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ESSAYS

ON THE

SUPERNATURAL ORIGIN OF CHRISTIANITY,

WITH SPECIAL REFERENCE TO THE THEORIES OF

RENAN, STRAUSS, AND THE TÜBINGEN SCHOOL.

BY

Rev. GEORGE P. FISHER, M.A.,

PROFESSOR OF CHURCH HISTORY IN YALE COLLEGE.

New Edition, with Important Additions.

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The work is timely; the questions it raises are widely entertained, and are of vital import. Professor Fisher handles them in the spirit of a true Christian scholar. He understands them, he has studied them; he knows their difficulties, and he is competent to grapple with them. The best view of some of these topics to be found in English theological literature, for example the theories of Baur, is contained in this volume. The author is eminently candid, there is no evasion of difficulties, and his replies commend themselves to the reader's most sober and reasonable convictions. The style is lucid, and the arrangement orderly. Professor Fisher has the rare art of saying and doing just enough to establish his points, and not venturing into any rash and needless positions. We heartily commend his work. It deserves a cordial welcome and a wide circulation.

From the Biblical Repertory and Princeton Review.

The current objections to Supernaturalism, *i. e.* to Christianity itself, as they have been voiced by Strauss, Baur, Renan, and Theodore Parker, are very ably handled in this volume. The author constantly betrays the scholarship, culture, metaphysical and theological insight, together with the judicial mind, which the proper execution of the task he has undertaken, requires.

From the Bibliotheca Sacra (*Prof. E. A. Park, D.D.*)

These essays embody the results of careful reading as well as of discriminating thought. They are suggestive and timely. So much has been said of German skepticism, that we have long needed an intelligible exhibition of its processes. Professor Fisher has described them candidly. He has thus illustrated the massiveness of the argument for historical Christianity. * * We regard the whole work as a highly important contribution to our theological literature, and an honor to the American press.

From the New York Evangelist, (*by Prof. H. B. Smith, D.D.*)

Professor Fisher has done a good service to the cause of Christian learning by his able and elaborate account of the later critical schools in German theology. It is such a book as has long been wanted. It gives a perfectly fair and clear account of the systems and books he opposes, and a simple and convincing reply to their hypotheses and arguments; so that we have an impartial summary and judgment of the facts in the case. * * * * *

One commendable feature about this volume is, that though the subjects are difficult, and remote from common thought, they are yet treated in so clear and natural a way, that any reader interested in the themes can follow the author without difficulty. There is no useless parade of learning, while it is also evident that the writer is a learned man. Laymen as well as ministers will find it for their account to read and study this work.

From the Christian Register (*by Rev. Rufus Ellis*).

Having just finished a pretty careful reading of all except the last few pages, I am exceedingly desirous that our students in theology, candidates for the ministry, and teachers of advanced classes in Sunday-schools, should make themselves familiar with the contents of a volume which is eminently timely and singularly fitted to aid all those who are honestly inquiring into the history of the New Testament canon. I am persuaded that some of our fair-minded young students who have hastily given in to the confident assertion that the historical evidences of Christianity, so far as they involve a recognition of the genuineness and authenticity of Gospel and Epistle, have been hopelessly shattered, will see reason as they read these pages to retract their assent to this negation.

From the Round Table.

We cordially commend the volume as one of no ordinary interest and importance. The tone is that of a ripe scholar; there is no denunciation; no appeal to unworthy motives; no slurring over the points in dispute. Enough is attempted, and not too much. The statements throughout are clear, and the style is simple and flowing, without any affectation or parade of foreign terms. The author uses the ablest works on both sides of the controversy, but exercises his own judgment both as to the arguments and their results. He has performed a difficult task in a most creditable manner.

From the Springfield Republican.

These essays are characterized by breadth of research and vigor of thought, not less than by candor of tone and clearness of expression.

From the New York Observer.

In these essays, the paramount authority of the Bible is established, the character of the conflict between Christian faith and skepticism is unfolded, the nature and function of miracles distinctly set forth, and the personality of God proved in reply to the positivist and the pantheist, and a thorough sifting and refutation given to the theories of Strauss, and Baur, and Renan. The book is extremely able, and is written in such a clear style, is of so practical a character, and so well adapted to direct and govern thought upon themes of vital importance in philosophy and religion, that we rejoice at its advent, and heartily commend it to the Christian public.

From the Independent.

The work evinces extensive learning and decided ability, and successfully exposes the sophisms and errors of what the author styles "The Tübingen School." It should be in the hands of every clergyman, that he may be prepared to meet and combat this popular and plausible form of infidelity, now so widely disseminated.

From the Congregationalist, (*by Rev. J. P. Thompson, D.D.*)

We are grateful that we can point to a thorough and masterly vindication of the supernatural in Christianity from the pen of an American scholar, in opposition both to the historical skepticism of recent schools of criticism in Germany and to the materialistic skepticism of some recent scientists. * * * * * * While the historical handling of the question of the Gospels will be to many the freshest and most instructive portion of Prof. Fisher's work, its deepest value lies in the more philosophical chapters which treat of the supernatural.

From the Providence Journal.

The work is a most timely and important contribution to the theological literature of the age. No layman could present his pastor with a volume which would be more serviceable or acceptable.

From the New Haven Journal & Courier.

Professor Fisher's style is very clear; his positions are fortified by many references and careful research, his statements of opposing views are candid and discriminating, and the volume is one that will probably be accepted as the most complete defence yet published of the orthodox theology against the later forms of skepticism.

From the National Baptist.

The Essays are all prepared in the spirit of a reverent disciple, yet with a readiness to see every real difficulty, and to understand every honest doubt.

From the Christian Examiner.

Professor Fisher is entitled to the credit of stating frankly the fundamental questions at issue in the chief religious controversy of the hour, and of grappling, in a familiar way, with the most eminent masters of those schools of criticism which he opposes.

THE

PRINCETON REVIEW.

JANUARY, 1870.

No. I.

ART. I.—*The History and Literature of Civil Service Reform.*

AMONG the various directions taken by the recent discussion of a reform in our own civil service, none has been less diligently pursued than the history and literature of the subject. There are some suggestions that may be of use in the practical work that is yet to be done, to bring the legislation of the country to a level with the height attained by the men who have thought on and thought out this matter. The American Association for the advancement of Social Science has taken it in hand; and Mr. Curtis prepared a paper, which was read at the October meeting in New York. Mr. Henry Adams is the author of an article on the same subject in the October number of the *North American Review*. All who read the works of these gentlemen will be attracted to the consideration of Civil Service Reform, and many persons will be curious to know where the early history of this subject can be found, and what is the recorded experience of Roman, and mediæval and modern governments. A partial answer can be found in a book, little known abroad, and, of course, still less here, "*Des Offices considérés au point de vue des Transactions Privées et des Intérêts de l'État* (*ouvrage couronné par la*

Faculté de Droit de Rennes et par l'Académie de Législation), par EUGÈNE DURAND, Docteur en Droit, Avocat à la Cour Impériale de Rennes. Paris: S. Durand, Librairie-Editeur. 1863 (pp. 458). It is written mainly to justify the existence, in France, of offices that are bought and sold,—the places of advocates of the Court of Cassation, notaries, attorneys, clerks, and tipstaffs of the courts, brokers and auctioneers,—and, to do so, it begins in very early times. The whole business of appointment to public office, and the proper tenure, has been largely discussed of late. The passage of the Tenure-of-Office Bill had its origin in this way, although it was used for a very different end. The opposition to its repeal was due mainly to the strong feeling that any means of staying the tide of removals from office for mere party or personal reasons, could not be rightly dispensed with.

The introduction of the "Civil Service Bill" by Mr. Jenckes, his reports giving the history of the subject in this country, the debates in Congress, the large and liberal consideration given to the subject by the public press of the nation, the strong feeling in its favor, without regard to party lines,—all bear loud and convincing testimony to the fact that there is a wholesome anxiety for some broad and sweeping measure of reform in the old fashion of political appointments to office. The feeling is that our public offices must be restored to their old condition of purity and efficiency, and that, while France and England, Germany and Italy even, may be the worse for their various forms of government, they are much better for their almost perfect system of the administration of the public business. The determination to effect a reform here in that direction is pretty certain, sooner or later, to be carried into effect. A sketch of the history of the subject, as exhibited in the work of M. Durand, may not be without its particular use in showing how the same mischief grew up in Roman and French administration, and was cured only by a destructive revolution that swept away with it all, or nearly all, that was good and bad, in its fury. Our word, "office," had no fellow in the Greek language, and the thing itself was represented by "ἀρχὴ," or by "δυναμις" and "τιμὴ." In Rome,

there was a gradual transition from *magistratus* to *munera publica*, *honores*, *dignitates*, and, finally, *officium*, whence our "office."

The origin of this word has been the subject of a good deal of curious learning and much effort to get at its real meaning. In the third century of the Christian era, *Donatus* taught that "officium dicitur quasi efficium ab efficiendo quod cuicui personæ efficere congruit." *St. Augustine* put the same idea in another way: "Officium dicitur quasi efficium, propter sermonis decorem mutata una litera." *Loyseau*, early in the seventeenth century, said that *officium* was composed of the preposition *ob* and the verb *facio*, and meant "continual or ordinary employment at a certain work."

Of the theory of appointment to office, there is no need for discussion. It has always been agreed, that every office is a delegation of public power, and the recipient is supposed to be not only pure, honest, just, laborious, zealous, but specially fitted for the duties cast upon him, either by special training, or by such advantages of education as will best fit him to learn and exercise the duties of his office. To recur to pure theoretical times, we should have to go back to the republic of Plato. The corruption of public morals, the avidity of men for public office, and political necessities, have made the practice very different.

In Rome, the republic maintained the purity of its offices and its officers. When, under the emperors, the right to appoint fell into the hands of a single man, the system of office-hunting was as well established as it is here among ourselves.

The custom of giving presents, at first a free-will offering, soon became obligatory, and then passed into a means of supplying the public treasury, emptied by the wicked wastefulness of the times.

The same transition can be seen in the history of early French legislation. Up to the end of the fifteenth century present-giving was the rule, subject, however, to numerous laws forbidding and punishing the traffic of officers in offices. But when the treasury became exhausted, and the taxes weighed heavily, Louis XII. and Francis I. determined to sell the titles which were solicited at their hands. All public

offices were made salable, and there was a new office created to manage the business. This went on, varying in degree and kind, until the French Revolution drove, into the world of the past, all the traditions that had made public office venal, hereditary, and corrupt, as it was almost proof against any reform or change.

It was not until eight centuries after the foundation of Rome that republican simplicity had been so far destroyed as to make way for the sale of public offices. The empire was almost near its end when the appointments in its service were made both salable and hereditary. In the history of the republic, merit was the only condition for appointment. Afterward, by slow and almost insensible progress downward, but steadily going on from bad to worse, the primitive character was lost, and, toward the fourth century of the Christian era, some of the officers enjoyed the privilege of disposing of their places during their life-time, and of transmitting them to their heirs after their death.

Under the republic there were innumerable offices; consuls, tribunes, pretors, censors, questors, curule ediles, and plebeian ediles were the most familiar. All were the gift of the people, except in times of great public difficulty, when a dictator was chosen, who appointed them.

Cicero, in his fourth oration against Verres, distinguishes the *magistratus* and the *curationes*,—the one extraordinary and temporary, the other ordinary and permanent,—the latter a sort of special commission, the former the regular channel.

The election ("designatio") once over, the officer took his place, without appointment, commission, or confirmation. Suspension, and, in the most cases, removal with disability were the punishments for violations or neglect of duty. Once out of office at the expiration of the term of service, there was no choice or influence used to secure a friend as successor, until Cæsar gave the example, and by doing so violated doubly the laws of the country, in giving up an office which he had engaged to execute, and in substituting as his successor a person of his own, and not of the general, popular choice.

A scrupulous observance of these rules for many ages made Rome great, and its fame eternal. Unfortunately, the con-

quest of the world brought wealth into the capital, and wealth brought corruption.

Intrigue and bribery gained suffrages which used to be given to merit. Ruinous expenses signalized the nominations and the elections. Cicero (*De Off.*, l. ii., 17) comments on the unbought advancement of L. Philippus.*

Lucan describes the ordinary contest for office :—

> "Huic rapti fasces pretio sectorque favoris
> Ipse sui populus, letalisque ambitus urbi,
> Annua venali referens certamina campo."
> —[*De Bello Civili*, l. i.

Seneca is even more explicit :—

"Hæc res ipsa quæ tot magistratus et judices facit pecunia, ex quo in honore esse cepit, rebus honor cecidit; mercatoresque et venales invicem facti quærimus non quale sit quidque sed quanti."—[*Epistol.*, 115.

Quintilian forcibly and pithily says :—

"Ad summam in republica nostra honorem non animus, non virtus, non manus mittit, sed arca et dispensator."—[*Decl.*, 345.

When it was sought to remedy the mischief, the roots had taken too strong hold to be easily loosened. In the effort to do so there were ten laws passed in rapid succession—Ll. Protelia, Emilia, Maria, Fabia, Calpurnia, Tullia, Aufidia, Licinia, Pompeia, and Julia—all given at length in Rozinus, Antiq. Roman., l. xviii., c. 19, and in Alexander, Genial. Dier., l. iii., c. 17.

It was after these efforts that the people of Rome, wearied

* Causa igitur largitionis est, si aut necesse est aut utile. In his autem ipsis mediocritatis regula optima est. L. quidem Philippus, Q. f., magno vir ingenio in primisque clarus, gloriari solebat se sine ullo munere adeptum esse omnia, quæ haberentur amplissima. Dicebat idem Cotta, Curio: Nobis quoque licet in hoc quodammodo gloriari. Nam pro amplitudine honorum, quos cunctis suffragiis adepti sumus nostro quidem anno, quod contigit eorum nemini, quos modo nominavi, sane exiguus sumptus ædilitatis fuit. Atque etiam illæ impensæ meliores, muri, navalia, portus, aquarum ductus, omniaque, quæ ad usum reipublicæ pertinent. Quamquam quod præsens tamquam in manum datur jucundius est: hæc tamen in posterum gratiora. Theatra, portica, nova templa verecundius reprehendo propter Pompeium: sed doctissimi non probant, ut et hic ipse Pœnatius . . . et Phalereus Demetrius, qui Periclem, principem Græciæ, vituperat, quod tantam pecuniam in præclara illa propylœa conjecerit. Tota igitur ratio talium largitionum genere vitiosa est, temporibus necessaria; et tamen ipsa et ad facultates accommodanda et mediocritate moderanda est.—[*Cic. de Off.*, l. ii., 17.

of civil war, put into the hands of Octavius, after his victory at Actium, the right of appointing to public offices.

The accession of Augustus to the empire was signalized by the creation of many new offices: lieutenants and attorneys of the emperor, legati et procuratores Cæsaris, prefect of the city, præfectus urbi, prefects of the pretors, quæstores candidati principis, præfectus annonum, and even præfectus vigilum, a sort of Dogberrys of the watch.

Augustus was employed during the whole of his reign—which was a period of transition—in reforms, aptly conceived and well executed, and he left the people in the enjoyment of their right to nominate to public office.

Tiberius suppressed the comites, and made all the appointments himself, and in place of election gave the new officers certificates, codicilli imperiales or diplomata—a word with a meaning given it by Seneca: "Video isthic diplomata, vacua honorum simulacra, umbram quamdam ambitionis laborantis quæ decipiat animos inanium opinione gaudentes; humanæ cupiditatis extra naturam quæsita nomina; in quibus nihil est quod subjici oculis."

The word suffragium began then to be used, and it meant originally the money given to obtain public office. There were two sorts of suffragia—those received by the courtiers, the other by the emperors themselves. "Privatum scilicet suffragium, quod suffragatoribus aulicis dabatur; et dominicum suffragium quod imperialibus rationibus inferebatur" (Nov. 161). According to Suetonius, Vespasian made no scruple about accepting, and even requiring, small sums from those who solicited him for offices.

Suffrage did not, perhaps, mean the price of the office, but it did as much harm as if it had been an avowed sale for a stipulated sum.

The new officer was not warm in his place, before he did his best to get back all his outlays, and hence, particularly in the case of governors of provinces, who were least under restraint, exactions without number. "Provincias spoliari et numerarium tribunal, audita utrinque licitatione, alteri addici, mirum non est, quia quæ emeris vendere jus gentium est." What Seneca thus describes, became in the reign of Heliogab-

alus so public, that the judges' places were sold openly to the highest bidder.

Alexander Severus announced, on his accession, his intention to repress this disorder: "Necesse est ut qui emit vendat, at ego non patiar mercatores potestatum quos, si patiar, punire non possum; erubesco enim punire qui emit et vendit;" and his efforts were partially successful, but brief as his reign. Constantine vainly forbade his courtiers to accept presents from those who solicited office under him (Cod. Theod., De muner. et honor. l. ad hon. Cod. Just., De præfect. Dignitate l. Unica). Julian, the Apostate, refused a suitor who wanted to recover the moneys so paid, and Theodosius made a law to enforce contracts of this kind, certi conditio pro suffragio (Amm. Marcellin., lib. 22: Cod. Theod. l. 1, si certum pet. de suffragio). Zozimus says that this prince created new offices, which he sold for cash, although it is known that he forbade raising contributions from those who aspired to become governors of the provinces, under a fourfold penalty. "Ad ejusmodi honoris insignia non ambitione vel pretio sed probatæ vitæ testimonio accedendum esse." To enforce this wise measure, the emperor prescribed for them an oath that they had not given and would not give any thing as an inducement, "neque se dedisse quicquam, neque daturo postmodum fore, sive per se, sive per interpositam personam, in fraudem legis sacramentique, aut venditionis donationisque titulo, aut alio velament ocujusmodo contractûs" (Code Ad. leg., Jul. Repet. l. ult.). This oath has in substance served even in modern times, at least, as a proof of the good intentions of the law-makers.

But while it is easy to modify the laws, it is difficult to improve the morals of a nation. In spite of these prohibitions, the traffic in public offices kept steadily on its downward progress. Eutropius is called by Claudian, "caupo famosus honorum;" and Justinian repeated the prohibition against the sale of judicial offices in terms that are worth weighing. (Nov. 8, Præf. s. 1.) Unfortunately this praiseworthy effort failed too, and the history of the eastern empire is full of edicts vigorously, but vainly, denouncing the violations of the law, and only serving to show more effectively the practice. It spread

too, beyond the precincts of the court. Just as the people had lost the power of choosing their own officers, which were bought by courtiers of the emperors, so the officers of various grades sold their subordinate places, and even the municipal offices were sold for the price of the expenses of the public games, or for a round sum paid into the treasury. In Rome the senators were rated at a fixed amount called the aurum oblatitium, and the consuls, under Valentinian and Zeno, were obliged to contribute a certain share of the repairs of the aqueducts. The new officers were obliged, too, to pay something to their older colleagues, called sportulæ, "Qui magistratum ineunt solent totum Bulen vocare vel binos denarios singulis dare" (Plin., lib. x. Epist.).

Still there was always a clearly-defined understanding that these payments were gifts, elegantly described by Trojan as *honoraria*, to the people or the emperor, in return for the distinction conferred, and not the price of the office itself.

No officer could stipulate for a round sum as a condition of yielding to his successor, nor did his place pass upon his death, as of right, to his heirs. These two distinguishing qualities, the sale, and the inheritance of offices, even in this time of Roman decline, were found only in that class of officers known as *militia*. The Emperor Constantine celebrated his accession by multiplying the dignities and creating officers for his new position. There were already places filled by nobilissimi, illustres, spectabiles, clarissimi, perfectissimi, and egregii; to these were added cubicularii, castrensiani, ministeriani, silentiarii, all under the common name of palatini.

It was at this time too, that *militia* became the general designation for all holding public place. The thirty-fifth and fifty-third Novellæ, the three last books of the Code, and the Commentaries of Lazius Reip. Rom., show that at first the name was limited to the officers of the household of the emperor. It was soon extended, first to the subaltern officers employed by the governors of the provinces, and finally to all civil employments, and particularly that of advocates.

There were two classes, the militia armata and the militia civilis; the latter was subdivided into militia palatina, militia togata seu forensis, and militia literata, corresponding to the

household, the huntsman, falconers, and other personal officers of the emperor in the first class, the jurisconsults and lawyers in the second, and the secretaries of the emperor in the third.

The militia were formed into corporations or scholæ, divided into different companies, each with its head, not unlike the distribution in our departments. At first the right of nomination belonged to the chief of each class; this magister officiorum is called, by Cassiodorus, "gloriosus donator aulici consistorii, quasi alter Lucifer." Afterward, the emperor himself made the appointments by letters called probatoriæ, and in Greek *δοκιμασια*, which were duly registered. At first, too, these appointments were purely gratuitous; but gradually from being given to the officers as a gift for the benefit of widows and children, the officers got the right to dispose of them for their own private profit.

Hence arose the distinction of offices that were salable and hereditary, and those that were still in the gift of the emperor. Even the former, however, were dependent on the act of the emperor for their recognition, for he was still the source of all power, "a quo ut a sole radii omnes exeunt dignitates."

The legislation on this subject is found in the Institutes, l. xxvii., Cod. de pign. et hyp., and l. xi., Cod. de prox. sacr.; and in the Novellæ 46, c. 4, and 53, c. 5; and in the L. 102, s. 2, and 3, Dig. de legat. 3.

The learning bestowed on it is scattered over many works, and makes an essential part of all the treatises on sales, as distinct as any other branch.

The elements essential to such a contract were three, consensus, res, and pretium. The last could not exceed a sum fixed either by the society to which the office belonged, or by the emperor. The security for it was not unlike that of our own purchase-money mortgage; and gave rise to nearly as much discussion.

The relations of creditors, wife's dower, rights of minors, and the conditions made in the construction of the contracts of sale, were all elaborated, and the treatises written on them, as well as the efforts made to secure by law, first one right and then another, are still occasionally referred to in the French courts. The gifts inter vivos, and the right to make testa-

mentary disposition of offiecs, were all fully admitted, and the Lex. 102, s. 3, de legatis 3, makes the following decision: "Testator liberto militiam his verbis legavit: Seio liberto meo militiam do lego illam: quam militiam et testator habuit. Quæsitum est an onera omnia et introitus militiæ ab herede sint danda; respondit danda."

There was also the hereditary transmission of offices, at first limited to children or direct deseendants as the objeets, along with the father, of the bounty of the emperor who gave the office: "Hoe habeant non tamquam paternam hereditatem sed tanquam inperialem munificentiam; ut et substantiam relinquentibus et non habentibus, merito solatium præbeamus" (Nov. 53, e. 5).

