THE

BIBLICAL REPERTORY

AND

PRINCETON REVIEW.

EDITED BY

CHARLES HODGE, D. D.

OCTOBER, 1862.

PHILADELPHIA:

PUBLISHED BY

PETER WALKER, 821 CHESTNUT STREET.

AND SOLD BY

CROSBY & NICHOLS, BOSTON; R. CARTER & BROTHERS, NEW YORK;
WILLIAM S. & ALFRED MARTIEN, PHILADELPHIA;
JOHN D. THORPE, CINCINNATI, OHIO;
AND TRÜBNER & CO. LONDON.

CONTENTS OF No. IV.

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Art. I.—*The Matter of Prophecy.*

The likeness of the prophets to Moses, and their position in the old economy, determine the task with which they were charged. This was to maintain in its integrity the covenant relation of the people to God, and so to conduct and superintend that relation that it might work out the grand end of its institution, a preparation for the coming of Christ. Hence every thing is viewed by them in its bearings upon that fundamental covenant. It is theirs to develope to the understanding of the people their obligations and privileges arising out of their special relation to God, the fatal consequences which would ensue from its abandonment or neglect, and the glorious issue which God designed to effect for them and for the world by means of it. As they were the authorized expounders of the purposes of God touching a plan still in progress, their communications largely concerned events which were yet future. It was given to them to anticipate the further unfoldings of the divine plan of grace, and to announce what the Most High had in store for Israel and for the world.

The predictions of the prophets are of course qualified and shaped by their grand aim as just exhibited. They are consequently not anticipations of future events selected at random,

nor revelations of what was to take place hereafter considered as such; any more than the sacred history is a chance record of the past, in which any thing that has ever occurred might with equal readiness have found a place. All clusters about the covenant of mercy, the gracious scheme of salvation which God was conducting amongst men. The true prophecy differs from the disclosures of the future pretended to by heathen seers, as much as the true miracle does from useless and isolated prodigies. As the miracle is more than a mere wonder of superhuman power, prophecy is likewise more than a wonder of superhuman foresight. The end is in neither case the exhibition of the supernatural. This is but a means, and must be determined in its character and the extent of its employment by the end to which it was subordinated. Inasmuch, therefore, as prophecy was not a field for the display of supernatural prescience, but an agency for the furtherance of a divine plan, it must itself be methodical and form a related system. Its seat was the chosen people, its end the salvation of Christ, Rev. xix. 10, and to this end it worked its way by gradual approaches.

The prophetic disclosures of the future may be classed under three heads, viz. 1. The coming fortunes of the covenant people, or its individual members; 2. Those of gentile nations; and 3. Messianic prophecies. The Mosaic covenant is the polestar from which each of these takes its direction; and each is made to do its part in the instruction and training of the people.

In regard to the first theme, it is shown how the violated covenant shall in every instance be avenged upon transgressors, while the divine blessing shall attend the faithful and obedient. The prophets point out in numberless cases, as divine prescience alone could enable them to do, the particular form of chastisement which would be inflicted for given acts of transgression, or indicate the exact blessing to be expected if a hearty obedience be yielded. The evident aim of these revelations is to render the people steadfast in their adherence to the fundamental covenant, and to deter them from its violation.

In the predictions respecting gentile nations these are contemplated as aliens to the covenant, and as enemies of it. For,

as a general rule, with few if any exceptions, no prophecy is directed against any foreign power except on the ground of avowed and active hostility to the people of God. As nothing is more fixed in the divine counsels than the triumph of this scheme of grace, all who set themselves in opposition to it must be overthrown. The prosperity of the heathen must, therefore, be temporary, and be succeeded by their utter fall and ruin, except as they shall ultimately yield to this gracious covenant and share its blessings. This is repeatedly exemplified by detailed exhibitions of the fate awaiting various nations. These revelations were not made for the benefit of those nations themselves. It does not appear that they were commonly even sent to them, or their existence made known to them. It was for the instruction of the covenant people that these prophecies were uttered. And hence the prophet Isaiah (i. 1,) entitles his book a vision concerning Judah and Jerusalem, although it contains several chapters of predictions respecting a number of other nations. These prophecies relating to the heathen were particularly designed, 1. To teach the people of God that Jehovah was not like the imaginary gods of the pagans, a local or national deity, but the governor of the whole world, who by his omniscience foresaw, and by his almighty providence controlled, all the affairs of all mankind. 2. That the principles of his administration were everywhere the same, and everywhere those of perfect rectitude. Sin should be punished wherever it was found. 3. To counteract the temptation to despondency and unbelief, arising from the splendour and power of heathen kingdoms as contrasted with the humble and often suffering condition of the worshippers of the true God. It was not the superior power of their idol deities which raised them to their affluence and prosperity while Israel was weak. But Jehovah raised them up, and was accomplishing his own purposes by them. As soon as these were fulfilled they would be overturned, and the kingdom given to the righteous Ruler, who was to proceed from the midst of Israel. 4. The covenant would accomplish its end, even with respect to them. The original design of its establishment was (Gen. xii. 3) that all families of the earth might be blessed. Broken as the heathen were to be by judgment, a remnant

would finally seek the Lord, and share with Israel the blessings of his grace.

Messianic prophecies are those which relate to the person and work of the great Redeemer, who is called Messiah, the Anointed, Dan. ix. 25, 26; Psalm ii. 2. Compare Isa. lxi. 1. He is the end of the Mosaic covenant, to prepare for whose coming it was instituted, and in the glory of whose reign it shall find its consummation. Then all the ideas which it exhibited in outline, or in imperfect forms, shall have a complete and adequate realization; then all the wants and deficiencies which were developed during the operation of the old economy shall be abundantly made up and supplied. The doctrine of a Messiah is peculiar to the religion of Israel, of which it thus forms a most essential part. Heathen antiquity preserved among its traditions the memory of a golden age; but it neither knew nor dreamed of its return in the future, except as the hint was gathered directly or indirectly from the Hebrew Scriptures. It is also not a doctrine of the false prophets, but only of those who were truly inspired by him who established the old economy. The former, in prophesying smooth things, confine their promises of good entirely to the proximate future.

This class of prophecies was calculated and designed to answer a number of important ends,* in the experience both of those who lived before, and those who lived after the advent. As respects the former, they contributed,

1. To their encouragement and steadfastness in times of outward depression and trial. The people were thus assured that God's plan of grace was not contingent, but fixed and sure, and that it had not been abandoned nor suspended, as their sufferings and their sins might tempt them despondently to imagine. However oppressed and downtrodden Israel may at any time be, they shall not be suffered to perish, nor shall the aim of their selection as the people of God be frustrated, but every word of promise made to them and to their fathers shall certainly be fulfilled. This same end was accomplished, to a certain extent, by predictions of inferior blessings and of deli-

* See Reinke Beiträge, II., p. 9, etc. Hengstenberg's Christologie, III. 2, p. 1, etc.

verances nearer at hand. But even these are often blended with or merged into Messianic hopes. These latter were indeed misunderstood or misinterpreted by the carnal portion of the people, who thought only of an external worldly splendour, and lost sight of the true spiritual glory of the Messiah. But in spite of this, they were not without their use for those who thus perverted or failed to apprehend them; for they still tended to preserve, in at least an outward adherence to their covenant obligations, such as could only be attracted by the sensible and the outward.

2. They removed the temptation to unbelief, arising from the glaring contrast in Israel themselves, between what they were by the promise and appointment of God, and what they were in actual fact. They were the people of God, with whom he had entered into solemn covenant at Sinai, and yet how far actual appearances seemed to disprove the existence of any such relation! Could they be under Almighty protection, who were lorded over by the servants of impotent idols? Could they be his peculiar people, his holy nation, among whom iniquity so abounded? The seeming contradiction is resolved by pointing to the Messianic future. The present state of things was but temporary. The covenant had but imperfectly done its work as yet. It would one day achieve all that it was designed or could be expected to accomplish. And the people of God would then be, both in outward state and in inward character, all that the people of the infinitely glorious Jehovah should be.

3. They were powerful aids and incentives to holiness, by keeping before the minds of the people their true ideal. Under the sway of the Messiah, the requirements of the covenant would be fully recognised and obeyed. To exhibit Israel as they were then to be, was to set forth a model for present imitation, and to reveal the pressure of obligations which already existed; and this might be expected to be the more effective, inasmuch as all participation in the blessings of that period was suspended upon the possession of the requisite character, while others were to be visited by a heavy condemnation.

4. They tended to repress that pride, which the possession

of superior privileges is so apt to engender, by showing the temporary nature of their superiority and the end of its bestowment. They were thus blessed, not because they were better than others, nor in order that they might be exalted above others, but that others might be blessed in them. That with which they were put in trust was for the benefit of the world, and the existing restriction was for the sake of an ultimate and universal diffusion. The necessity of such a check is shown by the fact, that even in spite of it the majority fell into the error which it was designed to counteract, indulging a vain conceit of the inherent superiority of the Jews to other nations, and regarding the favour of God as theirs by a perpetual and exclusive right.

5. They held up ever afresh, and under those aspects which were at each time most needed and most impressive, the great object of saving faith and hope, the true Mediator between God and man, the only availing offering for sin. How far Messiah was understood and accepted in this character, particularly in the early stages of the Old Testament revelation, cannot now perhaps be certainly determined. It is, however, clearly taught that he was the true ground of the forgiveness of sins under the old economy, however imperfectly this may have been apprehended by the penitent believer. Rom. iii. 25.

6. Another most important end of these prophecies was to afford sure marks for the recognition of Messiah, when he should appear. They did thus lead to Jesus great numbers of those who were waiting for the consolation of Israel. They were constantly appealed to for this purpose by our Lord and his apostles, who rested his claims upon their authority, and bid the people search the Scriptures, for they were they that testified of him.

7. Now that Messiah has long since come, the exact fulfilment of these, as well as other prophecies, is an irrefragable argument of their divine origin, of the divinity of the Old Testament religion, and of the divinity of Christianity; while they afford, likewise, an insight into the method pursued by God in making known to men his scheme of grace, and preparing for its complete introduction. And they show how every thing centered in Christ from the very beginning, leading us thus to

prize and exalt him more, as well as thankfully to adore the ways of God.

There is a sense, having inspired authority for its correctness, (Acts iii. 24,) in which every prophecy uttered under the Old Testament may be said to have been Messianic. The entire Old Testament is the record of the divine scheme of preparation for Christ's coming, and nothing was admitted into it which did not belong to this scheme, and which consequently was not in some way, direct or indirect, evident or obscure, immediate or remote, related to the common end of the whole. Every prophecy of the overthrow of a hostile heathen power, indicated the removal of an obstruction and an antagonist to Messiah's universal sway. Every prophecy of good to Israel was a foretaste and type of the blessings which Messiah was to bring; and these are frequently so blended in the description with the antitype that it is impossible to separate them, and to distinguish with precision those expressions which are to be referred to inferior mercies, close at hand, from those which relate to the ultimate good things of Messiah's days. In the more restricted and usual sense, however, those prophecies only are called Messianic, in which distinct and explicit mention is made either of Messiah's person, or of the results which he was to accomplish by his coming. There are several criteria by which such prophecies may be distinguished.

1. Their correspondence with the event. Prophecies evidently and exclusively fulfilled in the Messiah, must have been spoken of him. If a person is described as possessing attributes which belong only to Christ, or performing works such as he only has performed; or if any thing is described which is characteristic of the dispensation he was to introduce, this is beyond a doubt Messianic, whatever the immediate connection in which it may stand. Thus when Isaiah (ix. 6) describes a child as born, who was yet the mighty God, or (chap. liii.) speaks of a servant of God who offered himself a vicarious sacrifice for the sins of men; and Zechariah (ix. 9, 10) speaks of the king of Jerusalem entering it upon an ass, who shall exercise a universal dominion; or (xiii. 7) of the man, Jehovah's fellow, smitten with the sword; and Micah (iv. 1—4,) of the submission of all nations to the law proceeding from Zion, and the

consequent cessation of war and strife—these have been or are to be fulfilled in Christ, and are inapplicable to any other subject.

2. The analogy of other prophecies. A prophecy, which might be in itself of doubtful signification, will be determined to be Messianic, if it be so connected with another known to be such, that both evidently relate to the same subject, or if it ascribe to its subject attributes or works which the analogy of prophecy determines to be peculiar to the Messiah, or to the period following his advent, or if it contain expressions and forms of speech which are characteristically Messianic. Thus, even if it were possible, as rationalists allege, to explain the child Immanuel given as a pledge of deliverance from the Syrians (Isa. vii. 14) of another than Christ, every other reference would be precluded by the subsequent allusions to this same child, (Isa. ix. 6, 11;) where Christ must beyond question be intended. That it is Messiah who is spoken of (Zech. iii. 8) as the Branch, is proved by vi. 12, where the same name is applied to him "who shall be a priest upon his throne;" and this creates a strong presumption that the Branch of the Lord (Isa. iv. 2) is to be understood in the same way. The prediction (Isa. xix. 18—25) of an altar to the Lord in the land of Egypt, of the cordial alliance between Egypt and Assyria, and their union with Israel in covenant privileges, must relate to the Messianic period, because the conversion of the Gentiles and universal peace are in all the prophets represented to be characteristic of that period. The invasion of Gog and Magog, (Ezek. xxxviii. 16,) and the final return of Israel to God, (Hosea iii. 5,) are to take place in "the latter days;" this expression, being a standing designation of the times of the Messiah, fixes this as the period of fulfilment.

3. The testimony of the New Testament. If our Lord or the apostles or evangelists unequivocally declare any prophecy to apply to Christ, this infallibly determines its meaning. Thus, when Jesus in the synagogue at Nazareth cited Isaiah lxi. 1, 2, as fulfilled in himself, (Luke iv. 18, 19,) or declared to the Pharisees (Matt. xxii. 43) that David spoke of him in the 110th Psalm; and Philip, acting under the direction of the Spirit of God, preached Jesus to the eunuch from the fifty-

third chapter of Isaiah, (Acts viii. 35;) and Matthew adduces the prediction (Zech. xi. 12, 13) of the thirty pieces of silver paid as the price of the Good Shepherd, and asserts that it was fulfilled in the reward of Judas's betrayal. Matt. xxvii. 9.

It is important, however, in the application of this criterion, that a meaning be not attributed to these inspired authorities which their words do not properly contain. It is only when they design to give a real exposition of the prophecy, that we are authorized to infer its meaning from the use which they make of it. They sometimes employ the familiar words of the Old Testament in application to a subject of which they are treating, without designing to intimate that this was in the thoughts of the writer, or is the proper sense of the passage in its original connection. Thus, when Paul (Rom. x. 18) adopts the language of Psalm xix. 4, "their sound went into all the earth and their words unto the ends of the world," in describing the universality of the gospel offer, he is not to be understood as deciding that this is the subject of the Psalm. He merely declares that what David there says of the revelation of God by the material heavens, is true of the proclamation of the gospel; both are addressed to all men without restriction. So when our Lord says (Matt. xiii. 14) that the prophecy of Esaias, "Hearing ye shall hear and shall not understand," (Isa. vi. 9,) was fulfilled in his own generation, his meaning is that the words of the prophet have a fresh application to them, are as appropriate to them as to those of whom they were originally spoken.

Again, the declaration of the sacred writers that a prophecy finds actual fulfilment in a given person or event, does not necessarily show that it is when interpreted in its original connection, to be restricted to that single application. That must of course be included within its proper scope, but the prophecy itself may have a much more extensive signification. Thus, when Matthew says, (viii. 17,) that Christ's miracles of healing were wrought in fulfilment of Isaiah liii. 4, "Himself took our infirmities and bare our sicknesses," he does not thereby limit the meaning of the prophet to this particular sense, or deny that his words were intended to describe the entire redeeming work of Christ and his vicarious atonement. His miraculous

cures of bodily disorders were performed in his capacity as Redeemer, and were signs and pledges of whatever it was his design to accomplish besides. As such, they properly fall, agreeably to the statement of the evangelist, within the broader compass of the prophet's meaning. So, when it is said, (John xix. 36,) that "a bone of him shall not be broken" (Exod. xii. 46) was fulfilled in the history of the crucifixion, this does not hinder but that those words in their original connection relate to the paschal lamb; that lamb, however, being typical of Christ, the apostle remarks upon the coincidence between the type and the antitype; what was enjoined in regard to the one was fulfilled in the case of the other. So again Matthew ii. 15, quotes Hosea xi. 1, "Out of Egypt have I called my son," as fulfilled in the fortunes of the infant Saviour. As spoken by Hosea they have immediate relation to the exodus of Israel from Egypt. But Israel, as the son of God, was a type of Christ, his only begotten Son; and the evangelist directs the attention of his readers to the fact that the history of the type is repeated in the antitype. Israel was in the infancy of the people rescued from a tyranny which threatened his destruction, and was brought safely out of Egypt. God's own Son had a similar destiny. He was in his infancy exposed to a tyrant's persecution, and by divine interposition rescued from it. The same principle of the divine procedure marked both cases in allowing the malignity of man to display itself against the object of heavenly love. And the land of Egypt was to both a scene of the same paternal interference.

4. The history of prophetic interpretation. If a passage has prevailingly been referred to Christ from the earliest periods, among both Jews and Christians, this affords a strong presumptive proof that such reference is correct. The presumption thus gained rests not barely upon the concurrent judgment of many able minds, in different ages, but upon the promised guidance of the Spirit, which gives a real insight into the meaning of Scripture, though it does not secure against error in the exposition of individual passages; and in the case of very ancient explanations, it is neither impossible nor improbable that they may sometimes rest upon a tradition springing from an inspired source. The strength of the argument derived from Jewish

usage, is increased when the interpretation so supported is at variance with the prevailing prejudices and carnal expectations of the people, as when passages descriptive of Messiah's humiliation and sufferings are admitted to refer to him. In this class of predictions particularly, the more modern Jewish authorities are apt to deviate from those of earlier date, by attributing them to another subject than the Messiah. This is done in order to evade the force of the arguments drawn hence by Christians for the Messiahship of Jesus.

The Messianic quality, whether this be directly or indirectly exhibited, is the most important characteristic of the instructions of the prophets, and that by which their interest and value is chiefly determined. Their predictions of Christ are not detached and isolated utterances, standing by themselves, and having little to do with the rest of their communications. These form really the centre and the heart of every prophetic ministry. Other revelations are subordinated to these, grow out of them, or are arranged around them. Belonging as the prophets do to a great scheme of preparation for the coming of Christ, that which determines the relative position and rank of each, is the function which they severally perform in regard to this common task of the whole; and it is this which gives its consistency to each individual ministry. The work allotted to any particular prophet in the plan of God must be estimated from this point. The ministry of each prophet may thus be received as a unit, designed to accomplish a particular result, to take a given part in the training of the people toward their predestined end, and entering as an individual member into the greater whole of the entire body of prophetic communication, all of which, though distributed among different organs, acting without mutual concert or combination, forms yet in the design of God one connected and related system, appointed to discharge its own proper office in the general scheme of the Old Testament economy.

We thus arrive at the idea not merely of the harmony of prophecy, the consistency of the revelations made by all the various prophets, but its unity, and that not as an aggregate of independent masses, but an organic whole made up of concurrent and related members, a carefully contrived and well-

ordered system. The one plan of God directs and animates the whole. Individual prophets are the agents of his Spirit working in unison as they are sent by him, executing each his different task, but all belonging to the same general scheme, Christ being the end of the whole and the key to each individual part.

Looking at the subject from this comprehensive point of view we may trace certain general features of the plan of prophetic communication.

(1.) The first is its gradual and progressive character. The early revelations respecting Christ were of the nature of outlines; these were in later times gradually filled up, their obscurities removed, and whatever was lacking supplied. The promise to our first parents contained no more than the general idea of redemption, a victory over the tempter as the end of a painful struggle, the serpent's head crushed at the cost of a bruised heel. But there was a gradual progress from this point until the person and character of the Redeemer, and the nature and success of his work were distinctly brought to view. Trait after trait was added, and line after line, until all that was made known, which it was thought proper to disclose before the personal appearance of the Word made flesh.

This gradual unfolding, it is here to be observed, was neither demanded nor conditioned by any original and absolute necessity. While it is true that the possible extent of divine revelation is limited by the receptive capacity of those to whom it is made, there is nothing in the latest Scripture which might not have been made intelligible to the earliest generation of men, had God chosen to communicate it to them. The progressive character of prophecy arose simply out of the plan which, though marked as all God's plans are, by consummate wisdom, was freely adopted by the Infinite Spirit, as that by which he should conduct his revelation of mercy. As this was a plan of training for Israel and the world, it naturally carried with it, that the simpler lessons should be first communicated, and that when these had been sufficiently illustrated and enforced, they should be followed by others which were more advanced.

In the actual conduct of this scheme it does not advance with mechanical regularity, and a uniform rate of progress, each

prophet taking up the thread of instruction at the point where it was dropped by his predecessor, and carrying it an even number of paces, to surrender it to him that comes after. With all the general consistency of the scheme, the freedom of the divine Spirit who bloweth where he listeth, asserts itself here, by making whom he will, and to whatever extent he pleases, the bearer of his messages. The respective fulness of the Messianic revelations is by no means graduated carefully by their chronological order. Each has a fitness to his place; but this does not in all cases arise from his going in all things beyond his predecessors. We do not learn more of Christ from Haggai than from Isaiah, from Nahum than from Joel. One prophet may even be commissioned to reveal some particular aspect of the truth, with a distinctness greatly beyond that attained by any who have succeeded him. Thus Isaiah speaks of the atoning death of Christ, and Jeremiah of the new covenant to supersede the vanishing one of Sinai, with a clearness equalled by no subsequent prophet. The advance, which is on the whole manifest and undeniable, is not that of a dead mechanical progress, but is conducted with that free variety which belongs to the actings of an intelligent mind.

(2.) The revelations of prophecy are often related to contemporaneous or antecedent types, and derive from them, to a greater or less extent, their matter or their form. The progress of prophetic communication, which is thus on the one hand determined by the general plan of God, and modified by the free actings of that Spirit who giveth no account of any of his matters, is on the other hand conditioned in some measure by the history of the chosen people, who were the theatre of these revelations. God was conducting, by his revealing Spirit and by his gracious providence, two coördinate lines of preparation for the advent of his Son. While by his predictive word he pointed forward to his coming, and described with growing clearness the design and results of his mission, he seconded these instructions by his providence, raising up and placing before the minds of the people types and images, to represent to them the coming Saviour, and to prepare them to appreciate and welcome him at his appearing. These two schemes of instruction by prophecy and by historical types, while in a

manner distinct and separately conducted, yet from being carried on contemporaneously, acquire a general correspondence, and their lessons are often interwoven. Accordingly, prophecy not infrequently borrows its lessons from them. Thus, after Moses had been raised up and set before the people as the exemplar of the prophetic order, Christ was for the first time predicted as a prophet like unto him. Deut. xviii. 18. It was not until Saul's persecution of David had afforded the example of God's anointed suffering as such, and without fault of his own, and David's subsequent ascent of the throne gave a specimen of the true theocratic king, that the sufferings and the kingdom of Christ were made the subject of prophecy in the Messianic psalms. The sway of Solomon presented a new type, and the spirit of prophecy unfolded it in Psalm lxxii. Israel, God's servant, appointed to spread the knowledge of his name, suffering in Babylon, and restored by Cyrus, stood in a typical relation, which Isaiah developes, (chaps. xl.—lxvi.) The idea of a universal empire was first represented in that of Babylon, and then Daniel was inspired to foretell that empire, absolutely without limit or end, which was to rise upon the ruins of this great monarchy and its successors, (chaps. ii. vii.) The approaching repeopling of the land, and the restoration of the temple and its ritual, were types which suggested and gave their meaning to Ezekiel's prophecies, (chaps. xl.—xlviii.) The actual rebuilding of the temple, under the joint direction of Zerubbabel, descended from David's line, and Joshua the high priest, gave occasion to Zechariah to predict the union of the royal and the sacerdotal offices in Him who was to build God's true temple, (vi. 13.) While this obvious relation existing between prophecies and types should not be overlooked, neither should it be exaggerated beyond its true limits. This is done by Hofmann,* when he claims that the former are in all cases based upon the latter, the revelations of both being in each successive period precisely coextensive, and God never foretelling anything by the mouth of the prophets, unless the fundamental idea had first been woven into the history of the people, and represented to them in the form of a type. The office of pro-

* Hofmann, Weissagung und Erfullung.

phecy is thus reduced simply to the infallible detection and interpretation of coexisting types. There is, however, no warrant for such a limitation of its function; and the precise equipoise of prophecies and types, which it assumes as uniform at all times, does not in fact exist. The intimations of the future existing in the types, and the more perfect disclosures granted to the prophets, were graduated by the sovereign pleasure of Him who was the author of both. And though, as coördinate lines of instruction, addressed to the same people and directed to the same end, there are manifold correspondences between them, there is no absolute coincidence.

(3.) The prophetic communications of each successive period were adapted to the special wants of the people then existing. Besides the general end which they were all intended and adapted to subserve in the preparation for Messiah's coming, they had a special purpose to answer in the direction and the salvation of each successive generation to which they were severally addressed. Each generation of the people needed counsel specifically adapted to their own emergencies, which were different, in some respects, both from those of their predecessors and their successors. They needed to be warned against those particular forms of transgression to which they were immediately tempted, and supported under those trials by which they were peculiarly pressed. Their circumstances and their spiritual wants suggested those aspects of the truth, and those forms of communicating and expressing it, which would prove to them most impressive and beneficial. At the same time, this special adaptation to times and seasons is not only managed without prejudice to the general plan of the whole, but it really forms the method by which the latter advances; not indeed with regularly measured steps, but by sure and constant approaches to its destined end. The prophetic exhibition of Christ is accomplished by successive teachings, each suited to its own age and its own special design, but all combining to produce the general effect. The prophets may thus be likened to a grand orchestra. Each musician plays a part adapted to his own particular instrument, which taken by itself is designed to give a particular effect to the piece; and yet they are attuned in such precise harmony, and so contrived

with reference to the various possibilities of the melody, that combined upon the oratorio of the Messiah, they bring out, as could in no other way be done, the full power of that magnificent production. The necessities of one period call for the presentation of the coming Saviour and his work under one point of view; those of other periods lead to the contemplation of them from different sides. And the necessities of the people, as they arise in the progress of their history, are themselves accommodated to the grand end to be accomplished, being of such a variety and character, that the instructions which they demand may complete the total of the revelations to be made respecting Messiah before his advent.

To the present corruption of the people, the prophets oppose the time when Jerusalem and its inhabitants shall be holy; to the sinfulness of the princes, and their impotence before their foes, that king who shall reign in righteousness, and be a covert from the storm; to the humiliation and oppression of Zion, her future triumph and glory; to the disastrous schism of Judah and Israel, the period of their complete reunion. When Judah were in apprehension from Syria, Isaiah reassures them by the promise of the birth of Immanuel. As a pledge of deliverance from Assyria, he points to the child that is born, and the Son that is given, whose name is Wonderful. In the foresight of Judah's captivity he shows how the great Head of his people must likewise pass through sorrow and humiliation to his glorious reward. Jeremiah predicts the loss of the ark, but speaks of the time when it would be no longer missed from the new effulgence of the divine manifestations; the approaching temporary interruption of the royal and sacerdotal offices gives him occasion to speak of him in whom they would be perpetual. When the predicted seventy years had brought about the period of the expected restoration, Daniel foretells that seventy weeks shall intervene before the advent of the great Restorer. The exiles are consoled for the meanness of the structure they had reared, as compared with Solomon's more splendid temple, by the promise from the mouth of Haggai, that this house should be filled with the divine glory in a higher sense than that which preceded it. Malachi warns

the carnally secure of his coming, who should sit as a refiner and purifier of silver.

The conception of the Messiah, thus various enlarged from time to time, is not to be confounded with the accidental growth of a merely human idea, which has its birth in the mind of men, and is the product of the circumstances which surround them. All that has the appearance of being casual and contingent arises from the divine adaptation of the instructions relating to the Messiah to the varying wants of those who were to be thus gradually trained to a proper apprehension of his character. With all the seeming divergence in the modes of his presentation by the different prophets, and the apparent inconsistency even of the characters separately ascribed to him, the fact that they all meet in Jesus Christ, and are seen, by the key furnished by his wonderful person, to be in perfect harmony with one another, shows beyond question that all this sprang from the mind of one who knew the end from the beginning.

(4.) The prophets often largely adopt both the ideas and language of antecedent revelations. There is the same free variety here as in other features of the scheme which we are considering. The relation referred to sometimes consists in a resumption and further unfolding of the same themes. Thus, as an ancient prophecy approaches the time of its fulfilment it may be reproduced with new enlargement and additional emphasis. Or an idea which is only faintly suggested by one prophet, may be expanded more and more by those who follow after, until it attains a magnitude and is invested with an importance such as could scarcely have been anticipated from its earliest form. A prophecy may be repeated in precise words from another prophet, (compare Isa. ii. 2—4, Micah iv. 1—3,) or with the adoption of much of its language it may be freely modified in form and arrangement, and receive large additions. Compare Jer. lxix. 7, etc. and Obadiah; Jer. xlviii. and Isa. xv. xvi. This may even be done with application to a new subject, as in the book of Revelation the fall of the great Antichristian power is described in terms which are largely borrowed from the Old Testament predictions of the overthrow of Babylon. It is really an old enemy revived in a new dress,

and the spirit of the ancient prophecy demands its destruction. Figures and symbols are likewise freely borrowed, *e. g.*, the symbols of Ezekiel's visions and of that of Zechariah are chiefly drawn from the Levitical institutions or the ritual. Or the coincidence with antecedent revelations may be found principally in isolated phrases and in allusions to expressions and forms of speech. All this may appear in one form in one prophet, and in another form in another, and to a quite different extent in different prophets.

Some of the older writers thought it necessary to assume in all these cases an entire independence of one writer upon another, and that the words, even where they might be precisely the same through long periods, were directly suggested by the Holy Spirit to the minds of both. Others of later date, less careful of the credit of the prophets, or of the perfection of their inspiration, have charged these coincidences to servile imitation, and a want of originality on the part of the borrower; as though, unable to mark out a new course of thought for himself, he was content with a tame repetition of what had been already said before. Neither of these opinions is well founded. The true doctrine of the inspiration of the prophets does not deny, but affirms, the continued operation of the natural powers of their own minds, only elevated, assisted, and preserved from all error, both in the matter and the form of their communications. The familiar words of earlier Scriptures would offer themselves no less readily to them because of their inspiration; in fact, there were special reasons why they should be chosen in preference. Words of the Spirit in his earlier revelations, flow naturally from the mouth of the organs of the same Spirit in later times. It is a mark of their oneness, an external sign of their inward unison. It serves to link them all together as parts of the same continuous revelation. It is a recognition of the authority of their predecessors, by which later prophets give the sanction of their own inspiration to earlier predictions, and likewise draw sanction from them for their own. At the same time, this gradual disclosure of future events, or gradual unfolding of the same truths by successive instruments, each delivering all that was given him to deliver, while yet the earliest outline implicitly involves all

that was to come after, shows that the prophets were conducting a scheme which, so far from originating, they only themselves partially comprehended. The mind which draughted the early suggestions, which are so carefully and accurately expressed, must have been at the same time conscious of the idea in its full and final form, and have designed these later evolutions of it. In other words, the infinite intelligence of God must have both sketched the entire scheme, and assigned to each prophet his particular part in carrying it forward.

An incidental advantage of some importance arising from this relation of the sacred writers to those who have preceded them, is the evidence it affords of the canonicity and genuineness of the earlier books of Scripture. There can be no better evidence that a book was in existence and was regarded as of divine authority, than the fact of its being quoted or alluded to as such. Thus, in addition to other incontestable arguments in favour of the Mosaic origin of the Pentateuch, one of great force may be derived from this indirect but sure testimony to its existence in all the subsequent inspired writings. Its impress is indelibly left upon the entire history and literature of the chosen people. The facts of the Pentateuch are everywhere assumed, its institutions shown to be in operation, and its language cited or referred to in a manner and to an extent which places its existence and authority beyond reasonable contradiction. The testimony rendered in its favour by Hosea, Amos, and Micah, has been exhibited in detail by Hengstenberg and by Caspari, and may serve as illustrations of this method of argument and specimens of the fulness of evidence bearing upon this point which the prophetic writings afford. A like defence may be made, and in fact has been made, by other writers, of the disputed chapters in Isaiah, which are used by Jeremiah and other prophets with the same frequency and freedom as his unquestioned writings.

