pastors, but regards them as ideal representatives of the ministry, eldership, or governing body in the

several churches. In this connection, he briefly but decidedly repudiates the doctrine of Vitringa and his school, that the Christian Church was organized on the model of the Jewish Synagogue, which, at least in its details, was a human institution of no great antiquity, whereas its real model was the simple patriarchal eldership, which lay at the foundation of the whole theocratical system, and yet was suited, in itself, to both economies or dispensations.

The Seven Epistles themselves are then explained as introductory to the prophecies which constitute the subject-matter of the book, and as intended to prepare those immediately addressed, not only for the following predictions, but for the events predicted, by exhibiting the spiritual nature of the gospel, and its bearing on the hopes of individuals, as well as of the Church at large; of which the readers of the book might easily have lost sight, in the blaze of prophetic imagery, by which so many have in every age been blinded to every thing except the mere outside of Christianity. Thus understood, the striking dissimilitude between the Seven Epistles and the rest of the Apocalypse, instead of indicating different writers, or incongruous and wholly independent compositions from the same pen, is really a strong proof of unity of purpose, because it places in the forefront of the prophecy the very corrective which was necessary to preserve it from abuse.

One point, upon which Hengstenberg lays great stress, as a key to the true date, and also to the just interpretation of the book, is the total and obvious unlikeness of the state of things described or pre-supposed in these epistles, to that which we know to have existed at the time of Paul's labours in the very same region. The points of difference which he specifies are, first, the declension of the churches in proconsular Asia from the warmth of their first love, and that strength of faith, so frequently commended in Paul's epistles; and secondly, the entire disappearance of that Judaic form of Christianity which caused so much perplexity to the preceding generation, until swept away by the destruction of Jerusalem.

The first epistle to the Church at Ephesus describes that Church as zealous for the truth in opposition to heretical errors, but as having lost the first warmth of its spiritual affection, and

therefore calls it to repentance. The Nicolaitans here mentioned are identified as Balaamites, or followers of Balaam, by an etymological affinity between the names, as well as by the nature of the heresy itself, as here described.

The Church at Smyrna is addressed in the second epistle, as alike free from great sins and great merits, and the exhortation to repentance is accordingly exchanged for an earnest admonition to be bold and faithful. The comparatively good condition of this church may have been connected with the ministry of Polycarp, which probably began long before the date of the Apocalypse.

The Church at Pergamus appears in the third epistle, not entirely free from Nicolaitan corruption, yet eminently faithful in the midst of severe trials. The *Antipas* here mentioned is supposed by Hengstenberg to be an enigmatical title, and he seems to concur in the opinion of an old interpreter, that it means *against all.* At the same time, he believes the person immediately designated by it to be Timothy, who suffered martyrdom in Asia about the time of John's residence in Patmos.

The church at Thyatira, founded perhaps by Lydia, Paul's convert at Philippi (Acts xvi. 14,) presents a kind of contrast to the church at Ephesus, which showed a commendable zeal against error, but had left its first love, whereas this was still maintained at Thyatira, but without sufficient firmness in withstanding error. Instead of the common text, *the* (or *that*) *woman*, in chap. ii. 20, Hengstenberg adopts Jachmann's reading, *thy wife*, which he explains to mean the weaker and more deceivable part of the community, by whose means a corruption of the truth had been admitted, here represented as false prophecy, and designated as of heathen origin by the use of the name *Jezebel*, the wife of Ahab, at whose instigation the unlawful worship of Jehovah, under the forbidden form of golden calves, was exchanged for that of Baal; so that Balaam and Jezebel may both be regarded as historical types of the corrupting influence exerted on the Church by heathenism.

In the fifth church, that of Sardis, we have still another phase of spiritual character and state presented, namely, that of a nominal or formal Christianity, without its reality and power,

and an appropriate exhortation to the few who still continued undefiled, to strenghten what remained and was ready to perish.

The sixth epistle, to the Church in Philadelphia, contains the only instance, in this group or series, of allusion to the Jews as either persecutors or seducers, and encourages the feeble church to disregard the arrogant malignity of those who falsely claimed to be the Church of God by virtue of their natural descent, but who were really the "synagogue of Satan," a description which must surely be offensive to those Christians of our own day, who are not ashamed to dote upon the Jews as such. In opposition to this error, Hengstenberg understands it to be taught here and elsewhere, that there has never been more than one true Israel or chosen people; that this body, even under the old dispensation, was a mixed one, free access being even then afforded to all heathen proselytes; that this same body was continued afterwards, and is perpetuated now in the Christian Church, not merely as the antitype, but as the actual continuation or successor of the old Church, the uncorrupted part of which was the basis, nucleus, or germ of the new organization.

The Church of Laodicea is described, in the seventh and last epistle, as lukewarm, *i. e.*, neither heated by divine love, nor aware of its own coldness, but though really destitute of what was requisite to spiritual life and health, engrossed by the delusion of its own abundance and prosperity, from which it is exhorted to escape by repentance, and to seek supplies in Christ.

These epistles Hengstenberg regards as containing a direct historical description of the spiritual state of the principal churches where John laboured—a state, however, which was not peculiar, or confined to them, but may be renewed in any age or country. Hence, although as really adapted to the wants of those immediately addressed, as Paul's or any other apostolical epistles, they are at the same time indirect predictions of certain spiritual changes and varieties which the Church may be expected to experience, through all the periods of her earthly progress. It is therefore equally gratuitous to argue that because they relate to local and temporary circumstances, they have only a fortuitous connection with what follows; or on the other hand, that because they form a part of this great prophecy, the churches here addressed are not the churches which

were really so called, but mere ideas, types, or emblematical descriptions of the Church at large, in its various spiritual states and aspects.

These internal vicissitudes are not those of any particular period or periods in the history of the Church, but may all coexist in different portions at the same time, as well as follow one another, at successive times, in the same part or in the Church at large. According to this theory, the Seven Epistles constitute a substantive prophecy, including the whole field of history, and when this is concluded, the prophet does not pass to a new period, but begins afresh, in order to exhibit the same thing in a new light, and to make other parts of his great subject prominent. This second group or series is that of the Seven Seals, in which the prophet is caught up into heaven, and there witnesses the convocation of a great assembly, with a view to the protection of the persecuted Church against its mortal enemy, the world. The disclosure of God's purposes is represented by the gradual opening of a book or roll, with seven seals, the removal of which, one by one, reveals a part of the great mystery. The instrument or agent in this revelation is the Son of God, who appears both as the Lion of the tribe of Judah, and as a sacrificial Lamb, not merely ready to be slain, but slain already. As the judgments thus prophetically threatened were to be inflicted in the present life, there was need of some assurance that the saints should not be sharers in them. This assurance is afforded in a form analogous to that of the antecedent threatening, by an episode which occupies the seventh chapter, and in which the Church is first assured of the divine protection in this world, and then of everlasting glory in the world to come. The final triumph of God's people and destruction of his foes is sublimely expressed by a single verse, which, according to the usual division of the text, is the first of the eighth chapter, but which Hengstenberg considers as the close of the second group or series. When the seventh seal was opened, there was silence in heaven, considered as the stage or scene on which this great drama was presented. The half hour does not denote the actual duration, but the time of the scenic exhibition which John witnessed. The silence itself is that of death to the enemy, of late so noisy, and of calm repose

to God's afflicted people, "where the wicked cease from troubling, and the weary are at rest."

Having thus brought the prophetic history once more to its conclusion, the inspired seer begins again and traverses the same field in a third group or series, that of the Seven Trumpets. It is, of course, impossible by abstract or quotation to give any just idea of the learned and ingenious arguments by which our author vindicates this method of dividing and distributing the parts, against that preferred by many eminent interpreters, who, influenced perhaps in some degree by the accidental or conventional position of the verse at the beginning of the eighth chapter, suppose the seven trumpets, if not the whole remainder of the book, to be included in the seventh seal. The point to which his reasonings all converge, however, is that the starting-point, the stages, and the goal may all be distinctly traced and fixed in each of these divisions, which must therefore be co-ordinate and parallel, and cannot be related to each other as the whole to a part, or the genus to its species.

This new scene, or rather this new drama, opens with a vision of seven angels, each provided with a trumpet, which are sounded in succession, and at every blast a portion of the future is disclosed, precisely as at the opening of the Seven Seals. This exact correspondence seems to show, not merely that the seals and trumpets are mere scenic signs of revelation or discovery, but also that the things disclosed are substantially the same in either case. For if they had reference to successive periods, however different the events of those two periods might be, the divine communication of them to the prophet could hardly have been naturally represented by the opening of seals in one case, and by the blowing of trumpets in the other. On the contrary, if merely a new aspect of the same great period was to be presented, it was altogether natural that this varied exhibition of the same thing should be figuratively represented by a different mode of publication; and if the predominant feature in this new view was to be the prevalence of war, it could not have been more appropriately signified than by the blowing of the martial trumpet.

The seven trumpets, and the several disclosures which they represent, are so distinguished and arranged as to form two

classes. The first four announce judgments on four great divisions of the world, to wit, the Earth, the Sea, the Rivers, and the Sky. These are followed by the flight of an angel, or according to the text adopted by the modern critics, an eagle, denouncing three woes on the earth, which are then successively promulged by the blowing of the last three trumpets. There is also a significant distinction with respect to the space alloted to the two bands of trumpets, the second being described with far more fulness and minuteness than the first. The supposition that this difference was meant to represent the last disclosures as more fearful than the first, may perhaps be considered as confirmed by the fact that the injuries announced by the first four trumpets are restricted to the third part of the earth, &c., whereas, in the other three, there is no such limitation.

To this group, as well as to the one before it, there is added an interlude, contained in ch. x. 1—xi. 13, and intended to strenghten both the prophet and the Church for the approaching trials. This is interposed between the sixth and seventh trumpets, as the other was between the sixth and seventh seals. At the end of the eleventh chapter, we have reached a point beyond which progress is impossible, the same point too with that at the end of the seventh or beginning of the eighth, to wit, the final triumph and unresisted reign of God and Christ. Here then, according to analogy, the drama recommences, and a new group or series is begun, namely, that of the Three Enemies of God and his People. These are the Dragon, the Sea-Monster, and the Earth-Monster. We have first a vivid scenic exhibition of the enemies themselves. The dragon is the devil, in his belligerent and persecuting character. The two beasts or monsters are his representatives and instruments on earth. The sea-monster is the great opposing worldly power, presented, first collectively or in the aggregate, and then in the successive phases, under which the warfare against God and his people has been manifested. The land-monster represents that earthly, sensual and devilish wisdom, by which this great opposing power has at all times been seconded and strengthened. The description of these formidable enemies, (in ch. xii.—xiii.) is followed (in ch. xiv.) by an anticipated view of their destruction and the triumph of God's people, the full disclosure

of this glorious issue being reserved for a later group or scene of the grand drama. The fifth group or series is that of the Seven Vials (ch. xv. xvi.,) exhibiting the seven plagues by which the beast, the godless worldly power, is accompanied, not at one time merely, but throughout all ages. This forms the prelude to the sixth (ch. xviii.—xx.), in which the destruction of the Three Foes of God and his Kingdom is depicted, beginning with the beast as the instrument, and ending with Satan as the prime agent. The seven heads of the beast denote as many phases of triumphant and God-defying heathenism; five of these, viz. the Egyptian, Assyrian, Babylonian, Persian, and Macedonian, had already fallen at the date of the Apocalypse. The Church was then persecuted by the sixth, the Roman empire, the downfall of which is predicted in ch. xvii., and vividly described in ch. xviii. Chapter xix. opens with a triumphal song over this event, followed by another which anticipates the downfall of all other enemies. The ten horns on the seventh head of the beast are the ten barbarian monarchies which rose out of the ruins of the Roman empire. Having been used as instruments of vengeance, they are now themselves destroyed. This being the last phase of the Heathenish Ascendency, the two beasts themselves experience the same fate with their followers and adherents.

The prime foe, Satan, still survives, and is yet to have a temporary triumph; but before this he is bound and rendered harmless to the Church, now at length in the ascendant, for a thousand years, (ch. xx. 1—6.) It is rather unfortunate for the effect of Hengstenberg's interpretation, that while he confidently sets down every other number and measure of time in the Apocalypse as merely symbolical, he no less confidently represents the millennium of chapter xx. as a literal period of a thousand years. The grounds on which he vindicates this seeming inconsistency are chiefly these: that this whole group, unlike the rest, is chronological in character; that this number is repeated ten times, showing that it is to be strictly understood; and finally that ten and its multiples are sometimes used as round, but never as symbolical numbers in Scripture.

The millennium, according to our author, is the thousand years from the crowning of Charlemagne to the beginning of the

present century. During this period the Church has been paramount throughout the civilized world, to the exclusion of heathenism in all its forms. Satan has not been allowed to tempt the nations back to their former state. But now he is unbound again, and the Church begins to be environed by the most malignant form of gentilism, not that of gross idolatry, but that of a malignant anti-christian infidelity, in its various phases of pantheistical neology, revolutionary democracy, and socialistic anarchy. In this part of the interpretation, it is easy to trace the influence of contemporaneous events in European and especially in German politics, which have evidently operated on the mind of Hengstenberg precisely as the great events of their times did on Bengel and Vitringa. In either case the great majority of readers will suspect that the proximity of these events has given them an undue magnitude in the expounder's field of vision.

This view of the millennium is one of the three salient points of Hengstenberg's interpretation. Another, really involved in this, is his indignant and contemptuous rejection of the theory which identifies the beast with Papal Rome, a theory, as he asserts, of modern origin, the product of temporary causes, and utterly untenable on any consistent principles of exposition. The third point is his similar rejection of all previous solutions of the enigmatical number of the beast which he maintains is explicable only from some scriptural analogy, since all the other symbols, types, and enigmas of the book may be distinctly traced to the Old Testament. The number of a man he explains to mean, not a number denoting a man's name, but an ordinary intelligible number. The number itself he finds in Ezra ii. 13, the only place where it occurs in conjunction with a name, which name he therefore holds to be the one intended, viz. *Adonikam*, "the Lord arose or has arisen," a formula expressing the arrogant and blasphemous pretensions of the beast.

With respect to the closing chapters, we need only add, that they contain the final overthrow of Satan, the judgment of his followers, the renewal of the present frame of nature rendered necessary by the banishment of sin, and the description of the New Jerusalem, or new condition of the Church under this

altered state of things, which last is the theme of the seventh and concluding group or series.

The simple statement of our author's exegetical method and conclusions has more than occupied the space allotted to the whole subject, and must therefore be allowed to pass for the present without note or comment, the materials for which, we need not say, are abundantly furnished even by the meagre outline which we have been tracing for the information of such among our readers as have not access to the work itself. We state in conclusion that, although the book is far more popular in form than any of the author's earlier exegetical productions, a demand seems to exist in Germany for something still more suited to the wants of ordinary readers, and an abridgment by another hand, but no doubt with the author's sanction, is announced, and has perhaps appeared already.

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Elias Riggs.

## Art. VI.—*Did Solomon write the Book of Ecclesiastes?*

Professor Stuart, in his recently published commentary on this book, comes to the conclusion that Solomon was not its author. Let us look at the grounds on which this conclusion is based. These, as presented by Professor Stuart, are three: (1.) The use of certain expressions which do not seem natural in the mouth or from the pen of Solomon: (2.) A state of the nation implied in Ecclesiastes different from that existing in the days of Solomon: and (3.) The style and diction.

Under the first head, Professor Stuart instances the following passages:

1. Eccl. i. 12, "I, the Preacher, was king over Israel in Jerusalem." Professor Stuart says, "The preterite tense here (I was) refers of course to a past time, and it conveys the idea that, when the passage was written, he was no longer king. But Solomon was king until his death, and could therefore never have said, 'I was king, but am not now.' Then again, how passing strange for him, as Solomon, to tell those whom he was addressing that he was *king in Jerusalem!* Could he

suppose that they needed to be informed of this? But a writer in times long after Solomon might easily slide into the expression that Coheleth had been king."—p. 68. Shall we then admit that an *inspired writer*, (for such Professor Stuart distinctly avows that he considers the author to have been,) "might easily slide" into the use of language, put by him into the mouth of Solomon, which it would be so "passing strange" for Solomon himself to have used? Professor Stuart's hypothesis seems to us to conflict with the true and proper inspiration of the writer of Ecclesiastes.

But, *is* there any absurdity in Solomon's using such language? All acknowledge that this book portrays his experience up till very near the close of his life. It bears abundant marks of having been written by an aged man. Now what would be more natural for Solomon, at between sixty and seventy years of age, in describing, (for the use even of the generation then living,) a reign of forty years' continuance, than to prefice his account of his experience by saying, "I was king over Israel in Jerusalem?" Every body knew that he was king. True, but so was it equally well known to every body that he had possessed gardens, and orchards, and palaces, and men-singers, and women-singers. But he had in view, not merely the generation then coming upon the stage, he wrote for all coming generations. He wrote, too, under a new name, a name chosen with special reference to the character of the work. In view of these circumstances it appears to us not only not "passing strange," but perfectly consistent and natural, to prefice his account of his long and varied, and instructive experience by stating what his rank and office had been—"I, the Preacher, was king over Israel in Jerusalem."

2. Professor Stuart next instances chap. i. 16, "I acquired more wisdom than all who were before me in Jerusalem." "Doubtless, being a king," says Professor Stuart, "he compares himself with others of the same rank, *i. e.* with *kings;* and how many of these were in Jerusalem before Solomon? *One only*, viz., David. Who then constitute the *all?* It is only a later writer who would speak thus; and even such an one could so speak only by omitting any special reference to the incongruity seemingly apparent in the declaration as attri-

buted to Solomon." If we understand Professor Stuart, he deems the incongruity not only *seemingly apparent*, but *actually real*. But does he gain any thing by attributing the book to a later writer (a writer under the guidance of inspiration) who still puts this same language into the mouth of Solomon? It seems to us not. But we apprehend there is no necessity here for imagining the existence of the slightest incongruity. It seems gratuitous to limit the remark to kings. Solomon was a man as well as a king, and he speaks here of *all that were before him in Jerusalem*. Besides, Jerusalem we know was a royal city in the days of Abraham, and again in the days of Joshua. What should hinder Solomon, when recounting his own wealth and wisdom and magnificence, from comparing himself with the princes who for ages had reigned in the same city, (and perhaps left there remains of their public works,) whether Israelites or not? In chap. ii. 8, he speaks of the peculiar treasure of *kings*. We naturally understand him as referring to the multitude of tributary kings over whom he reigned. These were gentile kings. Why, not, here as well, suppose an allusion to *non-Israelite* kings? To us it seems perfectly easy and natural.

3. Professor Stuart says, "In i. 16, ii. 9, 15, 19, he speaks of his *own wisdom;* and in this he tells us that he far exceeded all others. This was true indeed of Solomon; but it was hardly the dictate of *modest* wisdom to speak thus of himself. A later writer might well speak thus of him, although there seems to be some little incongruity in attributing the words to him." —p. 69.

But we would with confidence ask the candid reader whether *taking the whole narrative into view*, there is any thing here like "an air of self-magnifying." The writer frankly tells, in true Bible style, his excellences and his defects, his grandeur and his vanity. The *air* of the whole taken together appears rather to be that of humility in view of his whole experience. Besides, we would again ask, where is the difference between an inspired writer of a later age putting such expressions into the mouth of Solomon, and Solomon's writing them himself? For, as Professor Stuart says, p. 67, "the book purports by its title to be the words of Solomon;" and adds, "now no one of David's

sons was *king in Jerusalem* excepting Solomon. Coheleth then was Solomon."

4. After a passing allusion to ch. iv. 8, which Professor Stuart understands to be only a supposed case, from which nothing could be argued, he mentions ch. iv. 14, (13) as a passage in which he thinks it "difficult to avoid the conclusion" that the writer speaks of Solomon as an "old and foolish king," and of Jeroboam as a "poor, but wise and prosperous young man;" and then adds, "this would sound very strangely in the mouth of Solomon." On this we would simply remark that it is yet to be proved that there is here any personal allusion whatever, or that the case is anything more than a supposed one like that in v. 8. Professor Stuart himself remarks in his commentary, p. 171, that "it is not absolutely necessary to make out any other than merely a case supposed by way of illustration."

5. He next proceeds to ch. viii. 3, where, as he remarks, "an adviser is introduced, who counsels the prudent course of obeying the king in every thing. This would not be strange for a king to say; but when one clause declares that the prudent individual 'must not hesitate or delay even in respect to a *wicked command*,' it would seem very singular to find Solomon thus characterizing his own commands. Then again, when the writer gives his own views of this matter of unlimited obedience in vs. 5, 6, he says that such indiscriminate and blind obedience will incur the guilt of sin, and bring the inevitable judgments of God upon him who yields it, vs. 7, 8. All this is hardly congruous with *kingly* opinions." Why not, with the opinions of a king divinely inspired? But the whole argument is here based upon a new rendering of the text; and we apprehend some of the Professor's readers will not easily be persuaded to substitute his exposition of verse 3, middle clause, viz. "hesitate not even in respect to a wicked command," in place of the old and strictly literal rendering, "stand not in an evil thing," *i. e.* "*persist not*," as Gesenius explains it in his Hebrew Thesaurus.

Professor Stuart next proceeds, partly under his first and partly under his second head, to speak of the state of the kingdom implied in Ecclesiastes which, in his view, "indicates a period very different from that of Solomon's reign." He refers especi-

ally to the "oppression of the poor, and robbing him of justice," particularly on the part of judges and rulers. "In x. 4," says Professor Stuart, (p. 70) "he describes rulers as being passionate and excessive in their anger. In x. 5—7, he describes the ruler as 'setting fools on high, while the wealthy and princes occupy a low place, and act as servants of the fools.' In x. 16—19, he covertly speaks of rulers as gluttons, drunkards, and sluggards; and even in *blessing* such kings as are of an opposite character, he says the same thing in the way of implication. Can we now, in any way, suppose all these to be the words of *Solomon*, describing himself as a haughty, violent, unjust, tyrannical oppressor? Was he a glutton, a drunkard, &c.?" Again, p. 71, Professor Stuart says, "But, beyond this there was a general gloom that overspread all ranks and conditions in life. Wherever the writer turns his eyes he sees little, except vexation, disappointment and suffering." . . . He comes fully to the conclusion that 'the day of one's death is better than the day of his birth,' vii. 1. Does all this look like being written during the peaceful, plentiful, joyful reign of Solomon?"

In reference to this argument we remark,

1. There is evidence enough from the Scripture narrative that irregularities and corruptions existed to an alarming extent even during the best ages. The method by which Absalom stole the hearts of the people, as recorded 2 Sam. xv. 3—6, implies their existence during the reign of the pious and upright David. The same thing is implied by the speed with which Absalom's rebellion spread among the people. What was the character of Joab? And yet David sought in vain to get rid of him. What was the character of Solomon's own brothers, Absalom, Amnon, Adonijah? And yet "David's sons were chief rulers." 2 Sam. viii. 18.