The office itself came to the son, if there was one who could fill it, or was sold for the benefit of all the children; in either ease, the new incumbent was obliged to pay the onus or introitus militiæ, an entrance fee fixed by statute, and due to the chief of the department, or to the corporation of which he was the head; or, in some eases, to the supernumerarii, those who were promised the next vaeancy, a body regularly organized by the wisdom of an emperor, "Instituit imperator Claudius imaginariæ militiæ genus, quod voeatur supernumerum, quo absentes titulo tenus fungerentur."

Even where the office was sold for the benefit of the heirs, the purchaser had to pay to the family a round sum, called easus militiæ, which was also known as suffragium, solatium, and scholæ placitum: the first, because it required a vote of the corporation to which the offiee belonged; the second, because it was a consolation to the heirs for the death of their father, from whom the office deseended to them; and the third, beeause it was regulated "pro tenore eommunis militantium placiti."

The limitation of this right of inheritance was of pretorian origin, and lost its primitive character under the later emperors. The "eollatio bonorum" was extended to brothers and sisters, subject to a right to limit it by express words, and to a cloud of questions as to whether it meant the price given, or the assessed valne; and whether it was the value at the time of the death of the donee or the donor, on all of

which much learning is found in the early Roman laws, and in the comments of the civilians.

The original permission to officers to dispose of their offices was not an absolute surrender by the emperors of their rights, but simply a reward for long and faithful services. The recommendation of the original appointee was not binding in law, it was only a jus *ad* militiam, which became valid when the appointment was duly made by commission, the real jus *in* militia.

The imperial prerogative was limited, but not seriously affected by this innovation of the sale of offices; for the power was reserved to control, and even to refuse to appoint, candidates presented; as well as the right to remove officers found unfit for their position, and to suppress offices, and to create others, which of course were powers fatal to the salable value of an existing office. In certain employments, "dummodo et is qui subrogatur electione quæstoris fiat," the nomination depended on the chief of the bureau, through whom, and with whose recommendation, the out-going officer submitted to the emperor the name of his successor.

With this and the other restrictions already referred to, the owner of an office always took it with a view to its resale, "quæ emeris vendere jus gentium est," and any loss of this right was a subject of reclamation.

As a primary rule, the officers were removable, for in the early years of the republic, the consuls Tarquin, Collatinus, and Lucius Flaminius, were deprived of their offices. Under the empire, the accession of Alexander Severus was distinguished, among other reforms, by numerous clearings out of judges, and governors of provinces. The Latin phrase, "mittere successorem," itself, shows the acknowledged right. Consuls under the republic, judges and governors under the empire, were all offices given gratuitously, but the *militia*, the offices of the emperor's household, and those of the different governors, were regularly bought and sold; to deprive their owners of them without compensation, was to take so much of their property.

While therefore the right of removal was recognized and maintained, the right to compensation was admitted; and the

successor, whether of his own choice, or imposed on him by superior authority, was obliged to pay to his predecessor, as an indemnity, the fixed price.

Even in case of a suspension, the right to the indemnity remained, and it was lost only where the officer himself abandoned his duties for five years: "quinquennium si fuerit divagatus, ipso jam cingulo spoliandus est."

The love of pomp and magnificence exhibited by the emperors of the East, led rapidly to a proportionate increase in the number of their officers.

The firm adherence to the proprietary right of existing offices, prevented their suppression, and led to the establishment of new offices, to be filled by new favorites. As they were all paid by the government, and not by fees, there was no clashing of interest, or question of compensation, and all were satisfied.

The offices thus created were mainly the following: *Scribæ* et *Tabularii*, subordinate to the older *notarius*, described by St. Augustine (lib. ii., de Doctrina Christi), "notas qui didicerunt proprie notarii appellantur." The *notarii* prepared opinions and drew contracts; the *scribæ* registered them, and the *tabularii* prepared the certified copies.

These offices were important even in the days of the Greek republic, but in Rome they had fallen into the hands of the slaves. The emperors Arcadius and Honorius secured them for the citizens, and divided them into three classes: "scribæ, defensores civitatum, judices pedanci." The improvement thus begun, ended in an effort of the citizens to avoid the unpaid labor of these offices, by becoming domestic officers of the emperors; thus avoiding the necessity of accepting public offices, and to remedy this it was necessary to enact by L. 3, Cod. de scribis tabulariis et logographis (lib. x., 1, 69), that these offices should be held by the emperor's own people.

This was followed by laws of Honorius and Theodosius, limiting these offices to the households of governors of provinces; and of Justinian, limiting them to the offices of the presidents, and subdividing them into *exceptores*, who wrote out judicial opinions, "acta judiciorum scribebant," and were called "notarii, quia notis scribebant acta præsidium;" the

regendarii, who registered these opinions, "regerere enim iterum gerere est et inde regestum seu scriptum;" *cancellarii*, who prepared the pleadings, and drafted decrees, and *actuarii*, who received and recorded all voluntary legal acts, such, for example, as emancipation, adoption, contracts, and wills.

The later emperors established as a class of great importance, their own secretaries or notarii, "præclaram nobilemque militiam spectabilium tribunorum notariorum qui gloriosis obsequiis nonnihil reipublicæ commoditatis afferunt et decoris, diversis beneficiorum titulis muniendam credimus et augendam" (Cod. de primicerio et sec. et not., L. 12, t. 7).

They were also called *tribuni* and *candidati*, partly because they were recognized as on the high road to great preferment, and partly because they wore white robes, "qui familiaritate regum utebantur, purpurati regum vocabantur sicut apud nos a toga candidata candidati" (Tertullian, lib. de Idolatria).

They were also distinguished as tribuni prætoriani et notarii, with the title of comites, as tribuni et notarii, and as notarii familiares sive domestici. Their senior was called primicerius notariorum, and had the dignity of a proconsul, and a place among the *illustres*.

The second class of offices created by the later emperors, and made subject to the right of sale, was the *Procuratores ad lites*. It was not until six centuries after the foundation of Rome, that the law provided for representation by counsel; at first there were two classes, the cognitores and the procuratores, but the latter only existed in the latter empire. At no time, however, had they any public character, or any recognition other than that of persons doing an act of friendship, not exercising any avowed or acknowledged professional relation.

The last class of new offices was the *viatores* or *executores*, corresponding to the *apparitores* and *statores* of the republic, with the duties of our sheriff's officers and tipstaffs, that is, to notify parties to actions and *their witnesses and others* in interest.

The Roman empire during its existence of eleven centuries, had thrown out roots too deep in the spirit of its institutions, to be lost sight of when the first efforts toward reorganization

followed the disorders of the conquest. The laws of the barbarians were almost entirely silent as to offices. The edict of Theodoric (edictum Theodorici regis) is the only legislative record in which the subject is mentioned. In his efforts to get the Goths to adopt Roman institutions, he adopted the Roman legislation. Just as the emperors of old endeavored to throw on the governors of provinces the cares and troubles of administration, the first conquerors imitated them, by establishing, in the different parts of their newly-acquired regions, their own companions with the titles of dukes and counts, and under the obligation of doing homage to their chief; this was the origin of the feudal system.

In the midst of frightful confusion, and in the absence of any idea of territorial unity, force took the place of law. Proud of their audacity, and strong in their mutual support, these dukes and counts soon made themselves absolute masters of their local governments; surrounded by officers of their own appointment: all soldiers, treasury agents, judges, served their masters first, and it was not until the fifteenth century, that the kings of France secured these important powers, and, even then, the petty magistrates were appointed by the petty lords.

The old mischief of a double set of officers, those appointed by the emperor and those appointed by the lords, was as usual followed by an enormous multiplication of offices. The court of Charlemagne had as many titles of honor as the court of any Roman emperor. By the end of the twelfth century, the offices were distinguished as feudal and territorial. In three centuries after, they were venal or non-venal, and down to the fall of the French monarchy, the increase of both classes was enormous. There were plentiful promises of reform, some efforts to legislate, but no real improvement, and although the States General as early as 1483 had begun to agitate the subject, it was not one of the least of the evils that the National Assembly had to contend with at the outbreak of the Revolution.

The multiplication of offices was due solely to the want of money; direct taxation exhausted, resources of every other sort drained, public discontent past endurance, the creation of

new offices was invariably a safe resort, and new fools and new funds were found without difficulty or stint, while the only resource for a livelihood in the offices so eagerly and so dearly bought, was in a resale sooner or later.

The purchase and sale of offices may be distinctly traced in the current of French history.

An ordinance of March 19, 1314, expressly enacts :—

"Quod de cætero nullus serviens noster spatarius vel quicunque alius cujuscunque conditionis existat, servitium vel officium sibi concessum alii cuicumque locare valeat, quocumque colore quæsito, alias ipso facto, servitium vel officium amittat."

Other ordinances show that although the practice existed, it was covert and illegal, clandestine, and under the risk of severe punishment.

Boniface VIII. refused to canonize Saint Louis because he had farmed out his offices, and particularly, "per id tempus præpositura Parisiensis venalis habebatur," and even this was corrected.

At all times, however, of this earlier and purer history, there was a wise distinction between the revenue and the judicial officers, and the latter were kept as nearly as possible free from any charge of venality.

The former were soon made hereditary as well as venal, first perpetual under Louis XI., they were sold under Louis XII. and Francis I., and were made hereditary under Henry IV., a right that was well established early in the seventeenth century.

The suggestion of selling offices to pay debts has been attributed to the example of the Venetians, and to that of the ecclesiastical preferments, and the latter seems to be the source whence Louis XII. drew his rules.

The primitive purity of the church was well established in its condemnation of all sales : Superior Ecclesiæ adeo speciem omnem et suspicionem negotiationis in his adversabatur, ut resignationem in favorem certæ personæ etiam nulla pensione, nullo jure retento execraretur, impietatis quæ simoniæ damnaret.

The popes, however, in their capacity as head of the church, took away the right of election, and, finally, having got pos-

session of the ecclesiastical preferments, sold them, promised those yet to fall in, and gave even conditional undertakings, gratias ad beneficia vacatura expectativas. By the sixteenth century the trade in church offices was in full vigor, and well established in its regulations both for enforcing and evading the law. Louis XII. was slow to imitate the practice, but the path once opened, his successor, Francis I., opened all his offices to sale, put them up publicly for open competition, and created new ones to supply the demand. His successors followed on the same course, and it was continued down to the very eve of the Revolution.

In spite of the legal distinction kept up in appearance as to the venal and the non-venal offices, in *fact* there soon ceased to be any difference. The one was an open violation of the law, and the other was a legal sanction of a custom that had the same vice.

It was not, however, until 1583 that the hereditary right to office was established by Henry III. This was under restrictions, that were swept away by Henry VI., who, under the pressure of debts and of the exhaustion from the civil wars, adopted a law that secured the hereditary right by levying an annual tax, and the law was enforced by various amendments, down to the Revolution. There was, at the outset, a line of demarcation between ministerial and judicial offices, but even this became vague and uncertain, and was occasionally broken down altogether, in spite of efforts of varying vigor, to preserve the people from that last and worst of miseries, judicial corruption. When the Estates General met at Versailles, on the 5th May, 1789, for the last time, the old ideas had had their day. One of the first acts of the Assembly was in response to the public feeling on this subject. Decided in one day, this reform, after two centuries of agitation, was carried into effect, in spite of the discontent of the parties in interest and the difficulties in the way of such a wholesale reorganization. The principle then laid down, still makes the law in France, although there have been frequent modifications of it in letter.

Twenty-five years later, the monarchy, in 1816, sought to strengthen its finances by again making offices salable, but

under very different conditions from the system before the Revolution.

The revolution of 1789 was social rather than political. The suppression of manorial rights, and of the sale of judicial and municipal offices, enacted in 1789, was followed, a year later, by a uniform judicial system, and this by a regulation of the administrative officers, which has remained in force down almost to our own days. Compensation was provided for those who had bought their offices and were deprived of the right to sell them again. Power was given to each body, the advocates, the clerks, the attorneys, to create its own council of supervision, and the rules laid down for the probation, admission, and government of its members, together with the right to demand a sum of money in hand as security, and forfeited in case of violation of duty, were all enforced by the state. The caution-money thus collected was a useful help to the state, and various changes were made in the rates of interest and in the sums required, just as the necessities of the government were pressing, or the growing profits of the offices, thus taxed, justified it.

In return for the largely-increased burdens put on the offices of notaries, and others of that class, the government of the Restoration legalized the sale by the possessor, as a means of reimbursing from his successor the heavy charges to which he had been put. The sale is, of course, dependent on the government, and that approval is given only to competent persons, and that competency is determined by the "Chamber of Discipline" of the body to which the office belongs.

The learning of the French bar, of the courts, of the treatise-writers, of the Council of State, on the relations growing out of these sales, as well inter vivos as by will, is of infinite variety, and very broad and deep, serving to show how thoroughly imbued French official life is with this system of the sale of offices.

The law acknowledges the right of joint and several ownerships of office in partnership, and puts it on the decision in the Dig. l. 71, pro socio (l. 17. c. 2), that two grammarians might unite and share the profits of their profession, et quod ex eo artificio quæstus fecissent, commune eorum esset, but

the abuses and the irresponsibility of such joint-stock enterprises, have prevented them from being successful in practice, and courts and legislators have interposed to produce this result. In the case of money-brokers, where the caution-money is 250,000 francs, and the price of the office sometimes as high as two millions of francs, the practice is still admitted, although unwillingly and under hard rules. The hereditary transmission, not of the office itself, but of the right to name a successor, is acknowledged in the most absolute way by the modern French law, and that on the basis of the Roman maxim, "hereditas nihil aliud est quam successio in universum jus, quod defunctus habuit (Dig. de reg. jur. L. 50.) The rights of the creditors are carefully preserved against the proceeds of the sale of the office, and as carefully prevented from interfering with the personal right of the heirs of the decedent to nominate a successor, and that again is different in cases of intestacy and of testamentary provisions.

The fact is, however, to be kept prominent, that offices were always declared to be only a delegated portion of public power, requiring for their exercise, on the part of the person appointed, whether it be by birth or by gift, the choice and approval of the sovereign, or his representative. The chief officer of the state, be he emperor or king, president or consul, knows no other law on the subject than public interests; and if they require it, old offices may be abolished, or new ones created, with no limit other than that of caring for vested rights.

The dealings of the old and new officers in the sale or transmission of office, its price, the mode of securing it, the rights of wife, or children, or creditors, to any share in the purchase-money, are all kept separate and apart. The courts may often have to deal with them, the government never does. These preliminaries once settled and adjusted, the nomination goes from the lower to the higher officers, by a regulated succession, and must be accompanied by proper approvals and indorsements, on its passage up, and on its way down again.

The right of removal, arbitrarily, without cause given, without redress, and without compensation of any kind, has been carefully established; and, rarely as it is used, it is ac-

knowledged by the judicial, as well as by the parliamentary legislation of the modern French system.

To justify the rigor of such a course, it is put on the score of the abolition, at the time of the Revolution, of the right to office, bought of the government under the "Ancien Régime," and on the fact that each purchaser is such only at the hands of his predecessor; and subject at all times, to the sovereign power of the state.

Of course there is a standing protest kept up against this hardship, and the risk of losing one's whole fortune, and the future of children, and grandchildren; but thus far in vain.

Even the right of compensation, is narrowed down to the closest limit, and the indemnity once given, is distributable only by legal process, so as to protect all interests that may be concerned.

The right to create new offices, is just as well established, as the right to abolish the old; and it has often the same effect, as far as the diminished profit of the existing offices is concerned. The right of compensation is not admitted, although it has been granted in cases of great hardship, and under exceptional circumstances.

The right to add new duties, or to take away profitable employment, has always been maintained; and although modifications of either kind are rare, there are instances which prove it, as well as the increase or diminution of the caution money, according to the greater or less profit belonging to an office, after it has been in any way changed in its duties.

There are in France, but three modes of appointments to office,—direct nomination, competitive examination, or the presentation of a name by the officer, for his successor.

The first method, it is said, opens the gates to intrigue, and bargain and sale, without control or discretion; it surrenders offices to politicians, who parcel them out among their followers, and use them as the price of their allegiance; we can learn little of its evils from French example. Competitive examination was tried in France for ten years, beginning in 1791, and ending, we are told, with a general feeling that it

had failed of its purpose, by reason of the weakness, inconvenience, and inadequacy of its results; and it has not been fairly tried again.

The right of presentation, *Durand* says, gives the holder of an office a property in it; which secures him a recompense for honorable labor, induces him to secure public esteem, and furnishes him with incentives to honesty and industry, in the exercise of his office. The better he does its duties, the greater the value of the reward in hand, and the larger the compensation in the future.

There are now in France, not less than 25,000 ministerial offices; they were formerly taxed according to their estimated value; but since 1771 there has been no standard by which it can be ascertained. The place of an advocate of the Court of Cassation, of a notary, of an exchange broker, in Paris, is worth anywhere from half a million to two millions of francs; an effort to compensate on such prices as these, would add enormously to the national debt, and as that is not likely to be done, in the face of the opposition that would be made by the parties in interest, the discussion of any scheme of reform of that kind, has little practical worth.

The sketch thus given, of the course of legislation in Rome and in France, in reference to offices of a certain class, may serve to show how much remains to be done, toward perfecting and purifying our own system generally. There is, of course, nothing in our method of doing public business, which is likely to be modified by the example of French private offices, or rather of offices which are here strictly matters of private business; while in France, they are held by their occupants, under a limited right from the government. Here, however, we are doing what we can, as far as legislation on Mr. Jenckes's Civil Service Bill is in earnest, to settle the business of our own enormous army of public officers.

The original theory, which for forty years made our civil service unobtrusively good, was that public office was the reward of fitness, and that between the office and the officer there was no interposition other than for cause. The change since inaugurated, and the experience we have had of the system of rotation in office, for the second cycle of forty years

last past, has ended in a general feeling that unless we stop short, and reform the system, it will ruin us.

The rebellion, with its burden of debt; the debt, with its necessities of taxation; the taxation, with its inducements to fraud; fraud, with its rich rewards; and honesty, with its small encouragement: these have been the operating causes that must at length open our eyes to the enormous difficulty of the task in hand, and its vast importance.

Whatever we can learn of past evils and present good in the working of other governments, is worth knowing. To this end, the sketch we have given of the history of a limited class of offices in Rome and in France, as we have attempted it, from the learned pages of M. Durand's treatise, may serve to direct attention to the same quarter. "Political Biography" gives other writings on this branch of administrative law in the various Continental states. Wide as are their systems from our own, there is yet a great deal to be learned from their wholesome faith in having the public business done as well as anybody else's, and it is just *that* that we have carefully unlearned and forgotten here. To those who know any thing of the advantages of any system besides our own, it seems only strange that even Congress should require such persistent efforts to secure the passage of some measure of reform. The cause, however, is not far to seek, and the result on public business and private interests in it, as exhibited of late, is enough to show that there is a world of difference between the public as citizens and as constituents of representatives and senators. It looks as if the votes given to Jenckes's bill were given in full knowledge that it never could become law; yet, the only means of reforming the public service is to take away the existing inducements to trade in offices, just as corrupt as was that openly recognized in Roman legislation.

ART. II.—*The Early Regeneration of Sabbath-School Children.*

ONE of the most important institutions which have arisen within the church, during the present century, is the Sabbath-school. Its original design was to reach the children of those who neglected the divine ordinances of worship, and who were thus kept aloof from the means of grace. While the sphere of its operation has been somewhat enlarged, and the children of the church are now generally included in its instructions, its first and chief aim is still preserved, and its work has widened till several millions of the children and youth of the land are embraced in its beneficent inclosures.

The remark is often made: "The Sabbath-school is still in its infancy." Its machinery and methods, the style and spirit of its management and development are imperfect and crude. It by no means accomplishes the good of which it is capable and for which it is intended. Indeed, not a few evils grow out of it which should be corrected and avoided. Many of the best minds of the church are earnestly pondering these things, and we note not a little advance in many schools.

In the following pages we propose to suggest some thoughts touching the fundamental principles of this wide-spread institution. We shall not discuss its constitution, or government, or relations to the church, or modes of teaching, or external appliances by which the interest and attention of children are secured. We shall seek to reach the root of the matter, and attempt to point out some of the conditions of a larger success in the high end which we all so much desiderate.

The title of this article embodies the substance of what we wish to say, and we ask an earnest and candid attention to its unfolding. The views we offer are based upon the faith of the church, as expressed in its symbols; and we firmly believe that their intelligent application to the Sabbath-school work will greatly increase its usefulness, and result in the cure of many of the evils so generally deplored.

The first thing on which we remark is suggested by the language in which the theme is announced. It is not the "conversion" of little children that is brought before us, but

their "regeneration;" and the difference between the two should be carefully discriminated. Regeneration is the sovereign work of the Holy Spirit, creating anew its subjects in Christ Jesus. It is the planting of "the seed of God" in the soul; the imparting of a divine, spiritual life to one who is "dead in trespasses and sins." It is the resurrection of such a one, "by the exceeding greatness of God's power" from the grave of the apostasy, from the deep and dark depravity in which the whole race is buried. It is the formation of that vital and indissoluble union, between the sinner and the Lord Jesus Christ, in which, as the branch and the vine are one, as the body and the head are one, as the husband and the wife are one, so, by the operation of the Holy Spirit, the renewed sinner and Christ become one. It is a transcendent work of Divine power which any, and all human analogies fail fully to set forth in its supernatural reality, and which is resembled, by the Lord himself, to that mysterious and ineffable union which subsists between the Eternal Father and his only begotten Son: "As thou, Father, art in me, and I in thee, that they also may be one in us."

Conversion is the result and evidence of regeneration. It is the action of the person's own mind and will, in consequence of this prior and fundamental work of the Spirit. It is the sinner himself turning from sin and the world to holiness and God, manifested by a variety of acts and exercises. And there is all the difference between this and regeneration, that there is between the work of the infinite God, and the resulting work of a finite man.

There is, moreover, a popular use of the word conversion, which is by no means applicable to regeneration. A person may be "converted" many times. Whenever sin has been committed by a Christian, and he is convinced of it, he is converted from it. So it was with Peter; "when thou art converted, strengthen thy brethren." But we do not often hear, either in ordinary conversation or in the pulpit, of repeated "second births;" repeated "new creations" in regeneration by the Holy Spirit. Thus the distinction between the two terms is easily made. There is a divinity, a glory about the one we do not immediately associate with the other. A man

may be deceived as to the character of his own acts and feelings in conversion; "for the heart is deceitful above all things." But God knows his own work. And when he has wrought the great effect, when he has regenerated the sinner, there can be no mistake about it. The gracious result is produced and remains, no matter what the sinner's thoughts and feelings may be respecting it. There are doubtless many who are *converted*, as the language is popularly understood, who, in the exercise of their own wills, resolve to be, and to do, good, are sorry for their sins, and feel that they believe and repent, and who run well for a time, but who were never really "born again," "begotten" of God the Holy Ghost. But when God has once begun his good work of Omnipotent grace in the soul, he will perform it until the day of Jesus Christ. Hence the meaning and importance of the word *regeneration* in our subject.