This method of argument has, however, been pushed both by the advocates and the opponents of the genuineness of the inspired writings to an extravagance and excess which is little suited to win favour from sober minds. The coincidence of two writers upon a single expression, or a few isolated expres-

sions, may leave it quite doubtful which was the original, or which borrowed from the other. And the attempt to settle all such cases with absolute precision by fixed rules, in themselves of doubtful truth or applicability, *e. g.*, that the briefer form or the more difficult expression establishes priority, lead to arbitrary and insecure results, and such as no sane man would think of relying upon for a moment in the case of modern compositions. The fact is, that with all the apparent definiteness in the principles professed, there is so much that is indefinite in the phenomena themselves, and so much that may with equal plausibility be alleged on either side, that different critics will in the same case arrive at precisely opposite conclusions, and will prove from the same data a given writer to be earlier or later than another, according as they have predetermined to do.

Another abuse to which this relation has led, is that of critical alterations of the text with a view of bringing these parallel passages into more precise conformity. This has arisen from the failure to observe that when the prophets incorporate into their own discourses or writings the language of antecedent revelations, they do so with the full consciousness of their own equal inspiration, and consequently use entire freedom in modifying it to their immediate purpose. Minute variations where there is a general resemblance are not consequently to be referred to faulty transcription and one text corrected by the other. Both are original, and both alike authoritative and inspired. All experience shows how much more likely transcribers were to err in the opposite direction than in the one here assumed. The tendency is much stronger to assimilate texts which had originally a slight diversity, than to create or increase a divergence. The fact that these trifling variations have been perpetuated with such absolute uniformity, is an argument, therefore, not of error, but of the strictest accuracy.

Art. II.—*The Presbyterian Historical Society.*

This institution is capable of fulfilling a much needed and valuable office. Its usefulness cannot be confined to the Presbyterian portion of the Christian communion, but will extend to the whole church. The Presbyterian branch, with its clear and comprehensive Confession, its energy and enterprise, and its social influence, sustains, and must continue to sustain, a vital relation to the prosperity of the church at large; and her history cannot be truly and properly written without embracing the leading points of the church as a whole.

In the progress of human affairs, there arise many institutions and agencies which acquire little historical significance. They owe their origin mainly to superficial and transient causes, which are not a part of the life of the world, but only incidental to the circumstances of its progress. Others, on the contrary, though obscure and unimposing in their origin, and very imperfectly understood, as to their full import and value, even by their authors themselves, rise from the deeper motions of humanity, and mark an era of human advancement.

The former class reveal but little of the divine order of the world. Their chief use in history is to register some aberrations of human infirmity, and offer counsel and warning for the future. Some which really belong to this class, like sundry sects of the early ages of the church, have long periods of declining existence, amongst the lingering digressions in which human nature is allowed to indulge, while under the general influence of the redeeming power. They arise out of real progress in the world. They are in some sort indispensable to it, by a necessity of human infirmity. They may often claim a close connection with the truth, with the normal exercise of the human powers under the existing conditions, and even with the renewing work of the Holy Spirit; while yet they originate in a departure, already begun, from the true course of the church, embody more of evil than of good,

degenerate themselves, and become a hinderance to the progress of Christian civilization. They have their temporary use. They come of evil, indeed, and are mainly symptoms of the disease of sin; yet they have a utility, like some of the accommodating laws of Moses, which were given because best for the time. Still, humanity outgrows them, drops them for the more manly discipline, and repents of its childish contentment with that which was thus to be cast off.

The Greek church, in the great division, took a separate position, for reasons which indicated the beginning of a radical departure from the law of the Christian life; and from that point her course has been a decline, till it has proved that she took nothing with her from which she could contribute to the final glory of the church. The hideous accretions on the Papal church have become so large, that the whole system appears to be long outliving its usefulness, and to be only a huge obstruction to the progress of mankind. Many of the civil governments are good only for the present stress; and few of them have the qualities which will enter into the perfect civilization. They are therefore transient. Their end comes with the improvement of society, the growth of humanity in the world. They leave their record, and not much besides. Their record should be written. History is incomplete and unsatisfactory to posterity, unless it commemorates their existence, portrays their character, and shows how they came to be, to continue, and to serve their purpose. They are among the things that were; and so are the transient characteristics of the ages in which they stood. They even appear absurd, except in their living connection with those anomalous and evanescent conditions of society which produced and employed them, and finally left them to perish.

Whatever of human infirmity is implied in these facts, the church shares with the world. The church is in the world, and is joined with it under the general laws of the divine administration in relation to sin. The scene of conflict between sin and holiness is within her, and therefore she, above all, might be expected to present, in some most impressive ways, the contrast of these two opposite powers. Where else but in the church will there be endeavours to overcome sin? And there,

too, may we look for failures as well as successes. In her remaining infirmity, she will often renounce one error by adopting another; in attempting to correct one fault, will commit another;—all in the effort after improvement. The struggle is from the working of the Spirit of Christ in his body; and the eye of that Spirit in the church looks always as it did in Christ himself, towards the glory that is set before her. The eye of the mind, thus looking, does not always control the mind itself entirely. It does this progressively only, but always so that the changes as they occur, considering the church as a whole, are often, indirectly, indeed, yet really, towards the mark for the prize of her high calling.

It is freely to be acknowledged, that the divisions of the church, even those which are caused by the effort to uphold purer truth and more profitable service, are liable to be attended by a spirit as unworthy of the church as that which was professedly renounced. The remedy is often as bad as the disease. The apparent and transient benefits are frequently followed by evil in some respects as lamentable as the one it was proposed to remove. This has been one of the conditions of the progress of the church from the first. It is on this account that the history of the Christian church, even from the earliest period, is so much occupied with the formation of religious sects, and with their doctrines, their character, and their influence. It must be so. The life of every sect is a part of the life of the church. When a portion of the church, however corrupt in its faith or its practice, cuts itself off in form from the ecclesiastical body, or is cut off by the church authority, it does not leave the field of church history at once, nor indeed ever, so long as the traces of its existence are discernible in the world. The anti-Judaizing Gnostic sects, for example, with their principles and progress, considered as a part of the Christian phenomena of their time, must be traced by the historical pen of the church, not only where their influence can be recognised in the forms of Christian thought which were adopted in the Alexandrian schools of the time, and which thus became evanescent elements in the philosophical conceptions of Christian truth and culture; they must also be followed in their excommunicated, or extra-ecclesiastical course, till every Chris-

tian tint has faded from their countenance, and they have manifestly ceased to draw into themselves, as branches, any portion of the intellectual and moral life of the vine. Thus, also, even the Manichean imaginations, and all the Asiatic myths which were baptized with them into Christianity, must have their place in all true and complete church history, so long as the leading features of the Son of God can be fairly traced in their principal Aeon, and the idea of Christ crucified is discernible in their view of the experience of mankind. These religious phenomena are all effects of Christianity in the world. Their history is a part of the history of the church.

If the Presbyterian church, then, were only one of those incidental sects, destined to live and flourish for a time, and soon to be numbered among the things that were, there would yet be strong reasons why the members should feel a lively interest in preparing for a full and true record of its beginning, its progress, and its influence. Its establishment under its proper name, in connection with the great Reformation, was one of the most prominent features of the Reformation itself. Its firm and high standing, its power as one of the agencies that contributed to the results of that great work, and impressed its image on the subsequent era, are things which its friends would naturally love to commemorate. The instruction thus offered is due to the whole church. And the great and rapidly growing activity of our people in the work of general religious culture, in the cause of missions, and in the production of religious literature, together with their social influence, and the well known tendency of their character and principles towards the greatest freedom consistent with true social order, would give this branch of the church a claim to high rank in the history of all the branches of the church which grew out of the Reformation.

But in the origin of this Christian organization, which is now denominated a branch of the church, in its doctrine, its character, and its progress, there are many things which strongly resist the thought that presbyterianism is one of the transient and vanishing forms of Christianity in the world. We take it as the common expectation of Christendom, that the advance of the church towards her final glory in the earth

includes an advance towards uniformity in doctrine and in external order. It is impossible to associate the present distractions of the Christian body with that unity of the faith, and of the knowledge of the Son of God, which is finally to make the church the perfect man, in the measure of the stature of the fulness of Christ. The schismatic tendency which at present accompanies the religious progress of the Protestant world, and which, especially in this country, seems so little restrained by the calm consideration of the evil which produces and follows it, finds its only apology, even among those most under its sway, in those diversities of faith and knowledge which are to disappear. The unity of the Spirit must work uniformity. Now for any one of the Protestant sects of this day to assume with confidence, that its own peculiar doctrine and order are to be the form of the whole visible church in her final earthly glory, would seem a ludicrous presumption. Yet we need not argue that any one of these divisions is less imperfect than the rest, as to the infirmities common to men in their Christian life, while we may claim to discover, in some one more than in others, of those elements of faith, of order, and of action, which are foretold of the future church on earth.

The Papal and Protestant divisions of the western church are the only Christian powers now really felt and recognised as offering any contribution to the spiritual improvement of mankind. That the Roman Catholic church can be allowed, by the laws of human nature, when thoroughly subjected to the law of the Spirit of life in Christ, to share directly and prominently in working out the glory of the future church on earth, by means of her peculiar organization and method of religious culture, is what the most liberal and enlightened Protestant cannot easily believe. If she has recuperative power to bring her back to the simplicity of the gospel, and restore in her system the true functions of spiritual life, she may fall in with the progressive portions of the church, conform gradually with them to the laws of the Lord's great work, and take her place amongst his earthly agents. But her restored vitality will throw off the excrescences which have formed upon her in the course of ages, and give freedom to the principles of truth, of faith, and of order, which she holds in com-

mon with the rest of the church. And if this reformation were looked for, it would be through Protestant influence. Thus the Protestant portion of the church is reasonably expected to be the principal agent in forming the earthly future of the kingdom of Christ. The leading branches of the great Protestant communions should consider how much of that freedom they have which can be profitably used in such a work; how much of the popular intelligence, that may give direction to energy and enlarge their success; what ability to maintain advancing movements. These are our signs of the will of God, that the people thus qualified should consider the work as theirs.

The more notable indications of the part in this work assigned by Providence to the presbyterian church it may be our duty to consider. If the simple form of church organization, government, and discipline, which first arose among the primitive Christians at the suggestion of the Holy Ghost, in them and in the apostles, was given as the model form, towards which the Spirit of Christ in his people may be supposed always to lean, we must presume that, as Christianity carries the people forward in the true civilization, it will enable and incline them all to use for their greatest edification, this primitive church constitution. If the form of doctrine delivered to the church by the apostles be the form which the one Spirit tends always to bring up to the thoughts of the Christian, then as increasing culture shall enable the people to understand and appreciate alike the statements of Scripture, and as the work of the Spirit shall remove prejudice, quicken spiritual discernment, and engage diligent and earnest inquiry, that form of doctrine will become more and more the uniform standard of the church. Now that the presbyterian church appears at present to be the main channel along which the apostolical ideas of Christian doctrine and order are taking their course of normal development, seems fairly suggested by the history of the presbyterian principles thus far. And we here refer to this fact for the valuable purpose, among others, of engaging interest in the proposed measures for securing a complete and trustworthy history of the system.

First, as to the primitive form of organization and govern-

ment. The word "presbyter" is the Greek term used in Scripture to denote a member of the board intrusted with the government of the Jewish church. The religious organization of the nation at large was repeated in the synagogue, on a smaller scale. The Sanhedrim, or church-court of the nation, would properly be called a Presbytery, being a body of presbyters; and so would also the presbyters of the synagogue. That the Christian presbyters at Jerusalem, Antioch, and the other churches, were copies of the Jewish presbyter, and were the first church rulers which appear in the gospel history, there is no dispute. And thus the first feature of government that appeared in the primitive church, is on all hands admitted to have been presbyterian. Whatever other titles came to be applied in the later years of the apostolic age, and long after, to such presbyters as held distinguished stations, or fulfilled special offices, they were still all presbyters; and the original and immediate governing body, whether for the particular church or the church collectively, was still the presbytery. Titles were changed, in process of time, while the office remained. And it is worthy of remark, how generally the church, in all its branches and in every age, has considered itself as having some office in its government answering to that of the primitive presbyter, either under that or some other name. A class of officers were still called presbyters long after a permanent distinction was fixed between the presbyters composing the body, and the one who presided over it. The latter, at length, became permanent president, and was currently distinguished by the title of bishop, though in the essential nature of his office he was still a presbyter. His presbyterial character was no more affected by his being called to preside, though permanently, and though having many other powers *ex officio*, than that of another member would be, when called to act as permanent clerk. Thus it was that the presbyterian principle entered into the church as a property of her primitive life. By degrees the title fell into disuse. The manner of appointment to the office was changed. The duties of course varied with varying circumstances; and yet the term presbyter has never gone into entire disuse in any portion of

the church. The medieval period was that in which the title was most obscure and doubtful in its application.

After the long obscurity of the middle ages, during which the name and the form of the office of presbyter had so nearly disappeared from among the features of the church, what could be more certain than that the presbyterian principle, so eminent in her primitive constitution, and only repressed by the force of unfavourable connections with the world, should reappear with the revival of the apostolic spirit. Accordingly in the Waldensian secession, the chief forerunner of the Reformation, it came forth as the natural offspring of the original and pure mind of the Spirit, and as one of the first fruits of ecclesiastical repentance. But no sooner did the opening reformation emancipate an enlightened and earnest portion of the church, and leave it free to follow the teachings of Scripture and the motions of the Spirit, than this same form of church order reappears in all the prominence, simplicity, and vigour of the apostolic age. Wherever the church relieved itself most effectually from the petrifactions of Romanism, there the lineaments of presbytery stood forth in their greatest simplicity and purity. From the Reformation down, the most prominent form of Protestant ecclesiastical organization, which lays any claim to a historical origin, except the church of England and its offspring in this country, has been, in all lands, substantially presbyterian. And in the other branches of the Protestant family the rudiments of the form exist in a disturbed development, and in some cases without the name. The Anglican deacon, presbyter, and bishop, may be construed, as above stated, into apostolic presbytery with these deviations, that the bishop is viewed not as a presiding presbyter, but as a superior church ruler; the diaconate, as an order of the teaching ministry, and the presbyter, as but one of the orders on the graduated scale both for government and instruction. In other Protestant communions the term elder, answering to presbyter, is familiarly used of ministers, and, in most cases, with part of the sense it bears with us. Congregationalism, with its committees in particular churches, when convenience requires, has an incipient development of the eldership, though without the name, and with only temporary and limited

powers; while in large societies, where much service is required, the office tends towards permanency and increasing power; but for collective churches, Congregationalism applies its powers by a presbytery whose members, lay and clerical, are created *pro re nata*. All these have the principle of presbytery imperfectly developed, though they claim to hold it in the primitive form. And in all, there is an evident tendency towards the simple, definite, and complete standard of the apostolic presbyterianism, without intentionally changing their principles, but professedly carrying out the spirit of their own system. As ecclesiastical duties multiply, the officers charged with them tend to permanency, from the very convenience of the permanency itself, and from the benefit of the better service of those who have learned to serve well. And thus, where no prejudice disturbs the process, there rises naturally, as from the life of the institution, some settled form of representative authority.

What we here suggest is, that all these obvious and valuable tendencies of the human and divine, united in the church of Christ, have their natural and free operation in the constitution of the presbyterian church; and so far as her organization and her form of government are concerned, it would seem a reasonable presumption that this branch of the church, with her present resources and influence, and with her apostolical form of government so firmly established and in so extensive and effectual use, will have a prominent part in the future course of the kingdom of Christ, unless her spirit is unworthy of her institutions.

Secondly, as to her doctrine. Those portions of the church distinguished by the tenets currently known as Calvinistic, may find great pleasure and profit in considering how their rich inheritance of speculative doctrine has been prepared for them. The course of doctrinal preparation has been even more remarkable than that of preparing and transmitting the principles and form of her government and discipline.

The doctrines of the gospel become the possession of the church, not by treasuring up a form of words, but by the propagation of the thoughts and affections by which they were represented in the inspired writers, and made the furniture of their

mind and heart. Hence it became an early part of the work of the church to conceive and express its doctrines in thoughts and words of its own. The doctrines thus become her spiritual treasure, and can be profitable for correction and for instruction in righteousness, in all the circumstances and all the duties of her progressive life. And this work is repeated, in a measure, amongst the growing Christians of every age.

It was truly a noble and useful intellectual service performed for the church by those fathers, who by the aid, as well as under the stimulating antagonism of the Gnostic speculations, were able to discern and establish for us the true and valuable distinction between knowledge and faith; the knowledge which puffeth up, and which will vanish away, and the knowledge which is the gracious work of the Spirit in the soul. This service is the better understood and more highly prized, the farther the church advances in the enlightened apprehension of the divine mysteries. However much of the earlier patristic speculation has long since passed out of the mind of the church, this distinction is a fixed result of intellectual labour, and has ever since been retained wherever the work of the Spirit in redemption has been thoroughly treated.

After defining and vindicating, according to the Christian ideas, the doctrine of the one true God against all forms of polytheism, it was natural that the first great doctrine concerning God, of which the church should feel itself called upon to determine and define her connection, should be the doctrine of the Person of Christ, and, in connection with that, the doctrine of the Trinity. The conception of the true and proper humanity of Christ was thus clearly brought forth against Docetism, and settled in the mind of the church for all time. His divinity had not yet, within the church, been called in question. At that early period it was, that the church came into possession of the full and well-defined speculative form of the doctrine that Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, and so was, and continued to be, God and man, in two distinct natures and one person for ever. And there followed shortly an equally definite statement of the doctrine of the three persons in one God, the same in substance, equal in power and glory. The

statements then framed, and the ideas expressed by them on these great doctrines of the gospel, seemed destined to satisfy the mind of the church without modification, to the latest generation. And all these statements, with the exact conceptions associated with them, are preserved, as to their substance, in the Calvinistic confessions of every land to this day. Their past history is a prophecy of their future.

The age of Augustine is especially illustrious for the ineffaceable speculative views it furnished of the scriptural doctrines of sin, of regeneration, with other redeeming operations of the Spirit, of atonement, with its application, and of the work of redemption in general. These gracious fruits of sanctified intellect, matured in the air and the sunlight of Christian faith, were inherited in full by our reformers of the sixteenth century and their successors, and by them bequeathed, with large usury, to the lineal heirs of the reformed estate. It is the full and clear views held forth on some of these points, with unwavering decision, and with the demonstration of the Spirit and of power, which have conferred an eminent distinction on the presbyterian portion of the church. The wonderful inspiration of intellectual energy which accompanied and followed the Reformation, alighted remarkably upon the presbyterian fathers. At the same time, the theological necessities of the church were urgent, from the wholesale rejection of the corruption and formality of the middle ages; and thus the mental power and activity which rose to grasp and appropriate the intellectual bequest of the Augustinean age, gave unfading glory to Christianity for human eyes. It was a glorious testimony for the doctrines themselves, and for the minds which saw their value, and laid hold upon them, that these pearls of truth, after lying buried so long and deep in the alluvion of the Romanizing ages, were recovered, recognised by their native purity, and commended to the world as the faith of the saints. This fact merits all the historical commemoration it can receive from the glowing annals of the presbyterian church. A church with such an inheritance may write glorious annals. Her history is itself a power in the kingdom of Christ. The Lord make her worthy of her gifts by the due improvement of them, that her path into the predicted future of his kingdom in

the world may be a shining light, that shineth more and more unto the perfect day.

This glance at the historical aspect of the presbyterian organization and doctrine suggests the deep seat of the principles among the reigning forces of redeemed humanity, and their *very* sure continuance and progressive ascendency with the advance of the church towards her destined earthly glory. If the Jewish constitution, with its elective presbytery, (elders of the people,) supreme in authority under God, was appointed as the normal government for a people in whom God was to dwell, who were to be wholly subject to his Spirit, in whose heart his law was to be written, and who were thus to have the root and ground of all government in themselves, and if the people's incapacity and indisposition to maintain that constitution was such an offence to their divine Sovereign that he changed the government only to punish them, and gave them a king in his wrath, then must it follow, that as the people of God become free from their sin, maintain their perfect allegiance to his Spirit reigning within them, and fully escape the corruption of the world through lust, the church, to say nothing of the state, will feel her divine constitution restoring itself from the sanctified depths of her being, and assuming that blessed dominion which is ensured to the saints of the Most High.

In government, as in mechanics, perfection is marked by the extreme of simplicity consistent with the greatest efficiency. The problem is, to expend the minimum of force in overcoming the friction of the parts, while all the ends desired shall be attained. The simplicity must be, of course, inversely as the unfitness of the material in the organs, and of the material to be wrought upon. A government of men led entirely by the Spirit of God, and a people led entirely by the same Spirit, will bear the utmost simplicity in their organization. The ruling spirit in every member will seek its own perfect development in personal character, and in the character of the body as a whole. The government that would arise over such a body, and out of itself, would be a presbytery. The governing members will be many, and not one, for the due and convenient execution of many services, by persons of finite abilities; they will be coördinate; the principles of each securing his fidelity

without the watch of a superior; they will be men of years, with capacities developed and approved; many, equals, elders; *i. e.*, a Presbytery. But the church, in subduing the world to the Spirit of Christ in her, takes in, all the time, more of the world than she assimilates; and hence, as in the memorable times of the Emperor Constantine, and Pope Gregory VII., in swallowing the world by states, she overburdens the infirmity of her spiritual organs; and then, with a sagacity, commended by the stress, and chiefly the wisdom of her sin, resorts to the worldly and temporal medicaments. But these are temporal only. As the church gains, by her divine Spirit, upon the spirit of the world in her bosom, she instinctively betrays her innate presentiment for the simplest government that can effectually govern. The Reformation of the sixteenth century, and the religious movements immediately subsequent, consisted of the return of the entire Protestant body towards the primitive standard of church government; part, as in the Anglican church, and much more in the Gallican, stopping short in a modulated prelacy; part, in excessive revolt against the appearance of earthly authority, going beyond, to a radical, disintegrated independency. The true middle path, where freedom and authority advance together, appears to be that of the presbyterian system. Towards this, the Protestant motions on both sides appear convergent. The tendency of the prelatical organizations to narrow down the prelatical distinction, both as to matters of official power, and of social rank, becomes obvious by comparing American prelacy with English; and by observing, also, how the manners and the sentiments of dignity, in both America and England, shade off from rigid formalism towards the less restrained freedom of spiritual life, through the Low-church assimilations. On the other hand, Congregationalism, in its recoil from the ghost of despotism suspected to lurk in the standing eldership, improvises essential presbyterianism for its occasions, and does not formally deny even the title of bishop to its ministers, but excludes the name of elder or presbyter from its constitution. Between these converging tendencies, which are retarded in their action only by special forces against the general law, the presbyterian system holds its onward course, with no feeling of organic inconvenience or

imperfection, and only wanting more of the Spirit of Christ, that she may use her divine form of government and culture for greater edification.

Looking forward now from the point of view afforded by such facts as we have above presented, we do not think it presumptuous to hope that, through the continued grace of God, the destined progress of the church is to be attended by the growing prevalence of the presbyterian form of government and doctrine; that this will be realized, on the part of the existing presbyterian body, by the progressive development and application of the capabilities of the system for promoting the effectual use of the means of grace, for raising the standard of religious culture, aiding the symmetrical and healthy growth of the people of God who employ it, and bringing forth the fruits of righteousness in the ever-improving forms of Christian civilization; and that it will be realized in the other portions of the church, by the continued and accelerated approximation already noticed in them towards the primitive simplicity and order, as all the people advance in knowledge and in grace. We therefore see from this point substantial reasons for wishing that the history of this system, through the whole course of its development and operations, may be accurately and fully written. There would hardly seem to be any valid objection against employing suitable measures, under ecclesiastical authority and supervision, for that purpose. At least, it will certainly consist with the entire spirit and interest of the church, and with every Christian sentiment of its members, that the Society formed for this object, and representing all the presbyterian communions in this country, should be aided in doing whatever in that valuable service its hands find to do.

We therefore first remark, that in encouraging such an institution, the highly favoured members of our communion are worthily engaged. The history of the presbyterian government and doctrine is worthy to be written. The conception of the system of order in the mind of apostolic inspiration, is one of the profitable themes of meditation for all who love to observe how the Lord provides good for his people. Its long and obscure existence in the womb of the ages, awaiting the fulness of its time, is one of the instructive facts connected with the

work of the Lord for his people. By such means, the idea was fully preserved in the church, amidst the fierce and turbulent conflicts which were to be waged with the kingdom of darkness, where its simple outward form was so corrupted from its simplicity, and where its spirit retired till the darkness was overpast. And such a preservation the church does well to commemorate. But from the Reformation down, when it returned to its central place in the expanding theatre of Christian life, its history solicits a corresponding position in the ecclesiastical annals. In the conceptions and the spirit of Calvin it recovers its primitive outline in full. From that time its history becomes more distinct, more copious, and more instructive, than in the ages before. From that time its principles of combined freedom and authority have been steadily unfolding themselves in the progress of the kingdom of Christ, and even in the movements of civil society. The history of the presbyterian institution will continue to be written. It will not be ignored. It will not be neglected. The traffickers in literature will covet it. But it is for the church to use her best care that it may be properly written; that her story may be told as she understands it, and that the record may include such good and useful things concerning her course and aims, as she only can so well know. It is thus a worthy object that we may propose in patronizing the Society referred to, because the things themselves will always be accounted worthy of faithful record.

In such a service, there is, secondly, a great benefit for the church at large. The greater the cause and the influence of the presbyterian church in the kingdom of Christ, the more valuable will her history be for the whole church. It will contribute to most of the purposes which the advancing state of society may originate. It will afford some desirable illustrations of the work of the Spirit for the edification of the church, and especially as to matters of discipline and culture. It will exhibit favourably the mutual relation of the diverse labours of the ministry, and the more natural methods of uniting the various gifts of the one Spirit, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The type of religious character presented under the influence of the Calvinistic faith, and the presby-

terian mode of culture, has in some circumstances been truly remarkable; showing, in cases where the peculiar religious training has been almost alone in its operation, what the specific tendencies of the system were; how it brought forth the sterner, more resolute and energetic traits of human nature, and prepared the disciples of Christ for action and endurance in his service. The church at large has an interest in the historical exhibition of these tendencies, and of their fruits; and especially in their history in time to come, when the influences of all truly Christian methods will be blended together in forming the symmetry of the perfect man. The history of such a system of doctrine as that of Calvinism. is an argument for the truth, of great value to the entire church. The materials for such a history must be various and extensive, such as many hands and long time must be employed to collect, and such as a Society devoted to the work will require considerable resources to obtain.

The object here suggested, moreover, is congenial to the whole genius and spirit of the Presbyterian Church. Her own membership is enlightened, and cultivated, and active, above the average standard of the country; and taking all the products of intellectual, moral, and social culture into the account, our people are not behind the foremost. They will feel it to be agreeable to their enlightened character and social position, that the annals of the church in which they are born and bred should be in their hands, and in the most perfect form in which they can be made. It will be so in growing measure, we trust, with the coming generations. Our educated ministry can appreciate such labour, and contribute to its success. Still more can they employ its products usefully, in preparing instruction for their people. But there are certain characteristics of our church, quite peculiar to herself, to which these historical labours have some special fitness. We refer to her notable predestinarian texture of doctrine and practice. It is her doctrine concerning the existence of the divine decrees, that they are God's eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass. Concerning the fulfilment of these decrees, her doctrine is, that God executeth his decrees in the works of

creation and providence. So far as she adorns her doctrine, and is reconciled to God, she joins faith and works inseparably together, as eternal purpose and providential work are joined together in God. Her faith falls in with the decrees, her works with the providence. In her study, therefore, of the ways of God, she does not solicit the opening of any inscrutable mystery which the Father hath kept in his own power; but following and watching, with diligent and enlightened observation, the course of providence, first, as delineated in the Scriptures, and then as witnessed in all history, and in the field of her own observation, she would learn, for her self-guidance, what predestined things, taking place in the course of providence, are joined together in the eternal decree. Especially does she ask what things are thus joined together, with which her own free and responsible activity, and her welfare are connected. And this is emphatically her way of asking, What must I do to be saved? Here she finds herself inquiring for the conditions of the sovereign divine operation in executing particular saving decrees. She deems it a part of her office to ascertain and declare the providential laws by which electing grace saves the individual believer, and sanctifies and glorifies the church. Having discovered the established laws of this gracious work, she makes the diligent observance of them the practical application of her theology. Her universal maxim is, that the decree which foreordains the effect, foreordains also the cause; that ends and means are predetermined together; that the decree of any individual's destiny is fulfilled under conditions which are alike ordained, and alike immutable; and that these conditions of fulfilment are the proper study of the church, and constitute the commands of Christ for men to obey. Here, for instance, the church meets with her covenant which begins with the family; having promises for faith, and laws for obedience; a systematic and established appointment of the conditions under which grace, being given in fulfilment of promise to parental faith in every case where faith really exists, becomes effectual unto the children's salvation. The maxim above stated is used as entirely universal; so that the actual execution of electing purposes, even in bestowing covenant blessings on the Jacobs and withholding them from the

Esaus, comes to pass in inseparable connection with sales of birthrights, in some form, and with inborn predispositions and discipline, in unbroken continuity back to Adam. We assume no unconditional destiny of any man; but say, without reserve, *if* the birthright had not been sold, *if* the Esau had been born a different man, *if* the parents had been different persons, and so on back to the beginning, the last effect would have been reversed. But so, also, would have been the decree. To suppose the conditions reversed, reverses the purpose. The eternal universal decree of God, in which all events are included, is absolute, unconditional. The particulars included are conditional, one upon another; so that without one, the other would not be. These particulars are connected by absolute ordination, and their connection is unchangeable. The things themselves thus connected, and the order of their occurrence in the course of providence, are to be learned by the church from revelation, history, and observation. What Christian labour, then, can be more noble, more profitable, more congenial with the doctrine and spirit of a thoroughly predestinarian church, than that of observing and recording the established connection of facts in the kingdom of grace, as our preparation for answering, with all the details of instruction in religious duty, these great questions—What must I do to be saved? What must parents do for the salvation of their children? What must the church do to build up her members in faith and love, to honour her calling, and perfect her glory? Such labour as this, so worthy of the highest intellects and the purest hearts, is largely historical. It is recording the order of particular events under the government of Christ. It is to observe and register the eclipses, transits, conjunctions, oppositions, and equinoctial precessions of our spiritual firmament, in preparation for an ever-lengthening induction concerning the laws by which we revolve around the Sun of Righteousness, and receive and enjoy its living light and heat.

We should add, as a fourth consideration, that as this rational occupation is agreeable to her doctrine and spirit, it is equally favourable to her progress. Such are the habits of thought, and the entire mental tendencies of our ministers and membership, that nothing else promises to those of the

earnest Christian spirit so much entertainment and edification as that kind of historical teaching which most elucidates the laws of grace. This is preëminently our method of inquiry for the path of practical righteousness. The rubrics of our ritual are the dictates of Scripture and of reason. We have only to notice the extent of speculative study among the more intelligent and reflecting Calvinistic Christians, on such subjects as the Rise and Progress of Religion in the Soul, the Work of the Spirit, the Plan of Salvation, the Method of the Divine government, the Way of Life, the Idea of the Church, and other kindred subjects, to see how much the Calvinistic type of piety seeks nourishment in the field of rational exercise on religious duty and experience, and in clear and consistent views of the work of God in redemption. It would hardly be expected that, under the circumstances in which the church in this country is permitted to pursue her rational investigations of the work of grace, this valuable tendency should not sometimes be indulged to excess; and that too great reliance should be placed on inductions from facts imperfectly understood in their nature and relations, as well as from facts not sufficiently established by observation. By mistakes in this respect, the church has, in some of its important branches, and in some matters of serious concern relating to means of religious culture, been widely misled. Some of the habits of our people, and those of other portions of the church, to a far greater extent, as to thought and practice, have been greatly changed within the last half-century, with reference to the method of promoting vital religion, recruiting the sacramental communion, and quickening and purifying the religious sentiments of the communicants. But in relation to all these matters, it has been the constant and praiseworthy tendency of our reflecting people to analyze the methods by the scriptural and rational tests, and to settle the manner in which they can be made most effectual in improving the permanent condition of the church. For a people so commendably given to the diligent and thorough analysis of the methods of divine grace, the historical department of theological training is peculiarly appropriate. Perhaps it even inclines, under the name of the History of Doctrines, towards some infringement on the department of Dogmatics. But for

the practical work of the ministry, in the edifying of the body of Christ, it would be easy to make increasing and valuable use of the instructive facts of presbyterian history with the present tastes and tendencies of our people.