2. Solomon himself in the Proverbs frequently alludes to the continued existence of such disorders. In Prov. xvii. 23, he speaks of the wicked, who "take a gift out of the bosom to pervert the ways of judgment;" in verse 26, of "punishing the just;" in xviii. 5, of accepting the person of the wicked, to overthrow the righteous in judgment; in xix. 5, 9, &c., of false witnesses; v. 10, of a servant having rule over princes; in xxviii. 15, he compares "a wicked ruler over the poor people"

to a "roaring lion and a ranging bear," and in the following verse declares that "the prince that wanteth understanding is also a great oppressor." In ch. xxix. 2, he speaks of the wicked bearing rule; in verse 4, of a *king* accepting bribes, and thus becoming the cause of his country's *overthrow;* and in verse 12, of a ruler hearkening to lies. But why multiply examples? They show simply that in the writer's day such disorders were not unknown, that such cases *might occur;* and what they prove in Proverbs, just that and no more do similar passages in Ecclesiastes prove. In both they are introduced as illustrations of principles.

3. It was in Solomon's *old age* that his wives turned away his heart, 1 Kings xi. 4, and that he followed their abominations, and "did evil in the sight of the Lord." How much of injustice, oppression, and misrule, may have prevailed in the kingdom during those last years, and of how much Solomon himself may have been guilty, we are not informed. We know only that the people considered the yoke imposed by Solomon *grievous*, and insisted on a pledge of relief from Rehoboam on his accession. Now if we take the book of Ecclesiastes to be the expression of Solomon's penitent reflections, during perhaps the very last year of his life, all seems easy and natural.

We can hardly persuade ourselves that Professor Stuart is serious when he says, "The passage in iv. 17, [v. 1, Keep thy foot when thou goest into the house of God, and be more ready to hear than to give the sacrifice of fools,] speaks in such a way of temple-offerings and services as hardly accords with the views given in 1 Kings iii. 3, 4, 15;* viii. 5, 62—64; x. 5; xi. 7," especially when he quotes this last passage among those from which we are to learn the views of Solomon—a passage which records his shameful idolatry. As well, it seems to us, might we expunge Deut. x. 16, ("Circumcise, therefore, the foreskin of your hearts,") from the writings of Moses, on the ground of its clashing with the law of the literal circumcision. If it was congruous and natural for Solomon to write, "the sacrifice of the wicked is abomination," Prov. xxi. 27; and "to

* So Professor Stuart doubtless wrote. The printer has made him refer to iv. 15.

do justice and judgment is more acceptable to the Lord than sacrifice," verse 3; why not equally so for him to write, "be more ready to hear than to give the sacrifice of fools," Eccl. v. 1? Surely our commentator has in this instance very far overshot his mark; for if this argument proves any thing, it must prove that the author of Ecclesiastes would reject the offering of sacrifices *in general*, as a business worthy only of fools. Does Professor Stuart need to be reminded that what proves too much proves nothing?

Equally wide of the mark seems the next example adduced by the Professor. He says, "The peculiar passage in vii. 26—28, respecting the extreme *baseness of women*, seems hardly consonant with the views of him who had seven hundred wives and three hundred concubines, and who was devoted, as it would seem, more than any other Jewish king known to us, to amatory enjoyments. Another and later writer, who looked attentively at the history of the close of Solomon's life, might well speak of such women as were in Solomon's harem as he has done."—pp. 71, 72.

And why not Solomon himself when brought to repentance for his folly? Why not record his experience, that among his counsellors there was, occasionally, though very rarely, one tried and faithful friend, in whom he could repose entire confidence, but not one such among his thousand women? To us it seems highly improbable that *any other man than Solomon* should have ventured to pen such a sentence as the one under consideration—"One man among a thousand have I found, but one woman among all those have I not found."

We come now to Professor Stuart's third source of doubt as to the authorship of Solomon, viz., *the style and diction of the book*. In an earlier part of his Introduction, pp. 60—66, he has clearly shown that the greater part of what has been called *later Hebrew* and *Chaldaism* in Ecclesiastes is not such. On p. 64 he says: "Taking the amount of what is left, we find only some ten or eleven cases which may fairly be brought within the confines of later Hebrew. And even as to these, some doubt must hang over them. It cannot for a moment be assumed, that the present Hebrew Scriptures contain all the stores of the ancient language." In like manner, on p. 66, he

sums up his remarks in reference to the *probable Chaldaisms*, "amounting to only some eight or ten words at most." And yet when he comes to consider the style and diction in reference to the question of authorship, Professor Stuart seems to feel very clear that they decide against attributing the work to Solomon. The principal evidence in this part of the argument is drawn from a comparison with the Proverbs. After remarking (p. 72) that "the subjects (of the two books) are exceedingly diverse," he very properly adds: "However, this would not prove much if it stood alone; for the same writer might change his theme." "But," he adds, "when we come to the *colouring of the style and diction*, it is impossible to make out any thing but the widest diversity." But we would ask, would not the change of theme naturally bring with it a change of manner? Especially might not this be the case if years had elapsed, and important changes taken place in respect to the writer? On p. 73, the Professor says, "What most of all distinguishes Coheleth from Proverbs is, that the former repeats beyond all example in the Scriptures certain phrases entirely *sui generis*, which never occur at all in the book of Proverbs. Such are, *under the sun*, *under heaven*, *I turned to see*, *I said in my heart*, and the like." For an excellent answer to this branch of the argument, we would refer the reader to Professor Stuart's own remarks on p. 62. After showing that *abstract* terms were demanded by the nature of the subject treated in Ecclesiastes, and consequently could not be depended on to prove a late origin of the work, he says: "The same principle will apply to the use of *under the sun* and *under heaven*, scarcely found any where else.* The great question in Ecclesiastes is, the vanity of *earthly things*. An adjective from *haarets* (earth) the Hebrew has not; and to make the so often necessary sense of *earthly*, the writer had to betake himself to circumlocution."

We know that Solomon gave himself during the early part of his reign to the pursuit of wisdom, and that during the latter

* This remark does not apply with equal force to these two phrases. The first, *under the sun*, is peculiar to this book. The second, *under heaven*, which occurs only thrice in Ecclesiastes, appears six times in Deuteronomy, a book which partakes with Ecclesiastes the character of a practical discourse, and to some extent of an experimental narrative.

part of it he was sadly led astray. It seems reasonable to suppose that the Proverbs (except chapters xxx. and xxxi.) were committed to writing during the former period. Equally certain is it that Ecclesiastes, if written by him, must have been written very near the close of his life. It is easy then to suppose an interval of twenty years, or even more, between the composition of these two works. Any one who has studied the history of our own tongue is aware that there have been periods when during a single reign very marked changes have taken place in the fashionable language of the English court. In 1560 for instance, Arthur Golding could complain that

> "All good inditers find
> Our English tongue driven almost out of mind,
> Dismembered, hacked, maimed, rent and torne,
> Defaced, patched, marr'd and made a skorne."

Now, the Hebrew language as spoken at the court of Solomon must have been peculiarly liable to such changes, both on account of its close resemblance to the dialects spoken by the neighbouring nations, and on account of the unprecedented amount of intercourse maintained by Solomon with those nations, either as allies or tributaries.

Professor Stuart quite scouts the idea of attributing any considerable change of Solomon's style to his intercourse with *foreign women*. "Would Solomon, (says he, p. 73) in his old age, be likely to change his mother tongue? Had he respect enough for his women to become a learner of foreign languages from them? Would a mere momentary, casual intercourse with them such as his was, produce such influence on his idiom? . . . Last of all, would the spirit of inspiration move Solomon to write in the idiom of his heathen concubines who were unlawfully selected?"

But the influence exerted over Solomon, by his heathen wives, during the later part of his life, seems to argue something more than a "*mere, momentary, casual intercourse.*" Besides, who can doubt that the court of Solomon was thronged by their foreign attendants, as well as by numerous ambassadors with their trains? And kings, especially learned kings, are not apt to be bashful about employing foreign words. On the contrary, we naturally expect them to be among the boldest of

innovators. Finally, the spirit of inspiration, we might reasonably suppose, would lead Solomon to employ just that style and diction to which he was accustomed, and which he would naturally have employed if uninspired. Professor Stuart confidently pronounces the argument drawn from this source, *vanity of vanities*. The candid reader must judge.

Thus we have gone through with the whole series of the arguments which lead Professor Stuart "to the decision *that Solomon was not the author*" of Ecclesiastes. Who the author was, he does not pretend to guess; but thinks it probable the work may have been written soon after the return from the Babylonish captivity, p. 76. Let us turn and glance very briefly at some of the reasons which would lead us to an opposite conclusion.

1. First we have *the claim set up by the work itself.* A book presents itself to us, with satisfactory evidence of its title to a place in the sacred canon, and purports or claims to be the work of Solomon; and this, not only in the title, which might be suspected to be of a later date, but in the body of the work. This surely is a strong proof of Solomon's authorship. For what is the alternative? Is it that Solomon is purposely introduced upon the stage and made to say *what Solomon might have been supposed to say*, as Professor Stuart suggests on p. 61? We should answer unhesitatingly in the negative, for this simple reason, that the reader does not *naturally* so understand it. If Solomon be not the author, the natural alternative is to regard the treatise as a spurious production, a pious forgery, like some of the Apocryphal books. And can this character be regarded as consistent with inspiration?

2. *Uniform ancient tradition.* Professor Stuart, himself, remarks, p. 67, "If this question be referred to the decision of past times, then is it easily answered. One and all of the older writers declare for Solomon." And yet he is so thoroughly convinced of the opposite, by the objections considered above, as to add on the same page, "we shall perhaps deem it strange if any future critic should engage in such an undertaking," viz., as to prove Solomon the author of Ecclesiastes!

3. Although learned Jews, mentioned in the Talmud, (see Professor Stuart, p. 81,) made various objections to this book,

and some of them appear to have denied its claim to inspiration, yet none of them assailed its genuineness as the work of Solomon. Had it been a late work, by an uncertain author, it seems hardly credible that no tradition to that effect should have been preserved among the Jews, at least to such an extent as to furnish a ground for objections to those who were disposed to reject the book.

4. Finally, it seems pertinent and well worth while to notice certain coincidences between the style of Ecclesiastes and that of Proverbs; not that we regard such coincidences as weighing much in the argument, for one writer may certainly imitate the style of another; but they may, in some degree, go to balance the *differences* of style and manner of which Professor Stuart makes so much. Under this head we would mention,

(1.) The fact that the author of Ecclesiastes, in a moral discourse on the vanity of human pursuits, illustrated by a narrative of his own experience, still falls so much into the *proverbial* style. Every chapter of the book contains proverbs, many of them introduced where there seems no more demand for them than in many of the discourses of the prophets, where, nevertheless, the proverbial method is not adopted. (See, for instance, ch. ii. 13, 14; iv. 5, 6; v. 5, 10; vii. 1; ix. 4, 16–18, &c.)

(2.) The style and diction of many of these passages correspond strikingly with those of similar passages in the book of Proverbs. Professor Stuart remarks that the difference of style in the two books is rather to be felt than described. This is doubtless true. But we would ask the reader skilled in Hebrew to turn to such passages as i. 3, 18; iv. 9, 12, 13, 14; v. 10–12; vii. 1–9; ix. 17, 18; x. 8, 9, 12, 13, 19; xi. 1, 7, and say if he finds anything in them which would surprise him if found in Proverbs instead of Ecclesiastes. Here is "the golden Hebrew of the golden age;" nor is there any appearance of these sentences having been composed in imitation of Proverbs. They have all the freshness of originality.

(3.) The difference of style in the portions not proverbial may certainly be attributed partly to the subjects treated, and partly to the difference in the age and circumstances and feelings of the writer, (supposing Solomon to be the writer.) And even here passages occur which strikingly remind one of the

preceptive portions of the book of Proverbs. Such, for example, is the perfectly natural and easy use in chap. xii. 12, of the address *my son*, which abounds in Proverbs, but does not appear in any of the Prophets.

The uniform use of the term *God* in Ecclesiastes (instead of *Jehovah* or *Lord*,) may be attributed to the philosophical character of the treatise. It certainly does not characterize the style of the prophets who flourished after the captivity.

A word more in respect to the argument from the *diction*. This might lead, in the absence of any other evidence, to the impression that Proverbs and Ecclesiastes were written by different authors; but it would go but little way towards proving that they were the productions of different ages. The free use of an abbreviated form of the relative pronoun is one of the most striking characteristics of the Hebrew of Ecclesiastes; and this Professor Stuart clearly shows cannot be relied on in proof of a modern origin of the work. It is found in the book of Judges, and probably belonged to the *colloquial* language from the earliest times; and what wonder that Solomon in writing Ecclesiastes in his old age, should employ a more colloquial style than he did years before in seeking out and setting in order the Proverbs? Chaldaism, too, is not of necessity modern. The language of Abraham was no doubt Chaldee. Laban evidently spoke Chaldee, as appears from the Chaldaic name which he gave to Mount Gilead. And who can tell how much influence that dialect exerted in different ages upon its neighbouring and cognate Hebrew, and especially during the reign of Solomon?

Professor Stuart very justly remarks that much may have belonged to the spoken language of the Hebrews, which has not come down to us in any of their writings. In like manner there are usages in the Greek of Homer which do not appear in the writings of subsequent ages, and yet belong at the present day to the spoken language of the Greeks. But what would become of the critic who should argue that therefore the Iliad was written long after the time of Plato and Xenophon?

Arguments similar to those employed against the antiquity of Ecclesiastes have been employed also to prove a late origin for several other books of the Old Testament. Even the Pentateuch has not escaped attacks of this kind. We are persuaded that

the more thoroughly these arguments are examined, the less weight they will be found to have. We are also satisfied that the more the original of Ecclesiastes is studied and understood, the less will the charge of looseness and vulgarity of style, made by Bishop Lowth, and so often since repeated, be found to weigh.

Thus much we have felt constrained to say in reply to Professor Stuart's argument, on account of the great influence which his deservedly high popularity in the world of biblical letters will not fail to give his book. We trust the candid reader will find sufficient reason to dissent from the scheme proposed by the venerable Professor.

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ART. VII.—*The Heidelberg Catechism and Dr. Nevin.*

*The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism.* Translated from the original Latin by the Rev. G. W. Williard, A. M. (With an Introduction by Dr. Nevin.) First American Edition. Columbus: Scott & Bascom, Printers. 1851.

THE great instrument by which God has chosen to diffuse and perpetuate his truth among men is the living voice. John Bunyan, as usual, clothes a great truth in a quaint conceit when he represents "Ear-Gate" as the principal entrance to the town of Mansoul, through which Diabolus first carried the city, and against which those valiant soldiers of the great King Shaddai, Captain Boanerges and Captain Conviction "did bend their main force." The pen and the press, powerful as they are, are mostly powerful in seconding, extending, and perpetuating the impressions of the living voice. They are utterly inadequate to the first publication of truth as to the making immediate, profound, and general impressions on the minds of men. They could never have called the world to repentance and preparation for the coming of the Son of God as did "the voice" of John the Baptist. They could never have sent out the "line" of the gospel "into all the earth, and its words unto the ends of the world," within the space of a quarter of a cen-

tury, as it was "sounded forth" by the preaching of the apostles and primitive Christians. They could never have rolled up the population of Europe in one vast surge, and precipitated it upon Asia, as did the preaching of Peter the Hermit. They could never have made nor begun the Reformation, though they had a mighty and indispensable agency in extending and completing it. They could never have awakened the slumbering churches of England and America as did the preaching of Whitefield and Wesley. They could never have agitated the general mind of Britain and of this country, as we have recently seen it done by the presence and the voice of one man. The pen and the press have done and are doing great things, and will do greater still. But they cannot transcend their office. They cannot pass out of their sphere. Their power must be exerted, for the most part, upon minds and communities already attentive, thoughtful, and mature. To arouse the soul, to pour into it the vivifying power of new truth, is the peculiar work of the living voice, trembling under the vast emotions which that truth has already awaked, and transmitting those emotions, by the mysterious and irresistible power of sympathy, to other souls.

If this truth has, in any case, a special and peculiar force, it is in its application to the training of the young. Then especially is "Ear-Gate" the main avenue, and the voice the most effective, in fact the only effective instrument when truth is to be adapted to the ever changing moods of the young mind—all eager as it is for knowledge, yet impatient of protracted attention; curious of facts, yet easily wearied of abstractions; earnest and tender, yet prone to levity; deeply and keenly susceptible at once to the things of the spiritual and the sensible world. Oral instruction was the great ordinance of God for perpetuating religion in the ancient Church. "I know Abraham that he will *command* his children and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19. "These words which I command thee this day—thou shalt teach them diligently unto thy children, and shalt *talk* of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. "*Tell* ye your children of it, and let your children *tell* their children, and their children another generation." Joel i. 3.

"The priest's lips should keep knowledge, and they should seek the law *at his mouth.*" Mal. ii. 7. Thus the whole historical and spiritual life of the Church was to be borne along from generation to generation by the living voice of parent, priest, and prophet. In what precise form this oral instruction was administered, cannot now, we believe, be determined. The religious instruction of Theophilus, (Luke i. 4,) of Apollos, (Acts xviii. 25,) and of the Jew addressed by Paul as the representative of his Church and nation, (Rom. ii. 18,) are all alluded to under the term κατηχεω. All had been "catechized," whatever sense was then attached to the word, in the first principles of religion. The Greek commentators of the early Church appear to have generally understood the word in these passages as implying a system of early oral instruction and religious truth. The Hebrew words (one of which signifies to *narrate*, or *rehearse;* the other to *inculcate*, literally to *sharpen*,) denote a constant and earnest oral teaching, but imply nothing as to the recipient of the instruction. Κατηχεω, if we look at its derivation, seems to include more, and to denote a process vocal and audible on both sides (qu. κατ'ηχω διδασκειν) in which the thought and the voice of the pupil give back an *echo* to that of the teacher. Such a meaning must, however, we think, rest on the *vis etymi* and not on the *usus loquendi*; though such great names as D'Outrein and Melancthon have claimed even the latter in its support. "Κατηχειν (says Melancthon) signifies not simply to teach, but carries with it the idea of reading or lecturing and hearing the pupils recite what has been said;" and again, "that method of teaching in which the utterances of the master are called forth by questions is properly denoted by κατηχειν." That it was not restricted by the early Christian writers to its modern signification, *i. e.* instruction by question and answer, is evident from the fact that some of their writings of this sort, for example the κατηχησεις of Cyril of Jerusalem are composed in a continuous style, without question and answer. The communication of instruction, however, by ερωτησεις and αποκρισεις dates from a very early period, as we find a specimen of it in Justin Martyr, and it became thereafter a favourite method of solving difficult questions in religion and ethics, and of conveying Christian knowledge to the young and ignorant.

Oral instruction, at least, in a familiar way, which is the proper and universal idea expressed by κατηχησις,* whether by question and answer or otherwise, was held in the highest estimation in the early Church, not only as a means of holy nurture to her own children, but of recovery to the lapsed, and of conversion to pagans and others who were yet without. The fathers of the Church were general and firm in the belief that they had direct scriptural and apostolic sanction for the practice. They looked upon the γαλα of Paul, 1 Cor. iii. 2; Heb. v. 12, 13; and the λογικον αδολον γαλα of Peter, 1 Pet. ii. 2, as referring distinctly to familiar oral instruction† in Christian truth adapted to young and simple minds, and interpreted the στοιχεια της αρχης των λογιων του θεου, Heb. v. 12, and the λογος της ἀρχης του Χριστου, Heb. vi. 1, as denoting the elements of Christian doctrine imparted in the same form. Those who were under this kind of instruction (κατηχουμενοι) were regarded as εν προθυροις της ευσεβειας‡ "in the vestibule of piety." One class of Christian ministers was specially devoted to this sort of instruction, and were called κατηχηται, Catechists. It has been thought by some that this was a distinct office. It might have been so in particular cases, but was, we think, generally attached to the office of pastor, and Jerome and Augustine have observed that while the apostle Paul has in other cases separated the functions of Christian ministers, he has spoken of these two together—"Pastors and Teachers." It is altogether probable that in some of the larger and wealthier churches the office of Catechist was distinct. Some of the most venerable names of the ancient Church are enrolled among the catechists of Alexandria. Pantænus, Clemens Alexandrinus and Origen head the list. Pantænus was the teacher of Clemens, as Clemens was of Origen, and in both cases the pupil succeeded his master in the office of catechist. Jerome entitles Clemens κατηχη-

* Κατηχησις est familiaris per vivam vocem facta institutio in elementis Christianæ religionis. Suicer. Thes. Ecc. e Pat. Græc. Catechesis proprié est elementaris institutio Christianæ religionis, viva docentis vocc tradita, et a discentibus reddita. Henr. Altingius in explic. Cat. Pal. p. m. 2.

† Γαλα ἡ κατήχησις. Clem. Alex. Strom. on 1 Cor. iii. 2.

‡ Greg. Naz. Or. 40.

σεων magister,* and Origen adjutor κατηχησεως,† which renders it probable that in the church of Alexandria that office was a distinct one, and formed the proper occupation of those eminent men. Jerome says‡ that Origen availed himself of the great concourse of youth to him for literary instruction, to teach them in the Christian faith. According to Eusebius,§ when the entire charge of catechetical instruction was devolved upon him by Demetrius, then bishop of that church, he immediately forsook his profession of literary teacher, to devote himself wholly to that work. In such high estimation was the business of catechetical instruction then held, as to command the whole time and labour of the greatest minds of the Church.

And in the like estimation it continued to be held so long as truth was looked upon as the proper glory and power of Christianity, and *the teaching of truth* as the great means of converting souls and rearing up a holy posterity to perpetuate the Church. But when the *ecclesiastical* spirit overcame the evangelical, and the Church grew more and more worldly and material in all her institutions and instrumentalities, relying on the secular arm rather than the sword of the Spirit, and adopting the usages of paganism in order to convert pagans, and making more of a splendid ritual than of a pure faith, and magnifying church orthodoxy above vital piety, and addressing the senses by shows and music and incense, rather than the soul by the vivifying light of truth, catechetical instruction of course declined. During the proper period of Roman domination, it was almost extinct and forgotten. The peril of awakening intellect and stimulating thought is an *arcanum imperii* of all despotisms, and pre-eminently of that, the most enormous and inexorable despotism under which the prostrate intellect and soul of man ever groaned. There were occasional attempts in councils held for ecclesiastical discipline, to revive the practice

* Alexandriæ ecclesiasticam scholam tenuit et κατηχησεων magister fuit. Catal. Scrip. Ecc. Cap. 48.

† Ibid. Cap. 64.

‡ Concursus ad eum miri facti sunt, quos ille propterea recipiebat, ut sub occasione secularis literaturæ, in fide Christi eos institueret. *Ibid.*

§ Ecc. Hist. Lib. VI. Cap. 3.

of catechetical instruction. It was enjoined on the clery in the Canons of the Council of Braques, A. D. 572, of Tourain 813, and of Mentz 1347. The Capitularia of Charlemagne also required it. But the spirit of the dominant Church was too strong for the edicts of princes or the canons of councils. Rubrics, breviaries, rosaries, and agends were much more to the mind of Rome than Catechisms. They amused and tranquillized the minds of men with a semblance of religion, but did not implant those fructifying germs of thought and irrepressible aspirations which always accompany truth. Images were, in her esteem, a much safer medium of instruction than books.*

Few and meagre, however, as were the catechetical productions of that dark period, they are never to be forgotten. There is a curious specimen still extant of a German Catechism composed by an unknown monk of Weissenburg, in the ninth century, containing an explanation of the Lord's Prayer and the Apostles' Creed, and, (instead of the ten commandments,) *a list of the deadly sins.*† This substitution was not unfrequent during that period. The Papal Church has never faltered in her policy to abrogate the law of God that she may keep her own traditions.