Accordingly, this is the first, the chief thing, that those who are engaged in the work of Sabbath-schools should aim at, pray, and labor for the actual regeneration, by the third Person of the Godhead, of the children brought under the care of the church. It is not so much to secure the right action of the child, important as this may be, as to secure the almighty, efficacious action of the Blessed Spirit, by which the right action of the child will be infallibly assured.

On the very face of it, this is an unspeakably solemn business. It brings the teacher into nearer, closer contact with the Eternal Spirit, than with the child. In dealing with the child, the teacher simply presents truth, motives, and appeals; and we know that this is to no good purpose unless the Holy Spirit is present, and by the secret Omnipotent insinuations of his grace, seals and makes them vital in the soul of the child. The most serious and tremendous truth we can speak is powerless for salvation, apart from this Divine co-operation. Paul may plant and Apollos may water, but God alone gives the increase. There is thus absolute need of some extrinsic power to make truth forcible, efficacious, renewing; and there is no power available to this end, other than that of God's eternal spirit. Accordingly, he who presents that truth, must have

power with God as well as power with his fellow-man to whom he presents it.

The sentiment is more or less prevalent, that there is a difference between the spiritual condition of unrenewed little children, and that of unrenewed adults. Doubtless the former are more accessible, more easily moved by statements of Bible truths than are the latter. Their constitutional susceptibilities are more keen; their intellectual acquaintance with error and evil comparatively slight; their habits of sin less fixed and persistent; but these things do not touch the undeniable and awful fact of their native hereditary depravity; which, while it may not be as active, is none the less existent and total, than in the most hardened sinner. Little children have the same indispensable need of the "exceeding greatness of God's power" for renewal and salvation as adults. A new creation in Christ Jesus is the essential prerequisite in all instances whatsoever of human salvation. The Sabbath-school instructor should understand and profoundly feel this; else he will in all likelihood fail of the result which he seeks, because he does not direct his efforts to the right object, to his only efficient Helper.

The idea of "conversion" when most prominent in the mind of the teacher, takes him to the child, to his intellect, his heart, his will. The idea of "regeneration" when most prominent, takes the teacher to the Holy Spirit, to his sovereign agency, to his almighty power, to his infinite love. The first makes the teacher a worker together with the child; the second, makes him a "worker together with God." And, as we have seen, the Divine influence is primary, and must be exerted in order to the right mental and moral action of the child.

With such a view of the work of saving the souls of men, particularly of children, how solemn, how fearfully responsible is the office of a teacher in the Sabbath-school! Who is sufficient for these things? What a friendship, what a sacred familiarity with the Holy Spirit are requisite? What an acquaintance with the methods, and conditions, and circumstances of his gracious operations is needed. What a profound sense of dependence on his august presence. His holy

will must be felt; for he dispenses his gifts and graces according to his own sovereign pleasure. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." How carefully should the teacher order his steps before him! What a place of high communion and earnest wrestling should his closet be!

And, moreover, as the teacher's dependence for its salvation is not upon the will and resolution of the child, for "it is not of him that willeth nor of him that runneth," but upon the immediate and efficient energy of the Divine Spirit, he himself should seek to become, in connection with the divine word he uses, a channel of mercy to his listening children, "communicating grace" as one apostle says, "to them that hear him;" or, as another has it, "begetting them in the gospel" unto life and salvation. Need we urge that such a teacher should be a prepared channel, a sanctified, humble, loving medium for the grace of the Holy Spirit. If *holy* men of old were selected by God as the conveyancers of the inspiration of the Holy Ghost in the composition of the Bible, assuredly *holy* men should now be selected by the church as the conveyancers of the grace of renewal and sanctification. God has appointed not simply the bare word as the chief instrumentality of the Spirit's work, but that word uttered, orally delivered by Christian lips from Christian hearts. "It has pleased God by the foolishness of preaching," lay and clerical, "to save them that believe." The teacher should, therefore, himself be a person full of faith and of the Holy Ghost. The word he utters should be a living word, a fire in his bones, a word that penetrates and moves, illumines and constrains him. Then it is most likely to be a word of power wrought into the soul of the hearer by the Divine Spirit.

The question is often asked, "Can children, as such, be converted to the Lord Jesus Christ?" The answer will be found to be various. Often grave doubts are suggested; many reserves are made. The *emphasis*, it is true, is not laid so much on the word *can*, on the possibility of their conversion, as on its unreliability; and the mind is put into a condition of hesitation and difficulty on the subject. This is owing,

doubtless, in part at least, to the associations which the word *conversion* excites. The mind fixes itself upon the finite and sinful child, upon his intellectual and moral powers and activities; and such queries as these are started: Do not the requisite mental acts and exercises demand a degree of intelligence and moral balance, that little children can scarcely be supposed to possess? Must there not be, what is called a "law work," a work of reproof and alarm and conviction, a conscious struggle against sin and Satan and the world, precedent to conversion? And can we, in the inexperienced and relatively unformed minds of little children, rely upon the preliminary steps which lead to true faith and repentance? Thus the subject of the salvation of children is clogged and darkened by questions pertaining to mental and moral philosophy, and zeal for, and confidence in, the work, are greatly abated.

But when the question of *regeneration* is raised, the mind is otherwise affected. Another and a totally different class of associations is awakened, and the answer is prompt: "Nothing is impossible with God: he can make Christians out of the stones of the streets." The mind dares not limit the power of the Eternal Spirit. We are very ignorant of the mysterious mechanism of the human mind in all its stages from infancy to old age, and we should be exceedingly careful how we traverse the work of its Creator upon its subtle substance. "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all." The degree and kind of the understanding of truth, requisite to the Holy Spirit's work on a child are beyond our ken. A single seed of truth lodged in his soul in infancy, may be made the occasion and instrument of regeneration. And we do not know but that the effectual work of the Spirit may antedate, in some children, the intellectual apprehension of any truth; that they may be sanctified from the womb, or from baptism, and qualified by the presence and power of the Spirit for a very early apprehension of the truths of the word of God. The Lutheran and Reformed churches are based upon this conception of the regenerating efficacy of the Spirit in little children.

The covenant-promise of the Holy Spirit is, "to parents and their children." And the work of regeneration involved in "the promise of the Spirit," is the work primarily regarded and believed in, by these churches. The *evidences*, the fruits and manifestations of that work, in the infantile and childish mind, subject as that mind is to the restraints and training and religious habits of a godly home, may be, must be in many cases, difficult to detect before their riper years and larger experience of sin and temptation and the world; but the assumption of these churches, based upon clear Bible revelations, is that the children of believers are regenerated and savingly united to Christ, until the contrary is established in their subsequent life; and it is expected that at an early age they will be admitted to the Lord's table. The agency of the Spirit, according to the promise, is taken for granted: and the children of the church are to be looked upon and trained and treated as renewed and united to Christ, till they themselves disprove it, by their own wilful rejection of the covenant in which they were born, baptized, and blessed. This, we say, is the underlying assumption of most, if not of all, the churches of the Protestant world.*

And here another inquiry suggests itself, Will the Spirit of God regenerate Sabbath-school children? May teachers depend on him for this result, and look for it with confidence?

To a very large extent, as we have already observed, our schools are composed of children whose parents are irreligious,

* In the constitution of the Presbyterian Church the following language is used on this subject:—I. Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read, and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed, it is their duty, and their privilege, to come to the Lord's Supper. II. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young Christians to them."—*Directory for Worship*, chap. ix.

who have no personal connection with the churches. It is of these we would particularly speak. We remarked just now, that an acquaintance with the methods and conditions of the operations of the Holy Spirit, is exceedingly important to the successful teacher. Among these we would name, as one of the most signal and essential, that of the existence and use of the *means of sanctification*. Regeneration is an instantaneous and finished product, when it is effected; and it is ordinarily wrought in view of the subsequent sanctification of the individual. This is progressive, a work of time, frequently of many years, running through the entire interval between the regeneration and the death of the person. In the case of the children of believers, the appropriate and appointed means may readily be found. But in the case of others, who constitute the great majority of Sabbath-school classes, it is otherwise. The Bible, the family altar, the recognition of God at the table, the closet, religious conversation and instruction, a holy example, are all wanting; and selfishness, worldliness, and godlessness, obtain and hold large sway in the household, and sometimes profanity and Sabbath desecration are habitually practised. The atmosphere of the family is irreligious. Is it not self-evident, that in such cases, the work of sanctification is, to a fearful extent, precluded? There is no doubt, that a little child, brought up under a home influence of this kind, presents a case exceedingly trying to the intelligent faith of a teacher. Is the early regeneration of such children to be expected?

In answering this most pertinent and solemn question, we would briefly submit the following observations:—

1. In the first place, the providence of God in the institution and vast enlargement of the Sabbath-school, must be honored. This is one of the most distinctive signs of the times in which we live. It is a special manifestation of God's love for children; for children outside of the pale of the visible church. This divine affection is real and wonderful. Witness God's word in respect to Nineveh, "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand?" And in one day, that love emerges

into activity, and permanent development, as never before in human history. The millions of children that have been brought under the care of the church, through the Sabbath-school, have been so brought by God's all-wise providence, not in judgment, but in mercy; mercy which can be overborne and thwarted only by the infidelity and neglect of his own professing people. The Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear, but the sins of his people, their coldness, and prayerlessness, and unbelief, and worldliness, may clog and stop the channels of his mercy. This high responsibility has been put upon the church, we may reasonably infer, not without the proffer of the needful supplies of divine influence, looking toward the actual regeneration and salvation of the perishing children. This is one all important consideration, which should sink down into our hearts.

2. In the next place, if this end is to be secured, it must be done within a limited period. There is to all men a day of grace, a space for repentance, a line drawn across their path, visible only to God's eye, beyond which there is no hope. This space is measured, not so much by years as by privileges and opportunities. If we take little children under our care, and they are not renewed by the Divine Spirit, the danger is very great that they will become gospel-hardened at an early period. The habit of refusing the Lord Jesus Christ, and of resisting and grieving the Holy Spirit, formed during the plastic period of childhood, grows rapidly and strikes deep into the soul. It is a lamentable fact, often mentioned and deplored, that great multitudes of Sabbath-school children cease their connection with the church when they leave the Sabbath-school, and that it is exceedingly difficult to retain, under Christian influence, very many of them, after they have opened into manhood and womanhood. So that, if they are not "born again" while in the Sabbath-school, the likelihood of their subsequent regeneration is immensely diminished. The processes of indwelling sin and Satanic agency are very subtle, very powerful, and urgent. And thus it would appear, that the existence of the Sabbath-school, while it is a signal token of divine mercy, is, at the same time, a sign of

the shortening of the day of grace with large numbers of our population.

3. Assuming now God's willingness and readiness to renew these children, as evidenced by his notable providence, and assuming the solemn exigency in which they are placed by the simple fact of their being in the Sabbath-school, we remark, in the third place, that in order to the accomplishment of the saving work of the Holy Spirit upon them, there must be, humanly speaking, earnest and thorough consecration to the salvation of each child, on the part of the teachers and of the church—a consecration, hitherto, in a great measure unrealized. If the means of grace and holiness are so largely withheld from them at home, this lack must be supplied, to the utmost degree possible, by those who, in God's providence, have their spiritual welfare in charge. Especially should the *teacher* seek to take the place of faithless, godless parents. He should be now a father, now a mother in Christ to their children, a true sponsor, a real godfather and godmother. By frequent visitation at their houses; by taking them one by one to his own house and praying with them, counselling and instructing them; by providing them with suitable Christian reading; by writing letters to them; by a holy and happy example (and all this from year to year), he should supply to the Holy Spirit and to them, the means of sanctification. And the church, especially through her responsible officers, preeminently through its pastor, should continually do all in her power to keep the pressure of eternal and divine things upon the minds and hearts of the children. In this way it would soon be found out that God is not willing that any should perish, but that all should come to repentance and heaven. The writer has a friend, a member now of the Roman Catholic Church, whose love for souls, and whose labors with God and with them for their salvation furnish a lesson to us. On a visit, paid her a year or two since, she took him into her place of private prayer. In an inner closet, whose door she opened, he noticed the photographs of nineteen persons. He asked her who they were. She replied, they were poor people she was trying to save. She visited them regularly, and instructed them carefully, but her great dependence was on God;

and she was accustomed to take these photographs, one by one, and put them on a little table she had prepared for the purpose, and then, looking at them, she would kneel, and name their names, and mention their wants and trials to her Father, and plead for mercy in their behalf. Would that we, Protestants, rivalled the fidelity, and earnestness, and determination of this Roman Catholic lady! Would that Sabbath-school teachers and Christian churches were so imbued with divine grace, were in such deep and vital fellowship with the Holy Spirit, were so heartily persuaded of the depraved, lost, and helpless condition of all children by nature, and were so bent on securing God's almighty power in their behalf, that they would make their salvation a matter of deeper concern than their own necessary food! If the spirit of Jacob, when he wrestled with the Angel of the Covenant, and said, "I will not let thee go, except thou bless me;" if the spirit of Moses, when he said, "This people have sinned a great sin, and have made them gods of gold, yet, now, if thou wilt, forgive their sin, and, if not, blot me, I pray thee, out of the book which thou hast written;" if the spirit of Paul, when he wrote, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh;" if this were the spirit that possessed Sabbath-school teachers, it would consume their indolence, and worldliness, and selfishness, and consecrate them thorough, hearty, lifelong workers together with God in this sacred calling. And without this spirit in some good measure, the beneficial effects now derived from the institution would scarcely counterbalance, we fear, the evil which it seals upon the souls of children by reason of its marked shortcomings.

If the views we have presented are just, it follows that the success of the Sabbath-school cause depends upon a mighty outpouring of Divine influence upon teachers and scholars. And this is our confidence, that as the providence of God has instituted the system, involving such solemn relations and consequences, so the Spirit of God will be given to it, and, by a pentecostal baptism, teachers will be consecrated and filled with the Holy Ghost, and the children will be renewed and flock to the church, as the clouds and as doves to their

windows. It is the cause of God, and he reigns sovereign and supreme over it; and none can stay the hand of his love, nor resist the energy of his invincible spirit, when the fountains of the great deep of the Divine compassions are broken up, and the time, the set time to favor Zion has come.

And how evident it is that no work can be named more blessed, and yet more difficult, requiring more assiduity and persistent faithfulness, than that of a Sabbath-school teacher. It is an employment transcending all earthly work, demanding supernal aid, and when properly performed throughout the church, will speedily usher in the millennial glory. To engage in it perfunctorily and prayerlessly, without a profound and vital sense of dependence on the sovereign agency of the Holy Spirit, is not only to sin against God, but also to sin most grievously and fatally against the souls of the rising generation in our land.

Art. III.—*The Life of Samuel Miller, D.D., LL.D. Second Professor in the Theological Seminary of the Presbyterian Church at Princeton, N. J.* By Samuel Miller. In two volumes. Philadelphia: Claxton, Remsen & Haffelfinger.

There are two reasons why we approach this biography with much more than ordinary interest. One is that the subject of it was one of the commanding spirits of his day, one of the greater lights of our American Church. The other is that, though his grave has been made for nearly twenty years, he is still embalmed in our grateful remembrances for that kindly, formative, enduring influence, which rendered him to us, as well as many others, one of the best of benefactors. In going over the leading events of his life, and the prominent traits of his character, as they are brought out in these deeply interesting volumes,—notwithstanding we claim the position of impartial reviewers,—we do not pledge ourselves to ignore all past relations, or to forget that we are writing about one whose memory we cherish with unmixed reverence.

It is not our design to present even an outline of these volumes, as if to diminish, in any degree, the importance of giving them a thorough perusal, but rather, by briefly sketching the life and character they so faithfully represent, to induce our readers to explore for themselves the source from which our material is drawn. We shall content ourselves with just glancing at Dr. Miller's eminently useful life, and then endeavoring to find out the secret of it.

It is impossible to form a correct estimate of the good influence which Dr. Miller exerted, without viewing it in connection with his various relations; for each relation was a channel through which that influence, in some form or other, flowed out upon the world.

First of all, we may view him as the *head of a family*, and as a *Christian gentleman*. In no condition can a good man be placed in which his influence acts with greater power than in his own home circle. Here he is brought in contact with immortal mind in its earliest development; and has the opportunity of lodging in the memory and the heart, truths and principles which may ultimately give complexion to the whole character. It is not certain, indeed, that his best efforts will always prove successful—for there is sometimes an onergy in the proclivities of human corruption that no earthly power is able to control—and yet there is no other sphere in which his fidelity is more likely to be crowned with the Divine blessing. Dr. Miller was the father of several children, who have lived at once to honor their parentage and to bless their generation. One daughter (the oldest) was married to the Rev. Dr. John Breckenridge, whose life forms an important part of the history of the Presbyterian Church, and her beautiful character is the subject of a fitting and graceful memorial. Another daughter (also deceased) was the wife of an able lawyer in Princeton,—one of the trustees of the Theological Seminary,—and was a model in every relation that she sustained. Yet another daughter—thanks to a generous Providence—still lives; and may many years pass, before her whole life shall be a legitimate subject for review. Several of the sons have occupied important posts of public usefulness, while one of the two clergymen is the author of these

memorial volumes. It was indeed through the joint influence of the parents that this successful training was accomplished —they were fellow-helpers in the good work of thus moulding their offspring to lives of honorable usefulness.

But Dr. Miller's social influence reached far beyond his own domestic circle—as a Christian gentleman, mingling with different classes, and occupying various fields of useful activity, he made himself felt both benignly and powerfully. He would be at home as well in the hovels of the poor as the dwellings of the rich; in the vale of ignorance and obscurity as in circles of intelligence and refinement. With the former class he never took on airs of superiority, as if to make them sensible of the distance between himself and them, but, by his kind words and genial and accommodating manner, endeavored to breathe into their hearts the spirit of contentment and good-will. With the latter he could mingle with the utmost freedom, and, from his ample stores of intellectual wealth, could dispense thoughts on almost any subject to which it was a privilege to listen. Wherever he moved, or wherever he paused, his bland and gentle manner, and his well-ordered and kindly words, drew around him friends who felt it a privilege to listen to his conversation and share his regards.

Passing from the scenes of social life, in which Dr. Miller figured so extensively and so brightly, we may view him next in the higher relation of a *minister of the Gospel.* His whole pastoral life was in connection, first with the Collegiate Presbyterian churches, and, after the dissolution, with the Wall Street Church, New York. It lasted just twenty years —from 1793 to 1813; and though there were some causes of disquietude operating in connection with it, especially the question of a separation of the associated churches; yet it may safely be said that it was characterized throughout by great dignity, fidelity, and success. Not only was the congregation to which he ministered numerous and wealthy, but it embodied a large amount of intellectual culture and social and political influence; and it was no small matter, especially for a young man, to prepare sermons suited to such an atmosphere. He succeeded, however, admirably in this difficult

duty; and while he failed not to preach the whole counsel of God plainly and earnestly, his discourses were framed with so much symmetry and good taste that the most fastidious hearer rarely, if ever, went away unsatisfied. It is difficult, especially at this late period, to estimate correctly the measure of good influence which his ministry exerted; but we cannot doubt that the Gospel preached with such admirable simplicity and impressiveness, and to such a congregation, and for so long a time, must have produced the grandest results. Though he was, by no means, what, in modern phrase, would be called, a *sensational* preacher, yet he had a reputation in the country at large, that attracted many strangers to his church; and all who went with open ears and hearts were sure to be edified as well as gratified by his ministrations. Even in New England, where he was known much less than in some other parts of the country, his fine qualities as a preacher were often spoken of, and well do we remember that when it was announced, in the prospect of the retirement of Dr. Griffin in the Park Street Church, Boston, in 1811, that Dr. Miller was expected to preach on the occasion, a strong desire to hear him was expressed by many persons, and his ultimately failure to preach occasioned much disappointment.

But it was not merely as a preacher, but as a pastor, that Dr. Miller exhibited his rare qualities in connection with the ministry. His intercourse with his people was always genial and affectionate, and yet always marked by that dignity which constitutes a leading element of a minister's usefulness. His congregation were bound to him by the strongest of all cords—those of love; and they welcomed him to their houses with an intensity of good-will and affection, that could hardly have been exceeded if he had been a member of their respective families. He was at home especially amidst scenes of domestic sadness, his tender heart responded quickly to every expression of grief, and, from a richly-stored and deeply-sanctified mind, he poured forth the wisest counsel and the richest consolation. He was always forward to enlist his people for the relief of human woe, or for the prevention of folly and crime, or for the encouragement of any enterprise designed to act auspiciously on the well-being of society. While he recog-

nized his own congregation as forming the immediate field of his labors, much of what he did in connection with them had a wider influence, and was instrumental in originating or sustaining large plans of public usefulness.

That would be a very inadequate view of Dr. Miller's ministry, that should not include the great amount of timely and judicious labor that he performed in connection with the judicatories of the church. His influence in the presbytery, and the synod, and on the floor of the General Assembly, was scarcely exceeded by that of any other man. His plans were always the result of mature thought, and were generally marked by great wisdom and moderation. Sometimes he was thrown amidst scenes of excitement and collision, that ill became those who were legislating for the interests of the church; but his presence was generally found to be an element of quietude. Not that he desired peace at the expense of principle, or that he was not ready to stand up for the right against any opposition that could be arrayed against him; but he was always tolerant of men's mistakes and infirmities, and never imputed wrong motives when the necessity was not imposed upon him. Nearly all who were associated with him, even in the later period of his active ministry, have now passed away. But we greatly mistake if the recollections of the few who survive, are not in full harmony with our estimate of his influence in this department of his official duty.

After a twenty-years' ministry in New York, Dr. Miller entered on a professorship of nearly forty years at Princeton; and this was undoubtedly the crowning glory of his life. He had had an important agency in establishing the Theological Seminary, and had not only given his vote for Dr. Alexander as the first professor, but had publicly urged his acceptance of the appointment. The very next year he was himself appointed to the chair of Ecclesiastical History and Church Government; and though he shrank from the responsibility of the office, and would, on some accounts, have preferred to continue in pastoral life, yet, as a matter of duty, he yielded to the general wishes of the church, and was inaugurated as professor on the 29th of September, 1813. The discourse which he delivered on the occasion, on the characters and

opinions of some of the more conspicuous witnesses for the Truth during the dark ages, he declined to publish, on the ground that it was hastily written, and that some of its statements would require to be fortified by numerous references and quotations, which would make too large a draft upon his time.