In the course of remark pursued in these pages, we are not unmindful of the mutual relation of the different branches of the church. No church has anything to boast of. There are diversities of service in which all the servants have equal honour. With the best endowments in some respects, a Christian body may have grievous infirmity in others. While we lay claim to some excellence peculiar to our form of government, form of doctrine, or mode of administration, as we here humbly do, we might confess to faults, which, though not the legitimate fruit of our constitution, are still peculiar to ourselves, and may both spring from the abuse of our gifts, and lead to it. For the correction of these we may accept the admonition of sister churches. The design of Providence in permitting church divisions is undoubtedly compensatory; that what one branch may want, another may supply. While one runs its orderly observances too far towards dead formality, another may combat that tendency from the opposite position of extreme disrespect and aversion for those forms which are really required in our present state, for the proper development and vigorous exercise of the spiritual life. The one maintains the formalities of reverence, which would not appear in excess if filled with the Spirit, and which are really living organs of religion, as leaves on the tree; the other indulges in irregular excitement, which would be tempered and adjusted to higher utility by a due regard for forms. Each of the living branches must contribute to the common stock of Christian culture, until mutual assimilation, by the imperceptible process of giving and receiving, shall bring them to their unity. In the mean time, the records of the respective bodies, prepared with faithfulness and sound judgment, will help the church in choosing her course in the future.

We cannot here enumerate all the offices which such a Society as the one before us might perform, as well for the cause of knowledge in general, as for the improvement of the church in particular. Nor is it necessary. Many of its

services will be suggested by the progress of the institution itself. The occasions for them, and their value, will depend very much on its activity and wisdom, but also not a little on its resources, the cordial and liberal patronage it may receive, and the zeal of the church for that department of useful labour. That the Society has a wide and fruitful field, will be admitted by all who consider the state and prospects of the church. Its labours will have a specific direction, it is true; but they will have an intimate connection with all the interests of the kingdom of Christ. An extensive list of the matters which naturally come under its charge has already been given. The subjects there suggested will all be found worthy of its attention, and will doubtless receive it, as far as the means it may obtain from the friends of the object will permit.

The list of matters we refer to, is that given by the Rev. Dr. Davidson, in his Discourse before the Society in 1853. He mentions first, "Collections of pamphlets, tractates, controversial and other essays, bearing on the history of the Presbyterian Church in this country, especially touching the schism of 1741." Connected with this last item, the schism of 1741, there are some points, of great practical interest to the church at the present time, relative to the measures for promoting religion, and the views concerning the religious character, relations, and duties, of a large class of those who attend habitually on the worship and instruction of the church.

The list above referred to mentions, as a great desideratum, a History of Doctrines, which "should note the progressive modifications which have deformed and obscured the leading truths of Christianity, under the pretence of improvements and new light, down to the present day, both in the Old World and the New." The materials for such a work would naturally be very largely collected, in process of time, by the Presbyterian Historical Society. A great part of the preparation for such a history, would be the arrangement and preservation of controversial publications, in all forms, and at the time of their appearance, when their occasions and value are known. The purposes of Doctrine History are promoted by recording the

shades of popular sentiment indicated at the time, and by many signs which do not go down to posterity in the chief controversial documents of the day, but which reveal the types of religious or spiritual sentiment with which the doctrines in question are associated.

The duties of this Society cannot be performed, and its objects attained, without some special accommodations. The larger part of its books and other documents cannot be obtained without expense. It should be able, also, to offer inducements to such as have ability to promote its cause. With the literary and scientific endowments and dignity which an institution for such a purpose may possess, it could render its attentions honorary. It could command the respectful estimation and generous support of those who have leisure to bestow gratuitous service, means to enlarge its resources, and talents to contribute to its literary stores. It is worthy of a local habitation of its own, where it can deposit its accumulating treasure of historical material, in safe-keeping as a public possession. It needs open and accessible conveniences for its members and its friends, and the means of offering facilities to such as may desire to use them, for the promotion of its objects. An object so distinctively Christian and presbyterian would be in no way or measure unsuitable to receive the countenance and imprimatur of the church as such, and to be commended to its affluent and liberal members for encouragement and endowment. It is one of those subjects which can hardly be out of season at any time, and which can receive an honourable token of respect even while the leading concern of our people is so loudly demanded for the welfare of the state.

Art. III.—*The Relation of the Church to the Poor.*

God, in the dispensation of his grace, has been pleased to reveal himself as a most bountiful almsgiver to needy souls. All mankind are absolutely dependent upon his free bounty, to which they have no claim but their necessities; in his sight all men are alike "wretched, and miserable, and poor, and blind, and naked;" and his saving mercy must be received by the impoverished soul as a free gift, as an alms, or it cannot be received at all. Moreover, the great object for which the church of God was instituted, is to make him known to the world in this his true character, of a most bountiful almsgiver to needy souls, and his only begotten Son as the bread and the water of spiritual life, and the righteousness of Christ as the covering for spiritual nakedness.

In this statement, as throughout the Scriptures of the Old and New Testaments, poverty in a natural sense—want, necessity, and helplessness, with respect to earthly things, are treated as chosen images, divinely consecrated symbols of spiritual destitution; nakedness, hunger, and thirst, are taken as the most significant and expressive representations of that spiritual want through which only is it possible to receive Christ as the bread and the water of life, and his righteousness as the covering of guilt and shame. Now the intimate connection which subsists between spiritual things and their natural or scripturally authorized images and symbols, might lead us to anticipate beforehand, that the church of God, in all ages of the world, would sustain a peculiar relation to 'the poor among men, and him that hath no helper.' Upon examination, we find this anticipation fully verified.

For under the old dispensation a great body of positive commands and ordinances were laid down, by which the theocratic people, *i. e.*, the church, was to be governed in guarding the rights, and in providing both for the spiritual and for the temporal wants of the poor. These are so numerous that they cannot be

cited here; and they are so striking that they cannot have escaped the attention of the most cursory readers. Also, it would seem that the provision thus made for temporal destitution was ample and sure, and that the system attained its object by means less grating to the natural feelings of the class for whose benefit it was designed than any other that has ever been known. The forms, at least, under which the divine charities were dispensed, according to the Mosaic law, had this great advantage over all the poor-laws of modern times, that they directed the minds of the destitute and afflicted who were relieved, directly to God himself, as their peculiar patron and benefactor, and taught them to recognise him as their helper, and as the object of their gratitude and trust. The want of this element in the modern state and national systems of relief for the poor, is, we are persuaded, a grievous defect, which goes far to neutralize their benefits. With respect to spiritual privileges, the whole property of the theocratic nation was rigorously taxed to provide religious accommodations, which should be adequate to the wants of all the people. These accommodations were available equally and alike by the poor and the rich. In all their solemn assemblies, in all their sacrificial rites, in all their ordinances of social worship, 'the rich and the poor met together on equal terms, because the Lord was the Maker of them all.' This characteristic of the worship of Jehovah, as distinguished from that of the false gods of the heathen, is celebrated with glowing praises in many passages of the Old Testament.

Accordingly, we have abundant evidence that under the church of the old dispensation the poor were effectually instructed in the peculiar relation which God sustained to them, that the means of grace did reach them, and that they, as a class, were the most zealous and faithful worshippers. 'The poor among men did rejoice in the Holy One of Israel.' Even in times of the most wide-spread declension and apostasy, a remnant of sincere souls was always found among them; and the prophets, when driven almost to despair by persecution from others, could still find encouragement to proclaim the divine word, and to minister to the poor. Thus one of them exclaims, turning away from the rich and powerful, "I will

feed the flock of slaughter, even you, O poor of the flock. . . . . And the poor of the flock that waited upon me knew that it was the word of the Lord."

This idea of a peculiar relation between God and his poor, was a part of the inheritance of the New Testament church, by which it was taken up, developed, and more fully realized. This might be made to appear in a great number of particulars in the life and teachings of her great Head, and of his first chosen disciples, as also in the constitution of the church, and in her first and most glorious triumphs. The limits of this article do not allow of more than a glance at these leading ideas.

And, first, our Lord himself "was born in a low condition;" his mother was a poor virgin; his legal and reputed father was a poor mechanic; his birthplace was a manger. His infancy and childhood were passed in the midst of poverty; and his youth, as we are informed by a tradition which in itself is altogether probable, in working with his reputed father at the trade of a carpenter. Throughout his public ministry he appears to have depended for his food and clothing upon charity. Among the poor he spent most of his time, and his chief miracles were wrought for their benefit. It was his constant endeavour to win their confidence and sympathy. He spared no pains to comfort and encourage them under their sorrows and trials, by giving them the assurance that their poverty and destitution had no tendency to alienate from them their covenant God, but was a reason for his peculiar interest in their welfare. He taught them that it was intended by their Heavenly Father for a spiritual blessing; that through the sign they might be made partakers of the thing signified; viz., that poverty of spirit, that consciousness of spiritual destitution and want, without which none could share in the riches of his grace, nor in the glories of his kingdom. In his miracles of physical healing, and for providing them with food, which were extended even to the most degraded and abandoned, he sought to win their confidence and gratitude, and thus to bring them into such a relation to himself as would call into exercise their faith in his power and willingness to heal them

of their spiritual maladies, and open their hearts to receive at his hands the supply of all their spiritual wants.

The first act of the public ministry of Christ appears to have been a discourse which he preached in the synagogue at Nazareth, upon a text of the prophet Isaiah, which exhibited, in the most striking manner, the special relation which the coming Messiah should bear to the poor. Here, having opened the sacred volume, he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." How he explained and applied this prophecy to himself and his mission, we are not informed; but it could hardly fail to give him a chosen opportunity of opening his heart to the destitute and afflicted, and of manifesting that deep interest in their temporal and eternal welfare, which, in all his subsequent ministry, seems to have missed no occasion of making itself known. And hence it is recorded, that after he had concluded, "all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

Some time after this, when John the Baptist sent two of his disciples to Jesus, to ask him whether he was indeed the long-expected Messiah, or they should continue to look for another, he pointed them to a series of miracles, which he wrought in their presence, and after these to the fact, that he preached the gospel to the poor, as the crowning evidence. He said to them, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me." Thus he seems to give the fact that his gospel did actually reach the poor, as the crowning proof, without which even his miracles might appear to be incomplete evidence that he was the true Messiah and Saviour that should come into the world, as foretold by the prophets. But as if fully conscious that such condescension to the lowest and most degraded of the people was

not expected, but would surely give offence to the carnal pride of the higher classes, he adds a blessing upon all who should not be scandalized by it.

From this point of view, also, we can best appreciate the significancy of that incident of his life, in which he fulfilled the prophecy, "Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass."

Nor is it unimportant to observe, that this special relation which the Messiah must bear to the poor, was so clearly defined and fixed in his own mind, and entered so essentially into his true character and mission, as to determine the form of one of his three great temptations in the wilderness; in which the tempter evidently aimed to seduce him from the course of procedure which it marked out for him, to ally himself, for the accomplishment of his purposes, with wealth and political power. For this end, Satan, by diabolical art, caused to pass before his eyes, "all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But he resisted the temptation, and remained constant to his true character as revealed in prophecy.

In like manner, when he comes to state the principle by which he will distinguish at the last judgment the sheep from the goats, we are taught that his true people will be those who have ministered in his name, whilst the false professors and hypocrites will be those who have neglected to minister in his name to the poor and necessitous. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat, &c. . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Whilst those on the left hand are consigned to everlasting punishment, because they have neglected these duties to the poor.

Hence it was, that mingling freely in the company even of the most degraded and immoral, the Lord gained their sympathy and their confidence. Abandoned women were among his first converts; who loved him much because they had

much forgiven. Thus he became obnoxious to the charge of the Pharisees, "This man receiveth sinners, and eateth with them." Hence the common people heard him gladly. For a long time they protected him from the enmity and machinations of the rich and powerful, by whom, almost universally, he was rejected, hated, and persecuted; and who, when they 'sought to lay hands on him, were restrained because they feared the people.' In fine, it was by the quenchless malignity of the priests and rulers that he was nailed to the accursed tree.

In harmony with these, and many other similar facts, the twelve apostles were chosen by their Master from the same class of society to which he belonged. With one or two exceptions, they appear to have been poor fishermen, or persons of kindred employments; whence they could readily appreciate the instructions they received with respect to the relation which the church (of which they were to be the foundation, Jesus himself being the chief corner-stone) must bear to the poor. What the drift of these instructions was, we easily gather, not only from the example and precepts of the Lord himself, but also from their own subsequent conduct and teaching. For almost immediately upon the Pentecostal outpouring of the Spirit, they took up the matter of making provision for the poor, and placed it upon a permanent and responsible footing, in the first church which they organized, by the institution, with solemn fasting and prayer, of a separate office for that sole purpose. That this procedure arose out of a particular occasion, does not weaken or limit its general significance; but rather it reveals the watchfulness and care of divine Providence, that occasions should not be wanting to direct special attention to the subject, and lead the church to take such action as might secure that the Lord's poor should be adequately provided for. Accordingly, the apostles said to the assembled church of Jerusalem, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:

whom they set before the apostles; and when they had prayed, they laid their hands on them." This early institution of the diaconate is the more significant from the number of persons, with their distinguished qualifications, who were first chosen to the office, together with the solemn record which, according to the mind of the Spirit, was deemed proper to be made, of the time, circumstances, and manner of their appointment; as, also, from the fact that the constitution of the church of Jerusalem could hardly fail to serve as a model for all others that should be subsequently organized.

Also, when Paul claimed to be added to the number of the apostles, he seems to have been opposed at first on account of his previous persecution of the church, and of the peculiar manner in which he affirmed that he had been called. We have no evidence, indeed, that any difficulty grew out of the fact of his having belonged to a different class of society from that of the other apostles; but it is altogether remarkable, that, inasmuch as he had never been a personal companion of the Lord, and hence might not be so deeply imbued with his ideas of the peculiar relation which the church must bear to the poor as the others were, they deemed it necessary to give him a special charge upon that one point alone. In his own account of this transaction he says: "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." It is true, indeed, that the poor, in this passage, were those among the Jewish converts in Syria, who, at this time, were reduced to great straits by a famine, for whose necessities Paul was to make collections among the Gentile converts; but this is only another instance of providential arrangement, that the apostle of the Gentiles, when he went forth to organize and give permanent character to the churches of the great capitals of the civilized world, should have the relation which those churches must bear to the poor, brought prominently before his mind. Accordingly this idea is prominent in his epistles; especially in those to the church at Corinth, at this time one of

the richest commercial cities in the Roman empire. There he devotes whole chapters to it; from which it appears that he required collections to be taken up for this object on the first day of every week, in all the churches which he founded. He mentions particularly in this connection those of Galatia, Macedonia, and Achaia; and endeavours to excite a holy emulation among them, liberally commending those that were forward, and rebuking with authority and severity those that were backward in the good work. In fine, the alms thus collected, he intrusts to no subordinate hand, but undertakes a journey to Jerusalem, that he might bear them himself to the suffering poor among the Jewish converts.

The writers of the other epistles are no less full and clear. Thus the apostle James, in his circular letter to all the Christian churches of the world, says: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or, Sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

What view of this matter was taken by the church, as she came from the hands of the apostles, may be gathered from the foregoing citations, and from other sources of evidence. We know that she did reach with her gospel the poor and lower classes of society, much more extensively and effectually than the rich and powerful, and with a fulness and strength of saving influence which probably she has never since equalled. For even to the church in the wealthy city of Corinth, Paul could say: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and . . . the weak things of the world to confound the . . . mighty;

and base things of the world, and things which are despised, ... yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." This fact, that the primitive church was largely composed of the poor and uncultivated, is so palpable, that it is made the basis of an infidel objection against the Christian religion. "The absurdities of its doctrines," says Mr. Newman, "were such, that no man of a cultivated understanding in the Roman Empire could embrace it." Yet the charity of these poor people was such as to astonish and amaze the heathen, upon whose necessitous and afflicted it largely overflowed. The following quotation is from the church history of Neander.*

"The care of providing for the support and maintenance of strangers, of the poor, the sick, the old, of widows and orphans, and of those in prison on account of their faith, devolved upon the whole church. This was one of the main purposes for which the collection of voluntary contributions in the assemblies convened for public worship, was instituted; and the charity of individuals, moreover, led them to emulate each other in the same good work. . . . . The hinderance occasioned to this kind of Christian activity, is reckoned by Tertullian among the disadvantages of a mixed marriage. 'What heathen,' he says, 'will suffer his wife to go about from one street to another, to the houses of strangers, to the meanest hovels, indeed, for the purpose of visiting the brethren? What heathen will allow her to steal away into the dungeon to kiss the chain of the martyr? If a brother arrives from abroad, what reception will he meet with in the house of the *stranger?* If an alms is to be bestowed, storehouse and cellar are shut fast.' On the other hand, he counts it among the felicities of a marriage contracted between Christians, that the wife is at liberty to visit the sick, and relieve the needy, and is never straitened or perplexed in the bestowment of her charities. . . . . In times of public calamity the contrast was strikingly displayed between the cowardly selfishness of the pagans, and the self-sacrificing brotherly love of the Christians. Dionysius, the bishop of Alexandria, thus speaks of it, as manifested during

* Church History, (Torrey's Translation,) Vol. i. pp. 255—8.

a contagious sickness which raged in that capital in the reign of the Emperor Gallienus. 'To the pagans,' he says, 'this pestilence appeared a most frightful calamity, that left nothing to hope for; not so to us. We regarded it as a special trial and exercise of our faith. It was true of most of our brethren, that, in the fulness of their brotherly love, they did not spare themselves. . . . Many died after others by their care had recovered from the sickness. Some of the best among our brethren, presbyters, deacons, and distinguished men of the laity, thus ended their lives, so that the manner of their death . . . seemed not to fall short of martyrdom. . . . But with the heathens it was quite otherwise; those who showed the first symptoms of the disease they drove from them; they fled from their dearest friends. The half-dead they cast into the streets, and left the dead unburied, making it their chief care to avoid the contagion.' . . . . In like manner the Christians of Carthage distinguished themselves . . . during the pestilence which, . . . in the reign of the Emperor Gallus, ravaged North Africa. The pagans . . . . deserted their sick and dying; the streets were covered with dead bodies, which none dared to touch; avarice alone overcame the fear of death; abandoned men took advantage of the misfortunes of others to plunder them. But Cyprian called his church together, and addressed them as follows: 'If we are the children of God, who makes his sun to rise, and sends his rain on the just and on the unjust, who scatters his gifts and blessings not barely on his own, but even on those whose thoughts are far from him, we must show it by our actions, striving to be perfect, even as our Father in heaven is perfect, blessing those that curse us, and doing good to them that despitefully use us.' Animated by his fatherly words, the members of the church quickly divided the work among them. The rich gave of their substance, the poor contributed their labour."

This idea that the poor and suffering were a sort of legacy or inheritance to the church, over which she must watch with peculiar tenderness and care, penetrated so deeply into the Christian mind, that it continued to exercise a great influence even in the midst of general decline and apostasy. After the rise of the papacy, and during the middle ages, the rule which

applied to the dioceses and monasteries, was, that their revenues should be divided into four equal parts, one for the bishop and his family, another for the clergy, a third for the repair of the churches, and the fourth for the poor.* Even the monasteries, with all their corruptions, continued to appropriate a large portion of their revenues to make provision for the poor, until the destruction of these establishments, in England under Henry VIII., and in France by the revolution. "As late as the beginning of the sixteenth century, the monastic institutions, with which England abounded, furnished food and shelter to the hungry and the destitute." However the fact may be explained, it is undeniable that the great problem of modern society, that of provision for the poor—a problem for which our political economists find no better solution than prohibition of marriage—did not arise until the church had given up the care of the poor to the state, a transfer which, by an eminent Protestant author, has been characterized as a greater revolution than that of the Norman Conquest.

But the most significant fact, with respect to the peculiar relation which the church was intended to bear to the poor, is found in her divine constitution itself. For the church is the body of Christ, that is to say, the organ of his manifestation of himself, and the instrument of his operations, for the salvation of his people. For this object she is made partaker of his fulness, even grace for grace. His grace and beauty and love and power must be reproduced and exhibited in her, or the knowledge of these qualities as inherent in him, is soon lost to the world. In the degree in which he is formed, embodied, and exhibited in her with fidelity to the traits of his character, and in the degree in which her organization affords him suitable instrumentalities for his work, as the Saviour of sinners,

* Thus Gregory I. replies to the question of St. Austin, first bishop of Canterbury, "Into how many portions the things given by the faithful to the altar are to be divided?" "Mos autem sedis apostolicæ est ordinatis episcopis præcepta tradere, ut in omni stipendio, quod accedit, quatuor debeant fieri portiones: una, videlicet, episcopo et familiæ propter hospitalitatem atque susceptionem, alia clero, tertia pauperibus, quarta ecclesiis reparandis." See Complete Works of Venerable Bede. London, 1843. Vol. ii. p. 106.

does she exercise power over the hearts of the children of men for their salvation. In the degree in which these traits and instrumentalities are lost or obscured, her power is lost. Moreover, the salvation of the people of Christ includes three subordinate aims, and requires that the organization of the church should provide three corresponding instrumentalities. These aims are represented, and these instrumentalities are provided in the three offices which he has instituted, viz., the ministry of the word, the eldership, and the diaconate.

1. The great object and work of the ministry is the preaching of the gospel. The importance of this to the final end of the salvation of the people of God, was such that it could not be left to take care of itself; nor could it be left to the care of the whole congregation of believers indiscriminately. Hence a separate office was instituted, and the work was committed to a class of official persons, ordained and consecrated to it, and who must be held responsible for its performance. The effects and consequences of the embodiment of this special object in a distinct office, could not fail to be what they have been, viz., to give prominence, dignity, and sacredness to the object in the eyes of the whole church; to instruct the people of God, through all time, that, according to his mind, it was essential to their salvation, and could never be dispensed with; to lay upon them the clear and permanent obligation to make ample provision for it; and to ensure that the gospel should be preached wherever the church should be organized. If no such office had been instituted, the natural inference would have been, that it was not of sufficient importance to require it. If the church should cease to regard this office as one of divine authority and obligation, should cease to maintain it, and its duties should be left to be performed by the people indiscriminately, or if the office, with its duties, should be absorbed by either of the others, what would become of the preaching of the gospel? And where the preaching of the gospel ceases to be faithfully performed, what becomes of the church? The answers to such questions are palpable in themselves; so that it is hardly necessary in confirmation of them to allude to the history and present condition of such denominations as the

Quakers, or Friends, as they prefer to be called, who have rejected the ministry of the gospel as a distinct office.

2. A similar view is to be taken of the ruling eldership, in which is embodied what is commonly regarded as the second immediate object for which the church was organized, viz., the maintenance of government, order, and purity, in the Christian community. The institution of a distinct office for this object, signifies that it is of such importance that it could not be left to the care of the members indiscriminately; gives it prominence and sacredness; and secures that it shall be attained. If this office should be abolished, or should be absorbed by either of the others, what would become of the government and purity of the church? Failing these, how could the people of God be saved?

3. The third specific object of the church is the care of the poor; and this is embodied and exhibited in the diaconate. All that has been said of the other two offices, applies, *mutatis mutandis*, equally to this. It was intended to manifest the grace and compassion of the Lord for the poor in their destitution and suffering; to exhibit the peculiar relation of himself and his church to them as a class; to give prominence and dignity, and sacredness to their cause; to ensure that systematic and adequate provision should be made for them in his church; by the supply of their temporal necessities, to gain their confidence, and win their hearts to him as able and willing to supply all their spiritual wants; to hold him up before the world as a most bountiful almsgiver of spiritual life and blessing; and to signify to us all that the sole claim we have upon him, which he can recognise, and to which he will always respond, is that of utter destitution and helplessness.

The peculiar relation of the church and her Head to the poor, is revealed in this fact, that no distinct office, with special relation to any other class of mankind, was deemed necessary; all others stand equally related to all the means of grace; whilst for the poor a distinct office has been created, and provision for their temporal and spiritual wants is made one of the three immediate objects for which the Christian church exists in the world.

With respect to these three offices, and to the objects for

which they were instituted, as compared with each other, it would appear that they are all essential to the true idea of the church, as this lay before the mind of the Lord when he caused them to be instituted; but it does not follow from this that they are all of equal importance. The office of the ministry for the preaching of the gospel, is certainly of paramount importance, inasmuch as upon it the very existence of the church depends. This is clearly indicated in the words of the apostles, when they called the brethren together to organize the diaconate. "It is not reason," they said, "that we should leave the word of God and serve tables." It might, also, be inferred from the fact, that the functions of the ruling eldership are purely spiritual, whilst those of the diaconate are partly temporal, that the former is of greater importance than the latter. But this inference is not a necessary one, for the reason that the spiritual object of the care of the poor, which is attained by supplying their temporal wants, may be quite as important as government and discipline in the church. The spiritual end gained by the miracles of Christ for the supply of the destitute and the relief of the suffering, cannot safely be regarded as of any inferior importance. And when we remember that he himself gave it as the crowning evidence of his Messiahship, that his gospel did reach the poor; when we remember that the organization of the diaconate preceded in the order of time that of the eldership; that the Spirit caused a full record of the institution of the former, but not of the latter, to be made for the instruction and guidance of the church; and that the number of persons, with their qualifications, of the first diaconate, was fully equal to any possible demands of the eldership—from these facts, and from the peculiar relation of the church to the poor, which has been already established, it seems more natural to infer that the office instituted in the church to symbolize this relation, and to provide for their wants, is, in its relative importance, second to no other, except that for the preaching of the gospel.

If, now, the above views of the church's relation to the poor be correct, it follows from them, especially from the fact that her divine Head regarded it as a chief evidence of his Messiahship that his gospel did reach the poor, that one of the strongest

proofs his church can give that she is truly his, constituted and living after his mind, fulfilling his will, and accomplishing her high mission, must be found in the fact that she also does reach the poor with her gospel, does provide for their spiritual wants, does attract and win their affections to herself, and make known to them the saving grace and compassion of their Saviour. Wherever, from any cause whatsoever, she is not able to say, with a large and full significance, "The poor have the gospel preached unto them," she has lost that evidence of her being the true church, without which it would seem that all the other proofs which our Lord gave of his Messiahship were incomplete, if not inconclusive.

A brief glance, from this point of view, at the history and present condition of the church, may serve to indicate that her power to convince the world of her divine mission, has risen or declined with the strength or weakness of this evidence.

And, first, at the time of our Saviour's advent, we know that the church had sunk into terrible declension, not to say total apostasy; and that, at the same time, the poor and lower classes of society had become generally alienated from the existing institutions of religion. Among the Jewish people every thing tended to make the profession of religion honourable and fashionable. The priests and Levites, and all the officers of the church, were, from their genealogy and offices, in the front rank of society. The government was a theocracy; their greatest monarch, whose memory was most dear to the national heart, had been an eminent prophet and saint; and all their hopes of temporal dominion and glory centred in the church. The three different sects among which all power in religious matters was divided, were composed chiefly of the wealthy and influential classes. The Scribes derived the honour they enjoyed, and probably a large pecuniary income, from their learning in the Scriptures. The Pharisees were characterized by a scrupulous legal morality, and by the highest social respectability. The Sadducees, though not numerous, were probably the most wealthy, and, in a worldly sense, the most cultivated and refined of all; and they, denying that any doctrines of a future life were to be found in Moses or the prophets, had given themselves up to an Epicurean enjoyment

of the present world. Hence it naturally followed that the rich, and cultivated, and honourable among men, had come to exercise almost exclusive influence and control in the church, and to be the most zealous and forward in all the rites and ordinances of Divine worship. Consequently, the church tended to exhibit the faith once delivered to the saints in forms more and more warped to please the carnal tastes of the rich, the cultivated, and the powerful, in forms less and less adapted to satisfy the spiritual wants of the illiterate, the poor, and the socially degraded. The lower classes of society became more and more alienated from the church and her ordinances, which, as administered, no longer satisfied their spiritual necessities, nor filled their craving hearts. Hence they fell into irreligion and immorality, and the opprobrious epithet of *sinners* came to be applied to all who were depressed and degraded in a social sense. The outcasts from society were cast out, also, from religious influences; and thus having sunk into the deepest ignorance and demoralization, they were regarded by the Scribes, Pharisees, and Sadducees, as under the curse of God. Hence the proverb, which seems to have been currently applied to them as a class, "This people who knoweth not the law are cursed." To one of this class it was said by the Pharisees, "Thou wast altogether born in sin, and dost thou teach us?" This perverted relation of the church to the poor, at the advent, explains, in part, our Lord's marked severity to the Scribes and Pharisees; as, also, that extraordinary pains which he exhibited on all occasions to make his gospel reach the common people, and to lead back to his fold the outcasts of Israel.

Such phariseeism was no exclusive characteristic of the Jewish mind; it belongs to the depravity of human nature; and it tends to reproduce itself wherever circumstances furnish occasion and opportunity. In the primitive church these were not supplied, for the reason that the profession of the Christian religion could not be either honourable or fashionable, but, from the necessity of the case, it brought upon the first converts contempt and scorn from the higher classes, and exposed them to the most virulent persecution. Hence, during the first ages, the church was enabled to furnish to the world

the crowning proof of her divine mission, in that her gospel did reach the poor and miserable, with a fulness and strength, as before observed, which probably she has never since equalled. In accordance with this fact, her witnessing was given with almost irresistible power. Her career of spiritual conquest was upwards and onwards, until it had shaken the heathen world to its centre. The principalities and powers of darkness fell from their idol thrones before her, like the obscene fish-god of the Philistines before the ark of the covenant. Her converts were multiplied as the drops of the morning dew. It is even a matter of grave historic doubt, which has been raised by one of the most eminent historians of modern times, whether the number of professed Christians at this day is any greater than it was at the close of the third century of the Christian era. But as soon as this full tide of success had given a Christian emperor to the throne of the Cæsars, and made the profession of the Christian religion honourable and fashionable throughout the Roman empire, the church became shorn, to a great degree, of her spiritual power. This result, it is true, is not to be explained by the immediate loss of the formal idea of her relation to the poor. But the administration of the ordinances and rites of religion soon began to adapt themselves to the carnal tastes of the governing classes; the hierarchy of the Romish priesthood grew up, and consolidated itself; liturgical forms multiplied; vast cathedrals were built; the preaching of the gospel became almost a nullity; the cup was taken from the laity; divine worship came in time to be celebrated in a language which the people did not understand; and they were retained under the influence of the church rather by the charms of a sensuous idolatry, which almost universally prevailed, than by the supply of their spiritual wants. Such, openly and palpably, is the condition of the Romish communion at this day. They have indeed retained the poor, but not under the influence of the religion of Christ; and they have done this by influences precisely similar to those of Brahmanism, and of pagan superstition and idolatry.

In Protestant England of the present day, as is well known, the masses of the people, especially in the large cities, have become alienated from the ordinances of religion, and from Chris-

tianity itself, to a degree that is truly appalling. A few years ago it was estimated, that of the two millions of inhabitants of the city and suburbs of London, not more than three hundred and fifty thousand had ever seen the inside of a church. Causes analogous to those which had long been at work among the Jews at the time of the advent, have produced similar results in the English establishment. The union of church and state, the development of the hierarchal principle, the condensed and ponderous liturgy, the little participation of the laity in the control and spiritual activities of the church, and many other influences, have moulded the preaching, the ordinances of worship, and all the insitutions of religion, in adaptation, after a too exclusive manner, to the esthetic sensibilities and tastes of the rich, the cultivated, and refined. Hence they cease to attract the poor, and ignorant, and degraded; these are alienated from the church and from religion, and sink into infidelity and immorality. It was this state of things which gave rise to the Methodists, and some other dissenting bodies; which, however, have not been able to remedy, but only to mitigate the evil. At the time the above estimate was made, it is true, things were much worse than they are now; so alarming, indeed, that they called forth a vast missionary system for London and other centres of population, under the influence of which a very significant reaction is now going on, from which heart-cheering hopes are derived. But the great work of recovering her influence over the poor and the masses of the people, yet remains to be done by the Christian church in England.

In the other capitals of Protestant Europe the religious condition of the lower classes is probably not as bad as it is in London and Manchester; but it is still so bad, that infidelity, as represented in the *Westminster Review*, is now making one of its strongest points against the divine authority of the Christian religion, in the fact, that it so generally fails to reach the masses of the people in the great capitals and populous centres of the world. From the fact that it does not reach them, it is argued that it is not adapted to their intellectual condition and spiritual wants; whence, it is maintained, they are sinking deeper and deeper into the abyss of irreligion and atheism, far

worse than even pagan superstition. No doubt the evil is exaggerated by these deadly enemies of the cross of Christ; but yet it is well known to be sufficiently alarming; and the fact that it can be used by these accomplished writers as an argument against the truth of Christianity, is here adduced in evidence, that where the church fails to reach the poor with her gospel, she ceases to demonstrate her Divine mission.