As the spirit of life began to stir in the Church and resistance to Rome waxed stronger, Catechisms were multiplied. The Waldenses, in their Confession of Faith presented to Francis I., allude to catechetical instruction as in use among them. John Wickliffe composed in English several tracts under the title of *Pauper Rusticus*, intended to teach the poor the principal truths of Christianity, "without an apparatus of many books." Among these were an exposition of the Creed, the Lord's Prayer, and the Ten Commandments.‡ Huss wrote a catechism in his prison at Constance, which is still extant among his works. And, (stirred up, it is said, by these examples,) Gerson, the learned and excellent Chancellor of Paris,

* "Gregorius Papa idola et imagines in templis collocavit, *ut essent pro libris imperitæ multitudini.*" Sibelius, quoted by Van Alphen, Prol. ad Cat. Heid. p. 17—as if idolatry were a refuge from ignorance! This was, indeed, throwing the blind man into the ditch instead of attempting to restore his sight.

† Augusti, Versuch einer Einleit, &c., p. 33.

‡ From the decrees of the Councils of Braques, Tourain and Mentz, it appears that these were of old considered the heads of catechetical instruction.

wrote a tract, (how sweet the title!) "*de parvulis ad Christum trahendis,*" and spent the last days of a life distinguished by the highest honours of genius and learning, in *catechizing little children.*

One of the first evidences of re-awakened Christian life at the era of the Reformation, was the restoration, and that in tenfold glory and efficacy, of the noble art of catechizing. More catechisms were produced within fifty years after 1517, than in ten centuries before. Luther, in his "*brevis formula decalogi, symboli apostolici et orationis dominicæ*" (1518 and 1520) and in his "Larger" and "Lesser Catechisms" (1529) led the way. His example led to the composition of a multitude of catechisms by his followers. Buddæus* enumerates no less than twenty by the Lutherans alone; and his list is by no means complete. The Romanists, alarmed by the rapid spread of the new doctrines in this form, were compelled in self-defence to resort to the same method. This is candidly admitted by the Jesuit Possevin while urging on his own church the importance of catechetical instruction. "Some object, 'the heretics use this sort of teaching. Do you think it right to imitate them? At least, you will not deny that the word *catechizing* ought not to be used, for that savours too strongly of heretical practice.' Who can bear such trifling? Ought not a Christian rather to acknowledge his own fault than to screen his individual sin to the general peril and disadvantage?"† Fleury composed a "Catechismus historicus," which, bating the Romish errors and superstitions it contains, is an admirable model, as it uses the *events* of Scripture as a means of impressing its truths and precepts on the young mind—a method which might undoubtedly be used so as to render this kind of tuition more interesting and attractive to the young. Loyola and his disciples pressed with great ardour into the career of catechetical instruction. Catechisms were extensively used not only in the educational institutions of the Jesuits, but in their foreign missions. The Council of Trent‡

* Isag. Hist. Theol. Lib. Post. Cap. I. § 12.

† Epist. de necessitate, utilitate ac ratione Cath. Cat. cited by Van Alphen and Augusti.

‡ Father Paul. Lib. 8.

ordered the preparation of a Catechism, which, under the direction of the Pope, was composed, or at least completed and arranged by Cardinal Sirlet,* and was of course proclaimed as the "*lydius lapis, certissima et infallibilis norma, ad quam examinanda est omnis doctrina*"—("the touchstone, the unquestionable and infallible model whereby all doctrine is to be tried;") whereas the Protestant Catechisms followed each answer with an array of *proofs* from the Bible, implying the duty of searching the Scriptures, whether those things were so. (A striking exemplification of the genius of the Protestant and Roman Churches!) In brief, the Socinians, Remonstrants, Anabaptists, Catabaptists, and Quakers, in fact all the sects and subdivisions of religious opinion, in which the boundless and lawless mental activity of that age manifested itself, expounded their several doctrines in Catechisms. Even the Turks are reported to have felt the general impulse of Christendom, and to have reduced the doctrines of Islamism into this form.†

The Reformed Church, properly so called in distinction from the Lutheran, contributed its full share to the catechetical symbols of which the age was so prolific. Besides many "Confessiones," "Articuli," "Theses," "Rationes," and "Expositiones Fidei," (various titles and forms indeed, but all exhibiting a harmonious system of the Reformed doctrine,) the sixteenth century gave birth, within that Church, to the Catechism of Geneva, (by Calvin, 1536,) that of Zurich, (by Bullinger, 1559,) and that of the Palatinate, (by Ursinus, 1563.)

None of these enjoyed a higher repute, or exerted a wider or more enduring influence among the Reformed churches, than the last. It was composed by order of Frederic III., Palatine of the Rhine, Elector of the Empire, and Duke of Bavaria, in 1562. The work of preparing it was committed to Caspar Olevianus, Court-Preacher of the Elector, and Zacharias Ursinus, Professor of the Collegium Sapientiæ, assisted, as some affirm, by Peter Boquin and Immanuel Tremellius. The finishing and arranging hand was undoubtedly that of Ursinus, and it has, therefore, been regarded as his work. In the Electoral

* Moreri. Sirlet.

† Hoornbeek in Van Alphen. Prol.

diploma, which accompanied its publication and ordered it to be introduced in the churches and schools of the Palatinate, Frederic declares his intention, in causing it to be prepared, to have been "that his people might be led to the right knowledge of God, their Creator and Redeemer, from his own word." He expresses his conviction that "there can be no well established order, either in church, state, or families, unless the youth are instructed from their earliest years, in true and pure religion, and constantly exercised in it." He states that he has caused this Catechism to be prepared, that the pastors and schoolmasters, throughout his estates, may have a fixed and definite form by which to conduct such instruction, and earnestly enjoins upon them to be diligent and faithful in using it to that end. We should be glad to transfer this admirable document to our pages entire. It breathes the spirit of a wise and pious prince, "ruling over men in the fear of God," and "watching for their souls as one that must give an account." That such was the true character of Frederic, the testimony even of those who were by no means friendly to him places beyond a doubt. The diploma is dated January 19th, 1563.*

Ursinus, in rapid progress and early maturity in learning, wisdom, and piety, was one of the wonders of that wonderful age. He was born at Breslau, July 18th, 1534, of a respectable family, but so far from being *pecunious* (we borrow the quaint term from Bayle,) that he was assisted in obtaining his education both by public and private liberality: another noble son whom the Church has raised for her own service and the glory of her Lord, and an illustrious example of the wise economy of such liberality! He entered, in his eighteenth year, the University of Wittemberg, where he passed five years, the beloved pupil and intimate friend of Melancthon. He afterwards visited several foreign cities and universities, among the rest, Geneva, (where he formed a friendship with Calvin, who gave him his books, inscribed with his autograph,) and Paris, where he resided a short time to perfect himself in

* It is given entire by Van den Honert, Schat-Boek der Verklasingen over den Nederlandschen Catechismus, Voorreede, p. 9, &c., and by Niemeyer Coll. Conf. in Ecc. Ref. publ. p. 428, &c.

French and in Hebrew under the tuition of Mercier. When about twenty-four years of age, he was called to preside over the Elizabethan school in his native town of Breslau. But his "Theses de Sacramentis," which showed his opinions to be of the Reformed stamp, caused so much disturbance that he voluntarily resigned his office and left his country, "*honestissimo cum testimonio Senatus*," declaring that exile was a welcome discharge from the intolerable labour of keeping school.* From Breslau he went to Zurich, where he resided for a while in the society of Peter Martyr and Gesner. Thus did his wanderings lead him, Θεου ὑπ' αμυμονι πομπῃ, to intimate communion with the master minds of the Reformation, and ripened him for the great work of his life.

Just after he had completed his twenty-seventh year, he was invited to the University of Heidelberg, and in the following year, was appointed to the professorship of *Loci Communes*. In the faculty of that renowned University, he was associated with Boquin and Tremellius, and with these eminent and pious men, *unâ manu, concordibus votis*, laboured in the tuition of youth and edification of the Church of God. Many eminent preachers and theologians were formed under their care. In the year 1562, he was employed, as we have stated above, by order of the Elector, in the preparation of the Heidelberg Catechism. In 1571 he was invited to the chair of Theology in the University of Lausanne, whither he was inclined to go, as his health was suffering severely under his multiplied labours; but the urgent wishes of the Elector, who at the same time permitted him to choose one or more colleagues to lighten his toil, induced him to remain at Heidelberg. He thereupon took a colleague, and shortly after, a wife, being married to Margaret Trautwein, in 1572—"and yet" (apologetically subjoins Melchior Adam,) "he was none the less diligent" (why should he

* Moreri. *Dav. Pareus.*—"fatigues si terribles (*i. e.* de conduire la jeunesse au Collège de Sapience) que le bon Zacharie Ursin l'estimoit heureux d'avoir été exilé par les Lutheriens, puisque cet exil le délivroit de cette terrible carrière." We find this mentioned only by Moreri. But *sympathy* prompts us to insert it—the only joke we have met with of "le bon Zacharie Ursin." That he continued in this "terrible carrière" to the last "egregiè omnes partes implens præceptoris et magistri fidelis" (Mel. Adam,) is a proof of the *vis indefessa* of his principles and character.

be?) "in the education of youth and the composition of useful works." By this marriage he had one son, who was *hæres paternæ virtutis.*

In 1577 the death of the great and good Elector and the accession of his son Louis, who brought Lutheranism into the Palatinate with a high hand, were followed by a sweeping revolution in the University, and Ursinus, dismissed from his professorship, and once more an exile, betook himself to Neustadt, whither he was invited by Casimir, a younger son of Frederic, who inherited his father's attachment to the Reformed faith. This prince founded at Neustadt, the principal town of his own estates, a college named after himself *Casimirianum*, in the faculty of which Ursinus was once more associated with some of his former friends and colleagues of the University of Heidelberg. There, in the various labours of a professor and an author, he spent the last five years of his life, manfully combatting the various infirmities of an over-worked system, and even from the bed to which sickness at last confined him, dictating not only a multitude of letters, but several works of considerable size, among which was his "Refutatio Jesuitarum." At last, "having fought a good fight and finished his course, he received from the heavenly Arbiter and Rewarder that amaranthine crown. For he died in the Lord, as if falling into a sweet sleep, with his friends around him, on the sixth of March, 1583, and in the forty-ninth year of his age." He left behind him a request that as he had lived without pomp, so he might be carried to his grave without it, and interred no where else but in the common and public cemetery. This wish was complied with, and a monument erected to his memory by the *Schola Casimiriana*, bearing an epitaph which presents a glowing, but not more than just picture of his great talents and virtues.

His writings were collected after his death and published in three folio volumes by his grateful pupils, Pareus and Quirinus. But by far the most important work of his life and most durable monument to his memory, is his immortal Catechism. Over what a multitude of young minds has it scattered the seeds of truth! How many, while repeating its "form of sound words," have "with the heart believed unto righteousness, and with the mouth made confession unto salvation!"

His other voluminous works have been comparatively neglected. But the Catechism, translated into fourteen languages,* expounded in innumerable churches, and repeated by innumerable youth, has entered into the life-blood and circulated through all the veins of Reformed Christendom.

In no way, perhaps, has its influence been more profoundly and permanently diffused than by the unparalleled extent to which it has been used as a text book of theological instruction. Van Alphen gives a list of no less than ninety Commentaries and illustrative works of various kinds, which had been written upon it by eminent divines before his time, (1729.) A very large portion of these were originally delivered in the shape of lectures in the universities and theological schools.

The ascendency of the Catechism in the Palatinate, the country of its birth, was, it is true, subjected to many and severe interruptions and reverses. First, by the accession of Louis and the forcible re-instating of Lutheranism, (1577,) afterwards by the disasters of Frederick, the titular and transient king of Bohemia, (1620;) shortly after and yet more terribly by the Thirty Years War in which Popery was brought into the Palatinate by the merciless Tilly at the point of the bayonet; and finally, by the accession of a prince of the Romish faith, (1686.) But the same storms which expelled it from its native seats, wafts its imperishable seeds across the sea to this western continent, to find a far wider field, and to yield, we hope, far richer harvests in the German Reformed Church of the United States.

* Niemeyer (Coll. Conf. Ref. Præf. p. 62,) enumerates them. Besides the original German and the immediately subsequent Latin version by Lagus and Pithopœus, it was translated into Dutch, Greek, Modern Greek, Spanish, Polish, Hungarian, Arabic, Cingalese, French, English, Italian, Bohemian, and Hebrew. Henry Alting (Explic. Cat. p. 6,) adds "the lingua Indica," by which he may mean the Cingalese. The same writer says, "*sed authentica est sola editio Germanica in qua omnia non rotundiora modò, sed etiam ἐμφατικώτερα.*" "The German edition alone is of authority, in which every thing is not only more fully but more energetically expressed," (ibid.) It is an interesting fact, which deserves to be mentioned, that many, if not most of the above translations into the languages of distant races were made under the auspices of the United States of Holland, who sent missions along with their colonies to the ends of the earth. A copy of the noble edition in Modern Greek, translated and published by order of the States General (1648) is now before us. A just monument has yet to be erected to the liberality and Christian zeal of that heroic Republic.

But no church of the Reformed family has imbibed the doctrine of the Heidelberg Catechism more deeply, adhered to it more steadily, or brought a larger share of sacred learning to its defence and illustration, than the venerable Reformed Dutch Church. Her princes and fathers were the first (of foreign countries)* to adopt it as a symbol of their faith, in the Synod of Wesel,† 1568, and solemnly re-affirmed this act at the Synod of Embden, 1571, of Dort, 1578, of Middleburg, 1581, of Gravenhagen, 1586, and finally, in the National Synod of Dort, 1618–19, where the foreign‡ as well as the native divines expressed their cordial and entire approbation of its doctrines. Her temples have resounded with its exposition, and her children have been imbued with its truth for nearly three centuries. The solid bulwarks which the learning of her Altinges and Hoornbeeks, and Hommiuses, and Van Tyls, and a host of other eminent divines has thrown up around the Protestant faith, were erected, even to the outermost buttress and escarpment, on the outline of the Catechism. The heartiness with which she adopted it, and the predominance which her free institutions and her vast opulence and power, as well as the learning of her divines and schools, gave her, in the seventeenth century, contributed largely to the unparalleled prominence and diffusion of this, her favourite symbol. Holland was indebted to a pure and living faith for strength to stand up against the most fearful odds ever perhaps successfully encountered by a nation, and ultimately to wrest her liberties from the iron grasp of Philip II.; and she sought, with grateful ardour, to repay the debt. She poured it into the minds of the youth who resorted from far to her Universities and Schools of Theology; she taught it to the exiles from

* In varias easque florentissimas orbis Christiani provincias magno piorum gaudio et fructu introducta est, atque etlamnum obtinet: cujus primum exemplum dedere Ecclesiæ Belgicæ, Anno 1571, H. Alting, Explic. Cat. p. 6.

† Van den Honert. Schat-Boek der Verk. over den Ned. Cat. Voorreede, p. 12.

‡ Bishops Hall and Davenant were the delegates of the Church of England. "I well remember," says Trigland, "that the divines of Great Britain highly extolled that little book, and said that neither their churches, nor the French, had such a suitable catechism; that the men who had composed it had been unusually assisted by the Spirit of God at the time; that they had, in sundry other matters, excelled several divines, but in composing that catechism they had excelled themselves." Ecc. Hist. p. 1145, quoted by Vanderkemp on the Cat. Pref. p. 25.

England, Scotland, France, and Germany, whom her heroic arm sheltered from persecution; she sent it to her colonies in the East and West Indies; and, in fine, she, too, transmitted it with her emigrant children to America, to experience a freer and wider diffusion after the decay of her own liberties, and (it must be added) the decline of her own piety in the Old World.

Of the numerous commentaries on the Catechism, which we have above alluded to, that of Ursinus himself has, of course, taken precedence,* being the author's exposition of his own work. Ursinus, while occupying the chair of Theology in the "*Collegium Sapientiæ*," "regularly went through an annual course of lectures on the Catechism down to the year 1577."† These lectures, taken down at the time of delivery, were published after his death by his friend and pupil, David Pareus. It would appear, from a letter of Sibrand Lubbert‡ to Pareus, (dated 1591,) that some one had already published Commentaries on the Catechism, which did him great injustice. He expresses much satisfaction that Pareus had given them to the world in a correct form.

The work received, also, the fullest authentication from other disciples and friends of Ursinus, among whom were Quirinus Reuterus, (one of the editors of Ursinus,) and Bartholomew Keckermann, afterwards Professor of Theology at Dantzic. Where Pareus inserts observations of his own, he does so separately and under his own name. The only instance of this we have observed is the "Additio Davidis Parei de Transubstantiatione et Consubstantiatione," appended to the exposition of the 78th Question.

This "Opus Catecheticum," originally published in Latin,

* Innumeris commentariis, Germanicis, Latinis, et aliarum linguarum illustrata est: quos inter Ursiniani, Explicationum Catecheticarum titulo evulgati, primas facile tenent. H. Altingi, Exp. Cat. p. 6.

† Henr. Altingi Mon. lit. et piet. cited by Van Alphen, Prol. p. 32.

‡ An eminent theologian of that day and Professor of Theology at Franeker. He had been a pupil of Ursinus, and was so highly esteemed by him that when the Elector allowed him to choose an associate in his professorship, he nominated Lubbert; who, says Moreri, "répondit modestement qu'il ne se sentoit assez habile pour bien remplir une place, où ce Professeur illustre avait acquis tant de gloire." Moreri adds, that Ursinus could find no other whom he was willing to recommend. Lubbert himself composed a Commentary on the Catechism.

was translated into various languages, passed through a multitude of editions, and was held in high repute in all the churches of the Reformation. Pareus was (as well as Ursinus,) a voluminous writer. His Critical Commentaries on the New Testament have ranked with the best productions of that class. But none of his works have reached a circulation at all to be compared with this compilation of the lectures of Ursinus. Many wondered, he tells us,* that with such pressing occupations of his own, he should bestow so much time and labour on the work of another, whence no reward or reputation would accrue to himself. But, he adds, "I shall have fruit enough, if others derive rich fruit from hence; glory enough, if the glory, that is, the truth and purity of heavenly doctrine, be by any labour of mine, transmitted unimpaired to posterity."

There is extant a beautiful and deeply touching letter from the editor, David Pareus, to his accomplished and eminent son, Philip Pareus, from which we learn that the work had been under his hand for many years, and had been subjected to frequent and severe revision. "Even as a precious gem," he says, "is never so perfectly shapen and polished by the hands of the jeweller, but he desires to render it still more lustrous, and at every glance sees some new charm which may be added to it; so I never take this CATECHETICAL TREASURE into my hands, but I seem to hear the living voice of my preceptor again, and to learn something which had before escaped me; and I never lay it aside, but something here or there occurs to my mind which I wish to render more exact and explicit."

Along with this letter, he commits to the hands of his son a copy of the work which had received his "*ultima cura*," his "*postrema recognitio;*" and solemnly charges him, in the event of his death, (*si quid humanitùs mihi accidat,*) to give it to the world in that form. This letter is dated from his "Patmos," as he terms it, (a retreat to which he had fled from the war then raging in the Palatinate,) the 30th December, 1621, in the seventy-fourth year of his age, and about four months before his death. Any additions or modifications after the above date

* Pref. and Ded. 1598.

must, of course, be looked upon as *corruptions*. The great popularity of the work caused many surreptitious editions of it to be issued, which as Philip Pareus tells us were often interpolated and otherwise corrupted. The only editions to be relied upon as genuine are those which were published before the death of David Pareus by himself, or after it, by Philip. We have before us three editions. That of Heidelberg in 1612; that of Geneva, 1622; and that of Hanover, 1634.

Such is the work which Mr. Williard has just presented to the world in an English translation, and which we have reached by a much longer *détour* than we expected. But these introductory and explanatory remarks, will not, we think, be deemed amiss in reference to a work, the wide circulation of which in a pure form, would be an immense benefit to our churches and community, and in fact, to the great and daily increasing portion of mankind who read the English language. It is a vast and various treasure of sacred knowledge, in which profound learning and logical acuteness have contributed their maturest and noblest efforts towards the defence and illustration of Christian truth. It has other and still higher excellencies. It is not only profound but deeply practical, not only exact but warm with the breath and pulse of Christian life. It solves a multitude of doubts and difficulties which are ever afloat in the popular mind in reference to the higher and harder points (the δυσκοητα) of Christian theology. The lectures which form this commentary were delivered, be it remembered, to theological classes, from which came forth not a few of the eminent professors, preachers, and authors of that day, among whom were Kimedontius, Keckermann, Lubbert, Pareus, and Quirinus. We should rejoice to see a translation which would do full justice to it, placed in the hands of every minister and theological student, and in fact, in every reading family through our country. We do not know a system of divinity which combines more (generally uncombined) excellencies, or better suited to furnish Christians of every profession and grade of acquirement with "a reason of the hope that is in them." It breathes, moreover, that fiducial and joyful spirit in which all, we think, will allow that the European cast of piety has greatly the advantage of our own, and resembles much more the scriptural and primitive

model. It is as rare to hear the language of *doubt* there, as of *assurance* here. Doubt in fact, seems to have attained, with us, to a rank among the Christian graces, as if it were an evidence of humility and sincerity; instead of being, as it certainly is, a dishonour to our Lord, a reflection on his truth, and a violation of the plain precepts to trust and rejoice in him at all times, and to offer unto him the sacrifices of praise continually. We have often been struck with the contrast at this point between the piety of undoubted Christians in Europe and our own country, and have been puzzled for an adequate cause of it. But since we have been led to look more narrowly into the genius of this Catechism, we are inclined to think that its extensive use among the Swiss, Dutch and German Churches has had not a little to do with it. One of its principal beauties is that many of the answers* are in the form of an act of faith. This, whenever faith is vital and sincere, would naturally tend to give it a confident and *appropriative* character. The same cheerful spirit pervades, as might be expected, the commentary which is the author's expansion of his own work. We would gladly welcome it to general circulation as a probable corrective to an acknowledged defect (accompanied, we gratefully own, with many admirable peculiarities) in Christian life and piety as it has been developed in our highly favoured country. Why should not the characteristic activity and liberality of American Christians be accompanied, as these qualities were in the first age, with the fulness of Christian joy?

The old English translation of this work, we may add, by Parry, (which passed through repeated editions in its day,) is a very unskilful performance, and besides, is now antiquated and extremely scarce.