Though the number of students that he found in the seminary did not much exceed a dozen, he lived to see it increased many fold; and all the successive classes that enjoyed the benefit of his instruction were witnesses at once to his ability and fidelity. His professorship was one for which his natural tastes and previous studies had eminently qualified him; and he entered upon it with great zeal and under the influence of a ruling passion. Not only was he perfectly familiar with the text-books used by his classes, but he had read and digested kindred works in other languages, so that the whole range of ecclesiastical history and church government seemed perfectly familiar to him. His questions were always simple and intelligible, and suggestive, never designed to embarrass or bewilder. His lectures were luminous exhibitions of his subject, full of well-digested thought, arranged with such graceful naturalness as to leave a vivid impression on the memory. There may have been some who thought they were sometimes deficient in vigorous earnestness; but we are sure that we speak for much the larger number when we say that, in respect to both thought and expression, they were admirably adapted to the purpose they were designed to answer.

But it was not merely as a teacher and lecturer that Dr. Miller reflected high honor upon his professorship, but in his oft-recurring labors in the pulpit, and in all his more private intercourse with his pupils. His preaching was singularly adapted to profit theological students; it was clear, direct, logical, and full of evangelical truth,—in short, each of his sermons seemed to have the force of a lecture on the art of preaching, while yet it dealt fairly and honestly with each individual's heart and conscience. In his meetings with the students on the afternoon of the Sabbath, he delivered himself with perfect freedom, and yet with great impressiveness; and never more than then were they brought to realize the dignity

and solemnity of the work to which they were destined. In his occasional meetings with them in private—in his own house or elsewhere—he always made them feel that they were in the presence of a friend, and often, by some wise counsel or some timely suggestion, left an enduring impression in favor of truth or right.

Such in general was the character of Dr. Miller's professorship. And now when we consider the length of the period through which it extended, and the great number—amounting to more than seventeen hundred—who were brought under its direct influence, and when we bear in mind that they have been scattered through every portion of our land as representatives of the seminary at which they have been trained, can we doubt that Dr. Miller lived pre-eminently for the benefit of his country and the world. Are there not multitudes now engaged in the ministry, and not a few even in heathen lands, who think reverently and gratefully of him, as one of the honored instruments by which they were formed for their high vocation? Do not the pulsations of his noble spirit vibrate to this hour in many a proclamation, from other lips, of the words of eternal life? And as the world grows old from the passing away of the ages, who can doubt that the good work that he performed will continue to develop itself in fresh accessions of light and strength and glory to that blessed cause to which he was so earnestly devoted.

There is one more relation in which Dr. Miller must be considered, or we shall fail to do justice to his eminently useful life—we mean that of an *author*. The productions of his pen began to appear very shortly after he became a settled pastor; and they came at brief intervals almost till the close of his life. The versatility of his mind, and the variety and extent of his knowledge, made him at home in almost every field, whether literary or theological.

Dr. Miller's occasional sermons and addresses that were given to the public, through the press, were not far from forty—the first having been delivered the very next month after he was ordained, and the last a few years before his death. These discourses are generally of a high order, being especially remarkable for their adaptation to the various oc-

easions that called them forth. They are all so good, that it would be difficult to determine which are the best; and yet, in casting our eye over them, the sermons on suicide, the sermon at the inauguration of Dr. Alexander, the sermon at the ordination and installation of the Rev. William Nevins, and the sermon on the danger of education in Roman Catholic seminaries, seem to us to have done, perhaps, the most ample justice to their respective themes. We exceedingly doubt whether any other minister of the Presbyterian Church in this country has published so large a number of occasional discourses, all of which have been so worthy of enduring preservation.

The number of volumes for which we are indebted to Dr. Miller's pen, if our estimate be correct, is thirteen. The first two are his "Brief Retrospect of the Eighteenth Century," published in 1803. This work discovered an amount of laborious research, and of familiarity with the various departments of learning, that surprised even Dr. Miller's most intimate friends; and the marvel was, that the same man who could preach regularly on the Sabbath in so instructive and acceptable a manner, and who was so constant and faithful in the discharge of pastoral duty, could yet redeem time from his manifold professional engagements, to produce so elaborate and attractive a work as this. It was dedicated to the celebrated John Dickinson, President of the State of Delaware, who acknowledged the honor in very fitting and grateful terms. It was received with great favor by the more intelligent class of readers in this country, and was also published in Great Britain, where also it was met by many warm expressions of commendation. Though many years have passed since it was to be found in any of our bookstores, it may reasonably be doubted whether there is any work, treating of the same subjects, and covering the same period, that can be read with more advantage than this "Retrospect of the Eighteenth Century."

Two of Dr. Miller's larger works were memoirs; the one published in 1813, the other in 1840; and both were worthy alike of his head and of his heart. The former was the memoir of his venerable colleague, Dr. Rodgers, with whom he

had been associated in the pastoral office eighteen years. As Dr. Rodgers was ordained in 1749, and, of course, was among the early ministers of the Presbyterian Church, the record of his life involved, necessarily, to some extent, the history of the body with which he was connected; and we can hardly imagine how this service could have been performed in a more felicitous manner. At the same time, one is constantly kept in mind of the tenderness of the relation that existed between Dr. Miller and his colleague; and, while there is nothing in the book that savors of extravagant praise, there is every thing to show that it was written under the influence of a grateful and reverent spirit. The other memoir is that of the Rev. Dr. Nisbet, the first president of Dickinson College,—a man who was justly reckoned among the celebrities of his time. At the time this memoir was written, Dr. Miller was one of the few men living who had personal recollections of Dr. Nisbet, that could be rendered available in a biography; and it was well that so faithful and gifted a pen should have been employed upon so worthy a subject. Not only does the volume contain a very satisfactory account of his connection with Dickinson College, and of what he did, and what he was in his various relations during his residence in this country, but it also traces his eventful history in Scotland, especially showing the value of his services in connection with the interests of evangelical religion. As Dr. Nisbet's character was strongly marked, so Dr. Miller's account of him is full of simplicity and beauty, and worthy to be an enduring memorial of one whom both hemispheres may well consider it a privilege to honor.

Several of Dr. Miller's publications, and those, too, which had the widest circulation, were of a decidedly controversial character. In 1807 he published his letters on the "Constitution and Order of the Christian Ministry;" and, two years later, published another work on the same subject in reply to strictures from several Episcopal clergymen, which the preceding work had called forth. In October, 1820, he preached a sermon at the ordination of the Rev. William Nevins, as pastor of the First Presbyterian Church in Baltimore, in which were some very plain utterances concerning Unitarianism.

The sermon was noticed in the *Unitarian Miscellany*, a periodical then published in Baltimore, with marked disapprobation; and this seems to have been the occasion of Dr. Miller's writing a series of "Letters on Unitarianism," making an octavo volume of upward of three hundred pages. In 1840 he published a volume, entitled "The Primitive and Apostolical Order of the Church of Christ Vindicated," containing a somewhat elaborate view of the claims of Presbyterianism and the objections to Episcopacy. Several other of his works, especially his "Essay on the Office of Ruling Elder," and his "Sermons on Baptism," have more or less of a controversial bearing. While Dr. Miller's natural gentleness of spirit and love of peace disinclined him to controversy, his clear and comprehensive mind, his freedom from prejudice and love of the truth, eminently qualified him for it; and hence he may be regarded as one of our best authorities in that department of theological literature. While his aim was to confound his adversary by unanswerable arguments, and to bring out what he believed to be the truth in the light of noonday, he never sought aid from vague insinuations or bitter invective; never forgot his own personal dignity even in the closest conflict in which he could be engaged. It is within our distinct recollection that an individual who had held for some time the relation of a vigorous opponent to him in a theological controversy, assured us that he was deeply impressed by his uniformly fair and gentlemanly bearing, and that, much as he differed from him, he could not but regard him with the highest respect.

Several other of Dr. Miller's works deserve special notice, both for the subjects to which they relate, and the able and interesting manner in which the subjects are treated. In 1827 he published a series of "Letters on Clerical Manners and Habits, addressed to a student of the Theological Seminary at Princeton," which have passed through several editions, and which deserve to pass through many more. These letters convey a most accurate impression of the writer's own character; and none who read *them* and knew *him*, will need to look at the title-page to settle the question of authorship. We have heard it objected that some of the rules are too

minute, and therefore unnecessary; but that they are not unnecessary is proved by the fact that they are very often violated, and *that* at the expense of lowering ministerial character and influence. In 1843 Dr. Miller published another small volume, containing "Letters from a Father to his Sons in College;" and these again are adapted in the most felicitous manner to the end for which they are designed. They include every subject that a college student has occasion to consider; and it would be well if the work could be introduced as a manual in all our higher institutions of learning. In 1848 he published a work entitled "Thoughts on Public Prayer,"—the last, we believe, that came from his pen; and we know of nothing better fitted to aid and encourage the spirit of devotion on the one hand, or to render the exercise edifying and profitable on the other.

There are some other of Dr. Miller's works to which we might refer as evidence of the high place which he attained in the ranks of authorship, but enough has been said to show that he was among the most accomplished and most voluminous writers of his day. Considering the great number and variety of his productions—literary, theological, controversial, practical, and devotional; considering that nearly all of them have passed to a second or third edition, and have been received with great favor in every part of our country, while some have attracted much attention on the other side of the Atlantic; and finally, considering that they are still, and are likely to be for generations to come, the channels of a benign influence to the church; can we doubt that here was one of the elements of his greatest power; that though he might have been a great and good and eminently useful man, if he had never been known as an author, yet that, but for this, he could have not lived as he has done, and now does, in the thoughts and feelings of multitudes who never saw him.

After having thus glanced at Dr. Miller's life, and traced some of its results in the different departments of active usefulness, it is natural that we should contemplate what he did in connection with the higher power by which his character was formed, and his destiny controlled.

Dr. Miller possessed, originally, admirable qualities that

constituted the foundation of his eminently attractive character. With a finely-proportioned form, he had a countenance full of generosity, manliness, and intelligence; and though he could not be said to have an unusually vigorous physical constitution, his health was generally adequate to the arduous duties devolved upon him. His countenance was indicative of great purity and nobility of character; and his manners, though cultivated possibly at a slight expense of naturalness, were uncommonly bland and graceful. His intellect was naturally clear, comprehensive, and symmetrical. His taste was so perfect as to set criticism at defiance, insomuch, that in reading his published works, one rarely meets with an expression that admits of being essentially improved. Well do we remember to have heard an eminent scholar and author, who had been brought into sharp antagonism with Dr. Miller, say that he hardly knew a writer in the English language, who he thought equalled him in a fine and classical style. And his intellect, we may safely say, though richly endowed, was no better than his heart—he was naturally genial, gentle, and sincere; incapable alike of double dealing and of needless severity. We remember instances in which some of his expressions of dislike were characterized by great intensity; but there was usually a reason for it in the circumstances that called them forth. And we remember many other occasions, on which his native kindliness of spirit found an apology for mistakes, or delinquencies, which a different temperament would have met with severe reprehension.

So also the hand of God was strikingly manifest in the ordering of Dr. Miller's lot. His grandfather, John Miller, emigrated from Scotland, and settled in Boston, in the very early part of the last century, and was a well-educated and highly-respectable man. His father, John Miller, was a native of Boston, where he received his early training, became a member of the Old South Church, studied for the ministry, and finally was ordained with a view to his becoming the pastor of two associated churches in Delaware. He was a man of excellent talents, of liberal culture, and of great devotedness to his work. He was married to a Miss Millington, a lady of superior education, of great personal attractions, and of de-

voted piety. Trained under such a parental influence, it was to be expected that the son, especially considering the original qualities of his mind and heart, should early develop the germ of a noble character. His first eighteen years were spent under the paternal roof, and his preparation for college was all made under the direction of his father. In 1788, he became a member of the senior class in the University of Pennsylvania, having already gone through the studies of the previous years. Here he found himself surrounded by influences, social, intellectual, and religious, that were eminently favorable to the development and culture of his naturally fine qualities. He graduated in 1789, with the highest honor in his class, in token of which it devolved on him to deliver the salutatory oration. It was during his college life that he first became acquainted with the Rev. (afterward, Dr.) Ashbel Green, of Philadelphia, with whom he continued on terms of great intimacy until the close of Dr. Green's life. Among his instructors, the provost of the university, Rev. Dr. Ewing, with whom he afterward became connected by marriage, seems to have left upon him the most enduring impression. He prosecuted his theological studies at Carlisle, under the learned, and justly celebrated, Dr. Nisbet; and the acquaintance thus commenced he recognized as an enduring source of gratification and improvement. In due time he became one of the pastors of the Collegiate Presbyterian churches in New York; and though he was called, in 1799, to the First Church in Philadelphia, he preferred to remain with his first charge, and did remain with them until his removal to Princeton, in 1813. By his settlement in the ministry he was placed in circumstances most favorable to his improvement and usefulness. His associates in the pastoral charge were men of commanding powers and far-reaching influence, while there were ministers outside of his own denomination, with whom he was in the habit of familiar intercourse, who were justly reckoned among the lights of their day. Indeed it were hardly possible that his lot should have been cast in any other clerical circle in which he could have had better opportunities for communicating a fresh impulse to great minds, or coming under their quickening powers. And then, it is to be borne in mind that

the people to whom he ministered, were many of them, not only of the highest standing in society, but distinguished for their intellectual culture, thus presenting to him a powerful motive for the faithful improvement of his faculties, and the utmost diligence in his work. During the whole period of his ministry, and indeed, throughout the residue of his life, many of his most intimate friends occupied some of the highest places of public usefulness; and it cannot be doubted that in many cases at least, he and they were fellow-helpers in the great cause of human improvement.

Dr. Miller's marriage proved an important auxiliary to almost every good work in which he engaged. Mrs. Miller was the daughter of the Hon. Jonathan Dickinson Sergeant, one of the most eminent lawyers of his day, and a member of the Continental Congress; and this connection brought her husband into intimate relations with the whole circle to which she belonged. She was herself a lady of remarkable powers, of the highest culture, and of deep reverence for religion, though it was not till some time after her marriage that she ventured to hope that she was the subject of a saving change, and to make a public profession of her faith in Christ. From that time it was manifest to all who had an opportunity of observing her daily life, that her treasure was in heaven; and while her fine intellectual and moral character was the subject of universal admiration, it was impossible to resist the conviction, that her crowning attraction was her religion. Though we cannot determine the exact measure of influence that she exerted upon her husband, we cannot doubt that not her heart only, but her hand, was in much of the good that he accomplished.

Another event in Dr. Miller's history, to which he was indebted for a large increase of his usefulness, was his being appointed to a professorship in the Theological Seminary at Princeton. Though his influence as a pastor was wide and deep, it was doubtless greatly exceeded by his influence as professor; for in the latter case he was brought in direct contact with the minds of those who were in a course of training for the Gospel ministry; and through them, his sound instruction and benevolent activity, would tell on the destinies of

coming generations. At the same time he became by this means a much greater power in the church at large; his opinion on difficult questions was generally regarded as of higher authority; for every one felt that he occupied a place, to which none but the wisest and best could be called. Indeed his office as professor opened to him many new channels of Christian and ministerial activity, and gave him opportunities for doing good which were enjoyed by few of his generation.

We only add that Dr. Miller was favored with many tokens of his Redeemer's gracious presence, and thus rendered strong for the arduous duties to which he was called. His path seems to have shone brighter from the day of his conversion to the day of his death. Mistakes and errors, like every other good man, he sometimes committed; but when he became convinced, he was always ready to confess and correct. He seemed ever to be in communion with the Lord, his strength, so that when difficult duties devolved upon him, his courage did not falter; or when great trials were in prospect, he could gird himself to meet them with calm submission. He had a triumphant meeting even with the last enemy, knowing in whom he had believed. Through his whole life, God was his helper, and hence he was always ready to do his Master's will, and had the pleasure to see every good work prospering in his hands.

In the view of Dr. Miller's life, and the estimate of his character, which we have now given, our main design has been to direct the attention of our readers to a work in which may be found an account of him alike interesting and faithful. And we deem it proper, before closing this sketch, to refer a little more distinctly to some of the prominent features of this work, with which its attractiveness is specially identified.

And the first that occurs to us is the minuteness of its details. It is quite possible that some readers may think that this is carried so far as to be an imperfection; and if it were not for the great purity and elevation of the character delineated we might think so too; but as it is, we find little or nothing in the volumes that we could have wished was not there. On the contrary, there are many things that seem of

small importance in themselves, that are yet full of meaning, and, to a thoughtful mind, they bring out character far more impressively than many other things that seem far more imposing. We may add that the whole work is constructed with great simplicity and naturalness, so that one in reading it almost forgets that he is not holding a familiar conversation.

Another characteristic feature of the biography is that it covers a long and deeply-interesting period. The account of the ancestry of both Dr. Miller and his wife takes us back among generations that have long since passed away, and includes in it reminiscences of many individuals of Revolutionary and even ante-Revolutionary fame. But if we limit ourselves to the time in which he was in the full discharge of his duties as a minister of the Gospel, and as an educator of ministers, we shall find that it reaches through several years more than half a century. And during these years, the Presbyterian Church was more than once in a state of great agitation, and once, at least, thoroughly convulsed; while several outside controversies, at different periods, awakened a deep and general interest. Of all these polemic scenes, especially those with which he was more immediately connected, Dr. Miller has left a faithful record, which is preserved in these volumes. Indeed, one cannot read them carefully without becoming acquainted with the more important events of our history, especially the history of the Presbyterian Church, during the period to which they relate.

It is worthy of remark, also, that the work which we are reviewing contains incidental notices of most of the distinguished clergymen of that day within the Presbyterian Church, and of not a few outside of it. From many of them there are letters; or else there are facts stated illustrative of their characters; and one can hardly help feeling, as he passes along through the work, that, in reading the biography of a single individual, he is brought into communion with a host of illustrious men, who, having served their generation faithfully have fallen asleep. The names of Doctors Green, Griffin, Janeway, Romeyn, Dwight, Morse, and many other noble spirits—some of a later date—are often repeated, and may be said to be embalmed in these pages.

The last, and by no means the least, important characteristic of this work that we shall notice, is its signal impartiality. As a general rule we regard it as rather an unsafe matter for a son to attempt the biography of a distinguished father; and most of those who read such a work are prepared to make many grains of allowance for concealment or exaggeration. But the reader has nothing of this kind to encounter in these volumes. There is no attempt to make it appear that Dr. Miller did not share the ordinary infirmities of humanity; nor the slightest indication of a wish to attribute to him any thing beyond his deserts. There may be a difference of opinion in regard to the writer's estimate of particular acts, but all must agree that the work gives no evidence of filial partiality.

We rejoice that so worthy a monument should have been erected to the memory of such a man. We are sure that there are those scattered all over the church who honor him as a friend and a father, and to whom these volumes will come as a most grateful offering. Let the work live through successive generations, not only to honor the memory of its subject, but to open fresh channels of blessing through the remembrance of his eminently useful life.

Art. IV.—*A Fragment. What the Greeks thought of the Religion of the Jews.*

The following extract from the *Moralia* of Plutarch is from the version of the learned Abbé Ricard, who devoted forty years of his life to the study and translation of that author.

The Romans and Greeks appear alike to have held the Jews in detestation,—whether from their turbulent and ferocious character, or from traditions respecting them, handed down by the Egyptian Priesthood,—perhaps it would be difficult to say. Doubtless much of the cruel persecution of the earlier Christians is to be attributed to their identification

with the Jewish race. Singular indeed is it, that this nation, to whom alone the knowledge of the true God had been imparted in all its grandeur, should have been looked down upon by the rest of the human family; across whose Pagan darkness the divine light had been permitted to flash at intervals only, like the sudden, crinkling lighting in the tempest; for such must we view the elevated ideas of the Deity occasionally emanating from the master spirits of the human race,—from Pythagoras, Socrates, Plato, Plutarch, and other philosophic minds.

Plutarch was born A. D. 50 or 70, within a few years of the crucifixion of the Saviour, being contemporary with St. John the Evangelist. It is sad to think, that one so virtuous and learned, should not have had the privilege of hearing, and reflecting upon, the simple teachings of Jesus Christ. When intellect like his was thus smothered in the mists of Paganism, how deep must have been the darkness of the masses, through which the Christian revelation was destined to pierce.

. . . When Lamprias had finished, Callistratus said, to the other guests, "What do you think of the reproaches which Lamprias makes of the Jews; that they abstain from the flesh of the hog, of which, of all nations, they should be the first to make use?"

"They merit indeed this reproach," replied Polycratues; "but I am uncertain, whether it is from reverence or horror of the hog, that they abstain from eating its flesh. What they themselves say, bears the air of fable, unless, indeed, they entertain secret reasons which they are unwilling to divulge."

"For myself," said Callistratus, "I believe that the hog is honored by this nation. It is objected that it is dirty and hideous; but I do not see in what it is more deformed and disgusting than the beetle, the griffin, the crocodile, or the cat; each of which has worshippers, among the Egyptian priests, and which pass for wholesome animals. The Egyptians reverence the hog, also, out of gratitude; for it is said, that this animal first taught them the art of agriculture, and that the rooting with his snout gave them the idea

of the ploughshare; the name of which instrument is derived from it. The inhabitants of the lower part of Egypt are unacquainted with the use of the plough. When the Nile retires from their fields, they sow their seed broadcast on the alluvial deposit, left by its recession, subsequently turning in the hogs, who, digging with their feet, and rooting with their snouts, soon upheave the earth and thus bury the seed to its proper depth. It is not surprising then, that there are peoples who, for this reason, abstain from using the flesh of the hog, since we see, with the Barbarians, other animals receive the highest honors from trivial and often ridiculous causes. It is said, for example, that the Egyptians have deified the Musaraigne on account of its blindness; because they deem darkness more ancient than light. They also consecrate the lion to the sun, because, that of all the quadrupeds with crooked talons, its young alone are born with their eyes open; that it sleeps but little, and that its eyes shine during sleep. They ornament the spouts of their fountains with lions' heads, because the Nile inundates their fields when the sun is in the sign of the lion. They also assert that the ibis, when it is born, weighs two drachms, exactly the weight of the heart of an infant when it first sees the light, and that the spread of its feet forms with its beak an equilateral triangle. Wherefore, then, should the Egyptians be censured for these ideas as ridiculous, since the Pythagoreans themselves worship, it is said, a white cock, and among fishes abstain particularly from the surmullet and the ortie de mer; and the Magi, disciples of Zoroaster, honor with especial reverence the ground hedgehog, while they detest water-rats; regarding the man that kills the greatest number of them as the happiest of mortals, and especially favored of the Gods. I think that if the Jews really held the hog in horror, they would kill it as the Magi do the water-rats, but they are alike prohibited from killing or eating it. Perhaps in the same manner that they reverence the ass from its discovering to them a source of water in a time of extreme drought, they revere the hog from its teaching them the culture of the earth. Is it to be assumed that they abstain from eating the flesh of the hare, because it is a dirty and impure animal?"