In this country, a set of circumstances, in some respects similar, and in others different, is furnishing an occasion for precisely similar results. Here we have no union of church and state, no hierarchy, no civil barriers between the different classes of society. But in place of these, and exerting, it is to be feared, a stronger influence to alienate the poor from the church, than all of them combined, we have our American system of defraying the expenses of the church by renting the pews, or by annual subscriptions. For many years it has been assiduously inculcated among us, that every thing in the nature of a permanent church endowment is rather a curse than a blessing to any congregation; and we have been glorifying the voluntary system, as one of the grand distinguishing excellencies of the American church. Whilst the country was comparatively poor, and the distinction between the different classes of society had hardly begun to fall under the censure of the now prevailing doctrines of social equality, the evils of this system were kept in abeyance, and its numerous and striking advantages were developed and realized, so that its praises were in the mouths of almost all men. But as wealth has accumulated in the hands of larger numbers, as the less fortunate have become more distinctly marked in a class by themselves, as the doctrines of political and social equality have awakened and stimulated their discontent with their lot, and their jealousy of those from whose society they are excluded, the tendency of supporting the church exclusively by renting pews, and by annual subscriptions, to alienate the lower classes from the means of grace, has become more and more evident. This is already widely felt and deeply mourned by the more intelligent of our ministers and people, and they are not wholly unprepared for some change in a method of defraying the

expenses of our congregations which is attended by so disastrous a result.

The *modus operandi* of this system, by which it tends to alienate the poor, is not difficult of explanation. For where it prevails, no congregation can be provided with independent or permanent means of support; all must rely either upon the proceeds of the renting of the pews, or upon voluntary subscriptions, or upon a combination of these two methods. In any case, it is thus made the immediate and pressing interest of each church to attract to itself as many as possible of the rich, who are able to pay well, and as few as possible of the poor, who must have the gospel without money and without price, or they cannot have it at all; for a congregation composed chiefly of this latter class could not support itself, and must soon go down. The poor are not slow to see who are wanted in such churches, and who are not; and from this source we have a powerful and ever-active influence to alienate them from the ordinances of Christ's house. All experience, however, shows that the easiest, and most effectual, and surest way of raising the necessary means for defraying expenses, is by the annual renting of the pews at varying rates, according to their more or less desirable situation; whence it necessarily follows, that he who is able to pay the most money can always obtain the best seat in the house of God. Thus where a popular preacher attracts a full congregation, a high money value becomes attached to every sitting. Then the pews must be rented at public auction to the highest bidder, from which such prices are realized as to exclude effectually not only those who are unable to pay any thing, but also those of moderate means. The annual pew-rents of a single church in one of our large cities we have seen rise as high as twenty-five or thirty thousand dollars. It is not possible for any but those who may be called rich to obtain sittings upon such terms. Doubtless there is nothing unjust or unfair in all this, viewed as a business transaction; but justice is not our theme; rather something as different from justice as is the grace of our Lord Jesus Christ. The result is, that the poor are turned out of their Father's house. Nor can this result be obviated by setting aside certain pews, which they are allowed to obtain at a low rent, or to

occupy gratuitously; for the respectable poor have the same aversion to such pews that they have to poor-house charities, of which they cannot be induced to avail themselves except in the very last resort. They naturally shrink from being designated as a pauper class, and surely they ought not to be so stigmatized in their Father's house. But whether their aversion be well or ill grounded, it has now been proved, by ample and sad experience, that they cannot be attracted to such churches in any large numbers; but rather they will absent themselves from public worship, and alienate themselves from religious institutions altogether.

The influence of this system to exclude the poor and illiterate from the means of grace, propagates itself in other forms. For when, in this way, any congregation comes to be composed chiefly of the rich and educated, the preaching of the gospel tends to adapt itself more and more exclusively to their intellectual and esthetic tastes. It becomes over refined, loaded with nice logical distinctions and subtle processes, discursive, and rhetorically adorned, instead of being simple, direct, and unctuous. The preacher becomes an essayist, rather than a proclaimer of gospel facts and revealed truth. His pulpit exercises do not model themselves upon our Lord's discourses, which, by their sensuous forms, familiar and striking illustrations, are so admirably adapted to captivate the ear, and to reach the lowest capacity. Such preaching the ignorant and feeble-minded are utterly incapable of appreciating; it fails to satisfy either their intellectual or spiritual wants; it does not reach them at all. For example, in a sermon preached on a certain occasion, upon the nice points of distinction between the law and the gospel, the subject was illustrated, after the example of Paul in the seventh chapter of Romans, by reference to the laws of marriage and divorce. An ignorant person, who had been induced to attend, in the hope that he might receive some spiritual benefit, being afterwards questioned upon the sermon, replied, that "the only thing he had understood, was that a woman must not have two husbands at the same time." Another, in similar circumstances, having just listened to a discourse upon the Eternity of God, declared that he had not understood any thing: "he thought the preacher had been

speaking in Latin." Yet neither of these sermons was at all remarkable; both were such as we commonly preach and hear in our congregations of intelligent people. For this sort of preaching is sure to prevail wherever the audience, from Sabbath to Sabbath, is composed almost exclusively of the cultivated and refined; however conscientiously the tendency may be resisted by the faithful and godly men who fill our pulpits. Who would think of preaching to a rich and fashionable congregation a sermon of consolation and encouragement for those who are suffering from the trials of poverty? It would be quite as natural to address the inmates of a prison upon the duty of going out into the highways and hedges to distribute tracts.

Now, the prevalence of such preaching, adapted almost exclusively to the intellectual condition and tastes of the rich, the educated, and socially elevated classes, finishes the work of alienating the poor, and ignorant, and degraded, from the church, and the means of grace. These cannot be expected to attend where they can understand little or nothing of what is said; and where, consequently, they cannot be edified. And it is quite certain that many of our churches, not only in our centres of population, but also in our inland cities and thriving villages, are, from these causes, almost deserted by the poor. Nearly twenty years ago, a young man was ordained to the gospel ministry, and installed over one of our churches in a charming village of about three thousand inhabitants; where he found, to his great surprise, that there was not a poor or destitute person in the congregation. Having administered the Lord's supper for the first time, he announced the collection for the poor, which our "Book" prescribes. It was taken up in a hesitating manner; and after the congregation was dismissed, the ruling elders came around him, asking, "What did you do that for?" He replied, very innocently, "I only followed 'the Book.'" "But we never do so," they said. "And why have you departed from the order of the church?" he asked. They replied, "Oh! we have no poor." And it was true. They thought it was a delightful evidence of their thrift and respectability as a congregation; but the truth was, that the poor had long ceased to find their spiritual wants satisfied in that communion; and had either gone to other denomina-

tions, or fallen out from under religious influences altogether. It is to be feared that a greater number of our churches are in this condition, or in one approaching to it, now, than when this incident occurred.

From the prevalence of this evil, it seems to us that the greatest calamities to our beloved branch of the church are to be apprehended. The least of these is the rapid encroachment, and ultimate preponderance of other denominations, who do succeed, by whatsoever means, in reaching the poor with their gospel, more extensively at least than we do; whilst the degree of purity in which they hold "the faith once delivered to the saints," we cannot but think, is greatly inferior to that of the Presbyterian church. The great calamity to be feared by us, is barrenness and dearth in our own spiritual life, and consequent apostasy. For whenever the church comes to be generally deserted by the poor, not only does she fail to demonstrate her Divine mission to the world, but also, and no less to her own members. In order that there should prevail a true, and healthy, and self-propagating spiritual life in any communion, the rich and the poor, the high and the low, the learned and the ignorant, must meet together before the Lord in the worshipping assembly. The preaching of the gospel, the prayer-meeting, and all the ordinances of religion, must be adapted to the intellectual and spiritual wants of the lowest, or they cannot be adapted to the real wants of the highest, in social position and culture. The church that is abandoned by the poor, must soon come to be abandoned by the Lord.

The remedy for this great evil, which if not checked must continue to increase upon us, as wealth and worldly culture, and the expenses of our congregations increase, demands the most earnest prayers, and the deepest study of all the Lord's people. The true and adequate remedy cannot come from any other source than the great Head of the church interposing in behalf of his beloved poor. He, therefore, is to be sought unto for direction, with fasting and humiliation, with strong crying and tears. In the meantime we venture to recommend certain measures, which, however inadequate, we think could not fail to exert a beneficial influence in the right direction.

1. And, first, we would suggest that a column be added to

our general statistical tables, which should exhibit, for each congregation and for the whole church, the amount of money raised and expended for the poor; together with the number of our communicants who receive pecuniary aid. This, of course, would be a very inadequate exhibition, by reason of the vast amount of charities from our members in their individual capacity; but this difficulty is incident to the statistics of all benevolence. This measure would make known to the church what her actual relation to the poor is, to what extent her gospel reaches them, and to what extent they have become alienated from her ordinances. We greatly fear that such a statistical view would show that our gospel is generally confined to those who are able to pay for it; that our membership is composed almost exclusively of those who are well to do in the world. From such a report, we should hope for a great awakening of the mind of the church to the vital interests of this question. Presented annually to the General Assembly, it would keep the relation of the church to the poor before the minds of the people of God, and make it a distinct and specific object of their prayers. It could hardly fail to cherish a wholesome consciousness of our deficiencies, and to stimulate our efforts in this department of our work, which, as we have seen, is one of the three great objects for which the church exists in the world. A few years ago, such a statistical column was added to the tables of one of our presbyteries, with instructions to their commissioners to overture the General Assembly upon the subject; but for some reason or other, the overture was never presented. We hope that the matter will be taken up and fully discussed at the next Assembly.

2. In the second place, we venture to suggest that our ministers and ruling elders should endeavour to adapt the preaching of the gospel, the worship of the sanctuary, and the services of all social meetings, in a special manner, to the capacities of the illiterate, the ignorant, and the feeble minded. This modification in the manner and style of administering the ordinances of worship, would naturally follow the accession in large numbers of such persons to our congregations; it can, also, be made to attract them. But we would not be misunderstood here. It is not something of a lower and more common or vulgar charac-

ter, nor something much easier to do, than that which now prevails, which we here recommend; on the contrary, it is something more truly elevated, and vastly harder of attainment, as every minister of the gospel, who has ever tried it, well knows. But it is indispensable to this object that the preaching be such as to interest the minds and hearts of the ignorant and feeble minded, who are utterly unable to appreciate nice distinctions and subtle arguments; who cannot follow abstract and metaphysical disquisitions; who cannot understand a classical allusion; and who can see no beauty in fine-spun analogies and *recherché* metaphors. It is necessary that the words, images, allusions, and whole style of expression in the pulpit should be that of common life, and not that of a scientific treatise. It is, moreover, indispensable that the precious half-hour devoted to preaching be not taken up with the unfolding of doctrine, as if in its own interest, as if the end were gained when the idea is developed; but that the truth proclaimed be applied directly to men's spiritual wants, to their need of forgiveness of sin, peace with God, direction for the guidance of life, consolation in affliction, succour in temptation, and hope of immortality. We must go to the ignorant and degraded where they are, or they will never come to us. Nor need we be afraid that we shall thus fail to interest the most elevated classes of society. For it is certain that the preaching which is not addressed to the spiritual wants of men, can have no other than a lecture-room, or worldly interest for any class; and it is no less certain that what is not adapted to reach and save the poor and ignorant, cannot be saving to the rich and educated. Thus always has the preaching of the word been conceived of by the greatest preachers. Luther would preach so that the children and servants could understand and be saved; if Philip Melanchthon and Justus Jonas did not like it, there was the door; but we do not read that Justus Jonas or Philip Melanchthon was any less interested or edified by Luther's preaching, than were their children and servants. And who that has once heard the late venerable Dr. Alexander, the elder, can ever forget the adaptation and power of his discourses to interest and move all classes of his hearers, from

the most learned and cultivated to the most ignorant and feeble?

With respect to the prayer and social meetings, the same end, surely, ought to be kept ever in view. For when these services are governed by the idea of almost exclusive adaptation to the tastes of the educated and cultivated, they lose all interest for those who are incapable of appreciating such qualities; they become stiff and formal, and cold and dead; whence they soon cease to interest any class; and are deserted even by those whose tastes they are intended to please. For nothing in these meetings can compensate for the want of freedom and fervour. Criticism upon the manifestations of such feelings quenches utterly the flame of devotion; sympathy cannot flow, where the study of the nicest propriety undertakes to direct its currents. And we cannot but think that this fervour and freedom would be greatly promoted in our social meetings by the frequent singing of hymns from memory, so as to dispense with the use of books. This may seem to be a small matter, but its influence may also be far greater than would appear at first sight. We know it was in this way that the primitive Christians sang together the praises of their Saviour and ours, when their singing so struck the ears of the heathen that they commemorated it as a distinguishing trait of the new religion. The devotional music of our prayer-meetings would hardly have produced a similar effect. And this frequent singing of familiar hymns and tunes, without the formality and encumbrance of books, seems to be one of the sources of that influence which the Methodists exert over the uncultivated and ignorant. Why should not we avail ourselves of the same means if we are really in earnest to attract this class of society to our communion?

3. In the third place, it seems indispensable to the object in view, that the diaconate be restored in all our congregations to that position, influence, and efficiency, which belong to it according to our constitution, and which a strict conformity to the model of the church at Jerusalem would give it. And here it is to be observed, as significant of the wide departure of the church from the idea represented by the diaconate in her primitive constitution, that this office, as distinctly and exclu-

sively devoted to the care of the poor, has been systematically rejected by almost every denomination of Christians, except those of presbyterian order; whilst among us it is seldom found; and even where it has been retained in form, it has little significance or influence. In most of our congregations it seems to have been absorbed by the ruling eldership. This must be regarded as in part the effect, and in part the cause of that general alienation of the poor from our ordinances, which we deplore; and in so far as it acts as a cause, it goes far to explain the facts, that the object which the office was intended to represent and secure, has ceased to occupy that position of sacredness and importance in the minds of the people to which it is entitled; that the church has ceased to regard it as it is presented to her view, in her crucified Saviour; and that the poor no longer understand that one of the objects for which she exists in the world is to minister to their necessities. Hence it is, in great part, that they have ceased to recognise as their true helper, and merciful deliverer, Him whom they, more than any other class, did so recognise in the days of his flesh. Hence they have fallen out from under the means of grace, alienated themselves from religious influences, and sunk by hundreds of thousands, as in the great cities of Europe and America, into godless infidelity, far worse then pagan superstition. It could not be otherwise. For it is certain that the preaching of the gospel, and the healing discipline of the church would have shared a similar fate, if these had been left to take care of themselves, and the distinct offices ordained of God to watch over, and to be responsible for them, had ceased to exist, or had become a dead letter.

This cause of the evil we deplore, must therefore be removed, in order that an effectual remedy should be applied. The diaconate must be restored to its true position, power, and influence in all our congregations. There does not seem to be any good reason why there should not be, in each of our large churches, a body of "seven men of honest report, full of the Holy Ghost and of wisdom," appointed over this business, after the model of the church at Jerusalem. To these the cause of the poor should be solemnly committed, as the preaching of the gospel is committed to the ministry, and the go-

vernment of the congregation to the ruling eldership. They should have the care and responsibility of securing the funds, by frequent collections, private donations, and legacies, whether for immediate disbursement, or permanent investment, such as should be adequate to a great and blessed work among the poor. It should be their endeavour to interest the whole congregation in this work, as one of the three objects for which the church was organized; and by all lawful means to attract the poor and destitute to the church and her ordinances. It should be their special responsibility to see that the church, as such, embodies and exhibits that compassion and tenderness, that peculiar relation of her divine Head, to the poor, in virtue of which "the common people heard him gladly," and his gospel did reach them with saving power.

For the realization of this great object, the operations of the diaconate ought not to be confined to those who are already church members and communicants. For if so, in the present state of things, it would have little or nothing to do, and would continue to be without influence and usefulness. Christ, in the days of his flesh, did not limit the charity of his healing and comforting miracles to those who were already his followers. As we have seen, he first ministered to the poor the supply of their bodily necessities, which they felt most keenly, and thus he brought them into that relation to himself in which their hearts were opened to receive at his hands the supply of their spiritual wants. We have seen, also, that the primitive church followed his example in this particular; in which his wisdom must become our guide and law, if we would succeed in reaching the poor with our gospel, and in drawing them under the influence of the church.

Nor shall we be without high example in modern times. For it is well known that Dr. Chalmers, in the latter years of his pastorate, became so deeply impressed with the necessity of restoring the lost scriptural relation of the church to the poor, that he gave himself up almost exclusively to this work. He changed his style of preaching, and addressed all the powers of his great and cultivated mind, to adapt his discourses to attract and edify the illiterate and ignorant. Not satisfied with this, he called his people together, and solemnly laid the whole sub-

ject before them. Under his influence they took it up, in the spirit of Christ; and assumed the responsibility of the temporal care of all the poor in the district, or parish, in which their own church was situate. They found that the work could be done by the church at a far less expense, and far more effectually, than by the municipal authorities. Thus the poor began to learn that the Lord, through the instrumentality of his church, was indeed their Helper; they were attracted in crowds to the ordinances, and brought back under their saving influences; whilst, at the same time, this reawakened sympathy for them, and church activity for their relief, produced the happiest results upon the piety and spiritual comfort of the church members themselves. How could it be otherwise? And we have the happiness to know that there is at least one of our own churches which has been trying for years to do a similar work for the poor of its district, with similar results.*

* The following system is that of St. Peter's Presbyterian church, Rochester, New York.

A definite part of the city, in the neighbourhood of the church, containing, say, three hundred dwellings, is assumed as an appropriate parish. This is divided into twenty districts, and a visitor appointed for each. A general superintendent has charge of the whole work. Each visitor has a book, with which he visits every house in his district, and notes its number and street, the name of the householder, number of children, and their ages; whether the family are church members, or not; if so, in what church; if not, whether they attend church, and the children Sabbath-school, or not; if so, where; if not, he tries to secure their attendance; also, each change of residence is noted as it occurs, and the whole is reported to the general superintendent. Thus every man, woman, and child, in the parish becomes known.

The visitor distributes Bibles, tracts, and religious books, where these are required, and reports to the pastor such families as stand in need of a pastoral call.

In this way the visitor easily learns what families in his district are in want, as also what is the cause and extent of the destitution, and what assistance is necessary. If employment is needed, he endeavours to procure it. If the needy person is a communicant in another church, he reports the case to the officers of that church. If it is a case which falls under the care of any existing benevolent organization, *e. g.*, "The Society for the Relief of the Sick Poor," he reports it to the officers of that society. Sometimes aid is obtained from the poor-master. In every case, where relief can do any good, the visitor must see that it is supplied. Even where distress has arisen from imprudence or vice, relief is provided, unless there be evidence that it would be abused, and do harm rather than good, when it is withheld.

In many cases, relief is afforded in the way of small loans, which are known

To this whole procedure the objection may possibly be urged, that the offer of temporal relief and advantages would attract the idle and dissolute, and fill our churches with unworthy members. But this objection seems to lie with all its weight against the Lord himself and his apostles, and against the constitution of the church, as she came from their hands. It is safe—nothing else can ever be safe—to follow the wisdom of Christ. If he was not afraid of attracting followers by unworthy motives, we need not be. In fact, on one occasion, he pointedly admonished those whom he had fed by miracle, of the impure motives with which they followed him: "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Yet he did not cease to relieve their temporal wants on that account; but having attracted them to himself, and opened their hearts to his instructions, by supplying their bodily necessities, he seized upon this very occasion to deliver to them that ever-memorable discourse in the sixth chapter of John, which commences with the words, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life;" and in which he offers himself to them as "the living bread which came down from heaven." Here is the great example for the church, if she would follow her Lord in this matter, which answers all objections. Let her attract the poor as he did, and then offer Christ to them, as he offered himself; and they will receive him unto their salvation. Aye, let the poor come in ever greater and greater numbers. God be merciful to them in their temporal destitution and sorrows! Unworthy church

to no one except the visitor and the superintendent. The person so relieved is anxious to maintain his own self-respect by repaying what he has received. Some very interesting cases of this kind have occurred.

In this way, several nests of sturdy, lazy beggars, have been broken up. They soon find a parish so visited, and in which the worthy are so carefully distinguished from the unworthy, to be no place for them.

The expense of these operations is about three hundred dollars per year; and the amount necessary is raised by subscription in the church.

It is estimated that this sum accomplishes more good than could be accomplished by one thousand dollars distributed by the municipal authorities.

The system affords admirable employment to the members of the church for the development of their own piety.

members will hardly be found more numerous among them than among other classes. If they can be gathered under the influence of the gospel, even by motives in them not altogether pure, let him who is without sin among us first cast a stone at them to drive them out of their Father's house. That blessed gospel which proves saving to the rich, notwithstanding, upon the authority of the Lord himself, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," will also prove saving to the poor, if by any lawful means they can be brought under its influence. If the church fail to accomplish this, she can do nothing for them, and they must perish in their sins. Let us follow the Lord in this matter, and his blessing will follow us and our children through all generations. For "blessed is the man that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

4. But, in fine, we are persuaded that all other measures of reform must fail to reach the cause of this evil, and fail to restore the scriptural relation of the church to the poor, whilst the expenses of our congregations continue to be provided for exclusively by the system of renting the pews. It appears to us that there is no conceivable way in which this method can be prevented from exerting an irresistible influence to alienate and exclude the poor from the church. For, as we have seen, it offers the gospel to them upon no other terms than the payment of a sum of money, which multitudes are not able to pay; and it says, by a course of action, more significant and expressive than any words could be, to the "man with a gold ring, in goodly apparel . . . Sit thou here in a good place;" and to the "poor man, in vile raiment, . . . Stand thou there, or sit here under my footstool." We have seen, also, that the respectable poor will not occupy, except in rare cases, free pews set apart for them in a church where this system prevails. For reasons similar to those which influence them in this case, they cannot be gathered in any large numbers into churches built and sus-

tained by the purest benevolence of the wealthy for their exclusive accommodation. Hence the failure of those enterprises which have been undertaken for this object, in some of our large cities. And if they could be gathered into separate churches by themselves, that would be to subvert the Christian idea of the worshipping assembly, which requires, as we have seen, that the rich and poor should meet together before the Lord; and thus the church, like the religious system of the Brahmans, would lend her influence to exasperate, and render perpetual, class distinctions in society, which her gracious Head lost no opportunity to mitigate and heal. Could this end in any thing short of apostasy? The poor Hindu cannot become a Christian until he has renounced *caste*.

Now the simplest modification of this system of defraying the expenses of our congregations, would be to raise, say one-half of the necessary amount, by voluntary subscriptions, thereby reducing the pew-rents to one-half of what they would otherwise be, and to equalize them throughout the church. This, if it were put in practice, would obviate many of the difficulties which the poor now encounter at the door of the sanctuary. But this method has been found to be so uncertain, and to produce a revenue so fluctuating in amount, that we think it can hardly ever be generally adopted. Nor would it diminish the temptation of the church to endeavour to attract to herself the rich rather than the poor; it might even increase it, inasmuch as it would render all the more necessary in each congregation, a goodly number of the wealthy who should be able to furnish large subscriptions.

It seems plain to us that in order to apply an effectual remedy to this evil, it is necessary either to take such measures as will provide a general sustentation fund for at least a partial support of the ministry, like that of the Free Church of Scotland, which has been so signally blessed, or to adopt the system of permanent endowments of our churches, to at least half the amount of their expenditures. Either of these measures, we believe, would be adequate, effectual, and entirely practicable. We are not ignorant of the general and strong prejudice which exists, nor do we undervalue the arguments which have been advanced, against these methods of support-

ing the institutions of religion. But we know, also, that nothing that is human, is perfect; and that every thing is liable to abuse in the degree in which it is good. The gospel itself could not be a savour of life, if it were not liable also to become a savour of death. But all the evils of such a fund, or of such endowments, taken together, do not seem worthy to be compared with the alternative, *i. e.*, the general failure of the church to reach the poor with her gospel, which seems absolutely inevitable under the present system. The benefits of such a measure could not fail to be enormous. For a congregation, so endowed, would be possessed of a permanent investment for the use of the poor to the amount of one-half its expenditure; and thereby it would be released from that subtle and powerful temptation to endeavour to attract to itself the rich rather than the poor, which arises out of the necessity of deriving its whole support from pew-rents and voluntary subscriptions. The pew-rents, reduced to half their present amount, and equalized, would come within the means of a vast population of the respectable poor, who now are virtually shut out from the house of God; and the man with the gold ring would have no preferred place in the sanctuary before him in vile apparel. The same results substantially would follow the support of the ministry, to the amount of half their salaries, by a general sustentation fund. We are persuaded that if either of these methods were adopted and put in practice, it would exert a mighty influence to bring back our beloved church into her true scriptural relation to the poor, and to that great class of our population who are not able to pay much for the support of religious institutions; and yet who will certainly alienate themselves altogether from the ordinances rather than occupy free pews, and be designated as paupers in the house of God.

Nor does it appear that there is any insuperable difficulty in the way of effecting such a change. The chief one is the prejudice which has so long been fostered among us, that our present system is one of the glories of the American church, and that any thing in the form of a permanent fund is rather a curse than a blessing to any congregation. But this prejudice ought to give way before the inevitable result of

our present method, *i. e.*, the banishment of the poor from God's house. And surely there is no dearer object to the hearts of our people, than that of providing for the wants of the destitute, especially of providing for them the means of grace and salvation. Whatever, as above exhibited, may seem to be inconsistent with this, is probably due rather to the influence of a wrong system, than to any lack of sympathy with the poor. If such a method of support for our religious institutions, as is here indicated, were recommended to the people by our ecclesiastical bodies, and urged upon them from our pulpits; if adequate pains were taken to convince them that it is the only way in which we can secure the preaching of the word to those who are not able to pay for it, the only way in which we can reach them with the gospel of Christ; and that all contributions for this object would be in effect permanent investments for the spiritual benefit of the poor—it is believed that there are large numbers in our congregations, who are already so interested in this object, that they would not be backward in furnishing, by collections, private donations, legacies, and otherwise, the necessary means. Rich congregations could be induced to aid feeble ones, in the form of such donations, because these would be investments to provide the poor with the means of grace. Incidental influences, hardly inferior to that of the immediate object, would aid the movement, and make it one of ever-increasing activity and power, until its end should be fully realized: as, *e. g.*, that numerous class of our ministers, who are now only half-supported, and whose miserable pittances are paid without regularity or promptness, would all advocate it, if for no other reason, because it would diminish the uncertainties of bread for themselves and their families. For these, and many other reasons, we might anticipate ultimate success for this great movement. Of course it must be the work of time; for the evil to be remedied is one of chronic growth; yet one which, if not remedied, but left to work itself out, as it is now doing, will, it is to be feared, one day leave our Presbyterian branch of the church deserted by the poor, and deserted by the Lord.

Art. IV.—*A Plea for High Education and Presbyterian Colleges.*

The attitude of Presbyterians towards liberal education has never been dubious nor wavering. Theoretically and in practical intent, at least, they have favoured such education of the highest grade, in the ministry, the learned professions, and the higher spheres of life. In regard to the kind and degree of such liberal culture, they have aimed at nothing short of the highest attained or aspired to in the country. Such has been their recognised and undisputed standard. Nor has it required to be urged upon or argued into the Presbyterian mind. It has held the dignity and authority of a first truth, ever since its rude realization was begun in the celebrated Log College, which was the germ of Princeton, the fruitful mother of Presbyterian colleges. And the church has always been in a state of unrest, when conscious of not approximating, or working and struggling towards such a standard of liberal culture for her gifted sons, whom she would so train and endow, that they may exert a moulding influence on society, and become leaders and commanders of the people.

It is equally a fixed principle, and has even come to be an axiom, which, however debated in the past, is too clear to need arguing hereafter, that this liberal education, as indeed education of every grade, ought to be religious; and not only religious, but Christian; and not merely Christian in name, or according to any partial and distorted view of Christianity, but Christian in the inculcation of those great truths of the evangelical system, and that life of faith, which Presbyterians recognise as constituting genuine Christianity. In order, then, that the means of imparting this education, which shall be at once high and Christian, may exist, Christian colleges of the highest class are a recognised and undisputed necessity. And to the end that their views of high christianized education may be adequately realized, it is the no less universal conviction of Presbyterians, that they must have access for their sons to colleges of the first grade, which are not only under Christian,

but Presbyterian control. It may be taken as a point settled with Presbyterians, that the highest prosperity of education and learning, of Christianity and Presbyterianism, require an ample supply of Presbyterian educational institutions, including colleges of the highest grade.

It is not hence to be concluded, however, that all need of further discussion of these subjects has ceased. It is often true that people forget, or fail to carry out in practice, what they acknowledge and profess. One of the most useful employments of the pen and the tongue is found in "rescuing admitted truths from the neglect caused by the very circumstance of their universal admission. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." It is common for men to accept principles, without inquiring what they involve, and what is requisite to their realization. It is a question whether many who have high interests and obligations in the premises, duly understand and appreciate them. We suspect that not a few of the active and generous friends of high education and training for the ministry, are too insensible of the dependence of such preparation for the sacred office upon a first-rate previous discipline, such as is rarely, and with difficulty, obtained outside of a first-class college. Various indications satisfy us that two great practical errors have considerable currency among us. The first is, that any academic education, especially at an institution named a college, is an adequate preparation for commencing the study of divinity and entering the theological seminary. The second, which is closely allied to this, is, that colleges will take care of themselves, without the fostering bounty of the church, and of the wealthy and liberal supporters of religion and learning. The difference between a superior and inferior collegiate education, in its effects on the subsequent preparatory training, and the ultimate position and power of the ministry, is, with many, far from being duly estimated. Not only is this true as regards the ministry, but the other liberal professions. The same is to be said of the influence of a high standard of liberal education, upon all the lower primary and rudimental grades of education

in the academy and common school. Here, as elsewhere, the lowest take their type and tone from the highest, which ever furnish the model towards which those below, after their several measure and kind, struggle upwards. A style of college training which turns out crude, coarse, unscholarly graduates, puts its debasing impress upon all the more elementary schools, and upon the intelligence and refinement of the people generally. To some of the topics thus suggested and made urgent by the present posture of things, which will explain itself as we proceed, we now invite the attention of our readers. We propose to say something of the nature, functions, and influence of a liberal education; the requisites to a full realization of it; the kind of colleges, as to organization and endowments, which are indispensable to such results; and the extent to which Presbyterians have provided, and are now called on to provide, the means for their accomplishment.

1. A *liberal* education is, of course, that which the whole civilized world has agreed to denominate such. Viewed from this stand-point, the classic use of the term *liberal*, in this connection, and its etymology, shed light upon each other. It is *liber*, free from all bondage to anything extrinsic, and especially to the procurement of a subsistence or livelihood. It is not limited or hampered by any enslavement to narrow aims and objects outside of itself. Its object is to educate, to develope, train, and inform the soul to its fullest capacity of enlargement for the time-being. It aims to impart the knowledge which expands, enlightens, and elevates, and concurrently, that vigour, aptitude, facility for persistent and effective mental action, which are worth more than any mere information without them. This symmetrical development of the mental faculties, and training them to the highest energy, form the prime object of such education, to which all the knowledge imparted is subservient. Aside too from this end, of invigorating and perfecting the mind, the knowledge imparted is of that kind which is intrinsically the most excellent, and worthy to be possessed for its own sake, irrespective of any uses it may serve in fitting the subject of it to gain a profession or a livelihood. Thus the study of mental and moral science is peculiarly fitted to sharpen and invigorate the higher faculties

of the mind. It is highly educating. And so it assists the student ultimately to excel in the learned professions, and in literary and scientific occupations. But aside of all this, it is in itself a precious and incstimable treasure for the mind to possess. And such treasures it is the province of a liberal education to seek, and accumulate for their own sake, irrespective of any professional or other extrinsic advantages they may confer. In short, liberal education is such as is required to develope and perfect manhood itself, profession or no profession. It has been supposed by some, that the title *liberal* (*liber*) arose from its being applied to denote the culture and acquisitions suited to a Roman gentleman of leisure, or patrician, who was free (*liber*) from other avocations, and at liberty to pursue his own improvement exclusively.