We heartily wish that we could speak of Mr. Williard's work, in its concrete form, with as cordial approbation as we can and do of the project which gave birth to it. But we are speaking of an authoritative exposition of the most widely received perhaps of all the symbols of the Reformed Faith; and we shall speak candidly, though not, we hope, unkindly. We feel compelled to express at once, our earnest hope and firm conviction,

* E. g. 1, 2, 21, 32, 52, 53, and many others.

that *the work, in its present form, can never go into general circulation in any of the Reformed Churches.*

The editorial and typographical execution of the work are, *ultra spem veniæ*, negligent and inaccurate. The *errata* in spelling, pointing and numbering are so frequent and material as to be a serious blemish. The classics and fathers quoted in the exposition, are sometimes cruelly handled. But more and worse than all this, *the 84th, 85th, and 95th questions of the Catechism, with the Scriptural proofs thereto pertaining, are omitted entire;* the exposition, meanwhile, jogging on as if quite unconscious that it had parted company with the text. This must, we think, be regarded as a *peccatum mortale* as it regards the present impression.

It is greatly to be regretted that Mr. Williard entered on his work with so meagre an apparatus. "The Latin *copy*," he says, "from which we have made the present translation, was published in Geneva in the year 1616, and is, *without doubt*, a copy of the best and most complete edition made by Dr. David Parcus, the intimate friend and disciple of Ursinus. It is, in every respect, greatly superior to another copy, the use of which we secured from the Rev. Dr. Hendron, of the Presbyterian Church, *after having made very considerable progress in the work of translation.*" Why Mr. Williard considers his own and only copy "without doubt the best and most complete," and "in every respect greatly superior" to the (not very graciously acknowledged) copy of Dr. Hendron does not appear. We are sorry to abate his good opinion of it. But, by turning back to the letter we have quoted above (p. 105) from Pareus himself, the reader will perceive that he pronounces the copy which he then sent to his son (Dec. 30th, 1621) the one which had received his *ultima cura* and the final form in which he wished his compilation of his master's lectures to go down to future ages. That edition could not, of course, have been published till 1622, about six years later than that possessed by Mr. Williard. He had, it seems, but two copies, and "secured the use" of the second, only "after having made very considerable progress in the work." He ought, we think, as we are sure he *might*, have obtained larger materials for collation.

He had, it seems, also, "the old English translation by Par-

ry," "printed in the year 1645," "which," says he, "we constantly consulted in making the present translation." He did more, however, than "consult" it. "The old English translation," he tells us, (Pref. p. iv,) "contains considerable matter which is not to be found in either of the Latin copies now in our possession. We have, in several instances, taken the liberty of inserting short extracts, changing the style and construction of many of the sentences so as to adapt it to the taste of the modern reader. Whenever this is done, it is marked by the word 'addenda.'" In this practice, (which Mr. Williard acknowledges with a praise-worthy frankness,) we must remind him that he has departed from all the just principles which ought to guide a translator. We cannot well conceive a larger "liberty," than for a translator to "insert short extracts" from unknown sources, (Parry is, we believe, unknown, save by this translation,) "changing the style and construction so as to adapt it to the *taste* of the modern reader." Especially are such "liberties" to be censured, when taken with the writings of a man who poised and pondered every word in which he spoke God's truth, with such a *religiosa diligentia* as did Ursinus.*

The instances are neither few nor unimportant in which Mr. Williard has failed to present the meaning of his author with fidelity and precision. On p. 9, Ursinus, speaking of "the testimony of the Holy Ghost," says that it is "*renatorum proprium*," which Mr. Williard renders "*being also applicable to the unregenerate*, does not only convince their consciences, &c., but also *moves and inclines their hearts* to assent to this doctrine and to *receive it as the truth of God.*" Here "the testimony of the Holy Ghost," by which, says Ursinus, "we mean a strong and lively faith, wrought in the hearts of the faithful by the Holy Spirit," &c., by an erroneous translation, which precisely reverses the *protasis* of the proposition, is predicated of "the unregenerate!"

* "If any of his pupils imperfectly comprehended anything that was said in his lectures, or had any other doubt or difficulty to submit to him, he directed them t lay the same before him in writing, saying that he would reflect on the subject home, and give the solution at the opening of the next day's lecture. He thus relieved himself from extemporaneous responses, and furnished his students with *well-premeditated* solutions of their doubts."—Mel. Adam, vit. Urs.

On p. 230, "*dum adhuc vivebant*," is translated "when he hitherto existed," which transfers to Christ what is affirmed of "the disobedient," (1 Pet. iii. 19.) Mr. Williard was betrayed into this mistake, we doubt not, by an inaccurate copy. But, if it were so, it shows the importance (hinted at above) of larger means of collation.

In the Exp. of 2. 66, Ursinus speaking of the application of the word *sacramentum* to Christian ordinances, says, "*ista quidem satis concinna est metaphora*," which Mr. Williard (p. 341) renders, "this is, indeed, beautiful and significant!"

On p. 379, we have the words of our Lord, *do this in remembrance of me*, expounded as follows:—"This remembrance or commemoration of Christ, precedes and is taken for faith in the heart; after which, we make public confession, and acknowledgments of our thankfulness." In what possible sense can the commemoration of Christ "*precede* and *be taken for* faith in the heart?" The Latin is perfectly simple, thus, "*Haec recordatio et commemoratio est primùm ipsa fides in corde: deinde publica confessio et gratiarum actio.*"

In the farther treatment of the Lord's supper, p. 395, we have the following unfathomable statement: "There is, therefore, no invisible thing or action that brings to view the nature or thing signified by the sacrament." The Latin reads, "*nulla igitur res sive actio invisibilis rationem sive appellationem sacramenti tueri potest.*" This is distinct enough. Ursinus is reasoning to prove that "the sacraments were instituted to be *visible testimonies* and pledges of grace;" against the Romish doctrine that the body of Christ, *invisible under the bread*, is the sacrament. He therefore affirms, directly in point, that "no invisible thing or action can have the nature or the name of a sacrament;" because, as he says, in the same connection, "Sacraments or signs ought to be visible; and that does not deserve to be called a sacrament (as Erasmus says) which is not accomplished by an external sign."

But we will not fatigue the reader with farther specimens, though they might easily be multiplied.

Mr. Williard has committed a much graver error than any of those we have noticed, in ushering his work to the Christian public under the auspices of Dr. Nevin. The Heidelberg Cat-

echism surely needed no "Introduction" to the Reformed Churches; as little did the name and commentary of its author. And in introducing these, Dr. Nevin has availed himself of the opportunity to "introduce" a good many other things besides, forming, on the whole, very uncongenial company, to say the least, both for the author and the book. Besides, the damage which Mr. Williard has thus incurred is uncompensated, as far as we can see, by the slightest gain of any sort. For, in relation to Mr. Williard himself, and the execution of his work, Dr. Nevin maintains a profound silence, which is even more killing than *faint praise.*

But though Dr. Nevin carefully abstains from praising Mr. Williard or his translation, Mr. Williard abundantly praises "the excellent 'Introduction,' from the pen of Dr. Nevin, which," he tells us, "will be read with much interest, and throw much light upon the life and character of the author of these Lectures."* Mr. Williard has thus fully endorsed the statements of Dr. Nevin, and compelled us to look upon the "translation" and "Introduction," as part and parcel of the same work.

While, in fact, Mr. Williard gives whatever weight his full commendation may carry with it, to the "excellent Introduction," he cautiously limits his adhesion to the doctrines of the Commentary. "We do not, of course, intend," he says, "to be understood as giving an unqualified approval of every view and sentiment contained in these Lectures." As he has not thought it necessary thus to "qualify" his "approval" of the Introduction, the reader is, of course, left to conclude that he is entirely identified with it.

What sort of "light" is thrown by Dr. Nevin's Introduction on the Catechism and Commentary of Ursinus, as well as on his "life and character," we propose, by a brief analysis, to show.

Dr. Nevin has certainly found no lack of "characteristic perfections" in the Heidelberg Catechism. "Its very style," he tells us, "moves with a sort of priestly solemnity which all are constrained to reverence and respect;" there "runs" in it "a

* Translator's Pref. p. iv.

continual appeal to the interior sense of the soul, a sort of solemn undertone, sounding from the depths of the invisible world." "A strain of heavenly music seems to flow around us at all times, while we listen to its voice." We cannot object to these encomiums, though we are far from aspiring to understand them. If they be indeed *peculiarities* of this Catechism, to Dr. Nevin must, we think, be conceded the merit of having first discovered and brought them to light. The Catechism has been lauded by learned divines and venerable Synods, from Bullinger down to the Westminster Assembly, with commendation quite as strong and various as may safely be awarded to any merely human composition. It has been pronounced "solid, clear, logical, scriptural;" "*vix alia*," they have assured us, "*dari poterit solidior, concinnior, perfectior et ad captum adultiorum pariter et juniorum accommodatior.*"* But for Dr. Nevin it has been reserved to apprehend and disclose "the priestly solemnity" of its movement and "the heavenly music which flows around" it. If these epithets, reduced to pedestrian style, mean simply the full, rich and harmonious exhibition of truth, the matter comes then within the range of our humble consciousness; and we must say, that in our plain way, we have been profoundly sensible to the same qualities in the Westminster Catechism, whose luminous and comprehensive statements have often penetrated and charmed our very soul.

Dr. Nevin commends the Catechism for "its care to avoid the thorny, dialectic subtleties of Calvinism." And again in his "History of the Catechism," he tells us that "the knotty points of Calvinism are not brought forward in it as necessary objects of belief, one way or the other."† Among these "knotty points" and thorny dialectic subtleties of Calvinism," he enumerates the doctrines of "predestination,"‡ "a limited

* See the "Judicia Theologorum, &c., de Catechizandi ratione," among the Acta Syn. Dord. Sess. XV.

† History and Genius of the Heid. Catechism, p. 131. The "Introduction" so largely consists of extracts from that work, that we are justified in viewing them as a connected exposition of Dr. Nevin's sentiments; especially, as at the close of the "Introduction," he refers his readers to the "History."

‡ Hist. and Gen. of the Heid. Cat. p. 135.

or particular atonement,"* "irresistible grace,"† "the perseverance of the saints," and more faintly, the relations of the human will to conversion and salvation. These are the "knotty" and "hard points," "the thorny dialectic subtleties of Calvinism" which the Catechism has taken "care to avoid," and in relation to which it maintains, if we are to believe Dr. Nevin, a cautiously guarded non-committal. An astonishing statement truly! Why then was it called by way of eminence "the Calvinistic Catechism?" Why attacked as such, by Romanists, Lutherans, Socinians, and Remonstrants? Why adopted by all the branches of the Reformed Church as an embodiment of Calvinism? Why was its author banished from Breslau as a Calvinist? How totally must *he* have misapprehended the character of his own work!‡ How must the Dutch, German, and Swiss Reformed Churches be amazed to find that they have been expounding from their pulpits, and teaching to their children, for almost three centuries, a Catechism in which doctrines which they have ever deemed vital and precious forms of evangelical truth, are "avoided" and "not brought forward as necessary objects of orthodox belief!" How incredibly strange that the Westminster Assembly never detected this Laodicean latitudinarianism, but blindly gave it their earnest

* Hist. and Gen. of the Heid. Cat. p. 135. † p. 136.

‡ See his Exposition and "Miscellanea Catechetica" passim; from the latter of which might be compiled an elaborate demonstration of the Five ("knotty") Points of Calvinism. We would particularly refer the reader to No. 4 of that collection, consisting of a long letter on Predestination and the questions involved in it, addressed to a friend who was perplexed on these points. He assures his troubled friend that it is as clearly revealed as any other truth in the Bible, and that it is attended with no difficulty, "provided only we read the Holy Scripture without prejudice and without bias, and with the sincere desire not of reforming God after our own fancies (*non reformandi Deum ad nostras φαντασιας,*) but of *learning of him from himself*, and of ascribing all glory to him and transferring it from ourselves to him. Thus," he adds, "have those things become easy to me which appeared difficult, so long as I depended on the authority of men, who neither profited themselves nor me!" He clearly presents the doctrine with its adjuncts in that aspect in which it is so beautifully expressed in the XVII. Article of the Ch. of England; "The godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort." All the Five Points of (what is called) Calvinism protrude themselves in this long and admirable letter. The author tells his friend at the close, "*totam noctem impendi huic scriptioni, summa cum difficultate.*" It is dated Sept. 11, 1573.

commendation! How superfluous the labour of Coppenstein in "*ex-calvinizing*" it, since it contained no Calvinism at all! How utterly, in fact, has it been misunderstood, by friends and foes, in that age and in all succeeding times, till the "light" has been "thrown upon it" by the Introduction of Dr. Nevin!

The reader has but to take this work into his hand and read over Questions 1st, 2d, 7th, 8th, (but if we would complete the enumeration, we must include by far the greater portion of the Catechism; we will only add, therefore, the 21st) with the author's own exposition, and he will see these same "hard, knotty points" unfolded as rich life-germs of truth to all the uses of Christian comfort and sanctification; aye, and guarded too, by the author, in armour of proof against all assailants. We will promise him from our own experience, not only a full satisfaction of his doubts, (if he has any,) on this particular question, but a most edifying and delightful improvement of his time. The Heidelberg Catechism "avoiding" Calvinism! Verily, the temerity of mere assertion "can no farther go." If its Calvinism was strong enough to satisfy the Calvinists of that day, and the "hard-handed Puritans"* of England, a hundred years later, we certainly think it may satisfy us.

Dr. Nevin commends "the broad, free character which marks the tone of its instructions. It is," he says, "moderate, gentle, *soft*." Rather questionable praise, we think, for "a form of sound words"—and certainly not more questionable in itself than in its application to the Heidelberg Catechism, which, after all Dr. Nevin has said of its "freedom from controversial," "polemical" and "party prejudices," really wears a more hostile and warlike front towards error and errorists than other Reformed symbols. For example, the Westminster Catechism confines itself to the simple and direct statement of truth,† whereas the Heidelberg Catechism repeatedly connects with such statement, a specification of the opposite error.

Prominent among its "characteristic perfections" is "the

* "Early Christianity," No. II.

† So does the Catechismus Genevensis (by Calvin.) The nearest approach which it makes to a hostile demonstration in any direction, is where it declares any departure from the command of Christ, in the doctrine and celebration of the Sacraments, to be *summum nefas*.

mystical element," "the rich mystical element that is found to enter so largely into its composition," "the rich vein of mysticism which runs every where through its doctrinal statements."* Here is another occult quality of which its author and his early expounders never appear to have dreamed. Ursinus himself makes short work with μυστηριον by a very brief explanation of its classic derivation and use, and its scriptural and theological application, in his exposition of the 66th Question. He nowhere else uses the word, as far as we remember, even in reference to the Lord's supper. But Dr. Nevin has found a "rich vein of mysticism entering largely into its composition," "running every where through its doctrinal statements." What is this? Dr. Nevin has thought proper to enlighten us. "The mystical element," he says,† "is that quality in religion, by which it goes beyond all simply logical or intellectual apprehension, and addresses itself directly to the soul, as something to be felt and believed, even where it is too deep to be explained. The Bible abounds with such mysticism. It prevails, especially, in every page of the Apostle John. We find it largely in Luther. It has been often said that the Reformed faith, as distinguished from the Catholic and the Lutheran, is unfriendly to this element . . . and so is ever prone to run into rationalism. And it must be confessed that there is some show of reason for the serious charge." A very serious charge indeed! That "the Reformed faith as distinguished from the *Catholic* and the Lutheran, is unfriendly to an element" with which "the Bible abounds," and which "prevails in every page of the Apostle John!" But it is satisfactory to know that the Heidelberg Catechism being "the product of the Reformed Church in the full bloom of its historical developement" has eliminated this hostile quality and thus "surmounted the force of the objection now mentioned;" in other words, has approximated to "*the Catholic* and Lutheran" systems. It seems difficult to conceive again why it was then so "fiercely assaulted" at once from Lutheranism and "from the Church of Rome itself!"‡

But as for the existence of this "mystical element," this "quality which goes beyond all intellectual apprehension" in

* Intro. p. 15 and 16. † Int. p. 15. ‡ Int. p. 16.

the Heidelberg Catechism, it is sufficient to oppose to the assertion one plain declaration of Ursinus himself from innumerable others. It occurs in the Prolegomena to the Catechism No. IV. § 7—"Instruction must be short, *simple*, and *perspicuous*," ("*brevis, simplex et perspicua*") on account of the ignorance and infirmity of learners." And *herein*, he says, *lies the great necessity and value of catechetical instruction.* How totally then must the worthy author have failed of his own aim and conception of a good Catechism, if he has made one which is pervaded "through all its doctrinal statements" with "that quality which goes beyond all intellectual apprehension!" How ill adapted would such a Catechism be to impart that "true *knowledge* of God and of his Son Jesus Christ, without which" (Ursinus tells us in § 3 of the same chapter) "no one that has attained to years of discretion and understanding can be saved;" (sustaining the assertion by John xvii. 3.) This whole No. of the Prolegomena is occupied with the demonstration of the necessity of a clear, solid and intelligible communication of the doctrines of Christianity. It has ever been deemed an extraordinary merit of this Catechism, that it was "*ad captum tam juniorum quam adultiorum accommodatus.*" Hear what Bullinger says of it,* after stating that he had read it with great eagerness and many thanks to God. "*Ordo libelli dilucidus est, et res ipsæ sincere verissimeque propositæ. Plana sunt omnia, piissima, fructuosissima, succinctâ brevitate comprehendentia magnas res et copiosas.*" So far were the ablest men of that day from detecting "the rich mystical element, going beyond all intellectual apprehension" which Dr. Nevin has discovered, "running everywhere through its doctrinal statements."

That it "addresses itself directly to the soul" is perfectly true. So do all the Reformed symbols; because they speak that "word of God which *pierceth* even to the dividing asunder of the soul and spirit." But they "address the soul" none the less "directly" because they address it *through* the intellect. "How many things are necessary for thee to *know?*" (says the

* In a letter written 1563, the same year in which the Catechism was published. It is quoted by Van Alphen. Occ. Cat. Pal. Prol. p. 40.

Heidelberg Catechism, (Q. 2). Again, "Whence *knowest* thou thy misery?" (Q. 3.) "What is true Faith? (Q. 21.) Ans. True Faith is not only *a certain knowledge*, whereby I hold for truth all that God has revealed to us in his word, but also an assured confidence, which the Holy Ghost works *by the gospel* in my heart," &c. Here every thing is rational, (in the true sense,) manly, intelligent, and eminently free from the "mystical element," by Dr. Nevin's own exposition of it. The Reformed creeds, and those who ministered them, sought not to stupefy and overcloud the human intellect with "mysticism," but to quicken and invigorate its faculties by the vital beams of truth, and to call them forth to their highest and noblest exercise, in the contemplation of the sublime verities of revelation. They therefore opened wide to them the Bible. Their first and most earnest labour was to make it speak in the vulgar tongue of every race. They invited all men to come to its light, and to search into its truths, in a spirit at once reverential and free. In a word, they "fed the souls of men with *knowledge* and *understanding*," not with "doctrinal statements going beyond all intellectual apprehension!"

We dismiss this point with simply remarking that these words, "mystery," "mysticism," "*mystical*," (Rev. xvii. 5,) have been great favourites with the Papal Church. In fact, there have been wise and good men not a few, (and the Reformers among them,) who thought they could read on her brow, written by the finger of God, the name of "MYSTERY."* For that very reason, the Reformers eschewed both the word and the thing. They looked upon it as a sort of bandage which Rome tied over the eyes of men, when she wanted to put her hand into their pockets, or her "hook into their noses." When they spoke of "mysteries," it was of "the mysteries of God" and "of the kingdom of God;" the "deep things of God," and not the inventions and impostures which men have covered over with the veil of *mystery*. Nor do we know any

* It is painful to observe Dr. Nevin's fondness for this word; to hear him for example, frequently (even in the course of this Introduction) allude to the sacrament under the name of "the awful mystery." It brings to one's mind Bellarmine's "*tremenda mysteria missæ*," and the like Romish misnomers of "the Lord's SUPPER."

sense in which any of them (and Ursinus as little as the rest) would have accepted the compliment which Dr. Nevin has here paid to the Heidelberg Catechism. With historical "mysticism" they certainly had little sympathy; and as little, we believe, with that "quality" in a certain school of modern German philosophy, which "goes beyond all intellectual apprehension." The independence of the logical and intuitional consciousness was not yet brought to light. They speak as if they thought it necessary (in all things intelligible) to be understood in order to be "felt and believed."

But it soon becomes apparent in what direction this deep current of "mysticism" is wafting us. "The mystical element of the Catechism" (says Dr. Nevin, p. 15,) "is closely connected with the Catholic spirit," "its sympathy with the religious life of the old Catholic Church." This too, is numbered "among its characteristic perfections!" If by "the old Catholic Church" Dr. Nevin means the old (Roman) Catholic Church, (and we can understand the author of "Early Christianity" in no other sense,) what are we to make of its direct antagonism to the Papal Church and doctrine, in every one of the "*præcipui articuli*,"* in which the fathers of the Protestant Church made the "controversy" with Rome to consist. To select a few examples;—see its pointed condemnation of the claim of Rome to be "the only true Church, out of which there is no salvation," in Q. 54; of the Romish doctrine of good works in Q. 91, and in its whole treatment of the doctrine of justification; of the mass, Q. 80; of the power of the keys, Q. 83, 84, 85; of the use of images, Q. 96, 97, 98; of the invocation of saints, Q. 30, 99, 100, 102; and of enforced celibacy,† in the treatment of "marriage" in connection with Q. 109. This compliment of "sympathy with the old Catholic Church" appears simply ludicrous when we pass out of the Catechism into this "exposition of its true meaning,"‡ and see the author, with the whip of small cords in his hand, laying about him vigorously and with a will, at "schoolmen," "Papists," "monks," and

* See the "Epilogus" to the Confess. Augustana. Hase, Libri Symbol. Ecc. Evang. p. 45.

† And of "penance" and "extreme unction" in the Expos. of Q. 68th.

‡ Dr. Nevin's Int. p. 19.

"mass-mongers." A strange manifestation of sympathy, indeed! And still the question recurs, how came it that the Catechism was so "fiercely assaulted at the time of its appearance, (as Dr. Nevin tells us it was, p. 16) from the Church of Rome?" She generally knows her friends, even her secret friends, too well to make them the objects of her "assaults."

Dr. Nevin, however, is determined to divest the Catechism, not only of all the "knotty" "hard points of Calvinism," but of all bristling manifestations of hostility towards Rome. He therefore sets himself to dismantle one of the *propugnacula* of the Reformed faith, in the following style.

"A great deal of offence, as is generally known, has been taken with the unfortunate declaration, by which the Roman mass is denounced, at the close of the 80th question, as being 'nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.' But it should never be forgotten, that this harsh anathema, so foreign from the spirit of Melancthon and Ursinus, and from the reigning tone also of the Heidelberg Catechism, forms no part of the original work as published under the hand of Ursinus himself. It is wanting in the first two editions; and was afterwards foisted in, only by the authority of the Elector Frederick, in the way of angry retort and counterblast, we are told, for certain severe declarations the other way, which had been passed a short time before by the council of Trent."