"It is not for that," said Lamprias; "but it is from its resemblance to the ass, of animals, the one they most reverence; for though these animals differ in size and quickness, on the other hand they are of the same color, have long ears and shining eyes, and resemble each other in other respects, so that there are none, great or small, which are so alike as the ass and the hare. Perhaps, also, with the Egyptians, who attribute a mysterious signification to the qualities of animals, the Jews recognize something divine in the activity of the hare and the acuteness of its natural senses. Its sight is so keen that it sleeps with its eyes open; and sense of hearing so delicate, that the Egyptians make use of the figure of its ear in their hieroglyphics, as the emblem of the sense of hearing. As for the Jews, I think that they abstain from the flesh of the hog from fear of disease, for there are no maladies the Barbarians so much dread as the leprosy and the mange; believing, as they do, that these diseases end finally in the entire destruction of their victims. The hog, as we see, has, nearly always, parts of its body marked with white and leprous spots, and these eruptions appear to be the result of interior corruption. The filth in which it lives must give an additional bad quality to the flesh, for there is no animal which so delights to wallow in filth and ordure, with the exception of those which are born and exist in it. It is also said that the eyes of the hog are so fixed on the earth that he can see nothing above him, nor look upon the heavens, unless he is turned on his back; his eyes then take a direction contrary to their natural position, and though at first very noisy, when he is thus reversed, he soon becomes silent and tranquil, astonished either at the sight of heaven, to which he is unaccustomed, or in terror at seeing it. If it were necessary, fabulous traditions might be cited. Adonis was killed, it is said, by a boar, and it is thought that Adonis is identical with Bacchus; and this opinion is confirmed by the ceremonies which are practised at the feasts of both of these divinities. There are those who assert that Adonis was the favorite of Bacchus, and it is the opinion of Phanocles, as is proved in this verse:

> 'Bacchus, in roaming o'er the fields of Cyprus,
> Saw, and made captive, the beautiful Adonis.'"

Symmachus, surprised at this last allusion, said: "What! Lamprias, would you tolerate that the mysteries of the Jews should be confounded with those of the god of our country! or, is it indeed probable, that this God may be identical with that of the Jews?"

"Permit Lamprias," interrupted Meragenus; "I, who am an Athenian, assert that he is one and the same God. Most of the proofs which confirm it, can be communicated only to those who have been initiated in the third, and highest, order of the mysteries of Bacchus. But that which we are not prohibited from revealing to friends, and particularly at the table where we are enjoying the gifts of this God, if you so desire, I am ready to impart."

The guests all urging him warmly, he resumed: "First," said he, "the greatest and most solemn of their feasts is celebrated at a time, and in a manner, which proves its analogy with those of Bacchus. They give to it the name of the *fast*, and solemnize it in the height of the vintage, covering their tables with all kinds of fruits, and during the time that it lasts, living under tents constructed mainly of palm branches and ivy interlaced; and the first day of this solemnity they call the feast of the *Tabernacles*. A few days after, they celebrate another, the connection of which, with those of Bacchus, is no longer even enigmatical, but formally consecrated to this God. It is called the feast of the *Crateraphorie* and the *Thyrsophorie* (the cups and the thyrsies). In it they bear in their hands branches of palms or thyrses, with which they enter into their Temple. What they do there, we are ignorant of; but it is probable they celebrate some Bacchanal; for they make use, to invoke their God, of little trumpets, similar to those which the Greeks employ in the feast of Bacchus; other priests play on harps, and are called *Levites*, either from the name *Lysius*, or more probably that of Evius, two surnames of Bacchus. Neither is the celebration of the Sabbath as it appears to me foreign to Bacchus. Even now, in many parts of Greece they give the name of Sabbes to the initiates of Bacchus, who, in their mysterious ceremonies, pronounce this word. The oration of Demosthenes on the crown, and Menander, furnish proofs of this fact. It appears also proba-

ble that it is from this name that there has been formed that of *Sabbat*, and that it indicates that species of furor or enthusiasm with which those who celebrate the mysteries of Bacchus are inspired. What confirms this conjecture as to the worship which they render to Bacchus *Sabbasien* is, that on the day of the feast they urge each other to drink to intoxication, and if any by grave motives are prevented from becoming inebriated, they are at least compelled to drink their wine pure. To these proofs can be added others of still greater force. For instance, those derived from the costume of the high priest; who, on days of solemnity, wears a mitre on his head, and is clothed in a tunic, made from the skin of the stag, trimmed with gold, with a training robe hanging from his shoulders; his feet clad with laced buskins. Below and around the bottom of the robe are attached little bells, which cause as he walks, the same sounds that we hear in the nocturnal mysteries of Bacchus, and from which reason they are called the nurses of this god. Still another proof, is the thyrses and the tambourines, which are seen engraved on the walls of their temple. All this can have relation to no other god than Bacchus. The Jews do not employ honey in their sacrifices, because, mixed with wine it spoils it. Before the art of cultivating the vine was understood, honey was made use of, both as a drink and in the libations to the Gods. Even now, the Barbarians who are unacquainted with the use of wine, make a drink composed of honey, the insipidity of which they correct with bitter and vinous roots.

The Greeks themselves render sacrifices to *Sobriety*, in which they offer honey; because its qualities are antagonistic to those of wine. Another, and very strong proof of the worship they render to Bacchus, is that the greatest and most ignominious punishment that they can inflict, is to deprive the criminals from the use of wine during a certain time prescribed by the judge. Those who are thus punished" . . . . . .

[The rest of the book is lost.]

Art. V.—*The Reign of Law.* By the Duke of Argyle. Fifth edition. Alexander Shahan. London: 1867.

We regard this as a work of decided interest and value. The noble author holds no mean place among the philosophical thinkers of the day; a position fairly won by the acuteness of his reasoning powers, and the clearness and ability with which his views are enforced. Acting in the spirit of the motto on his escutcheon, "*vix ea nostra voco*," and determined to win an honorable fame which should be all his own, he early entered, as an author, those lists in which fortune, rank, and illustrious ancestry avail nothing, but success must depend on personal merit alone. There is a manliness in such a course which naturally enlists the sympathies and good wishes of the public, and secures their congratulations on his well-earned reputation.

The volume presents some of the mature and revised opinions of its author, the greater part of which had already appeared as contributions to the *Edinburgh Review* and other British periodicals of high character. The subject, as the title imports, is the Reign of Law; not, however, of human law, but of that which controls the course of nature and the operations of the mind of man. Over all this region he thinks its empire is absolute, binding the universe, as far as we know it, in the relation of cause and effect, as in a chain of necessity which is never broken even by the power of the Deity himself. This hypothesis has always been a favorite with those scientific men who disclaim the authority of faith to impose checks on the speculations of reason, but has generally been regarded with suspicion and dislike by orthodox Christians, as scarcely compatible with those intimate personal relations which religion teaches have been established between man and his Maker. Yet the author is not a sceptic, but a believer in revelation, and one object of his work is to wrest from the practical atheist the advantage he claims in that uniformity of natural operations, which appears to exclude all immediate divine intervention.

He distinguishes law (pp. 64'–5), with sufficient precision, into five different senses: as applied, 1, "simply to an observed order of facts;" 2, "to that order as involving the action of some force or forces of which nothing more may be known;" 3, "to individual forces, the measure of whose operation has been more or less defined or ascertained;" 4, "to those combinations of force which have reference to the fulfilment of purpose, or the discharge of function;" 5, "to abstract conceptions of the mind—not corresponding with any actual phenomena, but deduced therefrom as axioms of thought necessary to our understanding of them. Law in this sense is a reduction of the phenomena, not merely to an order of facts, but to an order of thought." These different significations all "circle round the three great questions which science asks of nature, the What, the How, and the Why." In inanimate nature the first three, we suppose, are the phases of law most clearly discernible; but the world of organisms, though embracing all, is more peculiarly distinguished by the regulative power of the fourth and fifth, which appear to constitute what are known as teleology and the more recent doctrine of morphology. In considering these last, the author introduces many curious and interesting illustrations of contrivances directed to specific ends, whether of utility, ornament, or order, and opposes with much earnestness and force the systems of Darwin and others, who endeavor to explain away all proofs of design by such hypotheses as development, or natural selection, or some not very intelligible idea of morphology acting as a living, power in nature. But throughout all, he persistently maintains the universal reign of law, more especially, perhaps, as respects those primary properties of matter which, as far as we know, are indestructible by natural causes—law in this sense, certainly, and probably in others, according to him, being never suspended or altered, but all the infinitely diversified effects witnessed in creation being produced by natural forces conspiring, through adjustment, to purposed ends. The chapter on "Contrivance a Necessity" is to us one of much interest. In it his illustrations are all taken from the flight of birds, with the structural adaptations to that function, and represent in a very striking manner how mechanical laws are made

to subserve the power by the most exact, beautiful, and (if we may use the expression) ingenious contrivances for the purpose. Two following chapters, called "Apparent Exceptions," and "Creation by Law," illustrate, in different phases, the same general argument of design working under conditions imposed by law, and show the author's power of dealing with those somewhat transcendental ideas which have in recent times become imbedded in the philosophy of natural history. The last two chapters consider law in the realms of mind and of polities, where its reign is recognized as not less absolute than it is in matter, and where, also, order, purpose, and adaptation to specific ends are equally principles of controlling authority. The author had designed to add a chapter on "Law in Christian Theology," as necessary to complete his plan, but for the present has "shrunk from entering on questions so profound, of such critical import, and so inseparably connected with religious controversy."—*Preface.* The work, which throughout has the impress of an able, cultivated, and manly mind, is perspicuous, animated, and unaffected in its style, exhibits much vigorous thought, and contains a variety of scientific information which is made more interesting by its connection with the philosophical argument.

With a thesis so wide and so varied as the work presents we do not propose to deal, but we would offer some remarks on the relation which its views, as to the immutability of natural laws, seem to bear to the fundamental truths of religion.

The nineteenth century appears to present, in sharper antithesis than most of its predecessors, two antagonistic mental tendencies—great superstitious credulity in one class, with a determined scepticism as to every form of the supernatural in another. The first is seen in the prevalence of Mormonism, Mesmerism, Spiritualism, and other wild systems of belief, to which multitudes of minds, generally ill-trained, and little used to the scrutiny of evidence, yield implicit faith. The second is often found with intellects of a higher order, being, indeed, a frequent characteristic of reasoning and philosophic minds. Within the church both are exhibited, sitting side by side, or following each other in rapid succession. In Oxford, thirty years ago, a powerful ecclesiastical party sought to re-

introduce into the English Church many of the superstitious observances of Popery. Twenty years later disguised infidelity prevailed there to such an extent that a deistical lecturer could boast, with apparent justice, that the work called "Essays and Reviews," written by an association of Oxford clergymen, propounded the views of Paine and Voltaire with just that mixture of cloudiness we might expect from men who remembered they were in orders, and therefore not quite free to utter all they thought. More recently, by another revolution, the credulous element is again ascendant in that city, and the tractarianism of a past generation is eclipsed by the ritualism of the present.

Yet, if we compare the two—credulity and scepticism—in the extent of their prevalence and the class of minds affected by them respectively, we cannot well doubt that the latter is much the more decidedly a distinguishing trait of the age. Probably at no former time were reasoning men less disposed to submit to the authority of received opinions; probably never before were the foundations of religious faith searched by a criticism so cold and so unshrinking. Not only have philosophers denied the being of a God, the truth of the moral sense, the necessary inherent distinction of right and wrong, and the objective reality of time and space, but what is still stranger, they have even doubted their own personal existence in the very act of self-conscious deliberation upon the point. These are men who have pursued too far the phantoms that haunt the dim bewildering regions of ontology. There are others, again, who have never questioned their own personal identity, or the reality of the external world, but who look upon the universe as a machine that works out its ends by its inherent forces; and, therefore, like the old Epicureans, they exclude all divine agency as superfluous if not mischievous, and deliver up man, hopeless, helpless, prayerless, to the blind fatality of natural causes, except as his own powers may avail to influence his destiny. Nor is this scientific scepticism content with denying the Deity all share in the supervision and control of his works; for one object toward which it zealously presses is to efface all those proofs of design from which his existence even as a Creator can be deduced. Such is the tend-

ency of Laplace's celebrated cosmological hypothesis, by which he seeks to construct a universe without supernatural assistance; and also of the more recent Development theory, which, taking different shapes in the hands of different advocates, tends equally in each to banish all immediate divine agency from the department of organized nature. "It is superfluous," says Comte, "to establish specially the indispensable preliminary that all idea of *creation*, properly speaking, must be utterly rejected as in its nature wholly inconceivable, and that the only reasonable inquiry, if indeed that is attainable, must relate to successive *transformations*."* So speaks the hierophant of positivism, laying down a canon which embodies the true doctrine of his school. We are aware that many advocates of these theories of Laplace and Darwin deny their atheistical tendency, and find room, not only for an intelligent Creator, but for his special providence, and even his fatherly attribute as the hearer of prayer. They assume that far back in past eternity, or that inconceivably remote period when the Creator laid the plan of his works, he foresaw the exact conditions, wants, and characters of all his intelligent creatures, judged their deeds, beheld their sufferings and temptations, and listened in advance to their prayers; and then with special reference to each, instituted that series of causes which should in their distant future operations produce the specific results, whether of judgment or mercy, which his infinite wisdom decreed. This hypothesis may not be free from speculative difficulties to some minds; but it affords, perhaps, a possible basis for the support of personal religion, provided the emotions of the heart can be made to respond to the theoretical conclusion. But the natural desire is for a personal God, whose sympathy and approbation are an instant vital principle, not one whose relations to mankind would be the same if he had sunk into annihilation the moment the great universe, with its infinitely complex web of causalities, had been called into existence. Constituted as the human mind is, existing essentially in the associations to which its finite conditions have given birth, such a Deity must necessarily be, at least to the great majority,

* *Philosophie Positivism*, tome ii., p. 363.

but a cold and lifeless abstraction which could kindle no devotion in the soul.

The able treatise which stands at the head of this article asserts, as we have said, the absolute supremacy of natural law, but without detriment to the doctrine of special providence, to the historical truth of miracles, or to their decisive authority as the credentials of revelation. These dangerous consequences the author escapes by a somewhat peculiar definition of terms, to which we shall have occasion again to refer. At present we would extract some remarks on the relation of science to theology that in our opinion convey a grave and weighty truth which it is the duty of all parties fairly to confront.

"We see the men of theology coming out to parley with the men of science, a white flag in their hands, and saying: 'If you will let us alone, we will do the same by you. Keep to your own province; do not enter ours. The reign of law which you proclaim we admit—outside these walls, but not within them:—let there be peace between us.' . . . It is against this danger that some men would erect a faint and feeble barrier by defending the position that science and religion may be, and ought to be, kept entirely separate;—that they belong to wholly different spheres of thought, and that the ideas which prevail in the one province have no relation to the other. This is a doctrine offering many temptations to many minds. It is grateful to scientific men who are afraid of being thought hostile to religion. It is grateful to religious men who are afraid of being thought to be afraid of science. To these, and to all who are troubled to reconcile what they have been taught to believe with what they have come to know, this doctrine affords a natural and convenient escape. There is but one objection to it, but that is the fatal objection, that it is not true. The spiritual world and the intellectual world are not separated after this fashion; and the notion that they are so separated does but encourage men to accept in each ideas which will at last be proved to be false in both. . . . No man who thoroughly accepts a principle in the philosophy of nature which he feels to be inconsistent with a doctrine of religion can help having his belief in that doctrine shaken and

undermined. We may believe, and we must believe, both in nature and in religion, many things which we cannot understand; but we cannot really believe two propositions which are felt to be contradictory. It helps us nothing in such a difficulty, to say that the one proposition belongs to reason and the other proposition belongs to faith. The endeavor to reconcile them is a necessity of the mind."

This is not only bold and frank, but the author takes the true ground. We fear there has been in this matter something of a disingenuous composition, not unlike that of which we read in Pascal's "Provincials," where two sects of Jesuits, to avoid embroilments, agreed to use a technical term of divinity without defining it. But this is worse than vain. The consciousness that these are reputed scientific truths, of dangerous import to some of the tenets of religion, which we dare not examine, tends to diffuse through the mind a secret corrosive doubt of the authenticity of revelation itself. By all means let the truth be examined. If Christianity is indeed divine, it has no assaults to fear, since no fact or principle can ever be established which is really in conflict with it. The faith of many may be shaken, it is unfortunately true, by the agitation of questions which are thought to concern the life of religion. That is one unhappy effect of the rash assertion of unproved hypotheses; but the remedy that involves the least amount of evil is a thorough investigation, which may determine whether the obnoxious opinion rest on positive and sufficient proof, or merely on vague and precarious inference.

The Duke of Argyle strongly insists that no truth, theological or other, which is really such, can ever have a contradictory proposition proved against it. To ordinary apprehension nothing can be more self-evident than this, or less in need of a distinct and formal enunciation; yet there are men who are not daunted even by such a paradox. Thus, his grace mentions a late eminent professor and clergyman of the English Church, who was so deeply impressed with the inexorable reign of law that he believed no place was left for special providence or for answers to prayers; yet "he went on, nevertheless, preaching high doctrinal sermons from the pulpit until his death. He did so on the ground that proposi-

tions which were *contrary* to his reason were not necessarily beyond his faith. The inconsistencies of the human mind are indeed unfathomable, and there are men so constituted, as honestly to suppose that they can divide themselves into two spiritual beings, one of whom is sceptical, and the other believing,"—p. 59. This apparent self-contradiction is by no means new. We are informed that no principle was more insisted on by Bayle, than that the insolubility of objections against a dogma was no legitimate reason to reject it. On this Leibnitz remarks, that "it is in effect to say that an unanswerable argument against a thesis is no legitimate reason to reject it. For what other legitimate reason to reject an opinion can there be, if an opposing argument of invincible force is not such? and what other means remains of demonstrating the falsity, or even the absurdity, of any proposition?"* Bayle's principle, if by "insolubility" be meant *conclusiveness* of objections, appears to surrender the mind to absolute Pyrrhonism, making it as impossible to prove the truth as the falsehood of any proposition; for on his assumption no demonstration, however seemingly perfect, can exclude the possible existence of other facts from which a counter-demonstration of equal force might be deduced. Yet it is well known that a similar principle is maintained by Kant in his celebrated Antinomies, from whom it passed to Sir William Hamilton, and in his philosophy plays an important part. From a paper entitled "Contradictions proving the psychological theory of the conditioned,"† we cite several examples of what Sir William regards as contradictory demonstrations, from which the reader may surmise what ground he has to assert a principle which tends so directly to subvert the foundations of all knowledge: "Infinite maximum, if cut in two, the halves cannot be each infinite, for nothing can be greater than infinite; nor finite, for thus two finite halves would make an infinite whole." From his postulates it would result that the halves are neither finite nor infinite, but something distinct from both. That, however, is not his meaning, for he intends a double demonstration,

* *Discours de la Conformité de la Loi avec la Raison*, § 53.

† *Metophysics*: Appendix, No. V, note (G).

proving them to be both finite and infinite. The fallacy appears to be in assuming that "nothing can be greater than infinite;" or, in other words, that all infinites are equal. A bar an inch square, if infinite in length, would contain an infinite quantity of matter; but one two inches square would contain four times as much. Or, add a single pound to one of the bars, and the infinite quantity is increased by a pound. To deny this contradicts our most elementary conceptions, and deprives the terms we use of all definite meaning—"An infinite number of quantities must make up either an infinite or a finite whole. I. The former.—But an inch, a minute, a degree, contain each an infinite number of quantities, therefore an inch, a minute, a degree, are infinite wholes; which is absurd. II. The latter.—An infinite number of quantities would thus make up a finite quantity; which is equally absurd." As the number of parts increases, each is diminished in the same exact proportion; and when the number becomes infinite, each part is infinitely small; so that the same infinite enters both the numerator and denominator of the fraction expressing the quantity. Let the finite magnitude be m, and the number of parts n; then $\frac{m}{n}$ is one part, and $\frac{nm}{n}$, $= m$, represents the whole; thus showing, what is indeed self-evident, that dividing the magnitude into even an infinity of parts leaves the quantity unchanged. The fallacy seems to be in ascribing some actual magnitude to each part, even when the division is infinite. If it be objected that parts without magnitude are inconceivable, we reply that the infinite division first assumed is not less so, as it involves the same difficulty. "A quantity, say a foot, has an infinity of parts. Any part of this quantity, say an inch, has also an infinity. But one infinity is not larger than another. Therefore an inch is equal to a foot." If the inch has an infinity of parts, the foot which contains it has that infinity, with the infinities belonging to eleven other inches superadded. The aggregate of the latter is therefore larger than the former, and the inch is not equal to the foot; nor are the numerical infinities in the two cases the same. Of such are Sir W. Hamilton's antinomies; by which he designed to prove that essential and inseparable conditions fetter reason, to such a degree, that positive con-

tradictions can be forced upon it as absolutely demonstrated. It is to us a wonderful phenomenon that a mind of such force and penetration should have accepted fallacies which to common view are so palpable. They seem in each case to have proceeded from an inaccurate *a priori* idea of infinity, to which he adhered, though contradicted at every step by conceptions of a more definite character drawn from elementary notions of quantity. Sir W. Hamilton had a contempt for mathematical studies, which he regarded as intolerably wearisome to a genius of the sublimer order, from their great facility.* His opinions on this point may suggest a doubt whether he had any very profound acquaintance with a science which, according to Comte, is the product of "a vast concatenated series of prolonged intellectual exertions, offering inexhaustible aliment to the mind;"† and of which Sir J. Herschel, referring to certain analytical researches, says that "the contention of mind for which they call is enormous."‡ However that may be, we have sometimes thought that if the great Scotch metaphysician had been more thoroughly on his guard against the undefined and fluctuating conceptions so often veiled by the generalities of abstract terms, he would have avoided some errors into which he has unfortunately fallen; and we believe the more difficult mathematical investigations, requiring, as they often do, highly subtle and exact discriminations, founded on real differences which cannot be neglected without error in the result, are mental exercises well suited to teach that cautionary lesson.

* "To minds of any talent, mathematics are *only difficult because they are too easy.*"—"Mathematics are found more peculiarly intolerable by minds endowed with the most varied and vigorous faculties....The continued and monotonous attention they necessitate to a long concatenated deduction, each step in the lucid series calling forth, on the same external relation, and to the same moderate amount, the same simple deduction of reason. This, added to the inertion to which they condemn all the noble and more pleasurable energies of thought, is what renders mathematics—in themselves the easiest of rational studies—the most arduous for those very minds to which studies in themselves most arduous, are easiest. In mathematics, dulness is thus elevated into talent, and talent degraded into incapacity."—*Discourse on the Study of Mathematics.*

† *Phil. Pos.*, vol. i., p. 91.