But while this expansion and training of the soul, which are meant by *liberal education*, is a good in itself, and a good for all whose circumstances admit of it, it is indispensable in the so-called learned or liberal professions. We do not mean that a college education is always indispensable. But some equivalent for it, giving the nearest practicable approach to it, is indispensable for all who attain professional success or eminence. If they are without academic, they must have self-culture. Such culture, as all experience and the nature of the case show, is far more difficult and imperfect without than with the facilities of a college *curriculum*. Those who are denied the latter, however eminent they may become, by dint of genius and perseverance, always suffer serious impediments and drawbacks, which none appreciate and deplore so much as themselves. It is doing a great work without the tools and machinery to do it easily and effectually; like toiling up the Mississippi in a flatboat, when steam propellers are at command.* We mean that all literary, scientific, and professional pursuits require, for their successful prosecution, that intellectual energy and discipline, and those elements of various knowledge, which constitute a liberal education. These are obtained with far more ease than elsewhere, in our best colleges. Very few who do

* It has been said that the use of the word *pole*, in some of our colleges, to denote hard study, originated in the students of Princeton observing the toils of the boatmen in tugging scows up the Delaware with poles.

not thus furnish and invigorate their minds at these fountains of deep and elegant culture, ever gain it, or any approximation to, or substitute for it, elsewhere. With exceptions, then, only sufficient to prove the rule, the necessity for liberal education as a preparation for successful professional training and practice is absolute. In order to such high education, colleges of the highest grade are needed, both for the purpose of directly imparting it, and of setting a standard to all other institutions which emulate or lie beneath them. Liberal education is, of course, an indispensable prerequisite to the liberal professions; named liberal, because, although prosecuted to a certain extent for the purpose of obtaining a livelihood, they nevertheless demand the continual pursuit of knowledge and culture of the mind. They suppose a certain love of knowledge, and delight in mental energizing and insight, for their own sakes. They suppose a breadth of information which reaches more or less into all the fundamental departments of science and literature. They are thus bound by that *commune vinculum* which binds all liberal pursuits in the love of knowledge, insight, discovery, and culture, as such.

With this brief survey of the nature and province of liberal education, in itself and as related not merely to the learned professions, of medicine, law, and theology, commonly so called, but to all scientific and literary pursuits, we proceed to show the importance of raising and keeping this education to the highest and best attainable standard. That much of the training which passes for liberal, because pursued in institutions called colleges, is deplorably meagre, is unquestionable. Vast multitudes of professional men bear sad traces through life of the crude, fragmentary, rudimental character of their college course. This, of course, sometimes occurs in the best institutions, and is wholly due to the fault of the pupil. But in a large proportion of cases, it arises from the inadequacy of the instruction and means of improvement they have enjoyed—disadvantages against which the strongest minds maintain an unequal struggle, so acquiring an education raw and lean, in place of that ripe and generous culture of which they are in quest. The difference between the two will, we trust, appear in some measure, as we proceed with our argument. We pro-

pose principally to illustrate the value of a liberal education, that is deep and broad, mellow and symmetrical, as a preliminary and propædeutic to professional study for the sacred ministry. The arguments in this behalf will be for the most part obviously and equally applicable to other liberal professions and pursuits. But we select theology, because this most profoundly concerns our readers, while ministers of the gospel are preëminent for their dependence upon and need of liberal culture. We will consider,

1. The bearing of different grades of proficiency, and modes of training, in the ancient languages, on theological education. Here there is a direct necessity for the knowledge of these tongues, especially the Greek, on the part of the theologian, which does not apply equally to the other professions. It is true that the student of medicine cannot master the formidable nomenclature of medical science, not even so much of it as is requisite to intelligent medical practice, without some knowledge of the Latin and Greek fountains whence technics, at once so ponderous and precise, are derived. Nor can the student of law well ascend to its sources in Roman jurisprudence, or trace it through medieval history, or understand those legal maxims which still utter themselves in Latin, without some knowledge of this language. There is also this necessity for all the professions, that Latin and Greek have constituted, in all the Christian ages and nations, the acknowledged elements and badge of a liberal education. But the dependence of the divine on these languages is more immediate and absolute, because a large part of the acquisitions he seeks are written in those languages. While the New Testament, the great charter of our Christianity, is written in Greek, the treasures of Patristic, Medieval, Romish and Reformed theology, are, with the exception of the Greek fathers, principally set in Latin. Of course, the interpretation of the Holy Scriptures, especially the New Testament, is an eminent branch of theological study. This exegesis supposes as its first condition, at least a respectable knowledge of Greek. No professor of sacred hermeneutics, however vigorous and effective his teachings, can do much with those students who have not sufficient knowledge of the Greek language and grammar. Nor will those who are feeble in Greek

and Latin usually do much in the acquisition of Hebrew. The startling language in which, more than thirty years ago, Professor Stuart, then the most celebrated of our theological exegetes, portrayed the ignorance of the rudiments of Greek in the graduates of our colleges, and the heavy impediments thence resulting to their progress in the study of theology, is not unknown to many of our readers. Yet, making all allowance for its obvious exaggerations, it is at once so much to our purpose and so characteristic of the man, and has been so often exemplified in the case of aspirants for the sacred office, that it will not be amiss to quote it here. We have not the original at hand, although we well recollect its appearance as an argument in favour of an edition of classical works, which the author commenced issuing, with annotations designed to assist ministers and theological students in the prosecution of classical studies.* We, therefore, give the quotations as we find them given by Dr. Smith, President of Danville College, Kentucky.†

"For myself, I would say, my heart has often ached for not a few of the excellent young men assembled in my lecture-room. They come here after going through the academy, and through the college, with a diploma in their hands, and some of them adorned with other college laurels, and expect to find no difficulty in reaping all the advantages from exegetical lectures which these lectures can be adapted to bestow. Alas, for their egregious disappointment! They are called on to decline ἡ μοῦσα, which they do with a faltering tongue." "I can hardly refrain from weeping, while I make this statement.

* Hereon hangeth a tale, illustrating in a way quite unexpected to the author, the truth of his position respecting the depressed state of classical culture. Professor Kingsley, of Yale College, who held no secondary position as a classical scholar, felt the somewhat highly coloured picture given by Professor Stuart, of the condition of classical study in American colleges, to be unjust. He accordingly reviewed the first volume of the classical series published by Professor Stuart, in which this humiliating description was given as a part of the introduction. He convicted the querulous editor of numerous and serious blunders in his annotations, and proved him inadequate to the work he had undertaken. He thus arrested the proposed series of classical publications. Not another volume went to press.

† See Presbyterian Education Repository, vol. ix., p. 129.

I aver that the blasted hopes and disappointed expectations of some thirty, forty, fifty, *or more*, young men, at this seminary every year—young men who are the rising hope and glory of our New England churches—is enough of itself to call forth deeper sympathies than I have felt." After asserting that, with a few rare exceptions, they are ignorant of the very first rudiments of the first declension of nouns in Greek, and that he is "obliged, every year, to put my (his) pupils on the first elements of Greek grammar," he proceeds: "They have been *trained* to negligent and superficial study—I do not say purposely, but that the fact is so." "I know of no good to be achieved in this way. I would rather receive a young man who had never looked at the Greek alphabet, than to deal with one who had been trained up in the way above described. He has to be *unmade* before he can be *made*. If any one should doubt the correctness of all this, I could almost wish him doomed to try the experiment." As the result of all this, he says, "that the utmost they can accomplish, (at the seminary,) is to make some progress in the mere rudiments of critical study"—"being thrust back upon the very elements of academical study."

Making all allowance for the exaggerations to which the ardent temperament of Professor Stuart may have led, in the foregoing representation, and for the great progress which many of our colleges have since made in classical, and especially in Greek training, it still cannot be doubted that many enter our seminaries too deficient in elementary knowledge of the Greek grammar and language, to be able to profit much, or easily, by high exegetical instruction. Beyond all doubt, our teachers of hermeneutics and exegetical theology find themselves seriously hampered, and their labours largely neutralized or embarrassed from this cause.

But beyond such rudiments, it is very clear that the interpretation of the New Testament requires not merely a knowledge of the Greek vocabulary, together with the external forms of declensions and paradigms, and of the mechanism of syntax. It is necessary to know the logical force, the radical import, the rationale of the different cases, moods, tenses, in themselves and their various syntactical relations; also of those par-

ticles and connectives which play so important a part in determining the mutual relations of words and sentences. And, so far as they discharge this office, they determine construction and interpretation. The categorical, conditional, disjunctive, imperative, interrogatory, causative, attributive, substantive, inferential, past or future, definite or indefinite, subjective, objective, or predicative, with other relations, we cannot stop to enumerate, indicated by the various modifications of words, together with the particles and connectives to which we have referred, have a decisive force in interpretation. Every scholar and every exegete knows this. How much better prepared is that student to enter on a course of exegetical study who has mastered, or at least, has become conversant with this logical force of Greek words and forms, than one who, however thorough a scholar up to this point, and even accomplished and perfect as a reciter, in mere parsing and construing, is uninstructed in this broad and rich field? The difference in the two cases is like that between planting on a hard fallow, and on ground in good tilth, thoroughly broken and pulverized.

Thus far we have spoken of classical study chiefly in regard to those uses of it which are special to the student of divinity. There are other aspects of it which have to do with that general culture and discipline that are required in all men of education and liberal pursuits, and are preëminently necessary for the preacher.

First, the whole exercise of mind in the study of language constantly tasks, and therefore drills the reasoning powers. In analyzing words, sentences, and series of sentences, to ascertain their construction and meaning, there is a constant exercise of comparison, judgment, and reasoning, both probable and demonstrative, inductive and deductive. Often the conclusion from the data given is necessary and irresistible. When we say, *perseverantia vincit omnia*, the merest tyro sees that the construction and translation are both necessitated by the laws of grammar. In other cases, there must be nice balancing of probabilities, a careful induction of particulars, and intense exercise of all those powers which are called into play when the mind has to deal with facts, particulars, probabilities, in short, that contingent matter, which

chiefly engages our reasoning faculties in actual life. It is difficult to find any study that can take the place of this, as an intellectual gymnastic for the due training of the powers of practical judgment and reasoning. And this precious result is attained all the more perfectly, in proportion as we cultivate that rational insight into the force of particles, inflections, and connectives, which we have just shown to be so important an aid in exegesis. Few studies do more to tone up the reasoning faculties to that energy and precision of working, which are demanded in the sphere of all liberal pursuits and elegant letters.

It is obvious, moreover, that it is possible to make the study of the ancient languages a frame-work on which may be set much instruction, not only in Greek and Roman antiquities, history, and politics, but in the elements of logic, philosophy, esthetics and rhetoric, oratory and poetry. Language, which is the utterance of thought, is constructed necessarily in accordance with the laws of thought. It both illustrates and is illustrated by them. And these constitute the object-matter of logic. Indeed language, psychology, and logic, interpenetrate and interact with each other, like body, soul, and spirit. The simplest grammatical analysis, brings us to deal with subject, predicate, and copula. We cannot set before us the different persons in grammar, without striking upon the subjective and objective in thought. The study of Plato, Aristotle, or such Latin works as Cicero *de Officiis*, affords ample opportunity to ventilate questions in metaphysics and ethics, indeed brings the mind into contact with treatises which governed the philosophic thinking and education of Christendom for ages. How many of the loftiest philosophers have caught their first inspirations from Plato? In poetry the student is familiarized with those magnificent products of ancient genius which still command the admiration of the educated world, while in the *Ars Poetica* he has the art, science, and criticism blended in one. The orations of Demosthenes and Cicero still electrify those who read them in the original—and coupled with the *De Oratore*, all of which are more or less read in our best colleges, to say nothing of Quinctilian, who is less known to the collegiate curriculum, afford ample occasions to illustrate the great principles of

rhetoric and oratory. So true is this, that some able Professors of Rhetoric have taught Demosthenes *de Corona* as a rhetorical exercise.

The relation of the proper and adequate study of the classics to the cultivation of rhetoric, taste, and criticism, is even more extensive and momentous. First, as the Latin so largely, and the Greek, in some measure, form the base of our own, and other languages of the cultivated nations. There is no mastery of words so complete as that which arises from tracing their present use through any changes they may have undergone, up to their etymological root. While classical study thus promotes an effective knowledge of our own vocabulary, it virtually gives us possession of a large share of the vocabularies of the most important languages of modern Europe. The classics are models of clearness, simplicity, precision, terseness, felicity of expression. One advantage of studying them is, that it habituates the mind to these qualities of style; it promotes a severe yet appreciative taste; it begets a disrelish for a style deformed by bombastic swell, tinsel glitter, raw barbarisms, and vulgarisms. It fosters a chaste, elegant, nervous diction, such that the language does not dim or deform the thought, but clothes it with strength, beauty, and brilliancy. The teacher who seizes his opportunity to signalize these qualities of style, as they are continually illustrated in classic authors, may contribute much to promote a classic taste and style.

Nor can we omit, as we conclude our remarks on this head, to call attention to another great element of rhetorical culture, which may be engrafted on the study of the ancient classics, in proportion as the student advances in his knowledge of them. We refer to cultivating the power of a ready and free expression of thought, in neat, idiomatic English. On this subject we have had some experience, and it entirely corroborates what that prince of classic educators, Dr. Arnold, has said so well, that we can best utter our own views in his words, while we bring to our support an authority so eminent.

"The study of Greek and Latin, considered as mere languages, is of importance mainly as it enables us to understand and employ well that language in which we commonly think, and speak, and write. It does this, because Greek and Latin

are specimens of language at once highly perfect, and incapable of being understood without long and minute attention. The study of them, therefore, naturally involves that of the general principles of grammar, while their peculiar excellencies illustrate the points which render language clear, and forcible, and beautiful. But our *application* of this general knowledge must naturally be to our own language; to show us what are its peculiarities, what its beauties, what its defects; to teach us by the patterns or the analogies offered by other languages, how the effect which we admire in them may be produced with a somewhat different instrument. Every lesson in Greek or Latin may and ought to be made a lesson in English; the translation of every sentence in Demosthenes or Tacitus is properly an exercise in English composition: a problem how to express with equal brevity, clearness, and force, in our own language, the thought which the original author has so admirably expressed in his. But the system of construing, far from assisting, is positively injurious to our knowledge and use of English: it accustoms us to a tame and involved arrangement of our words, and to the substitution of foreign idioms in the place of such as are national; it obliges us to caricature every sentence that we render, by turning what is, in its original dress, beautiful and natural, into something which is neither Greek nor English, stiff, obscure and flat, exemplifying all the faults incident to language and excluding every excellence.

The exercise of translation, on the other hand, meaning, by translation, the expressing of *an entire sentence* of a foreign language by an entire sentence from our own, as opposed to the rendering into English either every separate word, or at most, only *parts of the sentence*, whether larger or smaller, the exercise of translation is capable of furnishing improvements to students of every age, according to the measure of their abilities and knowledge. The late Dr. Gabell, than whom in these matters there can be no higher authority, when he was the under-master of Winchester College, never allowed even the lowest forms to *construe:* they were always taught according to his expression, to *read into English.* From this habit even the youngest boys derived several advantages; the meaning of the sentence was more closely seen when it was read all

at once in English, than when every clause or word of English was interrupted by the intermixture of patches of Latin; and any absurdity in the translation was more apparent. Again, there was the habit gained of constructing English sentences upon any given subject, readily and correctly. Thirdly, with respect to Latin itself, the practice was highly useful. By being accustomed to translate idiomatically, a boy, when turning his own thoughts into Latin, was enabled to render his own natural English into the appropriate expressions in Latin. Having been always accustomed, for instance, to translate 'quum venisset' by the participle 'having come,' he naturally, when he wishes to translate 'having come' into Latin, remembers what expression in Latin is equivalent to it. Whereas, if he has been taught to construe literally 'when he had come,' he never has occasion to use the English participle in his translations from Latin: and when in his own Latin compositions he wishes to express it, he is at a loss how to do it, and not unfrequently, from the construing notion that a participle in one language must be a participle in another, renders it by the Latin participle passive; a fault which all who have had any experience in boys' compositions must have frequently noticed. But as a boy advances in scholarship, he ascends from the idiomatic translation of particular expressions to a similar rendering of an entire sentence. He may be taught that the order of the words in the original is to be preserved as nearly as possible in the translation; and the problem is how to effect this without violating the idiom of his own language." . . . . "It is a mere chimera to suppose, as many do, that what they call a free translation is a convenient cover for inaccurate scholarship. It can only be so through the carelessness or incompetence of the teacher. If the force of every part of the sentence be not fully given, the translation is so far faulty: but idiomatic translation, much more than literal, is an evidence that the translator does see the force of his original; and it should be remembered that the very object of so translating is to preserve the spirit of an author, where it would be lost or weakened by translating literally; but where a literal translation happens to be faithful to the spirit, there of course it should be adopted; and any omission or misrepresen-

tation of any part of the meaning of the original, does not preserve its spirit, but, as far as it goes, sacrifices it, and is not to be called 'free translation,' but rather 'imperfect,' 'blundering,' or, in a word, 'bad translation.'"*

Making all allowance for possible exaggeration, it must be admitted that the advanced study of the ancient classics affords admirable opportunities for this form of rhetorical culture. So far from being a cover for inaccurate scholarship, if duly guarded by thorough parsing, it promotes the most delicate exactness of insight into the meaning and construction of authors. And herein we only speak what we do know, and testify what we have seen. The great hindrance to the full development of this benefit, lies in the inadequate preparatory classical training of students, and the consequent discouragement of their teachers.

There is less necessity that we dwell upon the advantages of a mathematical course, as they are quite patent and unquestioned. Not merely for the information arising from the study of them, but for the mental discipline it imparts, mathematics hold an undisputed place in all broad and symmetrical education. The proportion of time assigned them is nearly the same in all the chief American colleges, and may be considered as the result of the matured judgment of the great educators of our race. They serve as a gymnastic for the mind, in continuous attention, comparison, and demonstrative reasoning. Within the limits allotted to them in the collegiate curriculum, they serve powerfully to stimulate and energize the intellect.

Still more obvious, at least to the popular eye, are the benefits of elementary discipline in the various departments of physical science. The information thus furnished is of great value for its practical utility in promoting the various arts of life, and also in the sublime and magnificent illustrations it presents of the infinite wisdom and goodness of God. It also furnishes an admirable field for exercise in inductive reasoning, by far the most extensive with which we are concerned in actual life. Moreover, the immense field of facts to which the student is thus introduced, affords much of that food for the mind, without

* Arnold's Miscellaneous Works, pp. 347—351.

which it cannot possibly gain strength and expansion. We hear much of the object of liberal education being rather to invigorate and train, than to inform the mind. With due qualification this is true, or, at least, a side of the truth. At the same time, it is impossible to enlarge and invigorate the mind by fit exercise, without giving it material whereon to exercise—to feed on and digest. The physical world furnishes ample matter to exercise all the cognitive powers, sensuous and rational, intuitive and discursive. It furnishes matter which stimulates, guides, and invigorates the thinking powers, by opening to them a sphere as vast as the facts and phenomena of the material universe. All this belongs to a liberal education, and is of moment in every liberal profession. Of course, here as elsewhere, everything depends on the teacher. We have heard many students who passed under the hands of Professor Henry, in Princeton, express their great obligations to him, for teaching them how to think. To the divine, however, this knowledge of the material universe is specially important, as it is full of the signatures of the Almighty; so that "the invisible things of him, from the creation of the world, are clearly seen, being understood from the things that are made, even his eternal power and Godhead." Physical science largely underlies, confirms, and illustrates Natural Theology. It furnishes some of the most decisive refutations of atheism. Such, moreover, is the correspondence between all parts of God's works, material and spiritual, being all alike the products of his infinite wisdom and power, that they are all mutually auxiliary and illustrative. The material furnishes innumerable types and emblems of the spiritual. The phenomena and laws of the realm of spirit and the kingdom of grace, are often most adequately shadowed forth by analogies, and images drawn from the realm of matter. All this is sufficiently shown in the whole Hebrew economy and ceremonial, the Christian sacraments, and the material imagery so abundantly employed by our Lord and his apostles, to illustrate spiritual truths. They employed earthly things to symbolize the heavenly; for in these they found, as in the ancient ritual, "the patterns of things in the heavens," "the figures of the true," which "serve unto the example and shadow of heavenly things." This enriches and

cultivates the mind of the preacher, in its power to discern and set forth spiritual things. This appears more fully in such works as the astronomical discourses of Chalmers, and the works of McCosh on the "Divine Government, Physical and Moral," and on the Types and Special Ends manifest in the Material Universe.

Passing now from Physics to Metaphysics, including Logic and Mental and Moral Philosophy, the great importance of this department is manifest, both for its general educating power, and for its immediate and vital relations to theology. There is little danger of overrating the power of these studies in bracing and toning the intellect. The invigorating effects of a good course in logic, can only be appreciated by the few who have enjoyed it, and experienced its effects, both as an intellectual gymnastic and cathartic. The study of the mind is the study of the instrument of all our knowing and thinking. This consideration attracted the sagacious mind of Locke to psychological studies, that he might better understand the nature and limits of our knowledge, by measuring the capacities of the instrument through which we see. The investigation of the fugitive and tenuous phenomena of mind, demands that close and persistent attention, delicate discrimination, exact reasoning, which are among the chief acquisitions of a liberal education. The same effects result still more decisively from the discussion of those metaphysical truths pertaining to causality, substance, identity, and personality, which emerge in the study of mental philosophy, and underlie all phenomena, and all science, material and spiritual. Ethical science roots itself in psychology and metaphysics, as related to the moral and active powers—the nature of virtue, freedom, and moral agency. No finer exercise for intellectual training can be found, than in the analysis of ethical and casuistical questions. Moreover, compared with all knowledge of other created objects, the knowledge of mind is unspeakably the most lofty, ennobling, and liberalizing. It is the knowledge of the highest essence this side heaven. Sir William Hamilton had inscribed on the walls of his lecture-room, ON EARTH THERE IS NOTHING GREAT BUT MAN: IN MAN THERE IS NOTHING GREAT BUT MIND. This knowledge is intrinsically the highest in a liberal educa-

tion, below theology and Christianity proper. Heathenism even adopted the high proverb, *E cœlo descendit, τὸ γνωθί σεαυτόν.* And the line is familiar:

"The proper study of mankind is man."

On these grounds, as well as others, special to each of the three learned professions, this department is of high moment in liberal education, as such. The mutual connection of mind and body, in health and disease; the necessity to the physician of the habit of detecting symptoms by observation and comparison of fugitive and easily mistaken phenomena, show its high importance in medical education. The fact that civil law is but the application of the principles of eternal justice, as these are revealed in human consciousness, and have been classified, defined, and applied to the civil relations of men, by the collective wisdom and experience of ages, along with manifold other considerations, shows the special importance of such metaphysical training in the legal profession.

But it is preëminently of advantage to the preacher and theologian. Theology, religion, preaching, are mainly concerned with the mind of man, the mind of God, and their mutual relations. And here the knowledge of the mind of man is the *sine qua non* of all the other knowledge here involved. If we ascend "through nature up to nature's God," it is preëminently through the mind of man made in the image of God, that we rise to any conception of his wisdom and goodness. Not only so, but as sin and grace have their seat in the human soul, a knowledge of the properties of that soul is fundamental to any clear and thorough view of anthropology and soterology. Moreover, theological controversy on these subjects, in all ages, has run into psychology and metaphysics. Questions in regard to the nature and extent of freedom and accountability, contrary choice, the morality of affections and dispositions, the nature of virtue, intermingle with and modify, yea, often determine, whole systems of theology. The single doctrine of external perception involves the issues of idealism or realism in respect to the external world, in which are again enveloped the issues of Pantheism and Theism. Logically and historically, idealism has flowered and fruited in Pantheism, of which the whole course of Transcendental specu-

lation from Kant to Hegel affords a stupendous illustration. There is a Pelagian, a Mystical, a Fatalistic, a Pantheistic, as well a Scriptural and Evangelical Philosophy. The former antagonize with and tend to subvert, the latter accord with and tend to uphold sound theology, and a true spiritual faith. It is of the last importance that students of theology should be thoroughly trained in the latter system. One of the chief difficulties encountered by teachers of sound theology, in moulding their pupils into harmony with the scriptural system, lies in the errors, the ignorance, or incompetence in this whole department, which they bring with them from the false and superficial training received at many colleges. Here they have a great, and often and unsuccessful preliminary labour, in clearing away the thorns of error and ignorance, and mellowing the pupil's mind for the reception of evangelical truth. Not only so, but it is obvious that the mental tastes and aptitudes acquired in the ardent and effective study of the mental and moral sciences, are precisely those required in the study of theology. If, as we have seen, high liberal education softens and enriches the intellect for high ministerial culture, this particular department sub-soils it for the most energetic study and generous acquisitions in theology. There is a heaven-wide difference in its effects in the subsequent growth and stature attained in the theological seminary, between an erratic, or shallow, or dead training in metaphysics, and a course thorough and vigorous, instinct with truth and life.*

* So profoundly have the ablest theological teachers apprcciated all this, that some of the foremost of them have given a course of instruction on Metaphysics as preliminary to Theology proper. Says the late Dr. J. W. Alexander, in his Biography of his father, pp. 366—7:

"Deeply persuaded that many theological errors have their origin in a bias derived from false metaphysics, he set about the methodizing of his thoughts upon mental philosophy, always keeping in mind the clew which he had received from his venerated preceptor, William Graham. . . . . From year to year his scheme of mental philosophy took on a form of stricter method; yet he may be said to have begun with it at his entrance upon public teaching. No portion of his course more awakened the interest of his auditors; and such was the ingenuity with which he made these lessons bear upon theological questions still in reserve, that in the days of church controversy it used to be a common remark, that students who had been imbued with Dr. Alexander's metaphysics were sure to swallow his entire system. Perhaps the same is true of every theological instructor who deduces a concatenated system from any clearly defined principles."

A view somewhat analogous may be taken in regard to Natural Theology, Christian Evidences, and Apologetics, and in a minor degree, of the semi-ethical and semi-metaphysical departments, such as Political Economy, and Civil Government. But we have no time to dwell, where a word is sufficient.

Having said all that space permits in regard to liberal education, as informing the mind with high knowledge, training it to high thought, and energizing it with high power, we close this branch of our subject with a brief reference to the department which aims to give facility, force, and beauty, in the expression of thought and the communication of knowledge. We refer to the art of composition and elocution, a department variously designated, in different colleges, or with reference to its various aspects, as belles-lettres, rhetoric and oratory, the English language and literature. To this is sometimes added the whole field of esthetics, or fine arts. To cultivate the sense of the beautiful in nature and art, by enlightening and refining it, is doubtless an important part of education. But the cultivation of elegant letters, of clear, forcible, and felicitous expression, both verbal and vocal, is indispensable to those professions whose function it is to teach, convince, and persuade other men. No matter how profound and powerful their thinking, if they cannot bring it out to the apprehension of those with whom they have to deal, so as to enlighten, interest, and move them; in short, if they cannot so *ex*press their thought as to *im*press those whom they address, their acquirements so far forth are all in vain. They may be of great value to themselves personally; but they are worthless—a *brutum fulmen*—as regards all power over others. With reference to the ministry, therefore, whose great vocation it is to instruct, convince, and move public assemblies by oratorical address, it is difficult to exaggerate the importance of thorough and elevated rhetorical training. While to cultivate the art of speaking, without anything to say, is frivolous and contemptible, it is certainly an invaluable art for those who have anything to say, to know how to say it with readiness, precision, beauty, and force. The vast difference in this and the other elements of culture which we have specified, in the young men who come to our theological seminaries with college diplomas,

leads to a corresponding difference in the results of their theological training. As all theological professors know full well, different students present very different materials, with very different degrees of plastic susceptibility to their moulding influence. And it depends not only on their native capacity and diligence, but on their previous academic training, how far they can be shaped into "able ministers of the New Testament." The difference is like that in the case of the sculptor attempting to chisel his statue out of trap-rock or Italian marble; or the cutler trying to make a Damascus blade out of cast-iron or cast-steel.

The foregoing principles are none the less true, although confronted by plenty of exceptional cases. The influence of high academic training in elevating the power and dignity of the professions, including the ministry, is none the less conspicuous and undeniable, although many a feeble and stolid man bears the degree of bachelor and master of arts from our foremost colleges, and an occasional individual, with the slenderest early academic advantages, by dint of extraordinary genius and industry, compensates for this lack of early opportunity, and rises to the first rank of ministerial power and usefulness. Still, as a whole, those at the head of the clerical and other professions, are among those who enjoyed not only the best professional, but the best college education. A war may heave to the surface many a military genius, uneducated to military practice; still the great bulk of those who lead our armies have been trained in the best military schools.

We will now say a word to show how important it is that this high liberal education, in order to realize its best fruits, should be Christian. Of course it is, as we have already indicated, an axiom with Presbyterians, that all education, liberal and common, ought to be Christian; and not only so, but, as far as possible, Presbyterian. This doctrine has shaped the whole educational policy of the Presbyterian church, acting through her various ecclesiastical organisms. Whatever may be true of elementary schools, we think there can be no doubt that the judgment of Presbyterians is, that there ought to be Presbyterian academies and colleges of a grade second to none in the land; and that in such institutions alone can be realized

that generous, yet thoroughly and unexceptionably Christian education, to which her sons are entitled. Still, at this point, as in many others, it is not every Presbyterian whose practice conforms to this theory. Some act on the supposition, in their benefactions to colleges, and in educating their sons, that it makes little difference what type of Christianity meets young men in their college course, or how far liberal education is practically divorced from their own religious standards. While they are very scrupulous about sending young men to none but Presbyterian theological seminaries, which they justly strive to lift to the highest rank, they deem it of light moment in what religious connections they receive their academical education, or whether Presbyterian colleges of a high order be sustained. Now we think all this can be shown to be radically fallacious. It is in fact directly contradictory to what Presbyterians accept as first axioms.

1. As we have already seen, the points of contact between science and religion are numerous and fundamental. The whole metaphysical and psychological department not only interlocks with radical questions between Atheism and Theism, Scepticism and Christianity, but between the various latitudinarian dilutions of Christianity and what is known as the Calvinistic and Pauline system of our Confession of Faith. Not only have metaphysics this bearing upon religion: it is no less certain that physics bear upon it, at points and in ways manifold. In all these sciences, the devout Christian professor can make the rocks no less than the stars speak for God. All the laws and powers of nature not less than

> "The spangled heavens, a shining frame,
> Their great original proclaim."

How important to pursue these studies under the direction of teachers who will constantly set forth their divine and Christian import? Is it of no consequence whether geology is so taught as to favour a theory of pantheistic development, or, as its facts show, a true beginning, requiring the creative fiat of a personal God to account for it? Do not Presbyterian youth and candidates for the ministry who go where they are

taught physics and metaphysics in a way suited to produce a very different type of religious faith, suffer irreparable loss?

2. The direct religious teaching in literary institutions is of great importance in its educational and religious bearings. As man is a religious being, so that education is partial and distorted which ignores and leaves uninstructed his higher nature. And if such instruction is to be given at all, it is of great moment that it be given in its completeness and symmetry, as Presbyterians understand Christian doctrine and life.

3. The view we combat contradicts the genius and traditions of Presbyterianism. These have never been to favour any inferior type of education, or to depend on exterior and ungenial institutions to obtain it. On the contrary, the principle of Presbyterianism has been to rear and sustain the highest educational institutions, and to educate her own and other youth. To abdicate this position, and become dependent on other denominations for high education, is to cut off a right arm of her strength, and let others take her crown.

4. Colleges have the office not only of educators; they are the great centres and repositories of learning and science. Their libraries, cabinets, apparatus, and eminent professors are designed not merely to educate students, but to furnish the resources for the discovery, conservation, and advancement of truth amongst men. In this aspect, Presbyterian colleges ought to hold no secondary place, nor to be eclipsed by outside institutions.

5. It should not be forgotten that high Presbyterian colleges have always proved efficient defenders and propagators of our faith and polity. All colleges are powerful agents in moulding religious opinion. The following language of Dr. Stearns, of Newark, New Jersey, indicates itself.