We have here given Dr. Nevin's statement on this subject *entire*, without omitting or italicising a word, that there may be no possibility of unfairness. We now beg the reader to compare it, statement by statement, with the following passage from his "History and Genius of the Heidelberg Catechism," (p. 54, 1847,) which we transfer from his pages to our own with the same scrupulosity. "One remarkable distinction characterized the first edition, as compared with all which have been published since. The 80th Question, in which the Roman mass is denounced as an 'accursed idolatry,' was not suffered to make its appearance. In the second edition, it is found in its place, only the *accursed idolatry* is still suppressed. Finally, however, as in this same year the decrees of the Council of Trent came out anathematizing all who would not own the

mass to be divine, the Elector took pains to have the question restored in full to the form in which it was originally composed, while the previous text was allowed to go out of use as defective and incorrect. This gave rise, subsequently, to no small controversy and reproach."

The comparison of these passages brings to light two entirely irreconcilable discrepancies.

1. The "Introduction" states that the passage in question "is *wanting in the first two editions.*" The "History," that "in the second edition it is found in its place, *only* the 'accursed idolatry' is suppressed."

2. The "Introduction" affirms that it "*forms no part of the original work as published under the hand of Ursinus himself.*" The "History" states that in the first edition, the whole 80th Question *was not suffered to make its appearance;* in the second it is *found in its place, only* the "accursed idolatry is *still suppressed*, but that, finally, the Elector took pains to have the Question RESTORED *in full to* THE FORM *in which it was* ORIGINALLY COMPOSED, while the previous text was allowed to go out of use as *defective* and *incorrect.*"

How widely then, has Dr. Nevin changed ground between 1847 and 1851! We shall convince the reader presently, that his *progress*, in this respect, (we fear in others too,) has been in the direction of *error* and not of *truth.* We might quote him against himself, for he has given us the right to do so, by referring us to the "History" at the close of the "Introduction." But a "historian" who makes opposite statements of facts in the space of four years, without a syllable of retractation or explanation, is an *authority* so precarious that we cannot bring ourselves to rely upon it. Nor need we. A brief statement of unquestionable *facts* will put this matter in its true light.

The Catechism was first published in German, (as we have seen,) in January, 1563. Three successive editions were issued during that year. The first did not contain the 80th Question. The second contained it, with the exception of the last clause, "and an accursed idolatry." The third contained it *entire as it now stands*, closing with the declaration—"Und ist also die Mess im grund nichts anders, denn ein Verläugnung des eini-

gen opffers uñ leidens Jesu Christi, und ein vermaledeite Abgötterey."

To this third edition was appended the following notice,

"*An den Christlichen Leser.*

Was im ersten truck übersehen, als fürnemlich folio 55, ist jetzunder auss befehl Churfüstlicher Gnaden addiert worden, 1563."

"*To the Christian reader.*

What was overlooked (or omitted) in the former edition, as, especially, fol. 55, has now been added by order of his Electoral Grace, 1563.

On the 55th folio stood the 80th Question.* The Catechism *containing the 80th Question in this complete form*, was translated, the same year, 1563, into Latin, and shortly afterwards, successively, into the numerous European and Asiatic languages we have mentioned above, all carrying with them the 80th question, *precisely as it now stands* in the popular editions in use in the Reformed Churches.

These are the *facts* in the case which no man will contest.† Now for the charge of Dr. Nevin, that "the unfortunate declaration, by which the Roman Mass is denounced, at the close of the 80th Question, *forms no part of the original work* as published under the hand of Ursinus himself, but was *afterwards foisted in, only by the authority of the Elector Frederick.*"

"To foist. To insert by forgery." Such is the whole definition of Dr. Johnson. Have then the Reformed Churches been teaching, preaching and expounding for nearly three centuries a *forgery* under the belief that it was a truth of God? Such is the heavy charge brought against them by Dr. Nevin. Blessed be God, there is no truth in it.

We will take the phrase in its largest latitude. It can bear but three interpretations, viz., that the clause in question was inserted *after the death of Ursinus, without his knowledge*, or *against his consent and convictions.*

* Kœcher, Cat. Gesch., p. 250.

† The reader is referred to the following authorities:—Van Alphen Oec. Cat. Pal. Prologus, p. 29, &c., Kœcher Cat. Geschichte der Ref. Kir. p. 250. Augusti. Versuch einer hist. krit. Ein. in die beyden Haupt. Kat. p. 115, &c., Niemeyer Coll. Conf. in Ecc. Ref. Praef. p. 57, &c. The latter presents the historical argument in its fullest and at the same time its briefest form. He printed both the German and Latin copies in his collection from the editions of 1563.

It was not inserted *after the death* of Ursinus. The whole question stands precisely in its present form in Niemeyer's copies, both German and Latin, printed from editions of 1563.* Ursinus died in 1583, twenty years afterward. It was not, therefore, inserted *after his death.*

It was not inserted *without his knowledge.* He expounded his own catechism throughout, year by year from 1563 to 1577, (fourteen years.) The work before us consists of these "Expositions." It could not have been inserted therefore, *without his knowledge.*

It was not inserted *against his consent and convictions.* Let the reader but look through his "Explicatio" of this question, and of the whole subject from Q. 75th to 80th, and see how he sustains every position and clause in it, *and this among the rest,* from the nature of things, from Scripture, and from the fathers, and he will be satisfied that not only his mind but his heart was in it. Let him read his "Theses de Sacramentis"† and he will receive yet more abundant proof.‡ We will not tire him with citations, but content ourselves with *one* which of itself will banish all doubt. In the year 1569, (six years after the publication of the Catechism) Ursinus *added* to the exposition of this 80th Q. eight "discrimina" in support of its doctrine, in which he re-asserts and proves it, *clause by clause,* and deduces from the whole the following conclusion. "*Hæc discrimina ostendunt, missam Papisticam in fundamento nihil esse aliud, quam abnegationem unici sacrificii Christi et horribilem idololatriam.*" "These *discrimina* show that the Popish Mass, at bottom, is nothing else than a denial of the one sacrifice of Christ and a horrible idolatry." A repetition, almost word for word, of the passage in question! It could not, therefore, have been inserted *without his consent and against his conviction.*§

* Collectio, &c. p. 411 and 448, Kœcher says too, that he had *before his eyes,* while writing his "Catechetische Geschichte," a copy of the edition of 1563, in which the 80th Q. stood entire. See Cat. Gesch. des Ref. Kir. p. 251. 1756.

† Bound up with the edition of 1622.

‡ We have not the entire works of Ursinus within our reach, But Van Alphen says (Oec. Cat. Pal. Prol. p. 30) in reference to this 80th Q.—"In operibus Ursini *non tantum legitur integra,* sed etiam *quod ad singulas partes explicatur et asseritur.* Vide illa Tom. I. p. 285."

§ See these "discrimina," Lat. ed. of 1622, p. 541. Williard's Tr. p. 421.

But we will go further. *It was contained in the original draft as written by Ursinus.* Else why was it said to have been "*omitted*," (übersehen,) in the *notula* appended to the third impression? Can any thing be said to be *omitted* in the printing which was not *contained* in the manuscript copy? This very inscription substantiates beyond a doubt, the statement of Dr. Nevin (1847) that, in the third edition, "it was *restored* to the form in which it was *originally composed.*"

What shall we say then of Dr. Nevin's charge—in contradiction to all history, (his own "History" included,) that it was "*foisted in afterwards*, only by the authority of the Elector Frederick?" We have no disposition to find a name for it. It is sufficient for us to have demonstrated "the innocence of the Heidelberg Catechism."

Having thus far dealt with *facts*, shall we offer a probable conjecture as to this *gradual* insertion of the 80th question? It was a bold declaration of the truth of God. The previous questions, (75 to 79) had contained a full statement of the doctrine of the Lord's Supper. This ("What is the *difference* between the Lord's Supper and the Popish Mass?") merely presented it *in contrast* with the corrupt and idolatrous substitute of the Papal Church. The Elector had to encounter the hostility of the imperial throne and of the Popish princes. Even his Lutheran brethren were disaffected by the Calvinistic features of the Catechism. He was overawed for a moment by the manifold perils of his position, and thought perhaps that the positive statement of the *truth* was enough, without holding up the opposite *error*. In the first edition, therefore, "the 80th question was not suffered to appear." In the second, he gathered more courage, and "it is found in its place, only the *accursed idolatry* is still suppressed." In the third, he *encouraged himself in the Lord his God*, and let the whole truth come out; in fact, "took pains" (ashamed it may be of having so far yielded to the fear of man) "to have the question restored in full to the form in which it was originally composed," saying, that "even if it should come to the shedding of blood, it would be an honour for which, if my God and Father should so please to use me, I could never be sufficiently thankful in this world or the next."

For the words of this noble confession, we are indebted to Dr. Nevin* (the Dr. Nevin, we mean, of 1847,) as well as for the picture of his calm heroism at the Diet shortly after, where he was called to account for his Catechism, and "witnessed a good confession" before the Emperor and Princes, saying "in conclusion, he would still comfort himself in the sure promise of his Lord and Saviour Jesus Christ, made to him as well as to all saints, that whatever he might lose for his name in this life, should be restored to him a hundred fold in the next."†

"The unfortunate declaration," Dr. Nevin tells us, gave "a great deal of offence." To whom? Not to the Reformed Church. "The evidence of this, we have in the free, full response with which it" (the Catechism) "was met, on the part of the Church, not only in the Palatinate, but also, in other lands. It was, as though the entire Reformed Church heard and joyfully recognized her own voice in the Heidelberg Catechism." We are indebted to Dr. Nevin ("Introduction," p. 14) for this glowing description of its hearty and general approval; which is fully sustained by other authorities. Buddæus, (himself a Lutheran) tells us that even the Lutherans praised it.‡

To the Papal Court and Hierarchy, the whole symbol, and pre-eminently this declaration "gave" no doubt "a great deal of offence;" for it fell upon them with the awful force and majesty of truth. To them it was, indeed, "an unfortunate declaration," for it and other like utterances of God's truth by the preachers, writers, and creeds of the Reformation, broke the spell by which Rome had long held the nations entranced in her "strong delusions," and was at least "the beginning of the end" of her power.

It was "so foreign from the spirit of Melancthon," says Dr. Nevin. Now, Melancthon understood his own "spirit" as well

* History, &c. p. 65.

† Hist. & Gen. of the Heid. Cat. p. 66, 7. See also the account of his truly blessed death in this same work, p. 69.

‡ Isag. Hist. Theol. p. 341. "Catechismus Heidelbergensis.... *magnâ* non tantum a reformatæ Ecclesiæ addictis, *consensione* receptus, sed *et a nostratibus interdum laudatus est.*" The Catechism was libelled, he adds, by a Jesuit of the Palatinate, and defended by the illustrious James Lenfant, in a book entitled "L'innocence du Catechisme de Heildelberg demontrée contre deux libelles d'un Jesuite," &c.

as most men. Let him express it for himself. In an address from the University of Wittemberg to the Elector Frederic, Duke of Saxony, we meet with the following expressions, and more like them. "*Missarum perniciosus et impius abusus.*" They are numbered "*inter gravissima omnium et maxime horribilia peccata.*" "*Meræ imposturæ ad fraudem et fallaciam propter quæstum excogitatæ;—unde impuri sacrificuli occasione corradendæ pecuniæ,*" &c. (Mere tricks, devised to deceive and ensnare for the sake of gain—whence impure priests take occasion to scrape up money," &c.) The profanation of the Lord's Supper by the Corinthian Church is called to mind, and the judgments which followed it, and it is added, "Wherefore, since we far more unworthily, and by utterly abominable practices, pollute a most holy ordinance, there is no doubt but we are yet more dreadfully punished with wars, pestilence, and infinite disasters, the greatness of which is before our eyes; and not only so, but (what is still more sad and more to be dreaded,) with that blindness, and as it were frenzy, of a reprobate mind, which are daily observed in the ministers and defenders of the *Mass.*"

To this document stands subscribed the name (*clarum et venerabile!*) of "Philippus Melancthon."*

"So foreign" adds Dr. Nevin, "from the spirit of Ursinus." Now we may suppose the reader pretty well satisfied by this time "what manner of spirit" Ursinus "was of" in this matter. However, we will give him one more manifestation of it.

In his exposition of the 78th Question, he says of the worship of Christ's body in the bread as performed in the mass, "this is that fearful idolatry which is practised in the Popish mass, which, without doubt, is so detestable to God that it would be better to suffer death a thousand times than once to commit it." *Hæc est ipsa illa horrenda idololatria, quæ in missa Papistica exercetur, quæ haud dubiè tam est detestabilis* Deo, ut satius sit mille mortes oppetere, quam semel eam committere.* Lat. Ed. p. 431. Cf. Williard, p. 399.

* Sententia Academiæ Wittembergensis ad Principem Frider. Duc. Sax. Elect. (Luth. Op. Tom. II.)

† Mr. Williard translates "detestabilis" "displeasing." *Displeasing* is not a *translation* of *detestabilis.*

We are sorry to strip the brow of Ursinus of one of the laurels with which the eloquent and somewhat poetic eulogium of Dr. Nevin has adorned it. But the truth must be told. We fear he is hardly entitled to all the μαλθακοι λογοι, the epithets of "moderate," "gentle," "soft," "quiet soul," (Int. p. 16,) with which Dr. Nevin has somewhat profusely bepraised him. There is reason to fear that he regarded the abominations of Popery with even more than a *holy* indignation. We commend him to the charitable judgment of the reader in this matter, while we subjoin a single passage for his consideration. But he will excuse us for dropping it into a foot-note, and leaving it modestly covered over with the veil, (however thin to learned eyes,) of its original Latinity. It may dissipate some of the saintly hues in which Dr. Nevin has drawn him; but, one thing is certain: it will leave him no longer entitled, either to praise or censure, on the score of "sympathy with the old (Roman) Catholic Church." The letter below was addressed "to a gentleman of Breslau who had just come back from Italy."*

In fact, if Dr. Nevin is looking for "sympathy with the religious life of the old Catholic Church" in any such sense† as he means, we do not know "to which of the saints" (in the Protestant calendar at least,) he "will turn." "In Luther," he says above, (Int. p. 16,) "we find largely" that "mystical element" which "is closely connected with the Catholic spirit of which we have just spoken." Luther too, we insist, must have the privilege of speaking for himself. Hear then his voice: "*Quid ergo sequitur?—Missas quas sacrificia vocant, esse summam idololatriam et impietatem.*" And shortly after, "*Quare concludimus, constanti fiducia, Missarum usum sacrificiorum idem esse quod negare Christum.*"‡ "What then follows? That the masses which they call sacrifices are the height of idolatry and

* Zach. Ursini Epistola ad amicum (Patricium Vratislaviensem) *ex Italia reversum.* Gratulor tibi felicem reditum *ex cloaca Diabolorum*, et precor, ut prosit tibi *balneum* quod *post illam* ingressus es. Quod si opus est, ctiam *pumicem* huic schedæ inclusum tibi mitto, quo *fricatus* redeas nobis *lautus sat commodè*," &c.

† For the exposition of that sense, we refer the reader again to "Early Christianity" in the September and November numbers of the Mercersburg Review.

‡ Luther de abroganda Missa priv. Op. Tom. II. p. 260.

impiety. Wherefore, we conclude with unshaken confidence that the use of the sacrifices of the masses is nothing else than to *deny Christ.*" A startling approximation that, to the "harsh anathema" in the 80th Question! The next page completes the resemblance—"*tanta impietatis novissimæ execramenta.*"*

Luther too shakes off Dr. Nevin's compliment of "sympathy" &c., in the same rude way as Ursinus: "That dragon's tail," (the mass) "hath drawn after it many abominations and idolatries."†

Calvin declares that "if all the angels of heaven should come to the mass, they could not purify it from its pollutions by their holy presence."‡

This feeling and conviction then, and the severity with which it is expressed, were common to all the Reformers. It was this that made them Reformers. It was not with them a matter of temperament, but of faith. The stern soul of Calvin, the fiery vehemence of Luther, the tranquil Ursinus, the serene and philosophic Melancthon, were all equally terrible in denouncing the impieties of the mass. They thought and spoke of it differently from what we do, because they knew more of it. They had emerged from the unfathomable pit of Romish corruption, and they fled, and called other men to flee for their lives. Luther said at his table, "I would not take a thousand florins for the advantage of having gone to Rome. If I had not been there, I should always have thought that I was speaking too strongly. . . I confess that I have often been too violent, *but never towards the Papacy.* To speak against that, a man ought to have a tongue on purpose, whose words should be thunderbolts."‖

A milder age followed the stormy period of the actual Reformation, abounding in "Irenica" and "conditions of peace." The works and lives of such men as Junius,§ Paræus, John

* Luther de abroganda Missa priv. Op. Tom. II. p. 261.

† "Cauda ista draconis traxit multas abominationes et idololatrias."

‡ "Ne omnes quidem Angelos, si Missæ intersint, posse eluere ejus sordes sua sanctitate." Epist. qui liceat participare cultui Romanæ Synagogæ. Op. Calv. Tom. IX. p. 205.

‖ Michelet. Vie de Luther, Tome II. p. 103.

§ Polyander asked Junius shortly before his death which of his numerous works was his own favourite. "My Irenicon," said the good man, "for in all the rest I wrote as a theologian, in that as a Christian."

Turretine and Werenfels, form a most interesting feature in the Church History of that period. The various branches of the Protestant Church felt a strong affinity towards each other. The Churches of England and Holland held across the channel, "*junctas manus, pignus amicitiæ.*" Good and great men in the several Protestant communions, earnestly sought to bring about a "Christian alliance." But the works written by men of this stamp (and even for this express object) uniformly maintain "that there can be no sound agreement betwixt Popery and the profession of the Gospel, no more than betwixt light and darkness, falsehood and truth, God and Belial; and therefore no reconciliation can be devised betwixt them." We cite the exact words of Archbishop Usher.* The meek and pacific Bishop Davenant goes still farther. "The Roman Church" ("being," as he elsewhere says in the same letter, "in doctrine a false, and in practice an *idolatrous* Church,") "is no more a true Church in respect of Christ, or those due qualities and proper actions which Christ requires, than an arrant whore is a true and lawful wife unto her husband. You would not think, I am sure, in that sense, of calling that strumpet a true Church."† "*Sane non possumus, salva conscientia, cum iis consociari,*" says John Turretine,‡ the very embodiment of the pacific and comprehensive spirit. And all these peace-makers spoke the same language.‖ Without exception, however, they admitted (as did also the earlier and sterner Reformers,) that there were persons of sincere piety within the communion of the Church of Rome.§ Why, then, do they, with one voice, proclaim the impossibility of a reconciliation with the Papal Church, consistently with a good conscience? One, from their

* Sum and Substance of Chris. Rel. p. 413, fol. 1678.

† Letter to the Bp. of Exon. Life, pref. to Comm. on Col. p. 36, 37.

‡ De Artic. Fundamentalibus. Dilucid. Joh. Alph. Turretine. Vol. III. p. 63.

‖ Even the Romanists admired these men. See Moreri's eloquent tribute to "l'illustre Alph. Turretin" and Werenfels (Sam.) whom he pronounces "*Théologiens du premier ordre et animés à l'envi d'un esprit de prudence, de charité et de concorde.*" Dict. Hist. "Werenfels."

§ Arch. Usher thinks that "even a Pope may be saved. For some, (in likelyhood) have entered into and continued in that See ignorantly. Wherefore, they may possibly find place for repentance," &c. He is remarkably cautious in handling that point. Sum and Subst. &c. ibid.

many reasons, and generally the first and foremost was the perpetual sacrilege and idolatry of "the Roman Mass."

What, then, is the Roman Mass? To answer this question, we shall not go to "Morse & Co.* (albeit with us decidedly respectable authority,) but ascend, at once, to a source of information which Dr. Nevin at least will admit to be august and indisputable—the Council of Trent.

The nine "Canons of the Mass" (passed by the Council of Trent, at its 22d Session, Sept. 17, 1562,) ordain the following among other "Capita doctrinæ Missæ;"† that the Mass is not a commemoration of a sacrifice, but a true and proper sacrifice of Jesus Christ, offered up to the Father by the hands of the priest; that Christ instituted the apostles and their successors as priests, thus to offer up his body and blood; that this offering up of the body and blood of Christ is a propitiation for sins not only of the living, but of the dead; that this sacrifice is rightly performed to the memory and honour of the saints; that it is rightly performed with such ceremonies, vestments and outward signs as the Church ordains; that it is rightly performed when the priest sacramentally communicates alone; that it is rightly performed when the words of consecration are uttered in an unknown tongue, and in a low voice."

The nine Anathemas corresponding to the Canons, ordain that whosoever shall speak in opposition to any doctrine or usage contained in any one of these Canons is anathematized and damned. ("*Anathemate fulminari, lit.* thunderstricken with a curse, *et damnandum esse.*")

Here then, a mortal and a sinner clad in vestments and muttering (in a low voice and an unknown tongue) formulæ of purely human (and most of them of heathen) invention, pretends to offer up to God the person of his beloved, and now glorified Son; the overpowering splendour of whose presence is such that his own beloved Apostle at the first glance, "fell at his feet as it were dead," (Rev. i.); who saith of himself, "I live for evermore!"—of whom his inspired Apostle testifies, "he hath by *one* offering *perfected for ever* them that are sancti-

* "Early Christianity," Merc. Rev. Sept. 1851.

† Pet. Soav. Pol. Hist. Conc. Trident. l. VI. p. 520, l.

fied." A sinful creature offers up in sacrifice his CREATOR: in the face of his own words, "No man taketh my life from me. I lay it down of myself." And this horrible mockery is gone through, not only to make a propitiation for the sins of the living, but to reverse the doom and alter the eternal state of the dead; nay more, and (if possible) worse, that human nature which "the Mighty God" (Is. ix. 6,) assumed into an unspeakable union with his own, is offered up in sacrifice "*to the memory and honour*"* of dead men whom Rome is pleased to call *saints;* some of them persons under whose crimes the very earth trembled while they lived upon it—men who would have been hanged in any country under the government of laws: and this unutterable rite is what Rome has made out of "the Lord's Supper;" that sweet and happy festival of grateful commemoration and holy communion in which the Redeemer, to *bring to mind himself*, and *to show forth his death*, took bread and blessed it and said, This is my body, and took the cup saying, This is my blood, his actual person being then before their eyes, and within the reach of their hands, his breast supporting the beloved disciple, his voice speaking to them, his mouth eating and drinking along with them. And Rome has not only thus turned the table into an altar, and the feast into a sacrifice, and the blessing into a muttered and unintelligible *consecration*, and the affectionate memorial into a fearful immolation, and "the broken bread" into a wafer, and taken away the "cup of blessing" from those to whom Christ gave it, saying, Drink ye *all* of it, and changed the words which Christ *spake to* his disciples *that his peace might abide* in them, and *that their joy might be full*—words, O how full of kind explanation even of their unexpressed doubts and difficulties, (John xiv. 8, 9; xvi. 19.) and clear, deep revelations of truth and grace, into words of which they cannot understand a syllable, doubly concealed as they are by an *unknown language* and a *low tone*:† but when she has thus changed "the Lord's Supper" into her own "Mass," if any man speak a word‡ against jot or tittle of the new rite which she has thus brought

* "In memoriam et honorem sanctorum."—Hist. Concil. Trident.