‡ *Outlines of Astronomy* § 10.

But, to return to the Duke of Argyle. He begins with the question: What is the supernatural?—adding, "M. Guizot tells us that belief in it is the special difficulty of our time—that denial of it is the form taken by all modern assaults on Christian faith; and again, that acceptance of it lies at the root, not only of Christianity, but of all positive religion whatever." His grace then proceeds to inquire in what this difficulty consists, and thinks it must in part be ascribed to a vague use of the word supernatural. "There may be some men," he says, "who disbelieve in the supernatural, only because they are absolute atheists; but it is certain that there are others who have great difficulty in believing in the supernatural who are not atheists. What they doubt or deny is, not that God exists, but that he enacts, or perhaps can act, unless in and through what they call the laws of Nature." The conclusion he comes to at length is, that they find it so hard to believe in supernatural power, because by it they mean "power independent of the use of means, as distinguished from power depending on knowledge—even infinite knowledge—of the means proper to be employed." But this difficulty, in his opinion, is unnecessarily encountered. The action of the Deity, in creation, providence, or revelation, he believes, suspends or violates no law of nature; and, therefore, is not with strict propriety termed supernatural. The properties of dead matter, the physiological laws of organized beings, and the spontaneous forces by which the volitions of brutes and of man can modify the effects of other causes; all those are within the domain of nature. And, if a great immaterial Being exists, capable, by the mysterious relation he bears to matter, of exerting infinite physical force, and possessing knowledge in equal degree to make the laws of nature subserve his purposed ends, he might employ powers which, though superhuman, would so far resemble those exercised by man, as to justify equally the application of the term natural. By such means, he could alter the course of natural sequences without suspending natural laws, and thus subject the world to special providential regulation. If it pleased him to send a revelation to man, he could, by similar displays of superhuman power, authenticate the message by miracles; and, in that way, raise it above the pos-

sibility of human contrivance. He could also, by the same means, grant special answers to prayer, and thus establish that immediate personal dependence on himself, without which, religion, as a living practical principle, cannot exist. All this is not only natural, but becomes more credible *a priori*, because it is the result of means exactly analogous to those employed by man in accomplishing his own ends, the difference consisting mainly in the infinite superiority of resources possessed by the Deity. The relation which this great Being bears to the laws of nature themselves is left undetermined, as unnecessary to the argument: but certain expressions used by the author have fallen a little unpleasantly on our ear, because they might perhaps raise a doubt whether he did not think it possible that some of those laws—such as flow directly from the essential properties of matter, for example—were uncontrollable even by the Divine will. "It may be," he says, "that all natural forces are resolvable into some one force. . . . It may also be that this one force. . . . is itself but a mode of action of the Divine will. But we have no instruments whereby to reach this last analysis. Whatever the ultimate relation may be between mental and material force, we can at least see clearly that, in nature, there is the most elaborate machinery to accomplish purpose through the instrumentality of means. It seems as if all that is done in nature, as well as all that is done in art, were done *by knowing how to do it.* It is curious how the language of the great seers of the Old Testament corresponds with this idea. . . . Exactly the same language is applied to the rarest exertions of power, and to the gentlest and most constant of all natural operations. Thus, the saying that 'The Lord by wisdom hath founded the earth: by understanding, hath he established the heavens,'—is coupled in the same breath with this other saying, 'By his knowledge, the depths are broken up, and the clouds drop down the dew.'"—Pp. 129–131.

It seems that our author would lessen the difficulty Guizot thought the present age had, in believing the supernatural, by discarding that word, and by comprising within the bounds of the natural whatever is essential to the being of a personal, moral, wise, powerful, and all-controlling God. To this exten-

sion of the latter term, and to the positions it includes, he seeks to conciliate favor by pointing out the analogies between the powers exercised by man, and those he ascribes to the Supreme Being. The objectors, indeed, deny that God "ever acts, or perhaps can act, unless in and through what they call the laws of nature;" yet, since the power man exerts modifies their operation and produces specific results, so the infinite power of God, acting through similar means, may produce results infinitely greater, and, therefore, sufficient for all his designs, whether in nature, in providence, or in the miraculous attestation of his will. From the same analogy, he concludes that "the mind of man has within it something of a truly creative energy and force—that we are in a sense 'fellow-workers with God,' and have been in a measure 'made partakers of the Divine nature.'"—P. 10.

We trust the exacter classification of ideas offered by his grace's definitions may relieve some honest minds perplexed by doubts and groping through darkness to find the truth; but, we confess, we are not very sanguine as to the result. The views he presents may give consistence and clearness to some speculative opinions in regard to the connection of a special providence with the immutability of natural laws; but we fear it will not meet the objections of the class to whom M. Guizot referred. The only powers they recognize as acting in nature, appear to be that series of physical causes which embraces the material universe, with so much power of spontaneous action in addition as is placed within the control of brutes and men. They allow no immaterial agents, neither God, angel, spirit, nor devil, to interfere in any way with this great chain of causation, since any force acting upon it from without, whether analogous to that exerted by man or not, they regard as quite inconsistent with the observed order of nature.

Nor do we very clearly perceive how any substantial difficulty in admitting the truth of miracles would be removed by the author's scheme. Let us take, as an example, Christ's feeding the multitude with the loaves and fishes. By his grace's hypothesis, the miracle was wrought by superhuman power, which acted in strict accordance with natural laws. But in what way are we to suppose the effect was produced?

Shall we assume that spirits, moving with inconceivable celerity, collected the constituent elements of the food, and, by aid of chemical laws, combined them together in the proportions and relative positions necessary to produce both the qualities and appearance of the substance required? This might respect those laws which issue directly from the primary properties of matter; but, another law requiring that all products of organization should grow from germs deriving life from a parent stock, appears to be violated. Or shall we suppose some invisible agent collected the food, ready prepared, from distant localities, and with it supplied the waste caused by the distribution? This avoids the former difficulty, but leaves another unanswered,—that by this world's constitution, as we know it, spirits never act on matter, except through the medium of an organized living body. But whatever hypothesis, consistent with the recorded facts, is adopted, we think it will hardly take the faith of most readers, less than the simple supposition that the Saviour, by Divine power, called into existence the additional food with which the multitude were fed.

It is very probable his grace would not accept either of our suppositions as fairly representing his theory; and, indeed, we offer them but as suggestions, because we are really at some loss how to give his abstract principle a particular application in the case of miracles. His distinction between the superhuman and the supernatural, between power which may be infinite, but acts only through law, and power which for the occasion suspends the operation of some law, though sufficiently clear in many cases, seems undefined and shadowy as applied to this.

In the chapter on "Creation by Law," he considers the development theory, quoting from Darwin the admission that if structural modifications subserving beauty merely, apart from utility, could be shown to exist, his hypothesis must fall. For answer, he brings forward many curious facts in regard to the colors and ornaments of the numerous species of humming-birds, and argues that there is sufficient proof that differences abound among them which cannot be referred to the principle of utility, which do not better adapt the birds

to special conditions of existence or give them aid in fighting the battle of life. In this he seems to us to be right, for we think he establishes his position by a very strong array of probable evidence. He agrees with Darwin, however, so far as to believe that new species originated under some peculiar and unknown conditions from living progenitors. Organic creation was not a single primordial act, never afterward repeated. A succession of distinct animal and vegetable types has appeared throughout a geological period of indefinite length. These his grace thinks were not in any absolute sense the product of distinct acts of creation—not original formations from dead matter, animated by the immediate act of the Deity. He believes that by some natural law unknown to us they were ordered from organic forms previously existing. This opinion is expressed with direct reference to the humming-bird family, and does not, as we are given to understand, extend indefinitely to other examples of specific difference in animated nature. Nor does it appear that in regard to humming-birds his belief had a more definite support than the complete separation of the group from all other birds, and the striking general resemblances pervading the entire family, suggesting to his mind the probable bond of consanguinity. He, however, elsewhere refers to rudimentary and aborted organs in some other animals as probably showing a state of transition to or from a fuller development through a series of natural generations. But without that relation all such appearances might be explained as morphological analogues, by that reduction of the phenomena to an order of thought, of which he elsewhere speaks. His opinion may notwithstanding be correct; though, apart from the want of all positive proof, difficulties are involved which are not sufficiently met by any modification of the theory of development.

That theory has exhibited two principal phases. One of these, presented in the "Vestiges of Creation," assumes that when in any instance the unknown essential conditions supervene, the organized being proceeds *per saltum* to a higher form, which constitutes a new species; the regulation law in this case somewhat resembling that of chemical combinations, which take place at different numerical intervals, but never

occupy the space between. The other—supported in the last century by Helvetius, but since recast and greatly improved by Darwin, who brings to his aid much exact scientific observation—maintains that new species arise from "numerous successive slight modifications," gradually moulding the older forms into others of distinct specific characters. Both these hypotheses are regarded with dislike by the religious world, because, if they do not favor positive atheism, they at least seem to veil and obscure the Divine wisdom in creation by the obtrusive intervention of natural causes. But other objections are urged on more strictly scientific grounds. For the first, it has been contended that if any such sudden evolution of a new order of being should take place, the chances are almost infinite that it would at the same time and place exhibit but a single specimen, in which case the species must become extinct almost in the moment of its birth. The combination of all the necessary conditions must be extremely rare, or we should not wholly want ascertained examples within historic times. But against the contingency that two of different sexes should be created together by the mere agency of natural laws, there would seem to be the improbability of the first supposition multiplied into itself, thus reaching a degree quite beyond human calculation, and leading almost irresistibly to the conclusion that a supervising Intelligence must have ordained it. Darwin avoids this consequence by his doctrine of natural selection; in virtue of which, among innumerable minute congenital deviations from the parent type, those are preserved which better adapt the species to the conditions of its being, while the rest perish. The silent gradual operation of this principle he thinks will suffice to modify organic structures indefinitely, and serve to originate all those organs of special function which have from the earliest times excited wonder by the infinite creative wisdom they were supposed to display.

To his hypothesis it is objected that there ought to be fossil remains, not merely of distinct species, but of some at least of those innumerable multitudes that by the supposition thronged the interval between, forming one great continuous procession. In reply he alleges the imperfection of geological explorations. This, however, will scarcely avail; for in many

some other, must have its appropriate contrivance to produce it; to which must be added another contrivance of proportionate complexity to combine the parts together according to the general plan. This follows from the fundamental principle that every difference in the effect implies a corresponding difference in the cause. Nor is this all: for the complexity of the contrivances, already approaching infinitude, reaches it quite when it becomes sufficient to perpetuate the species. In illustration, take the following supposition. A is a watch, designed like common watches merely to measure and mark the flight of time. B is also a watch, but with machinery added to construct another like the first. Of course this reproductive machinery must have special adaptations to all the parts of A, and be competent moreover to put them together correctly when finished. B must therefore be multiplex in proportion to the number of offices it has to perform. C is a third watch with machinery adapted to the construction not only of A but also of the reproductive machinery of B; for which purpose its contrivances must be still more numerous. So D must in this respect advance beyond C; and so with each ascending step in the scale the difficulty and complexity of the mechanical arrangements must progressively increase. This seems inevitable from the very nature of contrivance, which is the specific adaptation of proper and sufficient means to the purposed ends. And hence, by an extension of the principle, to make the reproductive machinery of the watch suffice to produce a perpetual line of succession, the complexity of arrangements in the primordial machine must be infinitely multiplied. But if reproduction in organized nature also proceeds wholly from a system of contrivance, or natural forces adjusted to determinate ends, then similar consequences appear to follow, unless we totally abandon the fundamental conception implied in the terms we use.

We come to the conclusion then, that if reproduction is accomplished solely by special organisms, it must at length fail from sheer exhaustion, and the species become extinct; or else that those organs contain within themselves, if sufficient to perpetuate the race, an infinite multiplicity of adaptations.

If we suppose the former, then without supernatural aid to arrest the decline, or creations from crude matter to repair the loss, all animal and vegetable life must at length expire. No principle of development, no transformation of species, will save us from this consequence; since nothing of the kind avoids the inherent necessity of a reproductive system complicated in proportion to the length of the series to which it is ordained to give birth. But if we take the alternative supposition, then it may be asked is it possible that within a finite space of matter—the reproductive organs of a flower for example—an infinity of separate contrivances can be embodied. Each must contain in itself a special mechanism, requiring a combination of molecules to constitute it, or at least a single molecule endowed with special powers; and of these there cannot be an absolute infinity within the mass. Or if we assume that in some mysterious way the same combination may serve for any number of results—in other words, if we vary the effect indefinitely without varying the cause—we either directly violate a fundamental law of human belief, or leaving the sphere of the intelligible, we pass into those transcendental regions where the mind grasps at phantoms and finds no reality.

This difficulty assumes somewhat portentous dimensions on Darwin's hypothesis, who traces back the organization, through forms progressively more imperfect, to the first progenitor of all animal and vegetable life, which he supposes a simple protozoic cell, that came into being as if by accident.

We, therefore, conclude, that organic contrivances alone are not sufficient to perpetuate life, and that our globe, if abandoned to these must at length become but a dead and desolate waste. If this last supposition is inadmissible, we are then led to infer that an unseen intelligent power averts the consequence, either by supplying the deficiencies and arresting the decay of the generative principle, or by new creations replacing from time to time the species which become extinct. But if the phenomena of reproduction require more than material laws, those of life in general, so closely related to the former, may not improbably be within the same category. Hence it is possible that, as in the Mosaic creation, God formed man

from the dust of the earth and breathed into his nostrils the breath of life, so he has ever since reserved to himself the same great prerogative, and has never imparted to organized forms that portion of his creative power; employing indeed elaborate mechanism in accomplishing physiological ends, but superadding a higher principle which, unlike the former, is bound in the fatalism of no material laws.

Before concluding, it may not be amiss to refer to certain vague inferences disparaging the infinitude of the divine attributes which may be suggested by the apparent subjection of all creative design to the fixed laws of matter and of motion. Throughout organized nature the supremacy of these laws seems to be recognized as absolute. All structural adaptations to functional ends are made in subordination to them. When their operation subserves the design, they are employed for that purpose; when it is adverse, contrivances are adopted to avoid or to lessen the inconvenience. But in no case do we find these laws suspended, or their authority disregarded. On the contrary, they appear to prescribe positive limits within which the range of creative power must be confined. These indications we confess give a semblance of plausibility to the hypothesis of the ancient philosophers, which is not wholly without advocates in the present day—that matter is uncreated and eternal, and possesses certain indestructible properties which are but partially subject to the divine will, and necessitate a creation not absolutely perfect, but the best the material will admit. In reply to such sceptical surmises, we beg leave to offer a few remarks.

It may be assumed that no creation can ever demonstrate to man the absolute omnipotence of the divine Being; because, if finite, the argument is inconclusive, and if infinite, it swells beyond his grasp. The universe which actually exists affords as near an approach to such demonstration as the mind is capable of receiving from external exhibitions of power; since the portion brought within its survey is of dimensions so vast that the imagination sinks overpowered under the effort to conceive it. Hence the conviction, aided by the mind's instinctive sentiment, that the Being who possesses powers so stupendous is really omnipotent, is in general irresistible. On

the other hand a finite or imperfect creation, though admitted to be such, could not prove him less than infinite, because nothing could exist to show that it displayed his utmost power. If, moreover, we can distinctly see that there may be reasons why material laws should be allowed a fundamental place in the order of nature, that old hypothesis of the eternity of matter and its evil and refractory properties loses its show of plausibility. Let us then assume that the Supreme Being is not simply a Creator, but also the Lord and Ruler of intelligent moral beings to whose character and wants it is proper this external condition should be conformed, and we think the seeming incompatibility between the constitution of nature and the infinity and perfection of the divine attributes will disappear, leaving the absolute optimism of the system unimpeached. He has impressed properties on matter, and then conformed each individual organism to the physical necessity they impose. But this appears indispensable to give that stability and consistence to the course of nature without which the world would be to human apprehension a wilderness of confusion and inconsistency; without which experience would be a false and dangerous guide, prudence and recklessness occupy equal ground, and the primeval decree that man should subdue the earth become an impossible task. Another part of the design may be to teach by natural examples how inherent difficulties in the accomplishment of physical objects may be met and the desired end best secured. Natural organisms have often furnished useful lessons to man in aid of his designs, and probably if studied expressly with such a view, would afford yet greater advantages.

These are considerations addressed to the physical and intellectual wants of the race; those which respect their moral characteristics may have still greater weight. A certain degree of uniformity in the operation of natural laws is indispensable, if the divine benevolence, wisdom, or power is to be displayed, however imperfectly, in the works of creation. Without fixed properties in matter, and regularity and system in the course of nature, it is impossible that the mind, constituted as it is, should discern the adaptation of means to ends, or appreciate in any degree the design which pervades the

organized world; and without evidence of design there could of course be no inference as to the attributes of the Creator, nor indeed any proof of his existence. If, therefore, his plan required that there should be indicia by which man might, in the absence of revelation, trace his hand and divine his character, it involved necessarily a degree of immutability in material laws from which a perverse and sceptical spirit might argue in disparagement of his sovereign power. Then, too, the unchanging persistence of such laws under all diversities of condition and circumstance may be designed to teach an important lesson as to the fixed eternal character of the Deity's attributes, the immutability of his will, and the inexorable necessity of submitting to his decrees, and regulating the life by the laws he is pleased to prescribe. Another great moral end is answered which we do not well see could be secured by other means. It is a divine prerogative, shared probably by no created being, to suspend or sustain at will the operation of natural laws. By this means any revelation the Deity chooses to make may be authenticated by credentials bearing the seal of his sovereignty. But unless the order of nature were in general fixed and uniform, no deviation from it would be so signally marked as to bear the certain impress of Divine power. It would seem, therefore, that, without that feature in the constitution of nature which we have been considering, man could have no knowledge of his Maker, either through his works or by revelation.

But it may be objected that the design apparent in organic structures is imperfectly accomplished. Elaborate provision is made in animals to procure subsistence; to this end structure, instincts, and habits conspire; yet they often suffer great privation, and even die of want. Or if such partial failure is a necessity of the laws originally impressed on matter, there is still a possible approach to perfection which few organisms exhibit. We find in the same species great disparities in size, form, and strength, some being much better fitted to the necessities of their position than others. This suggests that the machinery of nature, though the product of wisdom infinitely beyond man's comprehension, is not absolutely perfect, but accomplishes its object only by approximation. Then there

are monstrous formations—misshapen abortions which excite wonder, as if some malign power were at work baffling nature's kindly designs. These seem marked as failures when they pass from nature's hand, like fabrics of human skill marred and ruined in the making.

Our interpretations of the Creator's real purposes, however, is extremely precarious. That the certain attainment of what seem special organic ends, is not always the object, is evident from the fact that such ends are in innumerable instances antagonistic, so that the success of one is necessarily the failure of another. Thus rapacious birds are fitted both by structure and instinct to capture a living prey, while their quarry is equally fitted, by speed or stratagem, to escape pursuit. Then we have no warrant to assume that the Creator's design is not one into which what seem blemishes enter as an integral part. He is a sovereign Ruler as well as Creator, and we must believe that the government and discipline of his rational creatures constitute an object far more important than the physiological development of the inferior world of organisms. But if the constitution of nature, in the particulars drawn into question, gives exercise to caution, vigilance, energy, patience, and other traits which are admitted to elevate the moral character, and also afford inexhaustible employment to the higher powers of the mind, we may regard the objection as sufficiently repelled; especially since the latter advantage may not be confined to man, but embrace innumerable orders of intelligence superior to ours. Perfection of organization would then be, not the amplest development of animal powers or vegetable properties, nor the certain attainment of the objects to which structures and instincts tend, but the exact accomplishment of those higher designs compared with which mere physical ends are insignificant. Now let us suppose that the faultless typical standard the objection seems to require were in every case exhibited—that the corn in the fields, for example, the fruit on the trees, and the cattle on the hills, were all of the finest quality and kind, of the largest size, and without blemish—no place would then be left for the exercise of judgment or taste in selection, no scope for sagacity in detecting the hidden causes of deterioration and

devising a remedy, no prospect of improving the species by patient toil and care. In short, as far as this monotonous system of perfection prevailed, its influence would be to shed a listless torpor over the faculties of man. Nor would it serve to exempt any supposed domain of human industry from the paralyzing operation of the rule; since man's charter embraces the whole earth, stimulating energy and research into nature's laws by the reward proposed, and we cannot pronounce that any part of this inheritance can never subserve his wants, or become the object of his labor and attention. Besides, such a discrimination as that supposed would be repugnant to man's intellectual nature; for it would seem a capricious decree, impairing the unity of the general plan confusing and obliterating the analogies that bind the parts of creation together, and weakening the force of the moral lesson taught by the inviolability of natural laws. Monstrous formations are but other examples of defective organisms. A peach blossom without a germ, though really a monster, involves no more difficulty than a blighted and shrunken peach. Aborted forms of the higher animal life surprise and shock us more, from peculiar associations, but they follow the same analogy. Nor is it correct to speak of an organism as passing at birth from nature's hand. Throughout its course—from the first deposit of the cell that forms the nucleus of the germ, till the vital principle is extinguished, and the chemical affinities commence their disorganizing work—the same hand guides its development and works its decay. If, then, a formation abnormal from birth is a blot on nature's works, the untimely destruction of a more perfect organism must be viewed in the same light. But much more rational it appears to us to regard such seeming blemishes as parts of some high plan of celestial wisdom reaching beyond the fate of mere physical forms, and embracing moral designs which the narrow grasp of the human mind is inadequate to span.

One advantage abnormal formations may be specially adapted to supply. Most of that department of physiology which relates to the functions of life, its preservation and transmission, is as yet unknown to science; but we must not suppose it will always remain unexplored. Important dis-

coveries hereafter made will, doubtless, illuminate this dark region, and, as in similar cases, valuable practical applications will probably follow, of which we can now form no anticipation. In these future conquests of science we have a right to suppose that those strange departures from the normal type, those revolting distortions of the natural form, which strike us as something ill-omened and portentous, will contribute important assistance, by the light they shed on the obscure principles of vital organization.