"And as are the colleges, such are likely to be the common schools of the country. As are the colleges, such will be, sooner or later, the pulpits, such the prevailing character of the press, such all the other great fountains of popular opinion. Whoever controls these institutions, holds the key to the religious character of the surrounding region. Harvard, Yale, Princeton, Dartmouth—these formed in the early days, our northern quadrilateral. It was hard for infidelity or heresy to

get much foothold while these remained faithful. What was it that made eastern Massachusetts to so great an extent Unitarian? The religious defection of Harvard. What led the way in the recovery? The advancement of Williams and the rise of Amherst. Yale College has, for years, given tone to the theology of Connecticut. And the strong Presbyterianism of New Jersey is to be traced, not more directly to Princeton Theological Seminary than to Princeton College. Over its own graduates, the religious influence of a college is hardly less than of a mother's early lessons. Even the worldly among them feel its force. It abides through life, and insinuates itself into all their habits of thinking. The opportunity thus offered of impressing Christian truth upon the minds of those who shall hereafter occupy posts of influence in the state and the secular professions, is one which must repay tenfold all the expense which the church must incur in taking these institutions under her patronage. And then, there is the education of her own ministers. Will she trust to the state, infected as all its agencies are, and must be, with the corrupt atmosphere of politics, will she trust to any agency not specifically and emphatically Christian, to give them the most controlling elements of all their thinking? Will she trust to her ability to give that thinking a new direction afterward, in the theological seminary? It is the marvellous outpouring of God's Spirit, in connection with the lessons of holy wisdom given in Christian colleges, that is bringing so many young men into the classes of these seminaries. And were it otherwise, it might then be quite too late to give their minds a new bias, especially if the chairs of sacred science were all filled, as they would be likely to be, by ambitious men trained themselves in the same manner. No. If the church would have at her service, and as the leaders of progress in her noble enterprise, men of the right stamp, she must educate them herself. She must have colleges of her own. Indeed, in every aspect of the case, it is an essential requisite of success that she possess the colleges of the land and imbue them with her influence; and if so, then she must *found* them. She must incur the expense of sustaining them; she must endow them. The motto "Christo et ecclesiæ," and that still earlier device on the seal of the first college ever

founded in our land, an open Bible with VERITAS written across its sacred leaves, must be the stamp of their character and the guide of their destiny."*

6. It is hardly necessary to add that the whole standard of education among any people or communion, through all lower grades of schools, takes its character from the highest. These are the models which shape all else, and give tone to all inferior education. This is confirmed by the logic and history of the case, and may be amply verified by the widest observation. If college education is low, all other education is low.

The question now arises, whether Presbyterians in the United States have so nourished their colleges by endowments, as to give their acknowledged principles a fair chance of practical realization.

So far as colleges in the insurgent States are concerned, we have no present means of accurate information, and it is immaterial to our present inquiry. Our young Western institutions are all, as we learn from the last Report of the Board of Education, either brought to a pause, or to a desperate struggle for life, through poverty. The oldest and strongest of these, Hanover College,† Indiana, reports itself "amidst pressing pecuniary embarrassments," although it has received generous donations in lands and otherwise, which "cannot, at present, be converted into available funds, except at a ruinous sacrifice." Coming east to our older institutions, Washington College, Pennsylvania, has, we are informed, within a few years raised somewhat of a fund by the sale of fifty dollar scholarships. But as this virtually eats away much of the future income from tuition, we are not surprised that the President reports; "The financial condition of our college is *discouraging;*" although we are happy to learn that it "is the only serious ground of discouragement." The fund realized for Lafayette College from one hundred dollar scholarships, added to all income from other sources, falls short of the extremely economical scale of expense shown to be inaugurated there in their annual reports to Synod. We are informed in

* Liberal Education a Necessity of the Church. By Jonathan F. Stearns, D. D.

† We are uncertain about Centre College, Kentucky.

regard to Jefferson College, that this large and flourishing institution, besides some other small funds, has within a few years raised a fund of sixty thousand dollars by the sale of twenty-five dollar scholarships, which, of course, operates as a severe mortgage upon its future income from tuition fees. Every hundred dollars contributed on this basis gives to four persons the right of gratuitous education; of course fifty thousand dollars raised in this way would give such a right to two thousand persons. Is not an institution that has done so much for the church entitled to a more generous endowment, and at less cost to her future resources?

We now come to the oldest and largest of all our Presbyterian colleges, upon which we shall dwell at greater length, because we have fuller knowledge of its financial condition, which, unfortunately, is little understood or appreciated by the church or the public. She cannot amplify, if she can preserve undiminished her extensive means of high education, without an important increase of financial resources. The preservation of her ancient prestige, and high rank among American colleges, render this a matter of imperative necessity. Nor can this fruitful and venerable mother of Presbyterian colleges be suffered to grow weak, for lack of that material sustenance which all other American colleges of equal age and rank have enjoyed, without danger of a proportionate emaciation in her whole progeny of similar institutions, in the whole style of Presbyterian education, all which would inflict lasting injury and indelible disgrace upon Presbyterianism itself.

The whole endowment of Princeton College, aside of buildings, apparatus, cabinets, library, &c., used for academic purposes, and of a moderate charity fund for the relief of indigent students destined to the ministry, amounted, prior to the recent efforts of the late Dr. Hope for its increase, of which we shall soon speak, to not more than a few thousand dollars, yielding but a few hundred dollars of annual income.

Various questions will occur upon this representation. 1. Have no contributions been made to the college in its long history, and if any donations have been made to it, what has become of them? The answer to this is, that, during the founding and early history of the college, considerable contri-

butions were made to establish it. These were exhausted, as in other like cases, in the erection of the buildings, the procurement of indispensable facilities for instruction, and the sustentation of the college during the weakness of its infancy. A few thousand dollars only were contributed during the last century towards the formation of a productive fund for the support of the Faculty, or other general expenses of the institution. During the war of the Revolution, the principal, and at that time only college edifice, was rendered untenantable by military occupation. Its students were scattered to recruit the American army. The income from term-fees was, of course, arrested. The State of New Jersey made a small but utterly insufficient appropriation, to repair the damage done to Nassau Hall by the armies which had quartered in it. This poor pittance is the only bounty ever bestowed upon it by the State. It was necessary that new contributions should be gathered, while the country was impoverished by war, to repair these and other damages. Then, early in the present century, the main edifice was consumed by fire, except the bare walls. President Samuel Stanhope Smith then traversed the country, and, by his great popularity and persuasive personal address, was successful in collecting enough, not only to restore the desolated edifice, but to add two new buildings for the public rooms of the institution, together with apparatus, &c., impaired by the fire and by use. The college became highly popular under his brilliant administration, and, so long as the Faculty of American colleges was mainly composed of the President and some tutors, enjoyed a self-sustaining patronage. At a later period, when a Faculty of professors at the head of separate departments came to be developed, some small contributions of a few thousand dollars were made to a Professors' fund. The whole productive fund, up to a very recent period, however, available in support of the instruction or general expenses of the college, would not give an annual income much, if at all, exceeding a thousand dollars. At length, in 1855, Nassau Hall was again consumed, save its naked and almost indestructible walls, by fire. It was rebuilt fire-proof, enlarged and beautified. While some few generous subscriptions for this purpose were made, the expense was largely defrayed

from the current income of the college. Shortly before this calamity, an effort had been made to obtain an endowment of one thousand dollar scholarships, of the annual value of sixty dollars each, to aid indigent and encourage meritorious students. Of these, about forty still remain sound and productive, the principal having been, or the interest still being, paid. Some contributions have since been made towards a Professors' fund, to which we will soon refer.

2. The next question that arises is, how the college has lived, supported a large and increasing faculty, as large as the great endowed institutions of the country, in their academical department, with only the shadow of a sustentation fund. And not only this; but how, in addition, it has contrived to expend within twenty years, as much as forty thousand dollars, in edifices built or rebuilt, out of the annual revenues, *i. e.*, substantially the earnings of the institution? This is an achievement which probably may safely challenge a parallel among the colleges of this country. How has it been done? While the faculty of our colleges consisted mainly of a president assisted by tutors, the illustrious line of early presidents, Burr, Edwards, Davies, Finley, Witherspoon, Smith, attracted students enough, at adequate rates of tuition, to meet expenses. Before the era of modern physical science, when writing and speaking Latin, and skill in logic, ethics, casuistry, and rhetoric, formed the substance of a liberal education, if the number of students was not too large, such a faculty could educate them up to the requisitions of the times. Formal logic and its cognate studies were, before the development and organization of the inductive sciences, as extravagantly exalted, as they were afterwards unduly depreciated, in the curriculum of liberal education. From this reactionary extreme of depression it is now springing up to its normal place, as a highly important element in that symmetrical education, which assigns to all the chief departments of science and letters their due proportion.*

* The exorbitant estimation which the Aristotelian Logic held in medieval education, and which streamed down through the English Universities into our early collegiate curriculum, is shown in the encomiums once lavished upon it. It was said, "the syllogism is the noblest and most useful invention ever dis-

While a president of extraordinary gifts, with a small body of young assistants, could formerly conduct our foremost colleges with success, this has been impossible within the last half-century. All colleges of high standing have been compelled to enlarge their faculties of instruction, as the sphere of liberal training has been amplified, and its standard of fidelity and thoroughness elevated. All of them, so far as their resources admit, carry out the principle of a division of labour. They divide and subdivide their departments, placing separate professors in charge of each. This ensures a wider range and more thorough training, without an unjust and unprofitable overtasking of the several teachers. It is needless, however, to argue this necessity. There is no dispute about it among the supporters of respectable colleges and high education. The guardians of Princeton College saw it early, and have extended their corps of teachers and division of departments quite as rapidly as other colleges of its rank and age.

This, of course, has involved a great and constantly increasing expenditure. How has it been met? Of course there have been only two possible ways of meeting it—either by donations and endowments, or the fees paid by the student. In this latter alternative, while a part of the increase might be met by an increase of students, yet the larger part must be provided

covered by man. It is the universal organ of science; the eye of the intellect; and, like the sun, the light of the world."

Another exalts it even above the sun.

"Quid? Logica superat Solem. Sol namque, diurno
Tempore, dat lucem, nocte sed hancce negat
At Logicæ sidus numquam occidit; istud in ipsis
Tam tenebris splendet, quam redeunte die."

Says another, of Logic, "est ergo, ars artium, scientia scientarum, organum organorum, instrumentum instrumentorum, ancilla, clavis, testa, murus, philosophiæ, docendi dicendique magistra, veri falsique disceptatrix et judex." See Jardine's *Outlines of Philosophical Education*, pp. 7, 8.

We have before us a part of the programme of Commencement exercises in Nassau Hall, A. D. 1764, of which the following is the first exercise, and a fair sample of the whole, while it discloses the type of education then given.

"Prima Disputatio, syllogistice tractanda—
Thesis est,
Mentiri, ut vel Natio conservetur, haud fas est,
Qui primus Thesin probare atque defendere statuit, ascendat.—FOSTER.
Qui Thesin oppugnari judicavit, ascendat.
Primus opponens.—LAWRENCE."

for by an increased rate of charges. Princeton College was left to this alternative. Its guardians early saw the importance of evading it, if possible, and through Dr. Ashbel Green, then president of the institution, so apprised the public. It does not appear, however, that the appeal was followed up by those persevering and systematic personal efforts, without which such printed representations are seldom effective.

Forty years ago Dr. Green used the following language in his "Historical Sketch of the College of New Jersey," published in an appendix to a volume of Baccalaureate Discourses.*

"But it should be observed that, with the exception of the donations to the vice-president's fund, all the endowments, valuable and important as they are, are appropriated to increase the advantages of those who *receive* instruction, and not to the support of those who *give it.* In providing for the salaries of teachers, as well as the erection and repairs of buildings, and the necessary additions to the library and philosophical apparatus, the institution has but little aid, except that which it derives from the fees of its pupils. This not only imposes the necessity of keeping the number of professors and tutors so small as to render their labours exceedingly arduous, but also of increasing the expense to the students of the college. If professorships, to a considerable extent, were permanently endowed, the fees for instruction might be greatly reduced, and at the same time the course of education considerably improved. This is what the college urgently needs. It particularly needs the endowment of the following professorships, viz., of Classical Literature; of Mathematics and Natural Philosophy; of Chemistry and Natural History; and of Belles-Lettres. The endowment of any one of these professorships would be of unspeakable benefit to the institution. The donation of a sum of money to *begin* a fund, to which additions might be made by other donors, for the ultimate endowment of one of these professorships, would be of great importance. The trustees have resolved, 'That if any person, or association of persons, shall give the sum necessary for the establishment of a professorship, lectureship, fellowship, scholarship, exhibition, or

* See page 279.

premium, such professorship, lectureship, fellowship, scholarship, exhibition, or premium, shall be called after the name of the donor." Of course this is subject to the wish of the donor. With circumstantial variations, the foregoing describes the present as truly as the past.

From whatever causes, and we may soon find the chief, the college remained unendowed. But it ventured to appoint a corps of able professors, among whom we may note the names of Dod, the brothers Alexander, Henry, since taken from it, saying nothing of their associates and successors who still remain. The rates of tuition were proportionately raised from time to time. The influx of students, and the favour and patronage of the public sustained the advance. And it is probably safe to say, that the College of New Jersey has accomplished results with the term-fees it has been able to command from its students, such as have not been equalled, or even approached, by any other college in the country. This result has doubtless been aided by the fact, that, notwithstanding the increased charge for tuition, the expenses in other respects were so much below those of Eastern institutions coming most directly into competition with it, that it has been preferred by those cognizant of the facts, especially in regard to expenses outside of college bills, on the score of economy.*

The guardians of the college, however, in due time, saw that this dependence was altogether too precarious and inadequate for its permanent and efficient sustentation. A few years ago, while pressed with the cost of rebuilding Nassau Hall, they saw the necessity of endowments to provide for emergencies, moderate the cost of education, expand the scheme and means of instruction on a scale commensurate with the demands of the time, and, in general, keep pace with their rivals and peers

* The reasons of this are such as the increased cost of provisions and fuel the further we go east; the extirpation in Princeton College of those prolific sources of expense and demoralization, small secret clubs and societies; traditional usages and orgies which in many institutions are very costly; in regard to some, the increased expense of life in a city. A distinguished civilian, lately deceased, who recently had two sons of high and equal promise, and similar habits of economy, one at Princeton, and the other at an Eastern college charging a lower tuition fee, told the writer, that the necessary expenses of the latter were much the greater of the two.

among other colleges, that were gaining material resources too ample in amount to be longer ignored or disregarded. This will soon be evident from the data we are about to present in regard to the next older of these institutions north of Mason and Dixon's line.

The trustees accordingly, a few years ago, commissioned the late Dr. Hope, then a professor of the institution, to attempt the collection of a Professor's Fund. During the short period in which his health permitted him to pursue the effort, it was crowned with extraordinary success. He soon obtained subscriptions to the amount of about fifty thousand dollars, with encouraging tokens of further contributions. The funds so procured remained productive until the outbreak of secession and civil war, and along with an unprecedented number of students, contributed to sustain the extraordinary expenditure involved in rebuilding the burnt college edifice, and the enlarged ordinary annual expenses of the institution. With the late civil and consequent financial disturbances of the country, however, a large portion of this endowment is rendered temporarily or permanently unproductive. Probably a fraction of it is irrecoverably lost. The most of it, however, it is believed, will be sooner or later available. This, however, alters not the fact, that the present income from this source is only a few hundred dollars, and the present available income from all funds except term fees applicable to the support of professors, and of general expenses, outside of scholarships and charitable foundations, is very small. This, with the sudden stoppage of students from the South, and the enlistment of considerable numbers from the North for the war, altogether reducing the numbers nearly one-third, has caused a reduction of available income so serious, that, unless repaired by the friends of the college, consequences very obvious and serious must ensue. The question must soon be decided by its friends, and the friends of high Presbyterian education, whether its course shall be onward or retrograde, with all the consequences to religion and education contingent thereon.

The force of all this will be more apparent, if we bring to view some facts in regard to the financial condition and history of Yale College, with which, from age, position, and surround-

ings, Princeton ought to keep most nearly abreast. From the last printed Treasurer's report of that institution for 1862, we gather most of the following facts. Less than forty years ago, and up to the year 1831, the financial condition of that institution was very analogous to that of Princeton College at the same time. It had received, what Princeton never did, some considerable bounty from the State, but it had also suffered, what all are liable under extraordinary providential visitations to suffer, correspondent losses from the failure of investments almost universally deemed invulnerable. It was, therefore, as late as 1831, left with only a modicum of productive funds. Now, the Treasurer reports property belonging to the academical department, (over and above all grounds, buildings, fixtures, and furnishings of every kind used for academic purposes,) amounting to $425,000. Of this, $360,000 consists of productive real or personal estate, of which full $250,000 is applicable to the payment of professors' salaries, and the general expenses of the institution. The residue consists of special funds for scholarships, prizes, gratuities to indigent candidates for the ministry, increase of the library, &c. The $60,000 of unproductive real estate is probably held for more advantageous conversion into productive means than is now feasible. Nearly all of this has been accumulated within the last thirty years. Whatever of it was possessed before, has been more than counterbalanced by donations made for buildings, cabinets, or other property used for academic purposes and current expenditures, not represented in the foregoing figures. The amount obtained during this period is at least four hundred thousand dollars. How has this munificent sum been obtained? Almost wholly from donations and legacies—possibly a fraction from the rise of real estate. Why this large influx of benefactions, while those to Princeton have been, comparatively, so small? We will first answer one branch of this question, and then the other.

The simple reason why these sums have flowed into the treasury of Yale, is *that the proper means have been systematically employed to gain them.* In 1831 a judicious agent was employed to raise the sum of $100,000, called the *Centum Mille Fund*, from the graduates and friends of the institution.

The effort was crowned with success in less than two years. The result of this effort was to turn the attention of many to the subject, who remembered the college in their wills. This fund was swelled from time to time by legacies thence arising. It is a noteworthy fact, that among the complex motives that determine legacies of this kind, the prospect of permanency and celebrity in the institutions on which they are bestowed, is powerful; and hence, that they are apt to come more abundantly to institutions already firmly established, than to those on a more frail and precarious footing. The foregoing, besides occasional subscriptions for buildings, &c., is not the only great effort made to replenish the funds of this venerable institution. A similar and successful effort was made a few years ago, which resulted in obtaining subscriptions to an amount exceeding $100,000, called the fund of 1854. One heavy bequest, at least, has been since made to the funds of the institution. We see, then, why Yale has received these benefactions. Similar efforts to raise various amounts have been made, with various success, for nearly all our important American colleges. We have understood that a subscription was in successful progress to raise $150,000 for Hamilton College, until impeded by the war. Various subscriptions have been made for Amherst, aside from the munificent endowments of her Williston and others. And to speak of no more, Union and Columbia have been reported to be richly endowed by the rise of urban and suburban property.

If we see why these benefactions have flowed to Yale and other institutions in larger measure than to Princeton, we also see the reason. Unlike other colleges, she has received no State bounty. As to other gifts, *the means have not been persistently and systematically employed to obtain them, by setting forth their urgent necessity to the friends of the college and of high Christian education.* Some little temporary effort has been occasionally made, and, to the best of our knowledge, generally, if not always, with a success which awakens regret that it was not continued persistently and systematically. The heart and (unless temporarily impaired by this civil war) the ability exists among the friends of the college, of learning, and religion, to meet, not only its present necessities, but its

permanent wants, or what is requisite to its highest stability, dignity, and efficiency, when these wants are duly understood.

If Presbyterian colleges decline, Presbyterian seminaries must suffer a consequent depression. And not only so, sound Christian education, the interests of learning, religion, the church, at least the Presbyterian branch of it, are involved in such a catastrophe—which may God give the stewards of his bounty the wise and seasonable liberality to avert. We are confident that, when they understand the emergency, they will meet it.

No American institutions have shown a greater tenacity of life than our leading Christian colleges. No benefactions have more enduring vitality and usefulness than gifts for their adequate endowment. Few charities are more effective for good than those devoted to the founding, furnishing, and endowing of first class Christian colleges and theological seminaries.

ART. V.—*Christian Enterprise.*

THAT it is the Most High who worketh his will among the inhabitants of earth, as well as in the hosts of heaven, is a truth which lies at the foundation of all right understanding of human life; but, though subordinate thereto, not less important in its place, is that other great principle whereby the will of God is, in human things, accomplished through the free action of man. There is a reliance upon God which consists in waiting, and sometimes it is our duty to stand still and keep silence; but in the main, that which is exacted of man is the reliance of an enterprising spirit—that trust in God which goes forward; which, in its best degrees, is fertile in resources, and deviseth its own way, while looking to the Lord to direct its steps.

This is the peculiarity of man's position on the earth. He is made like God, in a degree; and though fallen from the holiness and dignity of that estate, he is still bound by the duties

which belong to it. He is the free agent of this world, and its ruler, the will, the purpose, and the power, whereby its materials ought to be converted to the glory of the Creator. In order to do so, man has first to convert those materials to his own use. Holy men would have effected both ends in one; sinful men forget that there is any use to be considered other than their own; converted men, in coming to a sight of that error, frequently reject, with undue disparagement, the pushing enterprise whereby men of worldly business subdue the materials of earth to their command. The kingdom of Christ is not of this world; but its subjects are men, who are to be brought into it in the use of human effort; and the glory of God and the happiness of his people are connected, by his own ordination, with their intelligent labours. In times when the church enjoys peace, and her organization is permitted to work without interruption, there is a tendency to indulge sloth, and even in labour to become contented with routine. Such languor has always proved fatal to spirituality. By the order instituted of God, the healthy condition of the church is made to depend upon the energy and cordiality with which she puts forth effort to enlarge the number of those who shall be saved. We may say truly, that activity is not a fair measure of piety in a church; and yet, where there is no activity in pressing the conquests of the gospel, the state of religion will be found to lack in genial Christian warmth. No church can long survive in such a condition. It either sinks through descending grades of moderatism and rationalism into infidelity, or is roused to activity by some intervention of Divine Providence, merciful even if severe; as lands which have long refused their moisture to the sky receive no returns of refreshing rain, and either become a parched and barren wilderness, or are saved by a convulsion of nature in the tornado or the thunder-storm. As freely as we have received are we commanded freely to give; and the gift is one which, when given, becomes to the giver a richer possession than before. A primary duty resting upon every Christian, according to the talents given him, and the circumstances in which he is placed, is enterprise in the work of God.

As in every other subject involving human action, there is in

this a right and a wrong—a true and a false; and if "there is a tide in the affairs of men, which, taken at the flood, leads on to fortune," it is also true, that few discriminate the rise and direction of the tide, and that the multitude are moved in the management of their affairs more by blind likings and dislikings, and certain incidental superficial circumstances. Well for the world that such have been made by the Creator to serve largely the purpose of instructive guides in the choice of labour.

The intellectual and spiritual man is a structure raised upon an animal basis, and, where the former is neglected, the latter will still sustain the fundamental operations of life. Blind likings may be called only a higher kind of instinct. Enterprise is the action of intellect in rising superior to their leading. But to forsake the instinctive would evince little wisdom, could we not lay hold upon some higher guide. If the mariner now ventures out to sea far beyond the leadings of the coast, it is not because he is more reckless than those of ancient times, but because he has transferred his trust from earth to heaven, and found a safer and ubiquitous guide in the action of the magnet and revolution of the spheres. Blind risking is far less respectable than blind following of some well established authority. Experiments have not unfrequently to be made, but they should always be approached in the light of knowledge.

So large an amount of enterprise has been laid out in the pursuits of ambition and of pecuniary gain, that its own reputation has been injured by the contact. In this, we ought to bear in mind that it has only suffered the common calamity of all the faculties of fallen man. That element of our nature, which devises new effort, which boldly enters upon the unexplored, unfolds the hitherto concealed, or cultivates what lies beyond the ordinary routine, is surely not unworthy of a place among those studies pertaining to the work of God.

Intelligent enterprise is the power whereby events become human. The current of the divinely instituted operations of nature is ever flowing on, whether we touch it or not. Seasons run their never-ceasing round, vegetation goes regularly through its various stages, animal life steadily obeys the

laws of its nature. Good and evil, pain and pleasure, occur and succeed each other according to an order no less inflexible. Day and night, heat and cold, and the ten thousand conjunctions of all these things furnish the circumstances of human life, which lie beyond the power of human genius to create. But in the midst of all has God placed man, and enabled and invited him to take part with himself in ruling them. The external world consists of agencies put in motion and kept in motion by God. Man is called upon to avail himself thereof to accomplish the peculiar work to which he is assigned. If he takes hold of those agencies and directs them to the effecting of his designs, or lays his plans to meet and receive the effect of their action, then do they become in some degree his ministers, and their effects expressive of him. If he does not, they go on according to their own laws, and have nothing human about them. If man, instead of controlling and directing, merely follows them, they do not express him; he sinks down and loses himself in them.

Plants grow wild, and bear their fruit in the woods without culture. Savage men live upon that fruit where they find it, and lodge in caverns ready made by geological process. As far as they are concerned, earth receives no impress of human character. Man thus fails to adopt the lead of inanimate things, loses himself in nature, in the routine of vegetation, of vital and mechanical forces.

A cultivated farm, on the contrary, is not a mere expression of the process of nature. It speaks also of man. Though he has not created a single one of the laws operating in it, he has put his hand to them all, in the way of directing, or of preparing proper objects for their action. He can neither create a tree nor the fertile juices of the soil, but by fostering both, and addressing the action of the one to the other, he obtains a fruit as much superior to its native kind as if it were a new creation. That improved fruit is not only addressed to human wants, it also bears the impress of human ingenuity and labour. Nothing about the wild buffalo implies the existence of man. It is otherwise with the ox trained to the yoke, or fattened for the shambles. The natural landscape has nothing to tell of

man, until art has disposed its elements in accordance with human design.

It is thus alone that the material earth on which we live becomes ours, in the sense of improving for our comfort, and conforming to our tastes. The changes that take place among a community of ignorant and barbarous tribes, are, to a great extent, untrained nature. In common language, such people are said to take things as they come; that is, the very circumstances of their own lives are but partially human. Should we all thoroughly carry out the principle of taking things as they come, there would be no more of human nature left upon the track of our existence than wild animals leave of theirs. We should, in fact, have no history. Nature would recognise no allegiance to us.

It is possible to live too exclusively in art, and to force too great a change upon nature. We advocate neither extreme. But the true position of man is among the arts of his own framing. It is the coöperation of the human will with the divine, the enterprise of the human spirit, in accordance with the divinely constituted order, which alone gives a human character to the place of our abode, and the circumstances of our being.

If any are at a loss to distinguish between legitimate enterprise and blind rashness, the method, however difficult it may sometimes be in practice, is abundantly clear to the understanding.

As the world has been made and set in operation for us, with all its machinery in perfect order, it is obvious that enterprise has nothing to do with the creation of material, or of principles of action. We can only turn them to our own account. The rules and guide must be the operation of natural law. We have to govern, as far as we do govern, by obeying, and conquer by submission. To dash into an undertaking, without due consideration of the laws involved, is to commit success to the mere accident of coinciding therewith or not. The most prudent are not unfrequently constrained to act in ignorance of some principle involved; but one who gives, habitually, little heed to that consideration, lives the life of a gambler, if presuming beyond imitation or his instincts.

Legitimate enterprise seizes upon and coöperates with the laws of human nature and the material world, considers how they will serve its ends, and seeks the channel whereby they may most briefly and surely be followed up thereto; never adopts a measure until that question is settled; but then nothing can impede its progress, nor, if the question is rightly answered, prevent its ultimate success. The matter is not one of accident, but of reliance upon the constituted order of the Creator. Intelligent enterprise always seeks to explore its way with all practicable accuracy; running the risk indolently, dares the unknown by a leap in the dark.

It is certainly not easy to master the complicated working of the vast machine of which we are ourselves a part; but a mind well trained to discriminate, need not often err within the bounds of a profession. At all events, such is the range admitted to individual enterprise beyond the points established by previous experience. And the difference between a rash and giddy innovator and a real reformer, or enlarger of the bounds of human knowledge and happiness, is, that the former neglects, and the latter duly and reverently considers the bearing of the divine law, and adapts his measures thereto.

The first step towards prosecuting the proper work of men is to recognise that the Most High ruleth, and that every law under which we meet the forces of nature, and every effective means we have to employ, is his: and secondly, that we are workmen, not machines made to operate after an invariable manner. To apprehend ourselves co-labourers with God, by himself so constituted, is a source of confidence in enterprise, and of reverence without timidity. Such a fortifying and benign sense of his presence sanctions labour, both in modifying his works to human design, and in accepting the service of unchanging laws.

Things which pertain to the whole system of nature, and are indispensable to its completeness, as gravitation, revolution of the earth, the seasons, and the weather, are all beyond our control. What can be divided and treated in different ways, in different parts, without detriment to the whole, as in the case of vegetation and animal life, is within our power to modify

or to destroy, but not to create or restore. Results of combining and of segregation are ours entirely to make, to mend, to mar, or to destroy. The inanimate materials of our globe are subject to our will, to the extent of their capacity. Wood and earth and stone take the shapes, and submit to the purposes of man, to all the capacity of wood and earth and stone. The surface of the earth and all its vegetable productions, submit to be modified, and the soil to be enriched or impoverished, in some degree to be made or unmade, by the industry of man.

Thus we are surrounded by a system over which we have no control, something we can modify, and a little field is submitted to our sway. But by a prudent use of what we can command, we may also take advantage of the inflexible order which nature has reserved. Unable to change the law of gravitation, or to prevent water from obeying it, we may, by the interposition of a wheel, turn the action of both to our account. And the unalterableness of the one class of things is no less indispensable to the effect of enterprise, than is the manageability of the other. The former furnish ground of confidence in the effects of certain efforts, and a right estimate of our power among them decides whether or not the effort can be made. That the spring comes always in spring-time, and acts always in the same way, and that no man or nation of men can prevent it, is the ground of confidence that it will continue to come, and that seeds properly subjected to the soil at that season will germinate. And just because the matter is beyond human control have we confidence in it.

How, then, shall one predict whether a given end is attainable or not, if no experience has proved it? Intelligent enterprise would first inquire if there is any natural law operating in that direction. If so, the path is plain as that of a railroad by the banks of a tranquil stream. If not, he would look for some other law, which may indirectly serve his purpose, as the mariner takes the oblique winds into his sails in such a way as to propel his vessel in the desired course. And even should that be unavailable, he would inquire if two or more series of natural actions could not be found somewhere, to converge upon the given end, as it requires both the adverse elements of heat and moisture to effect the ends of vegetation. Still, should the

answer he receives be nay, his project may be practicable, if only two or more effects of existing laws be made to approximate thereto; as in civil government the perfection of the end desired has never been attained, yet who shall say that all government is a failure? Thus by laying his plans to encounter the effects of nature in one or other of these ways, one may predict, with greater or less accuracy, the amount of his success, and secure the means thereof.

Where human will is concerned, precision is not always within command, and more frequently the approximate result alone is probable. All men are not the same in the same circumstances, nor is their action the same; and yet there is much in any given circumstances which will affect all men similarly. And the similarity of human action in given circumstances, is greater in the case of masses than of individuals; so that in proportion to the largeness and promiscuousness of the body concerned will be the probability of a given result. In the case of one man, whose character is unknown to us, it may be so doubtful that we can affirm nothing; in that of a large assembly the probability may be very strong; while in that of a nation it may amount to a certainty. It is proposed to an individual to subject himself to a system of rules of his own adoption; without particular acquaintance with him, we could not assert that he would or would not. If the same proposal were made to a large assembly, it would most likely comply, and bind itself to order. But in the case of a nation, it would be an action beyond all doubt.

Should we hear, for the first time, of a civilized country, we know at once that it has a religion; that it has a civil government, and a judiciary, and that it practises various arts of industry and refinement, many of which we can name without hesitation. But of an unknown individual, although told that he is a civilized man, we could not equally assert that he professes any religion, or that he has voluntarily subjected himself to any system of rules, moral or otherwise, or that he practises any art or profession.

While individual man is free, and actuated by motives, from within himself, which are sometimes peculiar to himself, the race, as a whole, is working out the purposes of God with all

the precision of inanimate nature. The more largely that we group mankind, the more nearly do we approach to that unchangeable law to which the whole race, notwithstanding its mixture of evil with good, is steadily made to conform. Man, the individual, may choose not to comply with some of the divine commands, because, to some extent, he is conscious and free; man, the race, executes the purposes of his creation, because, although he has no design to that end, he is controlled by a stronger law. The character of individual man varies endlessly; that of man, the race, is as well defined as the properties of a given curve.

The human race is conscious of no design in common, never knows the bearing of the work it executes—a secret hidden from the wisest of its members until the work is done. Yet the records of nations demonstrate a perfect consistency of cause and effect in a course of ever-unfolding progression. In this respect our race approaches to the nature of inanimate things. Classes may be computed with the accuracy of arithmetic, while the incidents befalling individuals are frequently such as to baffle conjecture.