† "Summissa voce," "non lingua vulgari."—*Ibid.*

‡ "Si quis dixerit" is the sole prefix to every anathema.—*Ibid.*

into the place of that which Christ bequeathed to us, she excommunicates him from the Church on earth, (*her* Church, blessed be God!) and dooms him to eternal fire in hell—aye, and gives him a foretaste of it too, in present and material fire, *wherever she has the power.*

This, reader, is "the Roman Mass."* To see how desperately many, even of the Roman bishops and clergy, struggled step by step, against the *horribile decretum*, you have but to look into the debates which preceded its passage in the Council. But the Pope, through his legates, was inexorable. The canons (curses and all) were at last passed *by a plurality of votes;* and Rome, on that day, branded on her own brow the mark of an idolatrous and apostate Church, which will cleave to her in the sight of God and man till she is herself "consumed by the breath of the Lord, and destroyed by the brightness of his coming."

Will it be believed that Dr. Nevin has, within a few weeks, applied to this mixture of "abominable idolatries" the title of "the tremendous sacrament of the altar;" and in reference to the Papal Church and power in general, has held the following language: "The Papacy itself is a wonder of wonders.† There is nothing like it in all history besides." (That is undoubtedly true.) "So all men will feel who stop to *think* about it in more than a fool's way. History, too, *even in Protestant hands*,‡ is coming more and more to do justice to the vast and mighty merits of the system in past times. . . . Think of the theology of this old Catholic Church,§ of its body of ethics,‖ of its canon law. The Cathedral of Cologne is no such work as this last. The dome of St. Peter is less sublimely grand

* Can we wonder that Luther said of it, "It is incomprehensible that such an impious abuse is daily endured by God." ("Inæstimabile est tantum impietatis abusum quotidie a Deo ferri."—Op. II. p. 250.) Or that Melancthon ascribes to it the "wars, pestilence, and infinite disasters" which afflicted Germany in his day? It seems, even now, that no country in which it is performed *by authorit* can have either liberty or peace.

† Cf. Rev. xiii. 3; "all the world *wondered* after the beast."

‡ These italics are ours.

§ "The old Catholic Church" *is*, then, "the Papacy." Cf. above, p. 58.

‖ This "body of ethics" has been admirably expounded by one of her own most gifted members, Pascal. See his "Lettres Provinciales."

than the first. . . However much of rubbish the Reformation found occasion to remove, it was still compelled to *do homage to the main body of the Roman theology as orthodox and right;* and to this day, *Protestantism has no valid mission in the world any farther than it is willing to build on this old foundation!!*"*

When Dr. Nevin chooses to expatiate in this strain from his theological chair at Mercersburg, and in contrast with "the vast and mighty merits of the Papacy," to discourse of "Protestant myths," and dilate on the "vast errors and monstrous diseases of Protestantism;" nay, even to indulge in bitter sneers at "plenty of Bibles" as the means of reforming and saving the world, while he extols "the Papacy" as "the power of order and law, the fountain of a new civilization," &c., &c.; much as we may wonder and grieve at the strange and sad spectacle, it is not for us to interfere. But we cannot permit him, on the plea of "introducing" a Catechism which we all revere, and an exposition which bears the stamp of long and wide approval, to come, in his *mystical presence*, into the sacred arcanum of theology, and, by a few quiet postulates, unlock the very citadel of the Reformed faith, and deliver up the key to the Romanists.

We do not hesitate to say that by the process through which he has made the Heidelberg Catechism to pass in this "Introduction,"† the strongest contrapositions which can be framed in words must speedily blend into each other. A man may reason that

> "Black's not *so* black, nor white *so very* white,"

till he has lost the power of distinguishing them. He may eventually persuade himself that "darkness *is* light, and light darkness." He may even bring his understanding to embrace the monstrous absurdity, that Popery is "early Christianity."

But, while we deplore that he should thus bewilder himself, it would be treason to Christian truth, to allow him volun-

* Mercersburg Rev., Nov. 1851. "Early Christianity," over Dr. Nevin's initials. See also the previous No.

† The reader may see the same process applied to the Thirty-Nine Articles of the Church of England in Tract No. 90, of the Oxford series.

tarily an opportunity of extensively bewildering and misleading others by misrepresenting and (we must use the right word) *calumniating* a manual so clear in the doctrine and so instinct with the life of Protestant Christianity as the venerable Heidelberg Catechism. It is, says Dr. Nevin, "a Calvinistic Catechism," yet it "avoids" Calvinism; it is "throughout decidedly Protestant,* yet it manifests great "sympathy for the old Catholic Church;" it does indeed contain one "harsh anathema," but that, "it should ever be remembered," is a forgery! Suffer Dr. Nevin thus to "go about the bulwarks" of this ancient creed, knock off the "hard, knotty points of Calvinism," and spike the tremendous ordnance that utters its thunders from the 80th Question—and he will soon *make* the Catechism what he *calls* it, "moderate, gentle, *soft*"—quite harmless towards Popery and every other error; itself in fact, "a city broken down and without walls."

But we forbear. *Adstat Typographus.* The reader, no doubt, is weary, and so are we. Enough we think, has been said to convince him that Mr. Williard's work, executed, and especially "introduced" as it is, cannot hope to be received with affection and confidence by the Reformed Churches; with some measure of which they would surely have welcomed it, even with its present imperfections, if it had come before them unattended by the "Introduction" and the "Translator's Preface."

An adequate translation of this noble "Body of Divinity" must therefore be still considered a *desideratum.* Can we look to Mr. Williard to supply it?

If he will return, affectionately and cordially, to the faith which shed such unfading glory over the early annals of the German Reformed Church; if he will look more to Heidelberg and less to Mercersburg; and, taking this "Opus Catecheticum" in that final and condensed form in which Pareus bequeathed the Lectures of his venerated teacher to future times, "consulting" meanwhile the Latin much more "constantly" than "the old English translation," above all, retrenching incxorably, all "addenda" and "extracts" whether "short" or

* "Hist. and Gen." &c. p. 130.

long from apocryphal sources—will re-produce the work in English with as close an imitation as possible, of the terse and elegant conciseness of the original—he will perform a work,

Οψιμον, ουτιτελεστον, ὅου κλεος ουποτ' ολειται;—

a service for which (long after the crotchets of Dr. Nevin have passed into oblivion,) future generations of enlightened Christians will "rise up and call him blessed."

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# SHORT NOTICES.

*The Eldership of the Christian Church.* By the Rev. David King, LL.D. Glasgow. New York: Robert Carter & Brothers, No. 285 Broadway. 1851.

The reputation of this work is already established. It has special reference to the duties and qualifications of Ruling Elders.

*Select Discourses of Sereno Edwards Dwight, D.D.*, with a Memoir of his Life. By William T. Dwight, pastor of the Third Congregational Church, Portland. Boston: Crocker & Brewster, 47 Washington Street. 1851.

The memoir, prefixed to this volume, will excite commiseration in behalf of its subject, who, for the greater portion of his life, was weighed down by bodily sufferings such as few men have been called upon to endure; and these discourses, we think, will greatly elevate and extend his reputation for ability and research, as a theologian.

*Lays of the Kirk and Covenant.* By Mrs. A. Stuart Menteath. New York: Robert Carter & Brothers, 285 Broadway. 1852.

This stirring volume is full of the genuine spirit of the Scottish Covenanters. The most affecting incidents in the heroic struggles and sufferings of Scotland's ecclesiastical history are the themes of separate poems, which evince not only cordial sympathy in the cause they celebrate, but very considerable poetic talent.

*The Heavenly Recognition:* or, an Earnest and Scriptural Discussion of the Question, Will we know our friends in Heaven? By the Rev. H. Harbaugh, A.M. Philadelphia: Lindsay & Blakiston. 1851. pp. 288.

This is a work interesting from its subject. Those who have

friends in heaven will be disposed to receive with pleasure, any scriptural argument in favour of a doctrine which their hearts yearn to have placed beyond reach of doubt. Few Christians indeed, we believe, ever seriously question a doctrine which is not only so congenial with their feelings, but which the Bible every where implies.

*The Authority of God;* or, the True Barrier against Romish and Infidel Aggression. Four Discourses. By the Rev. J. H. Merle D'Aubigné, D.D., President of the Theological Institute of Geneva. With an Introduction, written for this edition. Author's complete edition. New York: Robert Carter & Brothers, No. 285 Broadway. 1851.

These discourses had their origin in the Popish Bull establishing a Romish hierarchy in England, and in the denial of the inspiration and infallible authority of Scripture, by Professor Scherer, of Geneva. They are characterized by all the logical force, zeal for sound doctrine, and vivacity, of their celebrated author, and are peculiarly adapted to the exigencies of the times.

*The Royal Preacher.* Lectures on Ecclesiastes. By James Hamilton, D.D., F.L.S. New York: Robert Carter & Brothers, No. 285 Broadway. 1851.

Dr. Hamilton is one of the most popular modern theological writers. He is a man of learning, of genius, and of a delightful temper, as well as of fervent piety. These Lectures abound in examples of ingenious exposition, and of rare eloquence, and their whole tendency is for good.

*Stray Arrows.* By the Rev. Theo. Ledyard Cuyler. New York: Robert Carter & Brothers, No. 285 Broadway. 1852.

A collection of the fugitive pieces of their prolific and sprightly author.

*Sacramental Meditations and Advices.* By the Rev. John Willison, Dundee. New York: Robert Carter & Brothers, No. 285 Broadway. 1851.

A reprint of an excellent old work.

*Confessions of a Convert from Baptism in Water to Baptism with Water.* From the Second English Edition. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

*The Converted Unitarian.* A short Memoir of E—— E——, a patient sufferer, who entered into rest August 13, 1825. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

There is such a general similarity in the exercises of Christians, not only in their strictly religious feelings, but in their struggles after truth, that few methods of instruction or conviction are more effectual than the truthful delineation of the progress of any soul from error to sound doctrine. The two books

above mentioned belong to this class, and we trust will be instrumental of much good.

*Why am I a Presbyterinn?* Part III. By a Mother. Philadelphia: William S. Martien. 1851.

The first and second parts of this little work, already known to our readers, will serve to prepare the way for the reception of this continuation of the work.

*Looking to the Cross; or the right use of Marks and Evidences*, by William Cudworth. Published originally in 1748. Now published with Preface and Notes, by the Rev. Horatius Bonar. Philadelphia: William S. Martien. 1851.

*Come to Jesus!* By Newman Hall, B. A. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

*It is I; or the Voice of Jesus in the Storm.* By Newman Hall, B.A. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

The two last named works are very attractive recent publications of our Board. Their very title is enough to secure them a welcome.

*Theology of the Puritans.* By Leonard Woods, D. D. Boston: Published by Woodbridge, Moore & Co. 1851.

The title, "New England Theology," would have described the aim of this pamphlet still more accurately than that which it now bears. Our readers are well aware that those innovators who have attempted to tear out of the Calvinistic system its bones and sinews, and still retain the confidence of Calvinistic communions, have uniformly sought to make a hiding-place for themselves out of an undefinable something, which they have called "New England Theology." When called to answer for their novelties, and silenced at the bar of scriptural and church doctrine, and of sound logic, they have claimed nevertheless that they accord with "New England Theology," and so are entitled to all the respect and deference which are due to the faith of a body so numerous and respectable as the New England Congregationalists. Indeed these speculators have assumed, with such a tone of assurance, to be the representatives and defenders of "New England Theology," that multitudes not thoroughly acquainted with the facts, have supposed them right. Hence they have concluded that there is no recognized standard of doctrine among our Eastern brethren; or if there be any, that it is too lax and pliant to command or deserve respect. Judging from the bold and confident assertions of theological reformers, we should suppose that the great body of New England churches and ministers had espoused their peculiar views. We have deemed such representations false, and

injurious not only to New England but to the cause of truth and righteousness; that they were simply the device of errorists for giving to the opinions of their own small cliques the pretended authority and sanction of a whole communion. Such turns out to be the fact. Dr. Woods has conclusively proved it in the pamphlet before us. The deception had been carried so far as to become a grave imposture. It was time for the public mind to be disabused. And on no man living did the task so properly devolve as on the oldest and most eminent living New England theologian. No one could be so competent a witness. The pamphlet itself shows that no one could be more thoroughly master of the proofs and arguments that decide the question.

He proves, 1. That in two successive general Synods, the early New England churches solemnly and unanimously adopted the Westminster and Savoy confessions as the true expression of their faith, and explicitly declared their agreement in doctrine with the Calvinistic churches of Europe, Presbyterian and Congregational; and that beyond all doubt this was the only doctrine accepted, defended, or even known among them for the first century of their existence. 2. He then shows that when these doctrines began to be questioned, Edwards appeared for their defense, and that all classes in New England ever since have agreed in recognizing him as the divine of highest authority, in the statement, exposition, and defense of the doctrines received among them: that next to him in authority, are Bellamy, Dwight, and Smalley, who followed in his track: that they all alike defended, with scarcely a variation, the doctrines of the Shorter Catechism which contains the substance of the Savoy Confession publicly adopted at the beginning. 3. That beyond the writings of Edwards, or any individual theologian or theologians, this Shorter Catechism ever has been and still continues to be the acknowledged symbol of the faith of ministers and people.

4. He shows that by no public act has New England ever revoked or disowned her adherence to the ancient symbols of her faith, which she had solemnly adopted. On the contrary, in innumerable ways, they have been all along recognized as occasion has required. The Catechism is constantly recommended by ecclesiastical bodies. They most earnestly urge that children be instructed in it. The most recent instance in which a general Association, representing the ministers of a whole State (Connecticut) had occasion to declare its faith as to fundamental doctrines, it adopted the *ipsissima verba* of the Catechism, even where it asserts the doctrine of imputation,

which, beyond all other doctrines, has been supposed to be universally discarded in New England. This too, after thorough discussion of this particular point, in which it appeared that they who supposed they discarded it, found themselves mistaken. They had only rejected an absurd caricature of it.

Finally, Dr. Woods shows that Hopkins and Emmons carried but a small proportion of ministers with them, and that it was well understood by themselves, and by all, that their peculiarities were unacceptable to the great body of churches and ministers. As to Dr. Taylor, he always avowed himself the author of improvements upon the received theology. Thus it appears from every source of evidence, that if there be any system that deserves to be called "New England Theology," it is the theology of the Assembly's Catechism, and of Jonathan Edwards, *i. e.* essentially, of the whole Calvinistic world.

Dr. Woods takes occasion to expose some prevalent misconceptions respecting the words "guilt," and "imputation;" also on the subject of original sin and inherent depravity, which lead many to suppose they reject some articles in the Catechism, while they in reality accept what is meant by them. He then makes an *index expurgatorius* of certain heresies in direct conflict with New England Theology, which are claimed by their authors and abettors to constitute it, viz., conditional decrees; native innocence; the inability of God to exclude sin from a moral system; self-regeneration; regeneration by self-love; the opinion that conviction of sin is unnecessary; and that Christ did not die as a vicarious sacrifice to satisfy divine justice.

Thus the venerable author has spoiled the chief shelter in which our theological reformers have of late been most inclined to quarter. We are not surprised that they are not pleased to see their main fortress falling down upon their heads. But this is the fate of every house built on the sand. We have met with no attempt to evade the arguments of this pamphlet, except the allegation that Edwards taught that all sin consists in acts, because he taught that all virtue consists in benevolence! But in the very tract in which he teaches this latter doctrine, he speaks of this benevolence over and over again, as a "disposition," a "propensity," a "principle," &c. This argument only betrays the straits of those who use it. It is about as conclusive as this:—"Man reasons. Therefore, man is *not* a rational being." We are glad that Dr. Woods has contributed, so effectively to put an end to the iniquity, I, of impressing Edwards into the endorsement of doctrines to the overthrow of which those of his works were devoted, on

which his fame chiefly rests; and 2, of calling all sorts of heresies "New England Theology."

*An Inaugural Address delivered in the chapel of the Theological Institute of Connecticut, East Windsor Hill, August 7*, 1851. By Rev. Nahum Gale, Professor of Ecclesiastical History and Pastoral Duty. Published by request.

This address will be read with great satisfaction by the friends of truth, both on account of its intrinsic merit, and the indication it affords of the growth and success of the important institution whose corps of teachers is enlarged by so welcome an accession. When it is remembered against what formidable opposition this Seminary was planted by a small band of country ministers, among whom Nettleton was conspicuous, and that it has been sustained and invigorated, (often by remarkable providential interpositions) until its permanency is no longer doubtful, we see how God honours faith, zeal and self-denial for him and his cause. He glorifies himself by making the weak strong, and by enabling the humblest who are valiant for the truth, to achieve the most unlooked for triumphs.

The particular topic of the address is, the advantages of studying the religious errors that have been developed in the church. He shows how it will confirm the student's faith in the truth; guard him against being deceived by new doctrines, and supposed improvements in theology; display the fallacy of supposing error in principle to be harmless in its practical results; and teach him how it can be most successfully refuted. These points are happily illustrated and cogently enforced, in a style combining clearness, vivacity and vigour.

We are happy to see that Professor Gale strongly insists that greater prominence is due to this branch of study in preparing for the ministry. The disposition to ignore historical theology, which has prevailed with some parties in our country, has tended to produce a narrow, provincial, metaphysical theology, out of sympathy with Catholic Christianity, and empty of its life and power. We are glad to see a phalanx rising up in sections where these idiosyncrasies have most flourished, who condemn this one-sided, uncatholic spirit. Professor Gale thus defines his stand-point, which is a good augury of his future usefulness. "We live in the middle of the nineteenth century. And can it be, that the cardinal doctrines of theology are yet unsettled? Has the study and experience of sixty generations secured us no fixed truths, and marked out no straight lines of duty? Must we regard all questions ever agitated about inspiration, the Trinity, the person of Christ, the atonement, and the nature of man, as still open questions?"

*The New Testament; or the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah.* A literal translation from the Syriac Peshito Version. By James Murdoch, D. D. New York: Stanford & Swords. 1851. pp. 515. 8vo.

The Peshito is the oldest and most valuable of the versions of the Scriptures in the Syriac language. Of its origin no satisfactory account can be given, though all the traditionary accounts current in the Syrian churches unite in ascribing to it a very high antiquity. It is certainly known that it existed and was in common use in the middle of the fourth century; for the citations of Scripture found in the numerous writings of Ephrem Syrus, who flourished at this period, are taken from this version, and his commentaries are based upon it. How long it had then been in existence it is impossible to say. Every different period has been assigned to it by scholars, from the close of the first century to the beginning of the fourth. Dr. Murdoch gives his reasons for believing it to have been translated late in the first, or early in the second century. Not only its antiquity, but its fidelity and accuracy render it of great worth to the critical student.

The text followed in this translation by Dr. Murdoch is partly that of the edition issued by the British and Foreign Bible Society in 1816, and partly that issued by the same society in 1826. The text is divided into paragraphs, the chapters and verses being noted in the margin. The more important Syriac words are frequently placed in the side margin, with occasional foot-notes containing comments and critical observations. It is stated in the preface that the endeavour was made to translate as literally as possible in consistency with idiomatic and perspicuous English. In general, technical theological terms were avoided when good substitutes could be found: thus we have Paul the *Legate*, in place of the *Apostle*, Jesus the *Messiah*, in place of Jesus *Christ*, &c. In the Appendix there is a list of the lessons into which the Syriac New Testament is distributed as read in public worship, and an account of the different Syriac translations of the Scriptures.

The work was commenced by Dr. Murdoch early in August 1845, and completed in June 1846, since which time it has been subjected to repeated revision and correction. When it was finished, it was supposed to be the only English translation of the New Testament ever made from the Peshitô; but after about three months the London press issued "A Literal Translation of the Four Gospels from the Peshito by J. W. Etheridge," and announced as in preparation, by the same author, "The Apostolical Acts and Epistles, from the Peshito."

The typographical execution of this volume is of a sort which adds greatly to the pleasure of the reader. Many clergymen and other students of the Bible will, we doubt not, find this a very acceptable addition to their libraries, and that for a better reason than to have it grace their shelves.

*A General Biographical Dictionary.* By John Gorton. A new edition: to which is added a supplementary volume completing the work to the present time. In four volumes. 8vo. London: Henry G. Bohn, 1851.

This appears to be a reprint of the former edition, with the addition, we should judge, of two or three thousand names. In its present form, it is probably the most complete and reliable work of the kind within so convenient a compass. To how recent a period it is brought down, appears from its containing such names as those of Sir Robert Peel, President Taylor, and the poet Wordsworth, all of whom died in 1850. In so immense a compilation universal accuracy is out of the question. This work is doubtless as free from errors as any similar one of equal extent; but that it has not escaped them entirely we discovered casually by turning to its account of Gesenius.

*The Book of the Prophet Jeremiah and that of the Lamentations*, translated from the original Hebrew, with a commentary, critical, philological, and exegetical. By E. Henderson D.D. London, 1851. 8vo. pp. 303.

We have not had opportunity to examine this volume minutely, but its probable character can be sufficiently indicated to the critical scholar, by saying that it is from the commentator upon Isaiah and upon the minor prophets.

*An Introduction to the New Testament;* containing an examination of the most important questions relating to the authority, interpretation, and integrity of the canonical books, with reference to the latest inquiries. By Samuel Davidson, D.D., of the University of Halle, and LL.D. Vol. III. London: Samuel Bagster & Sons. 8vo. pp. 656.

This volume completes the work. An account of its character and of the ability with which it has been executed, was given in this journal for January 1849, upon the appearance of the first volume.

*The Indications of the Creator: or, The Natural Evidences of Final Cause.* By George Taylor. New York: Charles Scribner, 145 Nassau street. 1851. 12mo. pp. 282.