In supposing the physiological laws of our globe were designed in part for the discipline and instruction of man, we do not forget that, long before his creation, laws, in all respects similar, were in operation upon earth. It may probably be thought that man's requirements, as a reasoning philosopher, or his condition as a probationary moral agent, would have had no influence in moulding the physiology of that day. The conclusion is, however, not quite clear. Nothing tends more to impress the mind with the certainty and permanence of its principles of knowledge, or more to enlarge and liberalize its views, than to find the phenomena with which it is familiar exhibited in distant localities and remote eras. In the vast fields opened by modern geology, the lines of analogy which unite dispersed phenomena, have a far wider sweep and more commanding sway, and emancipate the mind from any lingering doubt whether natural laws might not be mere local, transitory, and variable expedients. Considerations drawn from such sources give to many minds high intellectual gratification, when, "immersed in rapturous thought profound," they contemplate the unity, consistence, and order of the grand design which pervades creation. Such exalted pleasure, blending admiring wonder with religious awe,* was doubtless felt by the sages of Newton's time when his great discovery allied our planet, and every particle of its dust, with the remotest realms of space; and so too felt philosophers in more recent days when the present laws of organic life were found to have prevailed on earth innumerable ages before it became

* His tibi me rebus quædam divina voluptas,
Percipit, atque horror, quod sic natura tua vi
Tam manifesta patet ex omni parte retecta.—*Lucretius*, iii., 28–30.

the abode of man. Nor must we overlook the probability that in tracing the hand of the Divine Artisan from our globe's earliest epoch down to the present time, intelligences far superior to that of man may find subjects of absorbing thought and of adoring wonder; to whom also the apparent anomalies in nature's works that perplex our minds arrange themselves into systems of perfect symmetry, order, and beauty.

But the clearest light shed upon the dark questions of nature is that of revelation; which teaches that man is in a fallen state, estranged from his Maker, whose benevolent regard is in consequence mingled with judicial displeasure. Accordingly we find that mercy and judgment are blended in the created system in which we have our part. Beneficent design appears the prevailing characteristic; but its lines are everywhere checkered and blurred by evils of every degree, and sickness, pain, and bitter disappointment, resulting not always from the fault of the sufferer, but issuing directly from the conditions and necessities by which his life is invested, are portions of the universal lot. From the same source, however, we learn that the present world was never designed as the home of man, but merely as a place of probationary sojourn, where his appointed duty is to prepare for a higher state of being. If, therefore, the earth is full of blemishes and abortions, if evil abounds in all its departments, diffusing pain, want, and death throughout animated nature, and blight and mildew through the vegetable kingdom, we must remember that the high moral destiny to which man is appointed requires that his heart should not be detained and engrossed by an earthly paradise.

We would also indicate another dark plan in nature which is illuminated by revelation. The power and wisdom of the Supreme Being are seen exhibited on a stupendous scale in the works of creation, but his benevolence and his moral character are far less clearly displayed. We do not now refer to such seeming anomalies as have in all ages furnished themes of atheistical descant; but from the nature of the case we think any indications of those moral attributes which the work of an infinite Creator can ever present must, as a demon-

stration, be inconclusive. Let us consider this point more closely.

Contrivances for beneficial ends are with us the result of toil and care, and when executed by man solely for the benefit of his fellows, we regard them as indicating a high order of that benevolence which incurs personal sacrifice for the sake of others. This instinctive judgment is by association transferred to the works of creation; these, replete with admirable designs for beneficial ends, and, in the accurate finish of the different parts seeming to require, not only consummate skill, but diligence and care, deeply impress the sentiment of the Creator's benevolent regard for the works of his hands, and especially for man, whose elaborate structure, combined with the extent to which other organisms are made subservient to his wants, seems so clearly to evince the divine consideration for his welfare. If, moreover, the powers of nature, beneficial in general, are often productive of evil, his conscience may from this enforce his moral responsibility, with the conviction of ill-desert, which mingles punishment with the blessings bestowed; especially since observation teaches that vice and crime are distinguished from virtue and integrity by a large allotment of pain, want, and shame. In this way, through associations so intimately penetrating his mind as almost to form a part of its substance, he receives intimations of the benevolence and moral purity of the Divine Being. Still these principles whenever existing must, if intelligible to us, be willing to incur self-sacrifice in attaining their respective ends; if they refuse, we regard them as spurious; and if the opportunity is wanting, the proof of character is defective. But the beneficence of the Almighty exhibited in creation involves no labor, no diminution of resources, no interruption of other pursuits, in short no apparent *sacrifice* of any kind, and consequently can offer no absolute demonstration of benevolent feeling in any sense in which we can appreciate its value. Similar remarks are applicable to the divine holiness, of which it seems essentially impossible that the works of nature should supply a perfect demonstration, because they afford no opportunity of personal sacrifice for the sake of principle. The proof of these attributes, therefore, which suffices for the

extinction of all scepticism, is not to be found in visible creation; and whoever attempts to supply the deficiency by metaphysical reasoning will be apt, we suspect, to wander in mazes of doubt and error, when the moral instinct, the safest guide in such a search, grows faint and dubious, until perhaps its voice ceases to be heard. But when the divinity becomes incarnate, bears to the full the evils of our immortal lot, and submits to ignominy, pain, and death in expiation of human guilt, we have the required demonstration in a form which renders the justice, holiness, and benevolence of God no longer a vague poetic sentiment, but a truth of vital importance, establishing with him relations of infinite consequence, and supplying the most urgent and animating motives to the conduct which he prescribes. Then, too, the hard decree that mingles so much pain and sorrow in our earthly lot is seen to be a merciful severity, that the hope of promise of this life may not be suffered to veil our interest in the life to come. Thus the works of creation cease to be the obscure and ambiguous oracles they seemed before, but become intelligible types and symbols which in their own mystic characters represent heavenly truth, and so reflect back on revelation a portion of the light received from above.

It is dangerous, as Bacon long since remarked, to seek the truths of revelation in the realms of philosophy, which he compared to seeking the living among the dead:* for since in such speculations the mind is apt to accept fancies for realities, and presumptions for proofs, the tendency is to perpetuate error by a sort of consecration to religion, and to rest theological tenets on postulates which, when examined, are discovered to be false. A creed founded on unsound arguments, though in itself true, has a precarious existence; for if the fallacy is detected the faith may suffer shipwreck, and sink to rise no more, before it finds a firmer support. On the other hand revelation, when its true meaning is cautiously determined, may shed its light on departments of reason in which, if we may infer the future from the past, absolute certainty must otherwise be for ever unattainable. As philoso-

* *De Augmentis Scientiarum*, lib. ix., cap. 1, § 3.

phy grows more inquisitive, and with more daring scepticism tries in its crucible opinions once held axiomatic, it is possible the creed of the Christian may be recognized by the soundest thinkers, as offering the firmest support to fundamental truths which reason is incompetent to demonstrate, and therefore as being not only the sole basis of religious hope, but also an intellectual necessity. The human spirit's possible existence apart from the body, its immateriality and immortality are questions in philosophy as well as in divinity which reason alone has appeared quite unable to solve. Then there are men who bring into doubt the reality of the external world, and even the actual substantive existence of their own mind. Perhaps no one will ever be convinced by such arguments; but the agitation of self-evident or axiomatic propositions may infuse into some minds a vague scepticism as to the certainty of any possible subject of knowledge, and thus cause a degree of recklessness in regard to truths of the most momentous import. But if Christianity is sufficiently proved, the reality of our own existence, of time and space, of the external world, of other human beings besides ourselves, of our relations and duties toward them, and of the eternal distinction of right and wrong become established and unquestionable truth; and perhaps on this ground alone can some inquiring and metaphysical spirits rest in perfect conviction. Happily the evidence for our religion is such as to deprive every hostile hypothesis of plausibility. There are indeed difficulties remaining which may in some instances never be removed; but still the vast preponderance of proof seems sufficient to dispel all rational doubt as to the essential truth of the system. Yet if corroboration were needed, one circumstance would to us afford it; though upon the point we would speak with reverence and caution, avoiding all dogmatism, and presenting merely the view which has struck our own mind. It is a principle of law that what is said of a man in his presence, if he expresses no dissent, but leaves others to act on the presumption of its truth, will in many cases charge him with a respon sibility; a rule which is founded in reason and equity. On a principle somewhat similar, it might be difficult, we appre hend, to make it appear that the Deity had maintained perfect

good faith, if he had suffered a false religion to be promulgated with such an array of evidence as confirms the pretensions of Christianity. The case is quite different from that of mere historical or scientific inquiry, in which men might be fully convinced on the strongest probable evidence of what was in reality false, without disparagement of the Divine sincerity. There is nothing in such cases that in any aspect engages the attributes of the Most High for the discovery of the truth. But when a revelation comes professedly from him, commanding under promises and threats, which Omnipotence alone can redeem, a course of conduct involving potentially the sacrifice of the dearest interests of life, and even life itself, then, if that religion were false, and he had yet allowed such credentials to attest it as suffice to produce a rational belief in minds formed as he has made ours, we do not clearly see how our great Sovereign could be exculpated from a charge which we must not venture to name.

We have expressed the hope that many metaphysical minds might, as to some important truths, find refuge from scepticism in the certainty of religious belief. It might be objected, however, that the fundamental principles of knowledge must be settled affirmatively before the evidences of religion can be examined; that if a man doubts of time and space, his own continuing existence, or any other truth so primordial, he is in no condition to begin his investigation of a subject resting on an external proof. So indeed it would be if he were fixed in absolute disbelief, but not if only a sceptic; and, in regard to such questions, we suspect the mind can never advance beyond that twilight region into utter darkness. If, however, he merely doubts, there may be a like indecision as to the truth of Christianity; in which case, considering its transcendant importance, the most momentous question of fact that can possibly engage the human mind, he will, if quite sincere, be led to earnest inquiry. Proceeding from his own starting-point, with all principles unfixed and floating like shapeless phantoms around him, he might, indeed, anticipate only deeper and more bewildering doubt as the result, if it were not for the peculiar definitive test proposed by the religion which claims his attention. The Saviour declares that whoever will do the

will of God (or perhaps "is willing," ζέλῃ) shall know whether the doctrine is true; * and similar engagements of the Divine veracity are made in other places. Here then is a challenge to the sceptic, and it may be remarked, that a religion which dares to give such a pledge, offers in its calm self-confidence a presumption of its truth. If, therefore, he undertakes the examination, with the honest purpose required, and conscientiously maintains it, then (unless we misread the text), either the religion is false or the inquirer must be led to recognize it as divine. Whatever his position, and however impenetrable the clouds that invest him, he has in this promise a principle which, if the Gospel is false, must detect the imposition, and if true, will be his guiding star through the night of darkness and error.

ART. VI.—*Adjourned Meetings of the General Assemblies at Pittsburg.*

ACCORDING to adjournment, at the close of their respective meetings in New York last spring, the General Assembly of the Presbyterian Church, O. S., assembled in the First Presbyterian Church, and that of the New School in the Third Presbyterian Church, in Pittsburg, Pa., November 10, 1869, at 11 A. M.

The great object of these meetings, it is hardly necessary to say, was to receive duly attested reports of the votes of the Presbyteries on the overture sent down to them touching re-union, and if they found it sanctioned by two-thirds of the Presbyteries of each body, to declare the same to be of "binding force." Thus the re-union would be consummated, and the two churches become one body organically, in fact and in form.

Some items of unfinished business, laid over to this meeting,

* John vii. 17.

comprised principally of the reports of committees appointed *ad interim*, required first to be disposed of in each body. In the New School Assembly this consisted chiefly of a report on amusements by a committee, of which the Rev. Herrick Johnson was chairman, which is judicious and discriminating. It however prescribes little to relieve the practical difficulties of the subject, beyond what may be found in an elevated tone of piety. They also uttered a strong protest against the present tendency in our State and municipal governments to appropriate the public moneys to the support of Papal schools, and exclude the Bible from all. They likewise took decided action in favor of having manses provided in all congregations. They further adopted some measures respecting their relations to the American Board of Commissioners for Foreign Missions, rendered necessary by the re-union, to which we may briefly recur hereafter. Their other work, outside of re-union, was mostly formal or devotional.

Our own Assembly had two reports from committees *ad interim* of the gravest importance—we refer to those on the Chicago and Danville seminaries. The conflicts among the friends of these seminaries have been so earnest, protracted, and, in some cases, embittered, that it was feared by many that the measures and discussions necessary to their pacification at Pittsburg, would greatly mar, if not delay, the consummation of re-union. Thanks to the thorough, patient, and wise labors of the respective committees sent to examine and report upon the difficulties of these institutions, such fears proved groundless. Owing to the patient and judicious labors of the respective committees, the troubles had already been composed on such a basis as commanded universal assent, and left nothing to be done by the Assembly but to accept and adopt the reports of the committees without debate. This was accomplished during the first day of the session. The substance of the settlement by compromise at Chicago was flashed through the country by telegraph a few days before the meeting of the Assembly, and sent a thrill of joy through the whole church. It is contained in the following extract from the report of the committees, of which Senator Drake was chairman:—

"After having heard all the evidence in the case, the committee determined it to be their duty to make an effort to secure an amicable adjustment of the difficulty. They therefore appointed two of their number (Drs. Musgrave and Backus), to undertake this delicate duty. The effort, we are happy to say, proved successful by the great mercy of our Lord; and the following are the terms of this adjustment, accepted by all the parties, the original copy of which, signed by a representative of each party in the presence and with the concurrence of all, is herewith submitted to the Assembly:—

"The parties to the controversy in regard to the Presbyterian Theological Seminary of the Northwest, have agreed to this amicable adjustment, viz.: I. That by-gones shall be by-gones. No further controversy respecting past issues to be indulged in, and all shall cordially unite in efforts to promote the prosperity of the institution in the field of usefulness now about to widen so greatly before it. II. That, on the one hand, Dr. Lord shall retain the chair of Theology, to which he has been assigned by the General Assembly; and that, on the other hand, the General Assembly will order the release of Mr. McCormick from the fourth instalment of his bond, and that the instalments of the endowment already paid shall be regarded as a fulfilment of his entire obligations. III. That the three trustees last elected shall resign, and their places shall be supplied by others not unacceptable to either party. IV. That hereafter, all the friends and patrons of the seminary shall have a proper share in the management of the institution; and that, as far as practicable, all the Synods particularly concerned shall be duly represented; it being understood that those friends of the seminary, who have not contributed to its endowment, shall make a prompt and earnest effort to raise for it the sum of at least twenty-five thousand dollars ($25,000).

"Signed on behalf of the parties we respectively represent, on this third day of November, A. D. 1869.

"(Signed), D. C. MARQUIS,
"(Signed), H. F. SPAFFORD."

We should be glad, if we had space, to copy the entire report. The main feature of it is the argument which the release of Mr. McCormick from the legal obligation of his bond to pay the last $25,000 of his munificent subscription of $100,000 to endow the seminary, after having already paid $75,000. The argument is simply this, that Mr. McCormick stipulated to pay it in view of a mutual understanding between him and the Assembly which founded the seminary, that its professors should not agitate the subject of slavery. In the altered state of the country since that time, the Assembly cannot and will not impose such conditions on its professors. They cannot therefore fulfil their part of the understanding with Mr. McCormick. They cannot, of course, in Christian honor, however they might in law, compel him to

fulfil his part of the contract, if he chooses to decline payment; for it is a first principle of ethics that promises are binding in the sense, and only in the sense, in which the promisor believed the promisee to understand them, at the time of making them. It is a matter of unspeakable rejoicing that this obstinate and bitter strife has been composed. It would have been sad to carry such a root of bitterness into the re-united church.

The committee on the Danville Seminary, having the Hon. Stanley Matthews for its chairman, was no less successful in its labors. They were deeply impressed with the importance of the seminary, and of its continuance on the soil of Kentucky; they also found that the want of harmony in the faculty made its reorganization very necessary. The professors nobly relieved the Assembly of all embarrassment by placing their resignations in the hands of the committee. The Assembly accordingly declared their chairs vacant, and ordered an election to fill these vacancies. It wisely discontinued the system of summer sessions recently tried in that institution. It ordered that no professor in the seminary should be either a trustee or director. The following persons were elected to the several vacant chairs: Dr. E. P. Humphrey, Didactic and Polemic Theology; Dr. Stephen Yerkes, Biblical Literature and Exegetical Theology; Dr. N. West, Biblical and Ecclesiastical History; Dr. L. J. Halsey, Church Government and Pastoral Theology.

The following gentlemen were nominated and elected Directors of the Presbyterian Seminary of the Northwest, in place of those whose terms expired last spring: Ministers—J. M. Buchanan, D. D.; Robert Patterson, D. D.; J. D. Mason; M. C. Anderson; Robert Beer. Ruling Elders—Jesse L. Williams; Charles A. Spring; J. G. Grier; S. N. Moore; Chas. E. Vanderburg.

And the following to fill vacancies in the Board of Trustees of the General Assembly: Rev. George Hale, D.D.; Rev. D. A. Cunningham; Hon. J. K. Findlay; Archibald McIntyre; James T. Young; Robert Cornelius; H. Lenox Hodge, M. D.

ACTION LOOKING TO CLOSER UNION WITH OTHER PRESBYTERIAN AND CALVINISTIC BODIES.

Both Assemblies upon hearing the reports of Dr. Fisher and Dr. Musgrave, touching the causes of failure to obtain another meeting of the Joint Committee of New and Old School, and United Presbyterians, in order to negotiate an organic union between the three bodies, adopted the following resolutions:—

"*Resolved*, That, rejoicing in the immediate re-union of the two Presbyterian bodies, so long separated, we would gladly hail a Pan-Presbyterian Union, embracing all branches of the Presbyterian family, holding to the same confession of faith and form of government.

"*Resolved*, That until such desirable union shall be accomplished, we will gladly welcome to our church connection all congregations, pastors, and members who embrace the doctrines of the confession.

"*Resolved*, That all uniting with us may freely enjoy the privilege of using such songs of praise to Almighty God as their conscience may dictate; as, indeed, is already allowed to, and variously enjoyed in, and by the several congregations now in our communion."

It having become manifest, however, that the second and third of these resolutions were injuriously misconstrued, they were afterward reconsidered, and wisely stricken out, in both bodies.

Upon a memorial from the Synod of St. Paul asking our Assembly to send delegates to the Assembly of the Welsh Calvinistic Methodist Church in this country, the Rev. Mr. Roberts moved that this Assembly send two delegates—one minister and one elder—to the next General Assembly of the Welsh Calvinistic Methodist Church.

The motion was adopted, and the Rev. W. C. Roberts and Ruling Elder Mahlon Mulford were appointed said delegates.

HEIDELBERG CATECHISM.

Rev. Dr. Knox—As this is a time of union, I ask leave to present the following paper:—

"*Whereas*, The Heidelberg Catechism unquestionably states and defends the doctrines of God's word, held by our own in common with the other reformed churches, and inasmuch as the Reformed (late Dutch) Church has, by an act of its General Synod, formally placed the Shorter Catechism of the Westminster Assembly by the side of this, its own standard, allowing its churches to make use of either one at their option; therefore

"*Resolved*, That this Assembly is of opinion that if any churches desire to employ the Heidelberg Catechism in the instruction of their children, such usage may be permitted."

Upon this, a committee of five was appointed to report to the next General Assembly, consisting of Messrs. Plumley, Rodgers, Knox, ministers, and L. J. Fox and A. B. Belknap, ruling elders.

An extended and elaborate protest was presented from the Board of Publication against the practice of making drafts on their treasury to defray expenses foreign to the purposes of the Board, and of its endowments—particular reference being had to the order of the Assembly last spring, that it advance $5,000 to discharge the expenses of the church litigation in Kentucky, on which it reported that $2,000 had already been paid. We wish we had room to place this able and conclusive document entire upon our pages. A motion to lay it upon the table failed by a large majority. It was referred to a committee consisting of Dr. A. G. Hall, Dr. Cyrus Dickson, and Hon. J. T. Nixon.

The chairman of the committee, Dr. Hall, presented the following report, which *was adopted.*

"The committee to which was referred the memorial of the Board of Publication, touching the order of the General Assembly in May last, to the said Board, to pay the sum of $5,000 to the committee, of which Dr. Humphrey is Chairman, appointed by the Assembly to counsel and co-operate with parties to a suit at law, involving the rights of property of the Presbyterian Church in Kentucky, respectfully report:—

"1. That the memorial be admitted to record by this Assembly.

"2. That the order of the Assembly above recited shall not be hereafter regarded as a precedent for any appropriation of the funds of said Board, aside from the legitimate objects of their creation."

We hope that in such exigencies hereafter the liberality of the church will be found equal to its necessities, without diverting the resources of any of our Boards from their appropriate ends. Although the proposition had been made to defray the expenses of the committees at Danville and Chicago from the funds of the same Board, it was happily abandoned, and they were ordered to be paid from the treasuries of the respective seminaries on account of which they were incurred.

CONSUMMATION OF RE-UNION.

Early on the first day of the session both Assemblies referred all matters concerning re-union to the joint committee who arranged the plan of union last sent down to, and approved by, the Presbyteries. The stated clerk of the Old School Assembly, Rev. A. T. McGill, D. D., reported that,—

"The Presbyteries in connection with this Assembly have reported, in writing, on the overture of re-union, as ordered in the Brick Church, at New York, except the following ten, viz.:—Austin, Corisco, Knox, Knoxville, Maury, Ogdensburg, Shantung, Siam, Stockton, and Western Africa.

"The stated clerk of the Santa Fé Presbytery has reported by letter that it is impossible for this Presbytery to have a meeting in present circumstances. The Presbyteries of Allahabad and Canton, being unable to meet within the time specified, have sent circulars, signed by a majority of each, to indicate the will of the Presbytery in favor of the re-union as now proposed; but these are not counted in declaring the result. Another Presbytery, Lahore, formed by the Synod of Northern India, in December last, but not regularly reported, as yet, by any officer of that Synod, has sent its answer to this overture in written form, and this has been counted; on the presumption that the Assembly will recognize, at this meeting, the existence of that Presbytery on our roll.

"We have thus *one hundred and forty-four Presbyteries.* One hundred and twenty-eight of these have answered the overture sent down affirmatively in writing. Three—Hudson, Rio de Janeiro, and West Lexington—have answered in the negative. Fifty-eight have been unanimous in the vote. Not including Presbyteries in which the divided vote is not specified in the answers, and those in which the want of unanimity is expressed only by a *non liquet* and "excused from voting," there may be counted two hundred and forty-five negative votes detailed in these returns, and distributed among sixty Presbyteries, and in about equal proportion of ministers and ruling elders. The Presbytery of Nassau has reported a formal protest along with the detail of negative votes."

The stated clerk of the New School Assembly reported that,

"The number of Presbyteries connected with this General Assembly is one hundred and thirteen. Official responses have been received from every one of them. They have *all answered the overture in the affirmative.* In each of the Presbyteries of Albany, Millsboro, and the District of Columbia, a single negative vote was cast. In each of the remaining one hundred and ten Presbyteries, the vote was *unanimous.* Respectfully submitted.