Upon this platform of universal and unchanging law the whole race stands firmly, and individual enterprise possesses a footing which cannot fail. God has planted our feet upon a rock. He has surrounded us by material causes, which are so regular that they can be foretold by computation, in the midst of agencies which go on of themselves, yet are subject to our direction, and of new elements ever proceeding from his own creative power, and under a moral government, of which the operation is no less regular, though fitting more closely to the windings of our will. Consequently, many future effects may be approximately estimated by each of us in the line of our particular labour. And the first step to that end is so to study them, in their past and present action, as to be able rightly to estimate the invariable element.

Such is the law of intelligent enterprise. It is no haphazard, reckless daring, after the gambler's proverb, "Never venture, never win;" but a clear computation of circumstances, upon the basis of the divinely constituted order, guiding the steps of energetic action. It implies a discriminative study of

the laws of God in the case, compliance with them, and trust in them. To this spirit is the world indebted for all that human hands have done to render life refined and happy. And the demands upon it accumulate as time proceeds. In civil government, new exigencies are ever arising. Men who can only follow the footsteps of a predecessor, are not the rulers who have governed well, or blessed a nation with wise and equal laws.

It is this practical reliance upon established principles, in cases where their working has not been previously tested, that has been the pioneer to all the great discoveries of science. It guides the lonely student to explore, with excited but confident nerve, realms of investigation where no footprint of earlier knowledge leads the way. The power of rapidly and justly estimating the capacities of human action and endurance, the effect of arms, and the ever-varying contingencies of flood and field, is the first requisite of a successful general. A soldier may know every thing else in his profession, but without this element of enterprise he is incompetent to general command in actual warfare. To lead soldiers into places of danger, in mere reliance upon their ability to maintain themselves, may illustrate the bravery of the men, but the incapacity of the officer. The command which sent the six hundred into battle at Balaklava was reckless stupidity, issuing in the loss of brave men without any corresponding advantage. He who waited to think, before he rushed upon the guns of Island Number Ten, finished his thinking by the capture of the whole force of his enemy, while himself lost not a man. Without enterprise, a merchant may get along in a plain way, following the lead of the most urgent demand, if he does not wait too long to find it out; but he is not likely to be one of the princes. He alone, who, looking through and along the operation of natural causes, anticipates the demand, and provides for it, ere it comes, is the man to secure the cream of the market.

There is danger, one may say, connected with this restless inquiry and innovation. True, there is. And so there is in life. The dead are harmless. Yet life is generally preferred. Mistakes will be fewer, if men rightly and practically recognise

the natural principles by the operation of which their ends are to be attained.

A man pressing forward in pursuit of some great and untried result, laboriously removing obstacle after obstacle, despising the ridicule of men, and encountering unforeseen impediments with firm perseverance, year after year, until his purpose is complete, and the world beholds as a fact, what it had ridiculed as a chimera, is a legitimate object of admiration, but the only thing in which he differs from the visionary, or the empiric, is in his practical handling of the laws, the effects of which he seeks. With confidence in the institutions of a Creator, who never deceives, one may well afford to despise the sneers of men, and go forward. Copernicus could wait for a generation that should understand his discoveries. Newton and La Place might well be content with one reader in a nation; and George Stephenson seemed to foresee, with the eye of a prophet, and the joy of a triumph already secured, his native country lined with railroads and his locomotives sweeping along the valleys, long before the vision had appeared to any other, and years before the public had ceased resisting him as a madman. Madame Daguerre, it is said, actually applied to a celebrated chemist for his opinion of the possibility of taking pictures by sunbeams, as her poor husband was haunted by such a fancy, which she dreaded as a symptom of insanity. Why did M. Daguerre, though treated as a visionary, and suspected of hallucination by her who was the fullest confident of his hopes, still pursue his studies, without discouragement, or relaxation? He knew the elements he handled, and that he had only to remove obstacles, which he conceived from the nature of things to be removable, in order to attain the result which he desired. An intelligent series of questions addressed to Nature was guiding him on the way. He could afford to bear with sneers, or even the suspicion of an intellect obscured. The time was to come, when he should subscribe his name in light. When a man has taken hold of, and is consistently following out or applying some principle of nature, he may well meet ridicule with tranquillity, and courageously resist all the impediments which stolidity can interpose.

But now let us lift this spirit to a higher sphere, and behold

it baptized into the service of the gospel of God. It now receives a double guaranty of success, while the objects are nobler to which it aspires.

Christian enterprise is favoured above all others, in the most important respects. For, whereas the merchant and philosopher, the soldier and ruler, as such, taking nature for their guide, must discover, before they can apply the laws in question, or at least have many a point to settle, in respect to applicability, or otherwise, of every principle they employ; the Christian possesses a code of law distinctly revealed, as the rule of his conduct in all cases, and lying beyond question of correctness. He may have difficulty in carrying out its precepts, and not unfrequently much prudence and courage may be needed so to do, but the law, in which obedience works invariable success, has been made plain, once for all, by the Master whom he serves. In addition to all that he has access to, in common with men of the world, he possesses another class of resources—of powers—in his knowledge and experience as a Christian.

Another advantage on the side of Christian enterprise is coöperation. Worldly men labour for themselves. To them there are as many centres and ends of effort as there are individual men of enterprise, except in so far as they formally combine for the attainment of some common end; but these combinations are always limited in respect to persons, time, and object. Each man generally seeks only his profit in them, and abandons them if they fail to subserve that purpose. He whose efforts are to terminate in himself, can seldom enjoy the hearty coöperation of others. Division of purpose breaks up their projects into a multitude of narrow circles, like the rain drops on the surface of the waters. All true Christians belong to one society, of one spirit, one sentiment, and one purpose. All true Christian effort contemplates the same end. The workmen may employ different tools, may address themselves to execution in different ways, but the object of all is one. Of the thousands employed upon Solomon's temple, some wrought in laying the polished stones, some in preparing the furniture, some in overseeing the design, some in carrying the material; others were far away in the quarries, or hewing the timber on

Lebanon: but all their varied employments terminated in the great and beautiful building which arose on Mount Moriah. Such is the coöperation of effort which sustains the labours of every labourer in the kingdom of Christ.

Again, but for the overruling providence of God, Mr. Worldliwiseman would leave no effects behind him, or those of the most fleeting nature; and his own ungodly designs are always failures, in many cases manifesting themselves as such to his own eyes. But enterprises conducted for the glory of God, and in accordance with his commands, never fail of an immortal value; for they are formed in the line, and fall into the current, of the Almighty decrees.

The vastest dominion ever achieved by victorious arms is pitifully small in comparison with the power and grandeur of the humblest province in the kingdom of Christ. Behold that kingdom, establishing itself among resisting men, from the beginning of their resistance through successive centuries! Listen to the promise of prophecy, that it shall eventuate in the blessedness of multitudes which no man can number, rescued out of every country, and tribe, and nation. Does it move men to deeds of enterprise, to feel themselves part of a great nation, and subserving its renown and strength? It is well. They partake of the noble position of their native land, and her honour is really a worthy motive of effort to them. He must be lacking in one of the better traits of human nature who does not feel some prompting to noble deeds therefrom. There is an advantage in being of a great nation rather than of an insignificant country. It is something to have nativity in Athens rather than in Seriphos. But if such is a proper stimulus to enterprise, what ought citizenship in the kingdom of Christ to be? The Russian has apology for exultation, when he points to the possessions of his monarch, covering with a broad belt the whole north of Europe and Asia, and reaching deep into the heart of both; there are associations with the long historic career and beautiful land of France, which must be inspiring to a noble and enterprising spirit born to the inheritance of her renown; and dull must be that native of the British isles, who is not moved by some sense of the great events of their history, and the breadth of that empire,

moral and material, which God has given them, and which even apparent misfortunes have conspired to enlarge and fortify; and the American who feels not pleasure in the rank, dominion, and prosperity of his country, must be strangely perverted from the better standard of mankind. But what is all the breadth of this great land we occupy, of France, of England, and of Russia, in comparison with the kingdom of Christ? and what the events of their history, as compared with those which mark the progress of the work of our Lord? If a place in any of those great nations is a motive to exertion, what ought citizenship in the kingdom of heaven to be? Have we not a right to rejoice in it—to think much of it—to seek to connect our names with its glory, and our enterprise with its progress? Its true subjects have, in all ages, been cheered and carried forward by this idea. They have seen that, notwithstanding temporary appearances, the cause of their Sovereign is the greatest and most prosperous under heaven. Pride and ambition inspire too often the patriotism of the world; the bond and inspiration of Christ's kingdom is pure and self-sacrificing love, and to that emotion are its rewards addressed. And far as the love of Christ is elevated above the love of self, of kindred, or of country, so is the Christian motive to enterprise the nobler and more cogent.

Sanctified enterprise has been blessed of God to the accomplishment of the greatest and most benign changes upon society. Since the last surviving apostle departed from time, the greatest benefactors of mankind have been those people of God, who, keeping nearest to their Master, have explored with most original inquiry the treasures of his word, and the ways of his providence and grace, and have laboured to bring their own lives and the lives of others into conformity thereto. In the midst of the church's desolation, in the days of her darkness and bondage, and when the culture of society had sunk equally low, it was the pious, of earnest convictions and holy enterprise, here and there scattered over the scene, that alone relieved its dreariness. We dwell with interest upon the holy daring, the suffering, and achievements of Anschar, the far-reaching influences established in the schools of Gerard Groot, and the tale of the stirring eloquence of the mystics, warm

from their perhaps too imaginative, but intense meditation upon God. And the humble pastor, who, truly devoted to his sacred duties, sought to learn of them from the word of God, belonged to the class who did most to prepare the way for the higher civilization to come.

It was the enterprise of Wyckliffe which broke over the bounds of an enforced formality and opened up the approaches to the modern world. What enterprise more earnest and daring than that of Luther, always guided by prudent forecast of the future effects of present action, in ardent reliance upon the grace of God. Such was the spirit of the Reformation throughout, and has been the spirit of every true reformation since. When the Protestant churches had secured their independence, and were freed from the fight of persecution, and from the necessity of daring in order to maintain their existence, they sank into indolence, as if their work had been done, and all that remained was to enjoy their peace. They soon suffered the penalty in a spiritual torpor, and the growth of a rationalism that threatened death to true religion. A terrific convulsion, which shook all Europe and disclosed the abyss over which religion had been suspended, was needed to rouse them from their indolence in formalism. On the other hand, as churches have bestirred themselves and put forth their energies for the promotion of the gospel, we have seen them blessed by the manifestation of the Holy Spirit among them.

God calls for our energies, for our progress in knowledge, and righteousness, and the exercise of ingenuity, invention, every faculty, in his service; and grants his grace according as that service is rendered.

On a large scale has this truth been illustrated, in the spiritual prosperity of the enterprising early church, in the cold worldly-mindedness which befell it when settled in security as the state religion, in the great revival which constituted the Reformation, in the lethargy which succeeded, and in the revivals of more recent times. Nor is the realm of Christian enterprise exhausted now. Earlier times had obstacles to contend with. The avenues to work were obstructed, and the principal authorities of the church and of the world expressed themselves in prohibition. Many of those obstacles are now

removed, and the state of the world generally is that of invitation to labour for advancement of the gospel and melioration of society. We have now free access to the proper task. But its magnitude is only dawning upon us, as the nations open their portals to welcome the messenger of salvation, and as enterprise proceeds in ascertaining the wants of Christian countries, and encounters the invading hosts of iniquity, ever changing their strategy and calling forth new devices to repel them. Never was there a time more exacting of intellectual resources in the services of the Lord than now. The cause of Christ ramifies endlessly. It has work for every kind of ability. And none can make the plea that there is no place of enterprise for him. Any subject will brighten up and yield new wealth of thought to him who turns all the acumen of his intellect upon it. And ideas wrought out by a man's own industry give peculiar energy and power to execution. For such it is not necessary to go far away. Every servant of Christ, as such, possesses a mine in his own avocation. In general, it is in the line of a man's business that his way to discovery lies most open and direct; and the closer we come to the life and motives of the individual man, the richer the materials, and the greater the variety for the handling of enterprise. The mechanic in his trade, the farmer on his farm, the teacher among his pupils, and the minister in his congregation, has the best soil for his labour, and by far more likely to be productive to him than any more distant or speculative field. It is more likely to be productive, because plain fact, humble as it looks, is the only thing in nature which is really generative of results endlessly new. Speculation promises much, but performs little. It is the most attractive at first sight, and when we speak of enterprise in the realms of thought, the idea of philosophic theories, and of some gigantic effort of intuition, generally arises. But the round of speculative philosophy is quickly run, and the student finds himself returning upon the same circle. Free and boundless as it seems, such philosophy is positively limited to a very narrow range. The human mind launches out freely, feels no restraint, yet walks in a certain round, and stops at a certain boundary, as surely as if it were confined in a cage; as the plant, which grows in the open air, springs up from the

shoot, throws out its branches, and multiplies its leaves, in the perfect freedom of its vital energies, yet assumes a determinate shape, and stops at a particular time, as certainly as if it were compressed by mould. Unenriched by the teaching of simple facts, the most elaborate efforts of human thinking present a wearisome sameness. They are like the fluttering of a bird, not within a cage, but within the limits of the atmosphere, beyond which it cannot live, and has no instinct or capacity to soar. The speculative conclusions of Egypt are reproduced in those of India, in a more artistic form in those of Plato, and with a dash of legerdemain, in the transcendentalism of recent times. There seems to be no possibility of reaching any real discovery after that fashion; and only in as far as the facts of nature or of revelation have been further explored or accepted, have modifications passed upon that ever-revolving cycle. As was held by Aristotle, long before Lord Bacon, and by Socrates before either of them, there is more knowledge to be obtained from daily occurring facts than from the whole range of such speculations, further than they analyze, classify, and read the lessons of phenomena. Christian enterprise may or may not be employed in that sphere. What we mean to advance is, that although most promising, it is far from being the most profitable. A teacher will find in the apparently dull and uninviting labours of his profession, far more sources of fresh and hitherto unexhausted thought, if he will bend his attention to inquire them out. Witness the improvement in that profession within the last twenty years. It amounts to a revolution, and that effected by the efforts of only a few enterprising and indefatigable minds, but addressed to the subject, in all its details, with a loving interest. The work is still progressive, and much remains to be done, and intelligent enterprise addressed to the subject may discover many other improvements which are not yet conceived of.

If a man's heart is profoundly engaged in his work, and his mind quickened and directed by practice of intelligent methods, discoveries will multiply around him, which, even if not found out for the first time, will have all the effect of discoveries upon his action. The human mind acquires energy and productiveness from earnest questionings of the word of God, and of his

works. And of all human occupations, those of a gospel minister would seem to furnish the most abundant and congenial sphere for such intellectual, spiritual, and social enterprise. If a man is not to content himself with going over the same flat and well-trodden surface, and thereby making things easy to himself; if he will not waste his time in pretentious speculation, but enter cordially into the individual sympathies of those under his care, seek to thoroughly understand, and devise ways and means of reaching them with the message of salvation, no richer mine of valuable knowledge could be desired.

Such is, in fact, the enterprise exacted of the Christian ministry; and in whatever branch of the church it is abandoned, there coldness and formality supervene. We need only allude to the Protestant churches of Europe in the earlier part of the eighteenth century. Sometimes persecution is called in to awaken the dormant energies that ought to be at work, and sometimes the alarming progress of error. Happy the country which, in such a state, is blessed with a peaceful revival, led by some earnest and enterprising spirit, full of zeal for Christ, a Francke, a Whitefield, a Wesley, an Edwards, or a Chalmers. And even without learning, and without superior talents, how many ways of doing good will be discovered by such men as Harlan Page and Paterson of Kilmany. To the Christian, not so much the speculations of theology as the endlessly varied phenomena of life, and the methods of imbuing them with gospel truth, are the richest sources of discovery and of power. And in what other sphere of enterprise is there so much to be done—is the labour of so many hands, the ingenuity of so many minds, demanded? Is not the gospel to be preached to every creature? Are not the kingdoms of the earth to become the kingdoms of our Lord? Is one-half the work yet done? It is not time yet for the soldiers of the Lord of Hosts to content themselves with the conquests already made.

God honours men largely in admitting them to coöperate with him. He has made many of the most desirable results to depend upon their action. It behooves them, accordingly, to perform their offices, not in a superficial and perfunctory man-

ner, but with the most earnest intention of mind. On this condition, if we do not always find the success we desire, we shall at least reap a rich harvest of intellectual and spiritual profit. For "he that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

ART. VI.—*African Colonization.*

"I DOUBT not," said the Rev. John Newton, just three months before the battle of Lexington, "but some who are yet unborn will hereafter clearly see and remark that the present unhappy disputes between Great Britain and America, with their consequences, whatever they may be, are a part of a series of events of which the extension and interests of the church of Christ were the principal final causes."—*Letter to a Nobleman, January* 20, 1775.

The great consequences of the disputes between Great Britain and America have been the independence of the colonies, the organization of the States under a federal and state constitutions, and the unparalleled prosperity of our country in her increased population, wealth, and influence among the nations of the earth. And contemporaneous with this increase in things political, secular, and temporal, has been a corresponding increase of zeal and activity in the church of Christ, of a missionary spirit, of organizations well devised for the spread of the gospel, and of numbers added to the household of faith. There is now a strong probability that the Anglo-Saxons of North America are to be the principal agents in the hands of God, in performing the works and in effecting the changes introductory to the Millennium. Recent developments of God's providences in different parts of the world indicate rapid changes shortly to take place. And the spirit of prayer, of revival, and of missions, that pervades the churches on both sides of the Atlantic, together with the teachings of prophecy, authorize us to expect changes in their whole tendency favour-

able to Christianity. In our conjectures of future events—and of the future we can only conjecture—we must not overlook the relations of the United States with Mexico, Central America, and South America. The proximity of these countries to our own, and to one another, the constant tendency of the tide of emigration to the South-west, and the superiority of the English race in intelligence and enterprise to the papal population of the countries named, lead us to expect that they will gradually, if not speedily, be brought under Protestant influence, and will adopt liberal constitutional governments. The changes that have already taken place in these countries and on the Pacific coast, have generally tended either to open the way for, or to advance the kingdom of Christ. And now we do not expect other changes in these countries but such as will raise them in the scale of nations, and will be favourable to evangelical Christianity.

There is reason also to expect that Asia will be brought to a considerable extent under American influence by the different nations coming in contact with one another on the Pacific coast. Who can tell how great will be the commerce of Oregon and California with China, Japan, and Siam fifty or a hundred years hence? That commerce will be a highway for the Christian religion. A great house may rise in San Francisco for publishing the Bible in Chinese, Japanese, and other languages of Asia; and near it may stand a mission-house, occupied by such men as the Lowries.

But there is no part of the heathen world which has as strong claims upon America, as Africa. There is none to which the providence of God points more distinctly, none in which the churches can be more easily brought to take an interest, or which promises more abundant or more speedy success. "In no other part of the heathen world is there evinced so much willingness to hear the gospel as in Africa. Ethiopia is now stretching forth her hands unto God, whom, through the mists of superstition, she sees, as yet afar off."—*Mrs. Scott.*

In the Old Testament there are prophecies of the conversion of Egypt, Ethiopia, and Seba. "Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God." Ps. lxviii. 31. "I gave Egypt for thy ransom, Ethiopia and

Seba for thee." Isa. xliii. 3. "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over; and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none else, there is no God." Isa. xlv. 14. If these countries and people are named as samples of the heathen world, may we not also understand them as more definite samples, as representatives particularly of Africa? In the question, "Can the Ethiopian change his skin?" the name African may be substituted for Ethiopian, without changing the sense. In the last passage quoted from Isaiah, is a prophecy of spiritual conquests to be wrought by the church especially or primarily over these nations, although other nations are not excluded. And the same prophet gives us a general promise, which includes Africa, in the comprehensive words, "I will say to the North, Give up, and to the South, Keep not back, bring my sons from far and my daughters from the ends of the earth." xliii. 6. "The ends of the earth" here certainly embraces Western Africa, the very country which we believe is to be christianized by emigrants and missionaries from America.

The colony of Liberia is the feature in the relations of Africa to America which makes the view most striking. This colony is one of the consequences of the disputes between Great Britain and America of Newton's day; and it is a consequence that tends to the furtherance of Christ's kingdom on earth. The cause of missions in Africa does not indeed depend on colonization. Africa could be christianized without colonies. Nor is colonization to take the place of missions. But the colonies, beyond all doubt, afford great facilities for carrying on missionary operations among the heathen tribes around them. We cannot agree with a resolution passed by the American Colonization Society at its annual meeting in 1848. "*Resolved*, That the history of Christian missions in Africa proves that the policy of the Colonization Society is the only effectual means of carrying the gospel to the inhabitants of that benighted land." There are other methods of carrying the gospel to Africa as well as to other benighted lands besides plant-

ing colonies. The policy of the Colonization Society is therefore not the only effectual means of enlightening Africa. According to the Report of the Wesleyan Missionary Society for 1858, their mission-schools in Senegambia contained 376 scholars, and their churches 399 communicants. This shows that churches and schools can be sustained in Western Africa, independent of colonies, as there are no colonies in Senegambia beyond mercantile establishments. But we contend, and it may be in opposition to some large-hearted Christians, that the colonizing of blacks from the United States of America, on the continent of Africa, is a very important means of enlightening that dark country. Yea, we cannot but consider Liberia, being in the providence of God already established, a permanent, prosperous, and Christian colony, full of hope, and rapidly increasing—as *the most important means* of extending the blessings of science and religion into the adjacent dark places of the earth that are full of the habitations of cruelty. And colonies of people of the same degree of intelligence, and to the same degree imbued with Christian principles, in any part of the heathen world, would be no small advantage to the spread of the gospel, and would be seized upon by missionary societies, as doors of God's providence into which they were called to enter.

We may form a more correct idea of the importance of these colonies in advancing the Christian religion, and in promoting civilization, by considering what would now have been the condition of North America if no colonies had ever been sent to this continent from Europe. Suppose all the Protestant churches of Europe to have engaged actively and liberally in sending teachers and missionaries, men of science, and men of God, to instruct the natives and to bring them under the influence of the gospel, yet would the condition of things here have been very different from, and very inferior to, the present condition, if no colonies had ever been planted here of civilized and Christian people. There is strong probability tha the African colonies will effect on that continent, fully as much as the colonies from Europe on this continent have effected here, and in much shorter time. The aborigines of America were not to any considerable extent civilized or incor-

porated into the colonies. But in Africa the case is different. Instead of supplanting the natives, or driving them back into the wilderness, the policy of Liberia has, heretofore at least, uniformly been to let them remain in the colonial territory, to cast over them the ægis of the colonial government, to instruct them in the arts and sciences, and in the manners and customs of civilized life; and, above all, to give them a knowledge of that religion which is revealed in the Holy Scriptures. "I do not doubt," said the Rev. R. J. Breckinridge in 1831, "that one of the surest, and certainly the most important, effects of the colonization of Africa on the proposed plan, will be the conversion of its inhabitants to Christianity. . . . The Christian public cannot fail to perceive, in all these operations, the hand of that presiding Providence, which, having permitted the wretched African to be enslaved that he might be christianized, now demands his restoration, that he may christianize his brethren."

The colonists, as they increase in wealth, intelligence, and piety, may be expected to engage more extensively and more actively in direct missionary operations. In the Annual Report of the American Colonization Society for 1842 we find the following statement: "Several schools have been supported by the missionaries of the Methodist Episcopal Church, where they have educated the children free of any charge. It has been a part of their policy to devote a large share of their efforts to the rising generation in this way. In this respect they are now making some change. Hereafter all their *free* schools are to be for *native* children, while none are to be established in the colony but such as will maintain themselves. Several churches have been built and dedicated to the worship of Almighty God. The Methodist mission is prosecuting this work with great zeal. There are few places in Christendom better supplied with the gospel than the various settlements in Liberia. One of the most interesting features in their operations during the past year, is the increased attention which has been given to the spiritual wants of the native tribes in the neighbourhood of the colonial settlements. A strong missionary spirit has been manifested among the colonists themselves. The most friendly and benevolent feeling has been shown

towards the natives. Several new missionary stations have been formed under the most encouraging prospects. The greatest anxiety is shown by multitudes of the natives to have schools established among them and churches built, and the ordinances of the gospel administered. It may be said with great truth, that the fields are white, ready to the harvest. It would be impossible to find in any country freer access to wider fields of usefulness."

These statements give promise of good to the heathen tribes of Africa, through the colony of Liberia. If other colonies of the same kind, composed of Christian people with republican governments, should be planted on the coast, or in the interior of Africa, we may confidently expect them to civilize and christianize many of the native tribes. The day may not be far distant when gree-greeism, devil-worship, and other superstitions, and the slave-trade, will entirely disappear from the Western coast of Africa. But whether this expectation be realized or not, it is hardly doubtful that the colonies will, in course of time, grow and extend, and meet and form strong confederacies and enlightened Christian states, just as the colonies of Jamestown, Plymouth, and New Amsterdam did. Speaking on this subject more than twenty-five years ago, Mr. Clay said: "The colonists, reared in the bosom of this republic, with perfect knowledge of all the blessings which freedom imparts, although they have not always been able themselves to share them, will carry a recollection of it to Africa, plant it there, and spread it over her boundless territory. And may we not indulge the hope, that in a period of time not surpassing in duration that of our own colonial and national existence, we shall behold a confederation of republican states, on the western shores of Africa, like our own, with their congress and annual legislatures, thundering forth in behalf of the rights of man, and making tyrants tremble on their thrones." Again, in the year 1848, the same distinguished statesman said: "The separation of the free coloured people from the white race, is a measure recommended, not only by the mutual and the separate good of both, but by the prospect that Africa, which has so long lain in barbarism, worshipping unknown and forbidden gods, may thus be brought to the light and blessings of Chris-

tianity. Those who met to form this Society, saw not only that great good would accrue from their design to the coloured race, by elevating their character, and restoring them to the possession of rights they never can enjoy here, but that it would be a probable means, in the end, of carrying to Africa all the blessings of our holy religion, and all the benefits of our civilization and freedom. What Christian is there who does not feel a deep interest in sending forth missionaries to convert the dark heathen, and bring them all within the pale of Christianity? But what missionaries can be so potent as those it is our purpose to transport to the shores of Africa? Africans themselves by birth, or sharing at least the African blood, will not all their feelings, all their best affections, induce them to seek the good of their countrymen? At this moment there are between four and five thousand colonists, who have been sent to Africa under the care of this Society; and I will venture to say that they will accomplish as missionaries of the Christian religion, more to disseminate its blessings, than all the rest of the missionaries throughout the globe. Why, gentlemen, what have we heard? In the colony of Liberia there are now twenty-five places of public worship dedicated to the service of Almighty God, and to the glory of the Saviour of men; while thousands of the neighbouring heathen are flocking into the colony to obtain a knowledge of the arts, and who may ultimately receive the better knowledge which Christianity alone can bestow."—*Speech at the Anniversary meeting of the American Colonization Society*, 1848.

In civilizing and christianizing the natives, the African colonies have a great advantage over the colonies planted in America. The natives of Africa are of one blood and one colour with the colonists, and will, necessarily, more or less, amalgamate with them. This was not the case in America. Amalgamation of the Indians with the Europeans in North America has been effected to a very limited extent, although encouraged by legislation and philosophy. (See *Jefferson's Notes.*) The Indians have been driven westward by the tide of white population, and have scarcely yet made a stand against it; and if the tribes now located west of Arkansas and Missouri should be allowed to continue permanently where they

now are, and should all become enlightened and civilized, yet they will not, to any considerable extent, be amalgamated with the whites, so powerful is the prejudice of colour. But in Africa the colonists and natives are of one colour, and as soon as the natives are raised to an equality with the colonists by intercourse with them, by legislation, by schools or missions, or by any other influences brought to bear upon them, then amalgamation will take place without hinderance. And before the natives generally become civilized, we may expect many individuals of them to be incorporated with the colonists. At the present time, many of them are living with the Liberians as labourers or hired servants, and bear the same relation to the colonists that the lower classes of citizens do to others in our own country. In 1831, only nine years from the first permanent settlement, one hundred children from the neighbouring clans were attending the schools in Liberia. In 1848 it was stated, in a publication made in Philadelphia, that about five hundred natives were civilized, and admitted to the privileges of the polls, and the rights of citizenship in general. The natives residing on land owned by the colony, and directly amenable to its laws, were estimated at from ten to fifteen thousand. The blending of the two classes together will become more general as intercourse between them increases, and as larger numbers of them are brought under the influence of the gospel by Christian missions. And as wealth, population, intelligence, and piety increase in the colonies, Christian missions among the natives will become more efficient, and be greatly multiplied. The child may be already born who may live to see a great Bible House erected in Monrovia, and near to it a building congenial with that on the corner of Centre and Reade streets, New York.

The government of Liberia has shown no disposition to remove the natives, or to require them to leave their lands when sold to the colony. "We are opposed," said the Liberia *Herald*, in 1847, "to the Africans being deprived of their lands, without a fair equivalent is paid to them for it; and in no instance, after purchasing their lands, have we ordered them to remove from them; on the contrary, they have invariably been urged to remain, and adopt civilized customs." This

is greatly to the credit of the colonists, and is in striking contrast with the treatment received by the Cherokees and other tribes of Indians from the first settlers and governments of some of our states.

The colonies have been planted in Liberia under circumstances much more favourable than those under which colonies were first planted in North America. The very age is more favourable. Missions, science, and the arts, have all been greatly advanced since the settlement at Jamestown. The human race had not increased as much in knowledge in any two centuries previous, as it did from the times of John Smith and John Robinson to the times of Ashmun and Buchanan. And the materials of which the colony of Virginia was composed were far inferior to the African colonists. Charles Campbell, in his "History of the Colony and Ancient Dominion of Virginia," says: "Of the whole number, one hundred, seventy-eight were classified, of whom *fifty-four were gentlemen*, four carpenters, twelve labourers, a blacksmith, a sailor, a barber, a bricklayer, a mason, a tailor, a drummer, and a chirurgeon." More than half the company unfit for colonists. The next company, which was brought out by Newport in 1608, was but little better. "Of the whole number, one hundred and twenty, there were thirty-three gentlemen, twenty-one labourers, some of these only footmen, six tailors, two apothecaries, two jewellers, two gold-refiners, two goldsmiths, a gunsmith, a chirurgeon, a perfumer, a cooper, a tobacco-pipe-maker, and a blacksmith."

It was of some of this company that Stith gave the following anecdote. "But the axes often blistering their tender fingers, they would, at every third stroke, drown the echo with a loud volley of oaths. To remedy which sin, the President ordered every man's oaths to be numbered, and at night, for every oath, to have a can of water poured down his sleeve, which so washed and drenched the offender, that, in a short time, an oath was not heard in a week."—*Stith's History of Virginia*, page 80.

The third company, which came in 1609, was larger. Besides one hundred and fifty that were wrecked on the Bermudas island, there reached Virginia, "Ratcliffe, Martin, and

Archer, together with sundry captains, and 'divers gentlemen of good means and great parentage,' and about three hundred more emigrants, the greater proportion of them profligate youths, packed off from home 'to escape ill destinies,' broken down gentlemen, bankrupt tradesmen, and the like."—*Campbell*, page 25. This is a description of the early colonists of Virginia, by the most indefatigable student of the history of the Ancient Dominion now living. Of a later period in the history, the same writer says: "There was only one carpenter in the colony; three others, however, were learning that trade. There were two blacksmiths and two sailors. The settlers were, for the most part, poor gentlemen, serving-men, libertines, &c., and, with such materials, the wonder is, that the settlement was effected at all. Lord Bacon says: 'It is a shameful and unblessed thing to take the scum of people, wicked, condemned men, with whom you plant, and not only so, but it spoileth the plantation, for they will ever live like rogues, and not fall to work, but be lazy and do mischief, spend victuals and be quickly weary.'"—*Campbell*, p. 30. *Bacon's Works*, vol. i., p. 41.

Bacon says again, in his advice to Sir George Villiers, "But these things would by all means be prevented, that no known bankrupt for shelter, nor known murderer or other wicked person to avoid the law, nor known heretic or schismatic, be suffered to go into those countries; or, if they do creep in there, not to be harboured or continued; else the place would receive them naught, and return them into England upon all occasions worse.

"These cautions are to be observed in these undertakings. * * * * That if any transplant themselves into plantations abroad, who are known schismatics, outlaws, or criminal persons, that they be sent for back upon the first notice; *such persons are not fit to lay the foundation of a new colony.*" *Bacon's Works*, vol. ii., p. 386.

Nearly all the early and recent historians of Virginia agree in representing the first settlers of that Ancient Dominion to be just such as Lord Bacon says "were not fit to lay the foundation of a new colony."