It is a curious and significant fact, that we have not sent a single number of our journal to the Press, for a long series of issues, without being called to notice one or more new works bearing on the great question of the Christian Evidences. Nor does the multitude of these contributions to the argument, from one side or the other, evince more clearly the renewal, with keener

ardour of this vital controversy, than their character gives evidence of a gradual, but almost total change of the grounds on which the battle was pitched by the great polemics of a former age. The work of Dr. Paley on Natural Theology, though from its clear and graphic anatomical descriptions, still used as a text-book in many of our Institutions, has been left almost out of sight, by the rapid onward march of physical science. However useful it may be, in imparting a general knowledge of the structure of man, and some of the more obvious details of comparative anatomy, it no longer meets the demands of the Christian argument against some of the most dangerous forms of scepticism the world has ever seen. The hypotheses against which the learned and ingenious author pointed his battery, have been long since abandoned: and even if they had not, the extraordinary and fascinating discoveries of human comparative physiology, under the quantitative analysis of modern chemistry, demand a complete reconstruction of the argument, to fit it either for the purpose of enlightened education on the subject, or to counteract the powerful tendency of science towards an atheistic materialism. The argument of Natural Theology has been transferred from the field of metaphysics to that of Natural Science itself. The once formidable hypothesis of an infinite series, now cuts a sorry figure, under the light of geological disclosures, revealing the actual commencement of organic forms. But though routed from this strong hold covered with the mosses and lichens of three thousand years, the metaphysical assailants of the truth are neither baffled, nor converted into friends. They have only changed the point of their attack; and under the guidance of a new psychology chiefly elaborated in the German schools of philosophy, have made a sortie upon the citadel of Revelation. The attack in England has been led by Mr. Morell—a man of high ability, and who has made himself thoroughly master of the principles and tactics of his school. Our age is thus precipitated on this battle of the Evidences, upon both its wings. The aim of the metaphysical argument is to overthrow the authority of Revelation, by a mental philosophy which makes the intuitional consciousness with its appropriate emotions, the exclusive seat of religion; and resolves divine inspiration into the mere exaltation, by extraordinary historical appliances of the religious consciousness of Christianity, and thus becomes, by a simple corollary of the new philosophy, an inward spiritual life, distinct from, and independent of any form of knowing, or any series of objective truths. The intuitive principles, thus found in the moral life of the soul, are evolved into intellectual statements, or outward forms of expres-

sion; and so, by the help of the logical faculty, constructed into systems of theology. Inspiration is therefore, purely subjective; and revelation is the historical embodiment of the living teaching of the Church. The necessity, the value, and even the possibility of an objective divine revelation, are thus swept away by a stroke.*

To this new, sceptical philosophy of religion, no sufficient refutation has yet appeared, and thus far we have not been called upon to herald any full and elaborate examination of the psychology and the logic, out of which this dangerous form of unbelief has been constructed. The Church cannot any longer afford to ignore this philosophy, or regard it as sufficiently answered by the old arguments in vindication of revelation, or by affixing to it the epithet of infidelity.

The work of Mr. Taylor is a comprehensive review of the entire field of natural science, as applied to the evidences of natural and revealed religion. The five parts of which it consists, are devoted respectively to the Nebular Hypothesis, Astronomy, Geology, Comparative Physiology, and Physical Geography. As a general resumé of the literature of the subject, the book is remarkably faithful and complete. The author evinces not only a wide general acquaintance with the history of the sciences which bear on the Christian evidences, but an accurate knowledge of the details of discovery and argument, on most of the subjects treated. In point of science, the author could not reasonably be expected to be either very profound, or entitled to much weight as an authority. In some respects, and perhaps on the whole, this may be no disadvantage; seeing his object is, not the advancement of science, but rather a comprehensive survey of its relations, and an impartial judgment of its bearings on questions extrinsic to itself. Even in this latter respect, we cannot speak in terms of unqualified praise; as he seems to us to be too ready to regard hypotheses which, in their first announcement, were considered hostile to religion, as exploded and abandoned, when in truth they are only modified by later investigations and discoveries; and too prone to admit inevitable and irreconcilable contradictions between scientific theories and the evidences or doctrines of natural or

* We do not mean that the Deism of this new philosophy originated in Germany. From the days of Lessing—the first, according to Hase, who maintained that Christianity was independent of the Bible, and whose creed was not only similar in substance, but nearly identical in form, with that of Tyndale—the Germans have followed in the steps of the English Deists of the 16th century. The latter invented the creed, the former had it for their office to invent a psychology, that would include and vindicate that creed on philosophic grounds.

revealed religion; when there are various and sufficient methods for harmonizing their teaching. He leaves it to be inferred, for example, that the Nebular Hypothesis is utterly irreconcilable in any of its forms with the teachings of revelation; and rests his vindication of the latter wholly on the conviction that the progress of astronomical discovery, and the amazing space-penetrating power of modern instruments, have dispersed the Hypothesis, merely because they have succeeded in resolving Nebulæ. This, of course, is but a part, we might now say, a very small part of the Evidence on which the Hypothesis rests. Notwithstanding the facts and arguments adduced by the author as conclusive against it, it is well known there are still Christian astronomers of the highest repute, in this country and in Europe, who regard that Hypothesis, not perhaps as involving the actual history of the stellar universe, but as a convenient and uncontradicted statement or grouping of the greatest number of known laws and deductions; and who see in it no necessary contradiction to any truth, either in natural or revealed religion. We do not mean to meddle in the dispute in the present stage of the business; but our opinion still remains unaltered, that inasmuch as any arguments drawn from revelation are not likely to influence materially the opinions of scientific men, it is as well to stand aloof from the controversy, till it approaches its termination: and at least, by all means, not attempt to set the two unnecessarily in irreconcilable contradiction. We have not the slightest fears of the judgment of modern science determining permanently to a wrong verdict; and even if it should, we have not, in this case, the slightest fear of any harm to the evidences of revealed religion.

The merits of the book are diverse in different departments, and in different aspects of the discussion. The part on Comparative Physiology strikes us as the least elaborate and satisfactory in the book. There are rather frequent passages in this which are either equivocal or else erroneous; and certain it is that either the original copy, or the proof reading of this part, is by no means faultless. We regret the want of completeness and thoroughness in this branch of the argument, because we cannot hesitate to repeat the conviction avowed on a former occasion, that the argument of Comparative Physiology, which traces the phenomena of life from the lowest forms of vegetable existence, through the intermediate grades of being, up to the highest functions of man, without any very obvious break in its continuity, or, physiologically speaking, anything that will strike an enthusiastic student as an essential diversity of function, taken in connection with the clear dependence of

the whole on physical organization, as these truths and their vital laws have been developed by modern analysis, constitutes by far the most insidious, imposing, and dangerous form of unbelief, in the direction of materialism, ever yet produced. It has done its work unsuspected in thousands of cases, overbearing the resistance of religious education, and converting the well-taught and religiously disposed youth, into the bold, careless, and sceptical physiologist or physician. This argument needs the attention of the friends of religion all the more, from the fact that almost nothing has been done to baptize this new, brilliant, and fascinating science, into its legitimate discipleship to Christianity, to compel it, in common with the countless living forms, whose mysteries it seeks to penetrate and reveal, to bring its tribute of worship to the great Creator.

That this can be done effectually and unanswerably, on physiological grounds, we need scarcely affirm our unhesitating belief. But it can be done to the satisfaction of the admiring devotees of physical science, not by the process of Paley, which the author substantially adopts, (only carrying it into the domain of modern science,) but by mastering and exhausting the ultimate physical laws of organic life; and by demonstrating the necessary presence and agency of an intelligence and an efficiency, not represented at all by the physical forces, whose laws it is the business of science to disclose and to classify. It can easily be shown that the analysis and generalizations of science, minute and comprehensive as they are, do not exhaust the contents of organic life; that great questions—the greatest questions of all—still remain clamoring for a solution. Beyond the intelligence, wisdom, goodness, and power displayed in the structure of our organism, the human mind raises inquiries of vast and commanding moment, to which science gives no answer. In the very depths of our nature, there are laws of intuitive belief, of which no physiological solution can be given, which compel our assent to the existence of realities prior and causal to these; towards which the eye of reason, exalted into faith, stretches in vain over the gloomy voids of ontology, fascinated and satisfied only by the light that streams from revelation, as the driving mariner by the guiding star that gleams out of heaven upon the darkness of a stormy sea. In other words, there are within us, irrepressible promptings to raise farther questions as to "the *whence*, the *why*, and the *whither*," of all this organic and living mechanism, to which we get no answer from the keen scalpel of the anatomist, the delicate balance of the analyst, or the curious researches of the physiologist. That these are questions of high—nay, of the highest—moment, is a matter of simple consciousness. What

is all other knowledge compared with this? And yet these are queries to which the most earnest and importunate interrogation and cross examining of science can extort no response from reluctant nature. Do they need no solution? Let the palpitating heart of humanity answer. Do they admit none? Everything within us assures us they do. Without it life is a perfect enigma, an insoluble riddle. Then in the name of humanity where shall we find the answer? The awful silence of nature is itself significant, as it waits in breathless stillness, while Jehovah speaks by a voice from heaven, in the language of men. And how do we know this solution is true? We answer, just because it is a solution; for the same reason that we know the Newtonian theory of gravitation is true. The utterance of revealed religion lies before us, like the testimony of our senses, or the intuitions of our reason, in its own self-evidencing power. Revelation is the complement to the volume of nature, rendered necessary by the fall of man into darkness and guilt. However splendid the discoveries of science, they are not of the nature of definitive responses to the anxious inquiries of the human heart. "The strain of music from the lyre of science flows on rich and sweet, full and harmonious, but it never reaches a close." The harp of inspiration catches up the melody, and carries it on to a cadence, in which the soul rests with complete satisfaction.

*The Course of Creation:* by John Anderson, D. D., with a Glossary of Scientific Terms. Cincinnati: Wm. H. Moore & Co. Publishers, 118 Main Street. 1851. 12mo. pp. 384.

Dr. Anderson is a practical geologist of no mean ability and repute. He does not hesitate to break a lance with Mr. Hugh Miller, over the disputed generic character of the famous ichthyolites of Dura Den; and we find his name applied in more than one case to designate new species in Agassiz's Classification of fossil fishes. The book may be characterized as a well directed attempt to reduce the facts and reasonings of geology to the level of the popular understanding, for the purpose of applying them to the evidences of religion. For the facility of reference and verification—the author being a Scotchman, and writing for his countrymen—he draws his facts chiefly from the Geology of Scotland and England, with a hasty excursion over that of France and Switzerland, in order to supply the geological series that were missing nearer home. It has the merit for popular purposes, of not taking for granted, like most purely professional works, a degree of elementary knowledge which common readers do not in fact possess. It is somewhat diffuse in style, and mingles with the professional descriptions and reasonings, a fair proportion of incident and reflexions, to season the drier scien-

tific details, to suit the taste and digestion of unscientific readers. A popular interest is sought to be sustained in the discussion, while the author is raising a technical interest in his science.

The contribution to the evidences of religion, furnished by geology may be summed up in the following particulars. 1. The author is by no means inclined to give up the argument, which Dr. Chalmers in his Natural Theology takes so much pains to disavow, that the mere existence of the material universe, aside from its order, proves the existence of God; using as the minor premiss of the syllogism, the intuitive proposition, that matter could not be eternal—that its present existence infers, by the inevitable law of intuitive belief, its prior non-existence; and the two together as inevitably draw with them the necessity of a first cause, answering to our conception of God.

2. In the scientific analysis and study of the structure, order, arrangement and organization of the matter of the universe, we have the clearest proofs of intelligence, purpose, power, and wisdom, with whatever moral qualities may be found indicated by the actual forms of matter, both organic and inorganic. Indeed the difference between the two, (the organic and inorganic,) under the penetrating and accurate analysis of modern science, has become almost as much a matter of degree as of kind. The old empirical notion of shapelessness and casualty in the composition of inorganic masses, is daily yielding before the indications of omnipresent law. The idea is now familiar to science, that the elements of all normal forms of matter are combined not by chance, but in forms and proportions as fixed and characteristic as those which constitute the elements of the most perfect living organism. With the single exception of the principle of life, which falls within no physical analysis, it has become almost an arbitrary distinction to deny organization to a crystal, while conceding it to a grain of wheat. The author finds that the stone, which Paley concedes so readily, might have lain for ever on the heath, because it indicates no particular design or intelligence in its shapeless aggregations, does actually furnish the same evidences of wisdom, skill, benevolence, and forethought, as the watch, which he sets in contrast with it, as evincing those qualities which he seeks to find as the basis of his argument for a God, mainly in organic nature. The later inductions of science seem almost to point to the conclusion that the whole universe may be regarded, physically speaking, as one vast organism, of which each separate part, from the largest to the most minute, constitutes an organic member; and all whose elements are marshalled to their places with a regularity of order and a

definiteness of constitution, not less precise, determinate, and beneficent, both as to their formal and final causes, than the vital laws which govern the functions of the vegetable and the animal economy.

3. Geology proves farther, in its successive formations and epochs, the great fact of divine interposition or interference with previously established laws. The phenomena of organic geology are clearly incapable of solution by physical, or even by vital laws. We have not only, beyond dispute, the commencement, by direct creative intervention, of organic forms; but those forms repeatedly changed. And however long or short the period assigned them on earth, they constitute a group of organic statuary too remarkable to be slid in and out by the simple operations of material law. The geological fact of formation after formation, and of life after life, whatever explanation may be given of that fact, lies at the foundation of the sublime truth, "that God is potentially in, arranging and disposing anew, the entire series of his works:" and when we see the scene thus shifted in all its parts, one system subverted and another introduced; and again the organic and inorganic condition of things readjusted, and in keeping as before, we have before us the palpable evidence of a God, such as Revelation alone makes known to us in consistent and satisfying terms. The whole revealed doctrine of miracles and of providence thus receives a striking illustration and confirmation, from the magnificent annals of the stony science.

4. The complete survey which the geologic record furnishes of the natural history of the earth and its inhabitants, manifestly reveals a pre-determined plan on the part of its Author; the principles and tendencies of which, so far as its development has yet proceeded, are in perfect accordance with the corresponding revelation of the Scriptures. No generalization is more indubitably established, or universally received among geologists of every class, than that the eras, whether long or short, indicated alike by the lithic and fossil deposites of geology, find their complete solution in the human history of the earth, into which they have flowed; in other words, that they all constitute parts of that great scheme of creative and providential wisdom and power, of which man is the ulterior object, and his fall and redemption the grand theme for the display of the divine glory in the universe. This moral development in human affairs, which is under the conduct, not of impersonal physical laws, but of divine Providence, instinct with paternal and redeeming grace, is symbolized and foreshown from the very earliest recorded phenomena of geological history. The hypothesis of a sceptical philosophy, which attributes this

continuous and ever evolving plan, to a fixed law of development, inherent in nature, is but the atheistic counterpart of the magnificent and cheering scheme of Providence revealed in the Bible and equally in harmony with the facts of science rightly interpreted. The great objection to the development hypothesis, is, not that it invalidates the argument for a God, but that it removes the whole ground work of religion, by annihilating our personal relations to God, and thus tears from the human heart, all those unspeakable comforts and reciprocal obligations, in which religion consists. It commits the whole history of humanity, as well as the personal destiny of individuals, to the mechanical law of fixed physical sequences, instead of the sympathetic and paternal heart of a personal God who heareth prayer. Though hypothetically, it may contain a partial truth in philosophy, yet practically it is a system of atheism. It abolishes those relations between God and man which express themselves in acts of worship and obedience on the one hand, and in acts of beneficence and love on the other. It is a translation of the atomic theory of Democritus, and the fatalism of the east, into the language of Christian science.

But aside from the destructive moral tendencies of this lately popular hypothesis, our author for the hundredth time, demolishes with merciless severity the show of facts, on which a partial science sought to found it. There are three classes of facts, now familiar to every body, which settle this question. In the first place, in the very oldest organic *débris*, the animal remains, so far from being sparse and scanty, or indicating, as demanded by the hypothesis, a laboured struggle to achieve animate existence in its lowest vesicular and rudimentary forms, actually constitute the great mass of the rocks in which they are embedded. Thousands of feet below the line where these incomplete and struggling types of the creative energy were alleged to be found—so low as to constitute a sort of transition stage between organic and inorganic nature, there are such masses of remains of gigantic fishes, of the highest types* yet extant, that strata, like the Ludlow rocks in Wales, are familiarly known as "bone beds," from the multitude of teeth, fins, spines, &c.—showing that those seas were thus early stocked and crowded with the finny tribes. In the second place, although a large proportion of the deepest and oldest organic remains were comparatively low in the scale of animate beings,

* The oldest known fossil fish, (the *Onchus Murchisoni*, and inhumed in the lowest fossiliferous beds) belongs to the highest type of the cestraciont division of the vertebrata.

—graptolites, (pen-shaped creatures) trilobites, and molluscs—yet even these flatly contradict the notion, that they were mere tentative efforts towards the achievement of higher forms. The perfection of organic forms, it must be remembered, is, after all, not absolute, but relative, involving and depending on their adaptation to the circumstances for which they were designed. Judged by this standard, the very oldest types of animate existence yet revealed, are just as perfect, and argue intelligence and skill, wisdom and goodness in their forms, just as clearly as the anatomy of man himself. What we call the more perfect types of organic life, would have argued imperfection in their author, on the ground of want of adaptation to their *habitat* and mode of life. And besides, even absolutely, there was no less intelligence or skill displayed in the structure of the special organs of these lowest forms. The eye of the trilobite, *e. g.* the oldest crustacean, and found in the very lowest fossiliferous rocks, is formed of four hundred spherical lenses arranged in distinct compartments on the surface of the cornea. Does this argue a blind tentative experiment? There is no more perfect specimen of Nature's workmanship than the microscope reveals, in the visual organ of this pelæozoic family. And this is but a specimen.

And in the third place, throughout the whole range of the geological record, there is not a solitary specimen, or even a clear approximation to the transmutation of species by this assumed law of development. There is not one iota of proof that such a law exists; but overwhelming evidence that it does not. But the theory is already consigned, by the voice of geologists, as well as of nature, to the toy-shops of science; and the arguments which support it remind one of the armory where are exhibited the corslets and broad swords of redoubted knights of a former age; which excite our wonder much more than our fear.

But to our mind far the most interesting part of the volume before us, is the chapter on Time and the Geological Epochs. By an elaborate induction of facts, combined with ingenious and able reasoning, the author rejects the claim of the geologists, for countless ages of immense duration—(a recent high authority, by an approximate reckoning, estimates their sum at fifteen millions of years)—to accumulate the vast detritus of the earth's crust; and concludes that in the ordinary reckoning of the geological register, the error may be one—of millions of years. Whatever may be said of this argument, it cannot be set aside as either unprofessional or weak. We know of nothing from the pen of a practical and accomplished geo-

logist, which looks so much like re-opening this question of the pre-adamic history of the earth, and the literal application of the Mosaic record, to the entire history of the whole organic creations of the world. He rejects decisively the commonly received interpretation, which treats the first verse of Genesis as a general introduction, with an allowance for indefinite periods of intercalary time, before the commencement of the Adamic creation. Though looking with more favour upon the hypothesis which regards the *days* of the Mosaic record, as indefinite periods, corresponding with his reduced computation of the eras of the geological record, yet this does not entirely satisfy his exegetical principles. He, therefore, suggests a third method of harmonizing the two, while applying the literal and commonly accepted interpretation to the language of the inspired historian. It is sufficient to know, as assuredly we do know, enough to demonstrate the general and substantial agreement of the two records, and the impossibility of a contradiction even in a single detail. But it would be hailed with universal gratulation, if a clear and literal coincidence should be made out, as our author thinks it may, between the very language of inspiration, and that traced by the hand of God upon the buried tablets of the book of nature. Far easier would it be to forge a signet that should agree in every line of its complex design, with an unknown impression, than to forge a record like that of Moses, which should harmonize in every letter, as it is clear already that it does in substance, with the divine impress, totally unknown to its penman, and remaining unknown, till the progress of science uncovered and deciphered it, at a period four thousand years later. The delight with which the Christian world has hailed the exhumed monumental witnesses to the truth of Scripture history in Assyria and Egypt, would be as nothing in comparison with the triumph awaiting such a contribution to the resistless force of the Christian Evidences. Whether a result so palpable shall ever be reached, as our author evidently expects, or not, we would cheer on, as we have often done in our humble way, with all our heart and with both hands, the Christian geologist, with the confidence burning in our very bones, that some of the most brilliant achievements in the contested field of the Christian Evidences, are yet to be accomplished.

*Family Worship:* A series of Prayers for every Morning and Evening throughout the year; adapted to Domestic Worship. By one hundred and eighty clergymen of Scotland. New York: Robert Carter and Brothers. 1851. 8vo. pp. 831.

This massive and imposing volume was designed to be a con-

tribution, worthy of the Churches of Scotland, towards the general and edifying performance of the great and vital duty of domestic worship. Scotland has reason to pay this noble tribute to the value of this duty; for to it, in connection with her Sabbaths, she owes an unspeakable obligation. To the plea, founded on the want of edifying gifts, so often urged in extenuation of the neglect of this delightful means of grace and of domestic blessing, the volume was designed to be an effectual answer. The plan is perfectly simple. A portion of Scripture is designated to be read; and an appropriate prayer is composed for every morning and evening of the year. The selections of Scripture extend through the entire word of God, and comprise the parts most appropriate for a domestic service. The common objection to written forms of prayer, arising from their uniformity and want of adaptation, is sought to be obviated, partly by the number of the forms moulded upon diverse portions of the word of God, and partly by the great variety of authorship. The volume embraces contributions from no less than one hundred and eighty ministers of the churches of Scotland: and in the catalogue, we miss scarcely a single name, made familiar to us by piety and zeal, in the recent stirring incidents of her ecclesiastical history. Besides the daily prayers, reaching through the year, there are special prayers, appropriate to a great variety of occasions, public, social, and domestic, joyous and afflictive. The volume is altogether the most complete we have ever seen. We hope it will prove a great blessing to many a family in the Church of God.

*Green Pastures, or Daily Food for the Lord's Flock.* By the Rev. James Smith. Philadelphia: Presbyterian Board of Publication. 32mo. pp. 188.

*Still Waters, or Refreshment for the Saviour's Flock at Eventide.* By the Rev. James Smith. Philadelphia: Presbyterian Board of Publication. pp. 188. 32mo.

These beautiful little hand-books of devotion, compiled by the author of "The Believer's Daily Remembrancer," are made up of a text of Scripture, a verse of poetry, and a single brief and pithy sentence, all bearing on some one practical thought. One volume is intended for the morning, and the other for the evening of every day in the year. They will doubtless prove edifying and comforting to thousands whose spiritual life is sustained, in a great degree, by small morsels of this description, snatched from the green pastures and still waters of salvation, as they pass along the crowded and busy highways of life.

*The Life of Col. James Gardiner*, who was slain at the Battle of Prestonpans, September 21, 1745. By P. Doddridge, D. D. 18mo. pp. 228.

This memoir has long since taken its place as a classic in the

practical religious literature of the Christian World. The edition before us is in every way suitable for such a book. We are always glad to welcome such volumes to the catalogue of our Board.

*Living or Dead?* A Series of Home Truths: By the Rev. J. C. Ryle, B. A., Rector of Helmington, Suffolk. New York: Robert Carter and Brothers, 285 Broadway. 1852. 12mo. pp. 360.

This is, as the title purports, a series of remarkably direct and pungent papers on the great truths of salvation, by an Evangelical Clergyman of the Church of England. There are diversities of gifts, but the same spirit. The style of address is earnest, hortatory, and familiar, in striking contrast with the stately, polished, æsthetic forms, commonly regarded as characteristic of the Church of England. We cannot better convey to our readers an impression of the character and style of the volume, than by saying it resembles closely the characteristic peculiarities of the most pungent modern religious tracts.

*Ears of the Spiritual Harvest:* or Narratives of Christian Life. Philadelphia: Presbyterian Board of Publication. 12mo. pp. 180.

A collection of brief narratives, exemplifying the most important passages in the life of the soul, in its transition from the death of sin to the life of mature holiness: and especially designed to illustrate and exalt the glory and sovereignty of divine grace, in the conversion and sanctification of men. The subjects of these narratives are taken from a great variety of circumstances in life, and many of them possess an uncommon degree of interest.

*The Life of a Vagrant:* or the Testimony of an Outcast to the Value and Truth of the Gospel. New York: Robert Carter and Brothers. 1852. 12mo. pp. 165.

We cannot better express our sense of the interest and value of this little volume, than by quoting the language of the Rev. Mr. Binney, a distinguished dissenting minister in London. "I consider," he says in a note on the fly leaf, "the work called The Life of a Vagrant, by Josiah Bassett, as very remarkable. I have seen the man, and examined the manuscript, and could say much about both. The whole thing strikes me with wonder. That a human being beginning life in such unfavorable circumstances, and with such little apparent personal capacity, and after passing through a course so brutish and degrading, should, through the awakening of the religious life, rise into a thinking man and an intelligent Christian, and write such a book as this, is a phenomenon, I humbly think, worthy of the attention of statesmen,

educators, philosophers, philanthropists, and above all, of Christian ministers and Christian churches." The class to whom this unpretending autobiography introduces us, constitutes a great and solemn legacy to the Church; and one to the commanding importance, responsibility, and, we will add, the difficulty of which, we fear the church has not yet risen to any just or tolerable apprehension. We cannot hesitate to say that the proper treatment of this class, with a view to their christianization and social enfranchisement, is the great social question of this age. That it has passed so generally into the hands of mere philanthropists, and visionary and often destructive enthusiasts, is matter of just and deep lamentation; and we fear the Church, and Christian society in its larger sense, more especially in Europe, may yet feel the extent of this calamity, unless they will wake up, on Christian grounds, to the magnitude of the subject, and apply themselves to work out a Christian solution for the difficulties it involves. We should rejoice to hope that this humble book may tend to call attention to the truth and magnitude of the social evils of the so-called Christian world, which are at this hour causing it to rock with agitation; and which, if not relieved, are destined to shake it to the very centre, and in some cases, perhaps, precipitate the consolidated institutions of centuries into complete and final ruin. If the Church, or any part of it, should be disposed to stand aloof from these great questions, on the ground of their hopeless difficulties, in a Christian point of view, the extraordinary history of this little volume may serve further to rebuke the want of faith in the power of divine grace, to do a work, which, none can feel more deeply than we do, were otherwise as impossible for human society or human civilization to achieve, as to remove mountains. The life of such men as Bassett, the subject of this autobiography, at once points out the means, and by proving their efficacy in a clear and indubitable example, devolves upon the Christian Church, as it were by a fresh renewal from her Head, of that "new commandment," which constitutes the essential law of her social life, the great and momentous duty of redeeming, and then restoring to their human rights, the degraded, outcast, criminal and dangerous classes of society. It is the destiny of these classes which constitutes the great social problem of every nation in Christendom; and it will never do to give it over to the hands of unbelievers, however well meaning or humane, and still less to commit it to bold, radical, open-mouthed infidelity. No solution of this vast and urgent problem is possible that does not involve Christianity as its prime element: and if infidelity attempts the solution, as assuredly it will, unless prevented by

the Church, the attempt can only end, as it always has ended in such cases, in blood, and finally in deeper misery and degradation than before. We cannot see how any thoughtful Christian can read this remarkable narrative without more intelligent as well as more exalted views of the power and glory of the gospel, as it enters into re-action with the vices and miseries of ignorant, outcast humanity; nor how any earnest man can fail to see, that it furnishes the true and only solution of the appalling difficulties to which Socialism, however sincerely and earnestly applied, is as perfectly futile, and as certainly destined to failure, as an attempt to build a house by beginning from the ridge-pole. No more convincing argument can be found, against the scepticism of the empirical revolutionist, than that by which Bassett confounded the Socialist lecturer, who endeavoured to convince him that the Bible was false:—"I told him that I was not scholar enough to argue with him on science, yet I knew by my own experience that religion was true; and that he might as well try to persuade me that what I eat was not food, as that what I read in the word of God was not the truth."

We should forewarn the reader that there is very little or no stirring incident to give interest to the unvarnished tale of the vagrant, but there is deep and genuine pathos in its naïve narratives of the struggles of the human heart, even in the darkest passages of its history; while it reveals to us impressively, in the few touching incidents of its occurrence, the amazing power of true Christian kindness, bestowed upon the most hopeless, helpless, and abandoned of the human race.

*Midnight Harmonies;* or, Thoughts for the Season of Solitude and Sorrow. By Octavius Winslow, M. A. New York: Robert Carter & Brothers, 1851. 12mo. pp. 249.

Our main object in penning these short, but candid notices, is to convey to our readers, as far as possible, a just conception of the real character of the books which happen to fall under our eye during the quarter. In the present case, we know not how better to secure this end than by simply quoting, in addition to the title page, the headings of the several chapters, as they are strikingly characteristic of the author and the book:—Songs in the Night: Jesus Veiling his Dealings: Solitude Sweetened: A Look from Christ: Honey in the Wilderness: The Godly Widow confiding in the Widow's God: Looking unto Jesus: Leaning upon the Beloved: The Weaned Child: God Comforting as a Mother: Jesus Only: The Incense of Prayer: The Day Breaking. Hardly any one can fail, from such data, to arrive at a true apprehension of the leading characteristics of the work,

even if Mr. Winslow's style of thinking and writing were much less generally known than they are.

*Blossoms of Childhood.* By the author of "The Broken Bud." New York: Robert Carter & Brothers. 1852. 12mo. pp. 268.

The compiler of this volume is doubtless known most gratefully to many a heart mourning over its "*broken buds;*" and to such, this supplementary volume, whose exquisite poetic harmonies are on the *major key*, will be most welcome. The selection embraces a large proportion of the very finest poetry in our language, on the beautiful and joyous themes of childhood. Though somewhat familiar with this branch of literature, we confess to a feeling of surprise, as well as delight, at the varied richness of its delicious poetic flora. There must be more than one hundred and fifty distinct pieces, and, at a rough guess, we should say, not less than fifty different authors represented in the collection, including the first names in English poetry.

The Frontispiece is a poem itself, and one of the finest in the book.

*The Child's Poetical Keepsake.* Prepared for the Presbyterian Board of Publication. Philadelphia. 16mo. pp. 112.

This is, what the previous volume is not, a book of poetry for children, and it is very prettily illustrated. The cuts, though simple, are very full of life, and the poetry is as good as juvenile poetry can well be made. It is far, very far superior to the rhymed prose, into which childish, trivial, and sometimes questionable sentiments are forced to supply the demand for children's books. To make such books well, is a task of very great difficulty, and still greater importance. It is a real treasure to have such sentiments clothed in such garb, to put into the hands of our children.

*The Cripple, The Mountain in the Plain, and To a Boy anxious about his Soul.*

*The Labourer's Daughter*, or Religious Training in Humble Life. An Autobiographical Sketch.

*Der Edelstein der Tage, oder die Vortheile des Sonntags für Arbeitsleute.* Von Eines Lohnarbeiter's Tochter.

*The Works of Creation Illustrated.* From the English Edition. Revised by the Committee of Publication. Philadelphia: Presbyterian Board of Publication.

We take unmingled pleasure in announcing the foregoing list, additional to the juvenile publications of our Board.

The *Labourer's Daughter* is an autobiography of the gifted authoress of the well known prize essay on the Sabbath, entitled

The Pearl of Days. As a plea for the Sabbath, it is so admirable and effective, and so appropriate to the condition and wants of the labouring classes, that we rejoice to see it, as above, issued by our Board in German, as it had already been in English.

*The Works of Creation* is manifestly the product of a scholar. It contains an elementary and graphic exposition of the creation, as set forth in the Bible. A few leading points in Astronomy, Physical Geography, and Meteorology, are opened up to the capacity of intelligent youth, and the natural history of the more familiar portion of the animal kingdom is expounded with great felicity, aided by illustrations on wood, which we reckon among the most spirited and beautiful productions of the art, we have lately seen.

*Memoir of the Rev. W. H. Hewitson,* late Minister of the Free Church of Scotland, at Dirleton. By the Rev. John Baillie, Linlithgow. New York: Robert Carter & Brothers. 1851.

Mr. Hewitson was a personal friend of the late Mr. McCheyne, and a man of very similar views and character. His Memoir owes its value to the blending of such intellectual and moral gifts, improved by refined and liberal culture, and all redolent with the fragrance of an uncommonly devout and earnest Christian life. In the casual pursuit of health he was providentally thrown into scenes of Christian activity which give a permanent historical value to the book; particularly in the case of the remarkable revival of religion under the labours of Dr. Kalley in Madeira. Mr. Hewitson was an active participant in these scenes, so creditable to the gospel on the one hand, and so disgraceful to humanity, to say nothing of religion, on the other. He is an earnest Millenarian in his views of prophecy.

*Daily Bible Illustrations:* being Original Readings for a year, on subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Especially designed for the Family Circle. By John Kitto, D.D., F.S.A. &c. New York: Robert Carter & Brothers. 1851. 2 vols. 12mo. pp. 428 and 438.

The protracted biblical studies and compilations of the author must have accumulated a vast amount of materials of more or less value, for the illustration of the Scriptures. We think the author has shown his practical wisdom in casting these materials into the form in which they appear in the volumes before us; which cover the periods of Samuel, Saul, and David, and of Solomon, and the kings. They are made up of detached and fragmentary papers on a great variety of topics, likely to arise in

the daily biblical readings of ordinary Christian families, on those particular portions of the Scriptures. The author's plan embraces the entire Bible, and it is intended to accompany the daily devotional reading of the word of God, and to run through two successive years.

For common popular purposes, we do not doubt the plan will be found instructive and valuable. The biblical scholar will not go to the work for learned criticism, or for original research. The work evinces extended reading, rather than profound learning, or logical acumen and force. It displays the qualities of a laborious and faithful compiler, rather than a great original thinker. And yet it covers new and important ground of its own in its own way; and we anticipate for it an extensive demand, and a wide sphere of usefulness.

*Geology of the Bass Rock.* By Hugh Miller, author of the Footprints of the Creator, &c. With its Civil and Ecclesiastical History, and Notices of some of its Martyrs, by Dr. McCrie, and others. New York: Robert Carter & Brothers. 1852. 16mo. pp. 288.

Some literary connoisseur, it seems, projected a work on the famous Bass Rock—the Patmos of God's persecuted servants, for long years of trial to Scotland—which was to be executed by a sort of joint stock company of Scottish *distingués*. Professor Fleming was detailed to the Zoology, Professor Balfour to the Botany, Professor Thomas McCrie to the History, Civil and Ecclesiastical, and Mr. James Anderson, a learned Covenanter, to the Martyrology of the subject. Mr. Hugh Miller was applied to, to make the Geologist of the *corps*. Though last enlisted, and with the least promising part of the subject—being the geology of a huge mass of simple trap, "nearly as homogeneous as a piece of cast metal"—he throws off his contribution to the concern with such skill and felicity of description and incident, that the little book at once takes its character from his paper, and goes into market labelled with his authorship. Mr. Macaulay once said of Southey's exquisite prose style, that even when Southey wrote nonsense, he always read it with pleasure. We are conscious of a similar experience in the case of Mr. Miller's extraordinary descriptive powers, and, to us, astonishing facility and richness of literary allusion, even in the most trivial themes that engage his pen. For some reason which does not appear, the only other portions of the project which have been executed, are the Civil and Ecclesiastical History, and the Martyrology of this island-prison, made so famous by Lauderdale and the Stuarts, in the iron age of Scotland's religious heroism.

*The Typology of Scripture;* or, the Doctrine of Types Investigated in its Principles, and applied to the Explanation of the Earlier Revelations of God, considered as Preparatory Exhibitions of the Leading Truths of the Gospel. By the Rev. Patrick Fairbairn, Salton. Philadelphia: Daniels & Smith, No. 36 North Sixth Street. 1852. 8vo. pp. 324.

Our readers are undoubtedly familiar with the character of this elaborate and thorough discussion of the doctrine of Types, as held by the prevailing school of Scotch Theology. We have already, in a previous No., (see Princeton Review for July of last year,) presented to our readers an extended article upon the subject, founded on the volume of Mr. Fairbairn. It only remains for us to announce the edition of Messrs. Daniels & Smith, which will be found in all respects worthy of a work of standard merit, on a subject vital to the right understanding and exposition of the Gospel in many of its leading features.

*The Life and Times of John Calvin.* Translated from the German of Paul Henry, D.D., Minister and Seminary-Inspector in Berlin. By Henry Stebbing, D.D., F.R.S. In Two Volumes. Vol. II. New York: Robert Carter & Brothers. 1852. 8vo. pp. 454.

The English reader has now access to this great work of Dr. Henry in a form, and at a price, that leaves nothing farther to be desired. It ought to have, and we believe will have, a very wide circulation in the Presbyterian Church. In a body whose distinctive doctrine is the official parity of Presbyters, no intelligent officer, at least, should be willing to forego the best sources of information, in regard to the life and labours of a man whom God honoured so pre-eminently in effecting the legislative and judicial reformation of the Church; to say nothing of his amazing achievements as an exegetical and didactic theologian.

*Elements of Logic:* comprising the Substance of the Article in the Encyclopædia Metropolitana, with Additions, &c. By Richard Whately, D.D., Archbishop of Dublin. New Edition, revised by the Author. Boston and Cambridge: James Munroe & Co. 1851. 12mo. pp. 443.

This edition of a well known text-book strikes us as a model in form, size and appearance.

*The Ladies of the Covenant:* Memoirs of Distinguished Scottish Female Characters; embracing the Period of the Covenant and the Persecution. By the Rev. James Anderson. Redfield, Clinton Hall, New York: 1851. 12mo. pp. 494.

This work was suggested to Mr. Anderson while collecting materials for his Sketch of the Martyrs of the Bass Rock. The stirring subject and the author both conspire to give abundant assurance of the high character and absorbing interest of the contents.

# LITERARY INTELLIGENCE.

The new volume of Thiers' Consulate and Empire contains the campaigns of 1809 in Germany and Italy. One more volume finishes the work.

Michelet has published a new part of his French Revolution, devoted to the Girondists.

A tenth volume of Ritter's History of Philosophy is soon to be out. This work, of all German books on Philosophy, is least German. It deals directly with facts, and not only does no theory hamper it, but it contains in the introduction, and in the body of the work, a complete refutation of construction in history.

Joan of Arc, Savonarola, and the Munster Anabaptists, are treated of in "The New Prophets," by Hase, the Church historian.

G. Bell, 186 Fleet street, London, publishes a curious magazine, entitled "Notes and Queries," a medium of intercommunication between literary men, artists, antiquarians, genealogists, &c. It is intended to be a receptacle for all odd and out of the way knowledge. Any subscriber may ask a question, and thus consult all the other subscribers, and if possible the question is answered in the next number. It is issued weekly.

The London Religious Tract Society allows itself great scope. Its list of recently published works embraces, among books upon the evidences of Christianity and the topography of the Holy Land, such as "Life of Lord Bacon," "British Nation, its Arts and Manufactures," Histories of Greece and Rome, an Universal Geography, 15 works (popular of course) on Natural History, 12 Anti-Papal works, 17 on History and Antiquities, 2 on the Crystal Palace, two prize essays, and two prize tracts on the Condition of the Operative Classes. In their monthly volume for December, among 73 articles, there is not one which we would call strictly religious. One of the earliest efforts of this Society was to instruct the common people in economy.

We notice the 4th edition of a reprint by Parker, Oxford, of a work by an American lady, entitled "The Child's Christian Year, Hymns for every Sunday and Holyday in the Year."

The veteran Longmans, London, have published volume third of Merivale's History of the Romans under the Empire. It brings the History down to the establishment of the Empire by Augustus.

Also a new edition of Blair's Historical and Chronological Tables, revised by Sir H. Ellis, Librarian to the British Museum.

McMillan & Co., Cambridge, are preparing for publication a series of manuals for the use of theological students, comprising Introduction to the Old Testament, Notes on the Greek Testament, Church History by four hands, works on the Common Prayer, Creeds and Articles, Gospels and Apostolic Harmony.

Wm. Blackwood & Sons, Edinburgh, announce a History of Greece, from its Conquest by the Crusaders to its Conquest by the Turks. By Geo. Finlay.

Human ingenuity can go no further than this in framing a title for a book of Eastern travels:—Thoughts on the Land of the Morning, Records of two visits to Palestine. By H. B. W. Churton.

Mr. G. P. Thompson, author of a remarkable work, "Note Book of a Naturalist," has lately written a curious work called Passions of Animals, a handsome, large print, duodecimo. The titles of some of the chapters excite curiosity—such as "Gratitude," "Home-sickness," "Cruelty," "Envy," "Attention," &c. The book is written by a man of close observation, and who has seen almost all he records.

Longfellow's Golden Legend is interesting as an antiquarian study. The "Miracle Play" is a good imitation of the religious drama of the middle ages. Some specimens of that drama, however, were better than the average type selected by Mr. Longfellow.

"The Play of the Resurrection," just resuscitated at Quedlinburg, is said to have very little buffoonery in it.

General Bem's plan of teaching History and exact Chronology has been naturalized in this country by Miss E. P. Peabody.

Our school books change with marvellous rapidity. The school book trade is enormous, and the greatest exertions are made to force a sale. Hundreds upon hundreds are published every year in New York alone. The English are imitating us in this respect.

The Longmans have published a new series of elementary books, projected and edited by the Rev. G. R. Gleig, Inspector General of Military Schools. This tendency is carried further than school books. One of the most striking characteristics of late English publications, is their pedagogical aim. The infidels of the materialistic and idealistic schools are active in their cheap issues. Synopses and compendiums on every subject, for every grade of intelligence, are multiplied on

all sides. There is an excellent series of cheap works on the whole range of arts and sciences, intended for practical men; in addition to a number of monographs for the use of mechanics, developing all the details of the several branches of industry. The most material and empirical are produced side by side with the most abstract. Logical works are again becoming quite numerous.

Mr. Baynes, the author of the Exposition of Hamilton's System of Notation, has lately translated the Port Royal Logic. But what shall we say to the 2d edition of "Logic for the Million," which discards all scholastic technicalities, and takes the illustrations from Pendennis and the Caudle papers, and yet is written by a Fellow of the Royal Society!

We notice a new edition of the Encyclopædia Metropolitana in neat 12mo. vols., sold separately. The Logic and Rhetoric of Whately are among these. There is also a Church History in three parts:—"Early Church History," by Samuel Hinds, Bishop of Norwich, whom Whately so admiringly refers to.

"Christianity in the Middle Ages," by several persons; The Reformation and its Consequences, in which Dr. Hampden assists, are among the current issues of the English Press.

There is also an Early Oriental History by Professor Eadie, the Scotch Editor of Alexander on Isaiah, and a History of Moral and Metaphysical Philosophy, of which "Ancient Philosophy," by Frederick D. Maurice has been re-written.

"Man and his Migrations," by R. G. Latham, has been republished here as one of Norton's Rail Road Library. The learned author has in the press besides a critical and ethnological edition of the Germania of Tacitus.

Ballière (N. Y.) has a beautiful "Hand Atlas of Physical Geography," from the Physical Atlas of Berghaus. It embraces Geography, Hydrography, Meteorology, and Natural History. The maps are exquisitely done, price $3 75.

The French Critic, Philaréte Chasles, has published Studies on the Literature and Manners of the Anglo-Americans in the nineteenth century.

We notice also, a "Book of Almanacs," with an index of reference, by which the almanac may be found for every day in the year, old style or new, from any epoch, Ancient, or Modern. Compiled by Aug. De Morgan, Prof. in University College, London.

"Essays from the London Times," reprinted by permission.

"Hippolytus and his Age," or the Doctrine and Practice of

the Church of Rome under Commodus and Alexander Severus, by the Chevalier Bunsen.

"China during the War and since the Peace," including translations of Secret State Papers, by Sir J. F. Davis.

"Fresh Discoveries at Nineveh, and researches at Babylon," by Layard, and two more volumes of "Grote's History of Greece" are announced in England.

Coward, Homerton, and Cheshunt Colleges, belonging to the English Dissenters, have lately been united into one.

Mrs. Lee is one of the ablest and most prolific of our American Female writers. Her works are "Luther and his Times," "Life and Times of Cranmer." "Historical Sketches of the Old Painters," "Life of Jean Paul," and "The Buckminsters, Father and Son."

Robert Burns, grandson of the Poet, has written the best account of Borneo that has yet appeared.

## GERMANY.

Among the recent issues of the German press we notice the following:—

Mayer, Commentary on the Epistles of John. 8vo. pp. 256. Vienna.

Hertzberg, Contributions to the homiletic treatment of the Epistle of James. 8vo. pp. 174. Brandenburg.

Book of Genesis: the Arabic version of the Samaritan Pentateuch, by Abu Said. Edited by A. Kuenen. 8vo. pp. 152.

Fuchs, System of Christian Ethics.

Justin Martyr's Epistle to Diognetus, in Greek and German, with an Introduction and Explanations, by Hoffmann. 4to. pp. 26.

Tatian's Oratio ad Græcos as the sixth volume of Otto's Body of Christian Apologists of the second century. 8vo. pp. 203. Jena.

Wuttke, Treatise on the Cosmogony of Heathen Nations before the time of Jesus and his Apostles. 8vo. pp. 100.

Richter, History of the Constitution of the Evangelical Church in Germany. 8vo. pp. 260. Leipzig.

Hefele, Cardinal Ximenes and the Ecclesiastical Condition of Spain at the end of the 15th and the commencement of the 16th century: especially a contribution to the History of the Inquisition. 8vo. pp. 567. Tübingen.

B. G. Neibuhr, Historical and Philological Lectures at the University of Bonn. Vol. III. The Macedonian Empire:

Hellenizing of the East: Fall of Old Greece: The Roman Empire of the World. 8vo. pp. 762. Berlin.

Lee's Compend of Universal History. Third Edition.

Ritter's History of Modern Philosophy. Part II. 8vo. pp. 571, which appears also as History of Christian Philosophy, Part VI., and History of Philosophy, Part X.

Still another edition (the sixteenth) of Gesenius's Hebrew Grammar has been issued by Rödiger, and of his Reading Book, (eighth edition) by Heiligstedt.

Grammar of the Language of Greenland, partially including that of the Dialect of Labrador, by Kleinschmidt. 8vo. pp. 182. Berlin.

Monumenta linguæ palæoslovenicæ ed. F. Miklosich, 8vo. pp. 460.

Hamasae Carmina, by Freytag. Part II. Fasc. 4. 4to. pp. 295–746.

The Drinking-Horns of the Greeks, with 41 figures on three lithographic plates, by T. Panofka. pp. 38. 4to. Berlin.

Menke, Orbis Antiqui Descriptio. In usum scholarum: 17 Maps and 8 pages of Text, in 4to.

Kiepert, Atlas of Hellas and the Hellenistic Colonies, in 24 lithographed and illuminated pages, and 3 pages text. With the co-operation of Ritter. Second corrected Edition. Berlin.

Zimmermann's Atlas to Ritter's Geography of Asia. Heft 6. The Region drained by the Indus, in 6 lithographed and illuminated pages. Imper. folio. Berlin.

Among the translations of works from American authors we notice such familiar names as Williams's Middle Kingdom, and Longfellow's Kavanagh; the latter issued as one of the volumes of a collection of *England's* choicest Romances and Tales.