But let us turn to the colony of Liberia. What was the

character of the first settlers on the coast of Africa, emigrating from the United States? They were men and women, with few exceptions, accustomed to hard labour, or at least familiar with some useful employment. There were among them no profligate sons of an effeminate nobility, no poor gentlemen, no broken down tradesmen or libertines. A large majority of them were brought up on farms and plantations, and were familiar with all the operations of husbandry. A proper proportion of them were mechanics of different callings. And if there has been too great a disposition among the colonists to traffic and speculate, it must be ascribed to that innate love of money, which is the root of all evil, and by no means to the want of the knowledge of agriculture.

But the Liberians have not only far outstripped the early colonists of Virginia in commercial pursuits, but they are actually ahead of them in agriculture, and also in architecture, in public improvements, in schools and churches, and in subduing the hostility and in winning the confidence of the natives.

In regard to commerce, we insert here an article from the New York *Journal of Commerce*, of May, 1859, as quoted in the *African Repository* for August of the same year. "No less than four Liberian vessels have arrived in the United States this year, with cargoes of Liberian produce. Of what description and value those products are, may be judged from the cargo of the schooner Antelope, which arrived here on the 14th instant. She has fourteen thousand pounds of sugar, seventeen thousand gallons of syrup, palm oil, camwood, and some coffee; and could have obtained double the quantity of sugar had she waited ten days longer, as farmers were busy manufacturing it, and bringing it down the St. Paul's river to Monrovia to market, where it found a ready sale. We are informed that a coloured firm, Messrs. Johnson, Turpin and Dunbar, have established a commercial house in this city, in connection with one at Monrovia, for the purpose of facilitating and promoting the Liberian trade, and have purchased the barque Mendi, a vessel of three or four hundred tons burthen, to run as a regular freight and passenger packet between this port and Monrovia, making three or four trips a year. They have also contracted for a small steamer, which they design to

run coastwise between Cape Palmas and Monrovia, touching at all principal points to collect freight and passengers, and to connect with the above vessel on her regular sailing days; though the chief object of this enterprise will be to collect the mails along the coast, with a view to supply the deficiency in the mail service, occasioned by the British steamers discontinuing to touch at Monrovia, as they have hitherto done. This will insure regularity in the mails, which, under the present arrangements are very uncertain, and will be a great accommodation to merchants and others."

We next give an extract from the address of John H. B. Latrobe, Esq., at the last anniversary meeting of the American Colonization Society, 18th January, 1859: "Commerce, too, the right arm of civilization, the agent we rely on for the scheme we have at heart, has been busy in the interval. Palm oil has become a necessity. Hides, camwood, ivory, gold-dust, gums, and spices, take the place of human beings in the traffic of the country. Steam carries the mails of Great Britain along the windward and leeward coasts to the islands at the bottom of the bight of Biafra. At a recent meeting in London of the African Steamship Company, it was stated that there were now almost as frequent communications with the interior of Africa, as ten or twelve years ago were had with Constantinople. Not the least interesting of the facts reported on this occasion, was the use that the native Africans were themselves beginning to make of the facilities which steam affords. 'The number of negro passengers, paying from five to ten dollars a head, had increased from eight to twelve hundred, and it was expected would soon be doubled from Sierra Leone to Lagos, and from the Bonny and the Palm-oil rivers to Cape Palmas and the Kroo country.' Trade is, in fact expanding itself in all directions. Cottons, with the stamp of Massachusetts, are found far inland among the native tribes on the banks of the Zambesi. New markets of immense extent are being opened—virgin markets almost—at a time, too, when all existing markets are glutted with the products of a manufacturing skill whose facility of supply exceeding every present demand requires just such a continent of consumers as Africa affords—a continent whose wants are capable of doubling even the clat-

ter of every loom, and the ring of every anvil in Europe and America."

"A firm in Portsmouth, Virginia, has received a consignment of two tierces of sugar and two of molasses, from Liberia. The sugar was raised by Charles Cooper, a coloured man, who went from Portsmouth in 1856."—*Southern Presbyterian*, 12*th November*, 1859.

The commerce of Liberia must have a powerful effect upon the native tribes; as it expands and extends along the coast and into the interior. Indeed, it has already had a very salutary effect upon the tribes in the immediate vicinity of the colonies. "Some of the neighbouring chiefs and head-men, who had been rebellious and hostile, because they were compelled to abandon the slave-trade, are becoming reconciled, by the superior advantages presented to them in lawful commerce and the industry and arts of civilized life."—*Annual Report of the American Colonization Society*, 1855.

The agricultural efforts of the Liberians were not, for many years in the early history of the country, as extensive or as successful as they might have been. The more speedy returns of commerce, or of a small traffic with the natives, too strongly attracted their attention. The great difficulty of getting oxen and other beasts to labour, and ploughs and other instruments of husbandry, and the small size of the lots of land granted to the emigrants, were hinderances which greatly retarded the progress of agriculture. But of late years these difficulties have been partially removed, and they will be entirely overcome when capital increases in the hands of the colonists, and settlements are made further from the coast. The Liberians who migrated from America, particularly those who went in the early years of the colony, did not leave America full-handed. A very large majority of them had nothing, but had to be supported by the societies that sent them out, until they could make something for themselves. Considering this condition of the colonists, it is greatly to their credit that there are now very few, if any, paupers in the colony; and that capital has so far been accumulated as to enable many of them to carry on agricultural operations quite handsomely and profitably. A colonist, writing in May, 1858, says: "Liberian produce is

going to show itself this year in cotton, sugar, coffee, tobacco; and I do not doubt that in a few years these articles will be raised in sufficient quantities for exportation. To tell the fact, Liberians have never been so independent, so far as domestic provisions are concerned, as they are now. Everything indicates an unexampled degree of prosperity."—*African Repository*, July, 1858.

Dr. James Hall, in the same year, giving an account of a short trip up the St. Paul, says: "As we left Caldwell, we began to pass the farms of emigrants on the opposite shore; in fact, both sides were lined with farms and gardens, alternating with occasional reaches of wood, from Caldwell to Millsburg. Having no time to spare, we landed but twice on the way up; and, therefore, cannot describe the different towns, or even name them. All appeared to be one continuous settlement, and required no naming for our enjoyment and satisfaction. The farms were generally cultivated even to the water's edge or top of the bank, grass, or garden and field vegetables alternately. The plantains and bananas formed a conspicuous feature in the landscape, generally lining the river bank."—*African Repository*, July, 1858.

In October, the same year, President Benson wrote: "Our crops have been unusually good this year. The Americo-Liberians have raised enough this year to feed more than five times their number; clean rice can be bought for cash at ninety cents a bushel, potatoes twenty-five cents a bushel, and varieties of other vegetables at rates equally cheap. There has been encouraging improvement in the breed and stock of poultry this year, and the increase has been no less than four hundred per cent."—*African Repository*, March, 1859.

A national fair was held in Liberia in December, 1858, of which the Mass. Col. Soc. Report says: "Premiums were awarded for the best specimens of coffee, arrow-root, clean cotton, rice, ginger, potatoes, oxen, sheep, swine, turkeys, butter, preserves of various kinds, cloth and socks of African cotton, leather boots, soap, candles from palm-oil, ploughs, hoes, and other implements of iron and steel, farina from various substances, prepared chocolate, planks, shingles, cabinet-work, and many other products of Liberian agriculture and manufactures. In

all, one hundred and twenty premiums were awarded. The result of this fair shows the variety of Liberian resources to be much greater than has been generally supposed, even by Liberians."—*African Repository*, March, 1859.

"A small sugar-mill, sent out in 1856, has been set in operation on the farm of the Messrs. Cooper, and when Mr. Cowan visited the place in January, 1858, they were making one hundred and thirty gallons of syrup a day, but had made as high as one hundred and fifty gallons in a day. This syrup commands in Monrovia fifty cents per gallon by the barrel, and seventy-five cents by the single gallon."—*Annual Report of American Colonization Society*, 1859.

Cotton will become an article of extensive cultivation within a few years, not only in Liberia, but among the natives along the coast. "Nearly three hundred cotton-gins were shipped (says the New York Col. Soc. Report) to Western Africa during the last year, (1858,) and readily sold for cash."—*African Repository*, March, 1859.

The year 1858, in the history of Liberia, corresponds with the year 1643 in the history of Virginia. He has read Virginia history very imperfectly or superficially, who thinks that the agriculture of the Old Dominion, in the thirty-sixth year of its settlement, was at all comparable with what is indicated by the above statements of the agriculture of Liberia in the same year of its history.

The architecture of the Liberians is shown, to some extent, in the following extract from Dr. Hall's letter, quoted above: "Many houses were immediately on the river; others, and generally the larger ones, some distance removed, with a lawn in front. Materials used, brick and wood; we do not recollect a stone building. Some of the brick houses were quite large, square buildings, and must have been expensive. Most likely all that the individual possessed, or could get credit for, was put into the house; this is the weak side of the Liberians. But paid for or not, owned or not by the occupants, we have never seen in any tropical country so many good and comfortable dwellings in the same distance, or more indications of comfort, and a full supply of the necessaries of life."—*African Repository*, July, 1858.

The *Liberia Herald* of February 6th, 1831, says: "In Monrovia alone the number of comfortable stone and wooden buildings erected during the year, was fifty-five." That was only the eighth year of the colony. Can any other colony planted among the heathen show such advances in building at so early a period of its history?

"The state-house at Monrovia is a respectable stone building of two stories. The house of the president is a very respectable and convenient brick one, for which the Legislature paid fourteen thousand dollars. There is a good light-house at Monrovia and one at Cape Palmas."—*R. R. Gurley.*

" One of the emigrants, Edward Hall, of Savannah, who had purchased his own freedom, and that of his wife and two brothers, carried with him a steam saw-mill, in which several of the other emigrants were interested as shareholders. This was the first steam-mill ever sent to Liberia. It was located in Sinou county.

"One of this company, John Smith, a good practical engineer from Winchester, Virginia, and others composing a joint-stock company, carried with them a steam saw-mill, to be established in Grand Bassa county, the second one sent out during the year."—*Annual Report of American Colonization Society*, 1852.

These facts indicate energy and business capacity on the part of the colonists.

But let us look at the colonies as a means of promoting education, advancing science and civilization, and planting the Christian religion on the continent of Africa.

More than twenty years ago the Report of the New York Colonization Society made the following statement: "Not only have the lights of gospel truth, of education, and virtuous knowledge, as well as practical science and the useful arts, been enkindled in these infant settlements, but they have gone forth amongst the heathen who surround them."

A missionary of the Baptist Church, in November, 1858, writes: "Could you witness the passing out of youth from the several schools in Monrovia, skilled in exact arts, reading Hebrew, Latin, and Greek, skilled in philosophy, natural, ethical, and mental, you would conceive a bright day dawning

on Africa, or, not to speak so largely, on Liberia."—*African Repository*, February, 1859.

The following sentiments were uttered at the annual meeting of the New York Colonization Society in 1831: "It must appeal to the just and honourable pride of every American, that in this scheme of colonization he was extending his own language and laws in a country almost unknown to civilized man. Already had different tribes put themselves under the protection of the colony, adopted their dress, and claimed the benefit of their civil institutions. The African children had been received into their schools, and the philanthropist might look forward with ample gratification to the day, when from this little colony, the fruit of individual piety and public spirit, the light of truth should be introduced into the remotest recesses of benighted Africa; and when once again she might boast her philosophers, her mathematicians, her historians, and her learned and eloquent divines. To the Christian this colony offered the noblest field for his aspirations and his labours—a climate, by the providence of God, fatal to the white man, seemed to point distinctly to the means offered by the piety and devotion of the coloured colonists. In fact, every black man who settled on these shores, or penetrated the rich and tangled foliage of the African forest—who crossed its arid sands, or pursued his way up its long and unexplored rivers, was a herald of that morality which rendered men just, and nations prosperous, and hastened the advent of that prophetic period, when Ethiopia should stretch forth her hands unto God."—*Speech of Mr. Paterson.*

The evidences are abundant that the lights of science and of the gospel have already been planted by the colony on the coast of Africa, and have become so deeply rooted, that there is almost no fear or danger of them being extirpated. If there is danger at all, it is not of incursions by the wild Africans, but of encroachments made by the powers of Europe for the sake of gain. Seven years ago, Mr. Slaughter, of Virginia, said, at the annual meeting of the American Colonization Society: "There it stands in the sight of all men, a Christian republic in the very central region of African barbarism and the slave-trade; a republic of free blacks, constructed after the model of our

own, with all the machinery of a free republican government, presided over and administered in all its departments by free coloured men from the United States of America. There are between twenty and thirty Christian churches in full and successful operation. There are Sunday-schools and day-schools. There are printing presses and newspapers. There is all the apparatus of Christian civilization in full and distinct and visible operation, exerting a powerful influence upon hundreds and thousands of the natives who are daily coming within the range of its influence. We are told that even kings are coming already to the brightness of the rising of this lone star, and bringing their children to be educated in the principles of free government, and still more in the principles and glad tidings of salvation by Jesus Christ our Saviour. . . . We are Christians, and this subject has a missionary aspect. There are thousands and tens of thousands of Christians in this country, who believe that we have now clear and distinct and most encouraging evidence, that this is one of the special modes by which God's providence is going to solve that so long vexed and perplexing problem of the establishment of Christianity in Africa. . . . . There now stands on the coast of Africa a civilized community, whose influence is felt throughout all the region round about. Why should not that instrumentality be used by Divine Providence for the purpose of the entire regeneration of the whole continent of Africa? Is that too much for the eye of faith to anticipate? Why, let us reflect a moment upon the history of our own country. It has been well asked, where was the Christian, or the politician, sufficiently sagacious to see in that little tobacco plantation at Jamestown, two hundred years ago, or in that little company which was wafted across the wintry ocean in the May-Flower, and landed upon the barren rock of Plymouth, the germs of this colossal America of ours, which now stands with her feet on the tropics, her head reposing upon the snows of Canada, stretching her right hand to the Pacific, and her left hand to the Atlantic, in token of welcome and shelter to the refugee and oppressed of all lands."—*Report of the American Colonization Society*, 1852.

Such have been the anticipation and hopes of the friends of

colonization for many years. Have we been disappointed? By no means. Besides the facts given in the above extracts, many statistics might be collected, clearly showing that the colony of Liberia is not only a star of hope for Africa, but is even now accomplishing a great work in bringing the light of the gospel to shine upon dark places of the earth that are full of the habitations of cruelty.

The Protestant Episcopal Church of the United States have a noble band of missionaries and teachers in Liberia. They have a bishop and seven ministers and a deacon. Four of the ministers are coloured men, and the deacon a native of Africa. Two natives and two colonists are also candidates for orders. They number 28 teachers, of whom 12 are colonists and 12 are natives, and 4 Americans. Their communicants number 286, of whom 134 are natives. In their boarding and day-schools they number 222 native and 243 colonial pupils.

The Southern Baptists of the United States also have a prosperous mission in Liberia. They number 14 ministers, and 16 teachers; and 280 pupils are reported, but the reports are not complete.

The Old-school Presbyterians number 4 ministers, 3 licentiates, and 9 assistant missionaries and teachers. They have a high-school at Monrovia, in which are taught Latin, Greek, and the mathematics; and two Sabbath-schools, one for the colonists and one for natives, and an English day-school. They have also a day-school and three Sabbath-schools at Kentucky, the day-school taught by a coloured woman who was educated in New England. One of their licentiates was once a slave, and his emancipation was effected by the generosity of Christians, whose expectations of his usefulness have not been disappointed.

The Methodist missions are more extensive, and are very prosperous. They number 1241 church members, 217 probationers, 27 local preachers, 26 Sunday-schools, 115 teachers, 802 scholars, and 18 itinerants, including the bishop and presiding elders.

These statistics include 83 ministers and licentiates, and 174 teachers and assistants. Is here not fruit also? They tell of

1507 church members and 217 probationers, belonging to only two of the denominations engaged in the work. Do not these results, and the present prosperous condition of all the Liberian missions, abundantly justify us in saying the friends of colonization have not been disappointed? The undertaking has not been a failure, but gives evidence that cannot be gainsayed, that it is of God, and is destined to accomplish still greater things, the very hope of which should make glad the heart of every American Christian.

Liberia has already exerted a mighty influence far beyond the limits of her own territory. "Almost within our own day, we have seen missions established along the western coast of Africa, from the Senegal to the Gaboon—over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education."—*Colonization Herald of Philadelphia*, August 1859.

Can any one doubt that the colonies of blacks from America have either been the principal agents in effecting this great work, or have at least been the exciting cause of its being undertaken and carried on to such an extent?

We had intended to have given our views of the capacity of the African race for self-government, and for sustaining literary, scientific, and religious institutions, and for promoting civilization among the heathen. But what we have already written seems to us to be sufficient on this subject. If the mind of any one is not satisfied with the facts already stated, no abstract argument on the subject would be of any avail. Mental capacities are not to be measured by mathematical instruments. And like the question whether the female sex has mental capacity equal to the male, this question of mental ability or imbecility in the African race will not soon be decided with unanimity. But since female education has become more general, and female culture more extensive than in former years, female writers of ability have greatly multiplied, and the number of the other sex who claim mental superiority over them has been greatly diminished, and is likely to

be indefinitely diminished as long as female culture is promoted and extended. So, long-continued culture of the African mind, and general education of any considerable portion of the African race, will affect the other question; and the number of Europeans and Americans who place them in a lower scale of mental ability will be gradually diminished by increased productions of merit and skill from African intellects and African hands. And we expect these productions to be seen first and most extensively in Liberia.

It is also a question of importance whether the natives are likely to be assimilated to and amalgamated with the colonists. In addition to what we have already given on this question, an extract or two from African writers will be sufficient. "I am happy to say, that peace and respect for our laws among the aborigines have been remarkably preserved. And though the influences of our Christian and civilized example have not extended as rapidly and as effectually among them as we have desired, yet it is both gratifying and encouraging to us to know, by incontrovertible evidence, that the benign influences of our Christianity and civilization are hopefully progressing among them; that proselytes are being made annually from their ranks, while the greater part of those living within fifty miles of our settlements are manifestly assimilating themselves to our manners and customs; and their confidence in, and respect for us and our institutions are correspondingly increasing."—*Message of President Benson*, 1858.

"I have not had, for the last six or eight years, any serious fears of the existence of insurmountable difficulties in the way of assimilating, in due time, the manners and customs of our aboriginal population to those of civilized life, and of bringing them, within a reasonable time, into a state of intelligent and loyal subjects of this republic. . . . . The fact is, though very gradually, yet it is most certainly and encouragingly approximating consummation each successive year; of this, no one who has given the proper attention to the matter will for a moment doubt."—*Ibid.*

President Benson also expresses his opinion of the intelligence of the natives in these words: "I have only to state what is pretty generally known in Liberia, that there are thou-

sands of natives living within the jurisdiction of this republic, who are intellectually in advance of at least one-half of the immigrants that arrive here from the United States."

The intelligent natives here spoken of have been under the influence of the colonists for nearly thirty years. In the Annual Report of the American Colonization Society for 1831, it is said: "The chief and people of one of the native tribes in the neighbourhood of the colony, have sought the protection, and placed themselves under the authority of the colonial government. The intelligence that their offers of submission were accepted, was received by them, says the colonial agent, with shouts of joy, and they could scarcely be restrained from coming down in a body to visit us the same afternoon." We conclude with the concluding words of the same Report:

"He who, two centuries hence, shall look abroad upon reclaimed and regenerated Africa, behold her cultivated fields and smiling harvests, her well-built cities, and rivers white with the sails of commerce, her schools and churches, and see elevated high above her civilized and joyful population the ensign of freedom and the banner of the cross, will more justly estimate and feel the importance of the efforts of this Society."

A few facts of recent occurrence will still further confirm the impression we gain of this little community. It is known that Liberia was founded in 1822, and on the 26th of July, 1847, the people in convention proclaimed themselves a free and independent state. It was shortly afterwards regularly installed as the Republic of Liberia. Its present territory is thus described by Gerard Ralston, Esq., Consul-General of the Republic, in an interesting paper read by him before the Society of Arts, London, May 23, 1862, and printed in its journal:

"It has about six hundred miles of coast line, and extends back about one hundred miles on an average, but with the facility of almost indefinite extension into the interior, the natives everywhere manifesting the greatest desire that treaties should be formed with them, so that the limits of the Republic may be extended over all the neighbouring districts. The

Liberian territory has been purchased by more than twenty treaties, and in all cases the natives have freely parted with their titles for a satisfactory price. The chief solicitude has been to purchase the line of sea-coast, so as to connect the different settlements under one government, and to exclude the slave-trade, which formerly was most extensively carried on at Cape Mesurado, Tradetown, Little Bassa, Digby, New Sesters, Gallinas, and other places at present within the Republic, but now happily excluded."

The population numbers some five hundred thousand, of which sixteen thousand are Americo-Liberians, and the remaining four hundred and eighty-four thousand aboriginal inhabitants. Many of the latter are magistrates and jurors; two are associate justices in the monthly courts; and another was elected and served a term as member of the House of Representatives.

The charity and liberality of the Liberians have been taxed, and their ability successfully tested, by the sudden and unexpected landing upon their soil of several thousand victims of the slave trade. The great bulk of this element of population were under twenty years of age, and consequently more hopeful than if they had been of more advanced years. The indications are, that these people will be reared to respectability and usefulness. May not some of them become preachers of the everlasting gospel to their former acquaintances and relatives, and to their own brethren in the wilderness?

The Report of the Pennsylvania Colonization Society, presented October 13, 1862, states:

"Advices of an encouraging character continue to proceed from the Liberian Republic. Prosperity attends all interests. Peace has prevailed. Agriculture is meeting with greatly increased attention. It is peculiarly gratifying to be assured that the beneficence and humanity extended to the four thousand five hundred native Africans taken by our government cruisers from slavers, and landed in that thriving state between August 26, 1860, and May 8, 1861—a period of less than nine months—have been worthily bestowed, and that they are duly advancing in knowledge, virtue, and the more ennobling usages of Christian life."

The Liberians reverence the Sabbath. Says Mr. Ralston,

in the document from which we have already quoted: "They go constantly to church; and so closely do they respect the Sabbath, that when Prince de Joinville, the captain of the French frigate Belle Poule, came into their port on Sunday, and offered to salute the flag, it was declined, because of their unwillingness to have the Sabbath desecrated. So, also, when Captain Eden, of one of Her Majesty's ships, was ordered to call at Monrovia, to salute the Liberian flag, he happened to arrive on Sunday morning, and communicated to the President that he wished to salute the flag, provided it would be returned; when he was informed that it could not be done on that day, being Sunday; but it would be returned on the following day (Monday.) Captain Eden, being pressed for time, saluted on Sunday, with the understanding that the salute would be returned to the first British cruiser that came into port. The conscientious British captain performed his duty, and the Monrovians performed what they considered to be their duty."

Forty vessels are owned and manned by the Liberians. Of sixty countries, with which the United States have established commercial relations, Liberia ranks as the eighteenth in importance. A leading Philadelphia paper, of September 26, 1862, forcibly remarks:

"Liberia is growing in importance, and American traffic with it has taken quite a start. The brig Ann has arrived at New York from Monrovia, with 20,000 gallons of palm oil, 6000 pounds of Liberia coffee, 30 barrels of syrup, 21 barrels of sugar, 5000 pounds spices, 3½ tons of camwood, and other articles. The barque Greyhound has since arrived at the same port with a full cargo of palm oil and barwood. Both of these traders are destined to return. Over fifteen hundred pounds of this coffee, which is in demand wherever known, owing to its superior size and flavour, was brought to Philadelphia, and sold readily by the quantity at thirty cents per pound, cash. The schooner Thriver is stated in the *Liberia Herald* to have cleared from Monrovia 'for the United States, with a large shipment of sugar and syrup, and other Liberian produce, consigned to parties in Boston by Leo L. Lloyd.' Mr. Lloyd is a black man, formerly a student of the celebrated Agas-

siz, and for three or four years a merchant in the young African republic.

"This region of Western Africa, which is but little further from us than England, is possessed of almost unbounded resources, which comprise the chief staples of trade. Machinery and useful tools of various kinds are needed, and good roads leading from the seaboard to the interior, are a primary necessity. Active, intelligent, and enterprising coloured men, with means—the more of it the better—would there find ample scope and a rich return for their industry and their capital. Africa will soon assume her place among the nations as a mighty producer of the raw productions, and as a vast consumer of the manufactures of the United States, to the common benefit of herself and all countries with which she may have commercial relations."

Two hopeful signs of the future should not be passed by in silence.

A new college edifice has just been erected at Monrovia, on a large and commanding site, granted by the government. Four thousand acres of land—one thousand in each of the four counties—was also appropriated to the support of the institution. Over twenty thousand dollars was thus expended through the munificence of good people in this country. Ex-President Roberts (a Methodist) is President; Rev. Alexander Crummell, (an Episcopalian,) and Rev. Edward W. Blyden, (a Presbyterian,) are Professors. The addresses by two of these gentlemen, on the occasion of its formal opening, January 23, 1862, have just reached us in a handsome pamphlet. They are creditable productions, and do honour to their authors. The college is already supplied with a respectable library and geological cabinet.

Our Congress admitted, at its late session, Liberia into the family of nations with which this government has diplomatic relations. This is the twelfth power that has recognised its nationality. Though France, England, Belgium, Prussia, Portugal, Denmark, Brazil, and others, preceded the United States in this act of civility and good-will, yet our government has always treated Liberia with kindness, and its support has uniformly been given to the scheme of there establishing an

African nationality. A treaty of commerce is now in negotiation between representatives of the two republics; and it has been intimated that we shall soon have, in the respected person of a former zealous missionary of our Board of Foreign Missions to that region, the first Minister from Liberia to the Mother Country!

Well may we exclaim with thankfulness and praise, "What hath God wrought!" The two millions of dollars bestowed by the hands of benevolence upon this work have been wisely invested. No friends of a good cause ever had more satisfactory reasons for joy in their labours, than they who have so unselfishly bestowed their sympathies and their charities for African Colonization.

Letter from Professor Lewis.

We insert the more readily the following letter from Professor Lewis, because we find that the sentence of which he complains is justly liable to exception. It admits of an interpretation stronger than it was intended to bear. We give the letter entire, omitting only the name of the supposed writer of the article to which Professor Lewis objects, and the imputations in which he allows himself to indulge against that writer's honesty. . Although willing to correct our mistakes, we are not willing publicly to impugn our own integrity, or that of our contributors. Professor Lewis made a great mistake in supposing us capable of any such dishonourable absurdity.—Editor.

Editor of Princeton Review:

In the discussion of theological and philosophical questions, nothing is more common than charges of mutual misstatement. They may, in general, be ascribed to that one-sided thinking which prevents one party, however fair he means to be, from seeing the thought in its connections, or precisely as it lies in the mind of the other. Intelligent readers make allowance for this, and, in most cases, therefore, it is hardly worth the pains to attempt any public correction.

There is, however, one statement of —— in the *Princeton Review* for July, that cannot be thus explained. I allude to what is said, page 404, "Professor Lewis does not omit to give his own views of the Trinity. He tells us *the only ground on which a true Trinitarianism can be long maintained* is that which regards the Trinity as consisting in the Father and two of his attributes, one the Wisdom, and the other the Love of the Father. This is not the Christian doctrine of the Trinity."

In the extract above given, from page 404 of the *Princeton Review*, the only connected words of mine are those which I have put in italics. Then follow some dismembered words and phrases taken from separate and distant sentences, and these are joined by the writer's own language, as the reader will see —language never used by Professor Lewis, and which wholly changes certain views which he had not only expressed, but very carefully expressed.

The allusion to the Trinity was entirely incidental. The great question discussed, in its very natural connection with Dr. Hickok's philosophy, was that which relates to the divine ante-mundane being. Was it Power and Will alone, arbitrarily making Truth and Right to be what it *willed* them to be, without any eternal uncreated Truth and Right determining such *willing?* In other words, was there, along with this power and will, an eternal knowledge, not of things *to be*, merely, but of eternal necessary truth or truths having a necessary and *uncreated* existence? Was there an everlasting Wisdom, was there an everlasting Love, before things were made, or any thing in time existed, which might be *known* or loved? In connection with this, reference was made to two representations of the Christian Trinity, which might be supposed to have some bearing upon it. Each of these held, orthodoxly, the unity of the essence and the distinction of the persons, or hypostases. Each rejected the shallow notion of *attributes*, whether as held by ancient or modern rejectors of the doctrine. The more ancient view, however, was not content with this naked numerical statement of three independent, unrelated, *unordinated* hypostases, (which has, especially in modern times, been assumed as a sort of hyper-trinitarianism) but employs descriptive terms derived from the Bible, calling the Son the Wisdom, as the Scriptures call him,

and the Spirit the Love, or some other distinguishing epithet. The early Christian fathers were very fond of this. But in using such language they no more meant that the Wisdom was a mere attribute of the Father, than when they called the Son, as the Scripture, in like manner, calls him, the Logos, Word, or Reason. They did not hold that the Father had not wisdom and reason, and yet the Son was this, not merely officially, but specially and characteristically. He was the Eternal Wisdom "which the Father generated (so Prov. viii. 22, should be rendered) the beginning of his ways"—the *πρωτοτοκος—ordinatus ab æterno.* He was the eternal "Word, who was in the beginning, and by whom all things were made." The Logos still retains a place in our modern theology, but this language, too, is practically falling out, even as "the Wisdom" has almost wholly done, although it was such a favourite with the Patristic writers. If —— says this calling the Son the Word, the Wisdom, the Reason, is necessarily making it a mere attribute, is he aware what a concession he is thereby offering to the exegesis of the Unitarians?

The other representation of the Trinity, which may be called the more modern one, discards such terms, or if it does not reject, hardly ever employs them. It makes three blank hypostases having nothing predicable (we mean characteristically and not merely officially) of the one, that is not predicable of the other. In the earthly redemption, it admits, there are the respective personal offices; but that is a manifestation *in time.* Aside from the bare separation of persons, numerically conceived, there is no *ante-mundane* difference. There is *distinction* but not *diversity.* Even Sonship, although the Bible is full of some precious idea connected with it, is barely retained in its application to the preëxistence; whilst some deny it altogether of the ante-mundane state. Father and Son are regarded as *names* merely of two separate persons, expressive, however, of no conceivable relations to which these words can be understood as better adapted than any others. They represent personal *distinctions,* it may be repeated, but no personal *diversities*—no intelligible inter-relations, no inter-ordination, no subordination. This last idea, though unhesitatingly admitted in the Patristic theology, they regard as inconsistent with their hyper-doctrine of the Trinity, because, as they say, it neces-

sarily implies derivation, succession, juniority, and consequent inequality. Mr. —— may be one of those, who, in their fear of "Platonizing conceits," reject this ancient church doctrine of the eternal Generation; his philosophy, certainly, is not very favourable to it; but yet he would still be an orthodox Trinitarian in the estimation even of some who call themselves "Old-school." The danger of this blank view, is not Pantheism, but Tritheism, and yet this is not necessarily to be charged on them who hold it. They think it the safer mode, and perhaps it is from their stand-point. It avoids metaphysics, they say; it has less need of a philosophy. It is not here debated which is the safer. There is peril on either side. It is the risk that ever attends the highest truth. But the intelligent theologian must see, that the whole question, whether either side holds to a true trinitarianism, turns on this very word *attribute*, which has thus been foisted in here unwittingly.

What makes this stranger, is the fact, that instead of the word *attribute* being used at all, those other well-established terms were employed which so distinctly exclude it. Immediately before the fragments quoted, there was an express assertion of the "ante-mundane diversity of the divine *hypostases*" —the word so early employed in theological language as the antithesis and exclusion of *attribute*. In the sentence, too, immediately following, there is language equally unmistakable. I give it in full: "No doubt the metaphysical notion of the Trinity, as it has been called, has been carried to excess, resulting in the loss of the *personal distinctions;* without doubt, too, have modern speculations, in the other extreme, so made the personal the only distinction as to merge the relationship, the subordination of the *hypostases*, into a blank tritheism, easy of conception numerically, but far more difficult for the reason."—*American Theological Review*, January, 1862, p. 124.

There are other matters in the article which might call for explanation, but their importance is not such as to demand space in your columns. They are matters, too, in which there is no prospect of any agreement between us—they are, therefore, left to such interpretation as may be suggested by the intelligence of readers on either side.

With great respect, yours, TAYLER LEWIS.

Union College, Schenectady, Sept. 18, 1862.

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