"EDWIN F. HATFIELD, Stated Clerk.

"PITTSBURG, November 10, 1869."

REPORT FROM RE-UNION COMMITTEE.

Elder Henry Day, Secretary of the Joint Committee of Conference on Re-union, submitted the following report from the Committee:—

The Joint Committee of Conference on Re-union met on the 10th of November, 1869, in the lecture room of the First Presbyterian Church.

The following resolutions and plans of procedure for the consummation of the re-union of the churches, were adopted, and recommended as proper to be passed by the respective Assemblies:—

1. That each Assembly should declare the vote of the Presbyteries in the following language:—

"This Assembly having received and examined the statements of the several Presbyteries on the basis of re-union of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, which basis is in the words following: —

"'The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards. The Scriptures of the Old and New Testament shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity;'

"Do hereby find and declare that the said basis of re-union has been approved by more than two-thirds of the Presbyteries connected with this branch of the church.

"And, whereas, the other branch of the Presbyterian Church in the United States, now sitting in the Third Presbyterian Church, in the city of Pittsburg, has reported to this Assembly that said basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the church; now, therefore, we do solemnly declare that said basis of re-union is of binding force."

2. That this committee do recommend that a special committee of five from each branch of the church shall be appointed to take into consideration the affairs of each of the Boards and Committees of both branches of the church to recommend to the Assembly of the United Church, next to be held, what changes are required in said boards and committees.

3. That each Assembly also pass the following:—

"*Whereas*, It is apparent, from the size of the two Assemblies, that some changes must be made in the present method of representation; therefore,

"*Resolved*, That each of the Assemblies of 1869 do appoint a committee of five, to constitute a joint committee of ten, whose duty it shall be to prepare and propose to the General Assembly of the United Church, a proper adjustment of the boundaries of the Presbyteries and Synods, and the ratio of representation, and any amendments of the constitution which they may think necessary, to secure efficiency and harmony in the administration of the church so greatly enlarged and so rapidly extending."

4. That the Assemblies do meet at nine o'clock on Friday morning next, and that the vote of the Presbyteries be declared in each Assembly at ten o'clock, and that each Assembly be then dissolved in the usual manner prescribed by the form of government. That each Assembly do immediately repair to the Third Presbyterian Church, there to hold a joint meeting for prayer and praise, and that a joint communion service be held on the same day at three o'clock in the

afternoon. That all business before each Assembly be concluded on this (Thursday) evening, and no new business taken up. That a committee of arrangements, of two from each church be appointed to decide upon the form, manner, and place of our public meeting, and that a statement on the subject of raising funds for the use of the church be also prepared for said meeting by said Committee of Arrangements—the Rev. Samuel W. Fisher, D. D., Rev. A. G. Hall, D. D., Mr. Robert Carter, and the Hon. William E. Dodge to be said committee. That the first meeting of the Assembly of the United Church be held in the First Presbyterian Church in the city of Philadelphia on the third Thursday of May, 1870.

That a committee of five from each branch of the church be appointed to take into consideration the subject of raising funds for the use of the United Church, and the best methods of doing the same, and the objects to which the same should be directed; and to report at the next General Assembly.

That a joint meeting on the subject of Home Missions be held this evening at the First Church, and to-morrow evening in the Third Church, on Foreign Missions, at half-past seven o'clock.

The report was unanimously adopted, and the following committees, called for by it, were subsequently appointed:

On Reconstruction—Rev. George W. Musgrave, D. D., Rev. C. C. Beatty, D. D., Rev. Cyrus Dickson, D. D., and *Ruling Elders* Henry Day and W. M. Francis.

On Board of Foreign Missions—Rev. J. C. Lowrie, D. D., Rev. W. M. Paxton, D. D., Rev. S. F. Scovel, D. D., and *Ruling Elders* Judge J. B. Skinner and Judge Martin Ryerson.

On Board of Domestic Missions—Rev. G. W. Musgrave, D. D., Rev. D. A. Cunningham, Rev. D. McKinney, D. D., Rev. J. Trumbull Backus, D. D., and *Ruling Elder* H. D. Gregory.

On Board of Education—Rev. Wm. Speer, D. D., Rev. George Hill, D. D., Rev. S. J. Niccolls, D. D., Rev. S. C. Logan, and *Ruling Elder* R. S. Kennedy.

On Board of Publication—Rev. W. E. Schenck, D. D., Rev. E. R. Craven, D. D., Rev. W. P. Breed, D. D., and *Ruling Elders* George Junkin and J. T. Nixon.

On Disabled Ministers' Fund—Rev. George Hale, D. D., Rev. Alexander Reed, D. D., Rev. T. H. Skinner, Jr., D. D., and *Ruling Elders* Robert Carter and A. B. Belknap.

On Church Extension—Rev. H. R. Wilson, D. D., Rev. O. A. Hills, Rev. A. A. E. Taylor, and *Ruling Elders* J. C. Haven and Jesse L. Williams.

On Freedmen's Committee—Rev. A. C. McClelland, Rev.

E. C. Swift, Rev. A. McLean, and *Ruling Elders* John McArthur and J. E. Brown.

On Raising Funds, etc.—Rev. John Hall, D. D., Rev. C. K. Imbrie, D. D., and *Ruling Elders* W. S. Gilman, Sr., Robert McKnight, and Hovey K. Clarke.

The same report was likewise unanimously adopted in the New School Assembly, and the following members of the various Committees called for by it were appointed by that body.

Committee on Reconstruction of Synods and Presbyteries and Change of Constitution—Revs. Messrs. Fisher, Patterson, and Hatfield, and *Elders* Wing and Suttle.

Committee on Church Work and Progress—Hon. Wm. E. Dodge, Hon. Wm. Strong, and Revs. Drs. Stearns, Goodrich, and Hawley.

Committee on Home Missions—Drs. Adams and Kendall, Mitchell, H. W. Williams, LL. D., and Mr. Farrand.

Committee on Church Erection—Revs. George W. Lane, Ellingwood, and Taylor, and O. H. Lee and Samuel T. Bodine.

Foreign Missions—Dr. Nelson, Dr. Booth, Rev. F. A. Noble, and *Elders* Allison and Scarritt.

Education—Drs. James P. Wilson, John G. Atterbury, E. D. Morris, and *Elders* A. W. Walden and T. P. Hardy.

On Publication—Drs. Humphrey, J. G. Butler, Dulles, and *Elders* Brown and Knight.

On Freedmen—Drs. Hopkins, Hatfield, H. Johnson, and *Elders* Wm. Thaw and J. W. Edwards.

All other business having been concluded, the Assemblies met, in conformity to the plan proposed by the Committee of Arrangements, on Friday morning, Nov. 12th, at 9 A. M. Committees were sent from each body to the other, to announce from each to each, the votes of the Presbyteries on the Re-union overture, and its full ratification in each body. Then, in each Assembly, the following resolution was adopted by a unanimous and rising vote:—

"*Whereas*, This Assembly, having received and examined the statement of the votes of the several Presbyteries on the basis of the Re-union of the two branches now claiming the name and the rights of the Presbyterian Church in

the United States of America, which basis is in the words following:—'The Union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved, as containing the principles and rules of our polity'—does hereby find and declare that said basis of union has been approved by more than two-thirds of the Presbyteries connected with this branch of the church.

"*And whereas*, The other branch of the Presbyterian Church in the United States, now sitting in the Third Presbyterian Church in the city of Pittsburg, has reported to this Assembly that said basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the church;

"NOW, THEREFORE, WE DO SOLEMNLY DECLARE THAT SAID BASIS OF RE-UNION IS OF BINDING FORCE."

From this moment the two bodies became organically ONE—constituting the one Presbyterian Church of the United States of America. Each Assembly was dissolved in the usual form, and another required to be chosen in like manner, to meet in the First Presbyterian Church in the city of Philadelphia, on the third Thursday of May, 1870, at 11 A. M.

After close examination, the Committee of Arrangements found the Third Presbyterian Church the most commodious room in the city for the union meeting of prayer and praise, solemn gratulation, and jubilation, which it was agreed should immediately follow the consummation of the Re-union. Accordingly, it was arranged that the New School Assembly should move in procession, two by two, headed by their officers, and their portion of the Re-union Committee, to the First Church, and meet the other Assembly, marshalled and headed in like manner. Then the Moderators, followed by the other officers, the Re-union Committee, and the members, locked arm in arm, each member of one Assembly with one of the other. And so the two Assemblies, now, we trust, happily united, marched, arm in arm, and two by two, to the union meeting in the Third Church. The streets, balconies, and windows along the line of march were filled with thousands of deeply interested spectators, handkerchiefs were waved from hundreds of hands, prolonged and hearty cheers rent the air.

The streets were thronged all along the route of procession,

and at the Third Church an immense assemblage had collected, in anticipation of the opening of the audience room.

When the head of the procession approached the church, the doors were thrown open, and the combined assemblies entered the centre aisle.

The gallery had already been filled to overflowing, and a goodly number of vocalists occupied places about the organ. As the procession entered, the audience rose and sang, to the tune, "Lenox," the stanzas beginning:—

"Blow ye the trumpet, blow!
The gladly solemn sound
Let all the nations know,
To earth's remotest bound," etc.

The officers of the respective Assemblies, and as many of the commissioners as could find room, were then invited to seats on the platform, which was soon filled to its utmost capacity.

The pressure outside the church was immense, and in a few minutes—we might almost limit it to seconds—the spacious audience chamber, including the aisles, was literally packed with men and women. Thousands more would fain have entered, but that was impossible.

The surroundings were crowded, not only with the vast Presbyterian and other population of Pittsburg and vicinity, but with thousands of ministers and people that had come in from all parts of the land to witness the august scene—a scene to be witnessed but once in a life-time—a scene of such moral sublimity as occurs but once, if once, in a century. It was truly good to be there; it was a very Mount of Transfiguration. The Moderators shook hands, in token of the union now accomplished between the two bodies over which they presided. Addresses, highly pertinent and eloquent, were made by the two Moderators, Doctors Musgrave, Adams, Fisher, John Hall, Judge Strong, William E. Dodge, Henry Day, and (in answer to a call from the audience) George H. Stuart, Esq., with appropriate prayers by Doctors Beattie, Hatfield, and Robert Carter, Esq. The chief scope and end of all their addresses, and of the whole service, was that the reunion ought to be signalized by a great advance in prayer, effort, and lib-

erality in all the departments of Presbyterian evangelization, and that, if it ended in mere exultation and glorification, without such advance, it would be a disgrace and calamity rather than a blessing. It was also urged that there ought to be an immediate and special contribution, of the nature of a thank-offering for so great a boon, which should at once replenish and enlarge the resources of the various institutions and agencies of the church, now weakened by the scantiness or endangered by the exhaustion of their funds; one that should at once lift theological seminaries, colleges, missionary boards, the education and support of ministers, every evangelic agency, to a higher grade of strength and efficiency. Dr. Fisher, from the committee on this subject, offered the following resolution to the meeting:—

"*Resolved*, By the ministers, elders, and members of the church here assembled, as in the presence and behalf of the entire body of the disciples connected with us in this land, and those beloved missionaries on foreign shores, now meditating our action with tender and prayerful interest, that it is incumbent on the Presbyterian Church, in the United States of America, one in organization, one in faith, one in effort, to make a special offering to the treasury of our Lord of one million of dollars; and we pledge ourselves, first of all, to seek, in our daily petitions, the blessing of God to make this resolution effectual; and, second, that we will, with untiring perseverance and personal effort, endeavor to animate the whole church with the like purpose, and to secure the accomplishment of this great work before the third Tuesday of May, 1871.

"*Resolved*, That this preamble and resolutions be signed by the Moderators and Clerks of the Assemblies of 1869, by the members of the late Joint Committee on Union, (and all the members of the two Assemblies,) printed by the Stated Clerks, and sent to every pastor of our church.

This was adopted, after being amended by substituting $5,000,000. Let not the church come short of this high mark—she has wealth enough to reach it. May her zeal be in proportion, and may God speed the effort!

There was a united celebration of the Lord's Supper, in the First Church, in the afternoon, and a large meeting in behalf of Foreign Missions, in the Third Church, in the evening, as there had been one in behalf of Home Missions, in the First Church, on the previous evening. We were glad to hear Dr. Kendall, the efficient New School secretary for Home Missions, declare that their Board had fixed $800, as the minimum salary of the missionaries; that they had sought and obtained

young ministers for the pioneer work of the West, from both Old and New School seminaries; and had never yet wanted funds to pay the above sum to all in their service. We hope the minimum standard in the United Church will never be less than this, and that herein we shall provoke and be abundantly provoked to love and good works.

As discussions have been started, indicating a disposition in some quarters to have the United Church substitute the agency of a voluntary society for that of the Presbyterian Board in the conduct of Foreign Missions, we are happy to entertain and declare the conviction that this will meet little support from our brethren lately known as New School. The following action by their Assembly shows that, while they justly refuse any sudden withdrawal of their contributions from the American Board until arrangements shall be adjusted to their new relations, they intend to be true to the understanding had on this subject in the "concurrent declarations":—

"The Standing Committee on Foreign Missions would report upon the paper emanating from the Prudential Committee of the Assembly, which was referred to them, as follows: That, in view of the fact that appropriations of the American Board to the support of its missions have been made in advance for the year ending September, 1870, and it is not only a great embarrassment to the Prudential Committee, but also great injury to the cause of mission will result from a sudden contraction in the receipts of the Board, Therefore,

"*Resolved*, That the Permanent Committee be requested to urge upon the churches, hitherto contributing to the American Board, that they do not withhold their contributions from it during the present fiscal year.

"*Resolved*, 2*d*, That the Permanent Committee be also directed to call the attention of our churches to article sixth of the concurrent resolutions passed by the Assembly at the May meeting, which reads as follows: 'There should be one set of committees or boards for Home and Foreign Missions, and the other religious enterprises of the church, which the churches should be encouraged to sustain, though free to cast their contributions into other channels if they desire to do so.'

"Since, 'in this resolution the Assembly has presented its matured and well-balanced judgment in regard to the future relations of our churches to the method in which the work of Foreign Missions should be carried on.'"

The *Evangelist* assures us that there will be no wavering in their body in regard to keeping this in its obvious meaning, and that, while the liberty of contributing to other organizations will not, of course, be interfered with, yet the body will be faithful to the one ecclesiastical Board of the United Church con-

templated in the concurrent resolutions; and this, not only for the sake of good faith in the premises, but because the convictions of our brethren are in favor of church organizations to do church work, not less in the foreign than the home field.

The following overture from the Presbytery of Kansas to the New School Assembly shows that the principles advanced in this journal, once and again, in favor of providing an adequate Sustentation Fund by the whole church, for the respectable support of all its ministers, are beginning to take root in the church at large. The facts and reasonings of this document it is hard to gainsay. Dr. Chester, chairman of the Committee on Bills and Overtures, read the following report:—

OVERTURE FROM THE KANSAS PRESBYTERY.

To the General Assembly:—

The committee to whom was referred the subject of a Sustentation Fund to prepare an overture on it to the General Assembly, submit the following paper:

The Presbytery of Kansas has felt for years the embarrassments attending the inadequate and uncertain support of the ministry. Ministers are crippled—their energies are divided, if not distracted. Spirituality suffers—entire consecration is a figment. The great fields are not cultivated, our Lord's work is not done, Presbyterianism lags behind in the peaceful contest of denominations. Why is this? What are the facts in the case? Ministers are obliged to labor with their own hands, to supplement the scanty support furnished by the feeble Western churches, and the Presbyterian Committee on Home Missions. The promised support is not only inadequate, but it is also uncertain. The ability of the people changes from year to year. In their struggles to get homes, or to improve their condition, they often become crippled in their resources. Selfishness grows as freely as our prairie weeds, and worldliness is almost certain to abound. Denominationalism, in the absence of educational institutions controlled by our denomination, is weak, and Presbyterians are ready, in many instances, to abandon their church for a cheaper one. The aid furnished by our Committee on Home Missions is also uncertain. It is liable to be reduced from year to year, if not entirely withdrawn, and in circumstances which are oppressive to the missionary or stated supply. These are *facts*, and in connection with others we place *two* other facts. The minister is a man, and is bound by the laws of God and man to provide for himself and his own household. There is the struggle—he would give himself entirely to the ministry, but the cry for bread is in his ears, and he must hurry to the field or workshop.

The embarrassments felt by the Presbytery of Kansas are felt in some form both East and West, so that Presbytery in overturing the General Assembly on a Sustentation Fund that will do away with these difficulties, speaks for the whole church, and in sympathy, it is believed, with the felt necessities of the hour on this subject. The extravagant style of living at the East and in large cities, the restless adventure in all forms of material resources and action, the strife of corporations, the emulation of individuals, the show and display of private and public

life, the worldliness of the age, and the unwise excess of living, in numerous cases beyond available means, indispose and incapacitate the members of our churches and congregations to meet the necessary increasing expenses of living, and support adequately the ministry. They give up experienced ministers, especially if they have families, for young and inexperienced ones, who can live for moderate salaries. The church in such an unhappy state of things loses the benefit of ripe scholarship and rich experience, and is necessarily led into superficial actions and forms of life by those whose scholarship and experience are necessarily immature. Nor is this all. The ministry in many cases is demitted entirely, and good talent lost to the church and the world.

The capricious and unregulated voluntary principle, in which we have reposed for a stable and sufficient ministerial support, has failed us, in one important thing at least—*a certain support.* The fluctuating means furnished by the church have been governed by no law. Complaints have rung out on all sides, and after reiterated efforts to bring the church up to her duty, the hearts and homes of many of the ministers have been pained with the question, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" We speak advisedly when we say that the capricious and unregulated voluntary principle is, and has been all this. If the church were wholly consecrated to God, if his revealed will were the law of giving, as well as the law of action, and the church could be made to understand that it is not the support of a certain man as a minister that is provided for in the word of God, but the ministry as a consecrated body of men, not unlike the tribe of Levi under the Old Testament dispensation, then the voluntary principle would cease to be capricious and unregulated by the express will of God, would become a stable support, and able churches would not be content to meet liberally the wants of their own ministers. They would see that every minister is furnished for his work, and amply supported in its performance. What is to be done? Is this state of things to continue, and the work of the Lord to suffer by its continuance? Is the tribe of Judah never to provide comfortably for the working tribe of Levi? The approach of the re-union of the two great Presbyterian bodies in the United States offers a good opportunity to change this unjust state of things, and inaugurate a general movement to raise a *Sustentation Fund* for the certain and adequate support of the ministry. We have the noble example of the Free Church of Scotland, so that the movement is not of the nature of an experiment, and we are in far more favorable circumstances to attempt it than the Scotch Church ever has been. The fund *can be* raised, and the *minimum* stipend of every minister can be placed at $800. What would be the consequences? The churches would be better served, the pastoral relations would be more sacred, the ministry could give undivided attention to the ministerial work, an increasing supply of good candidates could be secured, the work of the Lord in the pulpit, and in every other place and form would be urged forward with more devotion and zeal, and the homes and families of ministers would be made comfortable. The Presbytery of Kansas, thus viewing the whole subject, and believingly entertaining these views, is constrained to overture the General Assembly to take steps to secure, if possible, at the consummation of the union, the attention of the united churches to the raising of a *Sustentation Fund* for the ministry.

WM. H. SMITH,

October 13, 1869. Stated Clerk of the Presbytery of Kansas.

ANSWER TO THE OVERTURE FROM THE PRESBYTERY OF KANSAS.

To the overture from the Presbytery of Kansas, commended by the Synod of Kansas, asking that measures be taken by this General Assembly to provide a *Sustentation Fund,* by which the salaries of our ministers may be secured and equalized, the Assembly would reply by referring to its answer given to similar overtures at its session last May, and recorded on page 262 of the minutes.

This answer is given, not at all to express opposition to this overture, which treats of a subject of vital importance to our whole church, but in view of the propriety of originating specific action upon such a momentous matter in the United Church.

Thus the re-union of the sundered Presbyterian Church is fully completed and inaugurated. What next? Shall this great body content itself with rejoicings and jubilations over this grand event? We quite agree with those who would count such an issue of the re-union of these great bodies simply a disgrace and a calamity. We trust that the energies of all, whatever may have been their hesitation or opposition at any previous stage of this movement, will now be devoted to rendering it, in every good sense, a success—a success not of pride, self-complacency, and vainglorious boasting, but a success of real inward unity, animating this external organic union, so that the one body may be inspired by one spirit; that it may be cemented and consolidated in a real, great, and glorious advance of truth, unity, and charity; in an immense growth of sound Christian evangelism, true piety, and of Presbyterian doctrine, order, polity, institutions, life, and manners. Among the periodicals now existing in the United Church, this belongs to the few planted in the original undivided church, years before the division. It then labored to build up the church, and prevent disruption, by advocating the doctrines and order of our standards against heterogeneous and divisive elements. It often incurred the censure of extremists on all sides, while approved by the great heart of the church it sought to edify on the basis of sound conservatism; and its labors have not been in vain, nor have we spent our strength for naught. The cardinal principles which we have maintained in regard to the immiscible nature of Congregational and Presbyterian polities; the conducting of church work by church agencies, and Presbyterian work by Presbyterian agencies; making the standards the only doctrinal

and ecclesiastical basis of union, leaving to the several series of courts of the church to decide what deviations from their *ipsissima verba* are not inconsistent with the essentials of the system they contain, are now accepted as the true and characteristic principles of the re-united church. And in this church again undivided, with that charity which rejoiceth not in iniquity, but rejoiceth in the truth, it will endeavor to keep the unity of the spirit in the bond of peace; to promote wholesome progress and a sound conservatism; to contend earnestly for the faith once delivered to the saints, against the triple alliance of rationalism, ritualism, and materialism; to study the things that make peace, and things whereby one may edify another; and to summon to its aid the ablest contributors, new and old, from all, of whatever past or present ecclesiastical connection, who are ready to make common cause with us in maintaining and spreading true Christianity, Calvinism, and Presbyterianism, to the end that—

"SPEAKING THE TRUTH IN LOVE, WE MAY GROW UP INTO HIM IN ALL THINGS, WHO IS THE HEAD, EVEN CHRIST: FROM WHOM THE WHOLE BODY FITLY JOINED TOGETHER, AND COMPACTED BY THAT WHICH EVERY JOINT SUPPLIETH, ACCORDING TO THE EFFECTUAL WORKING IN THE MEASURE OF EVERY PART, MAKETH INCREASE OF THE BODY UNTO THE EDIFYING OF ITSELF IN LOVE."—*Eph.* iv. 15–16.

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ART. VII.—*The Life of Joseph Addison Alexander, D. D., Professor in the Theological Seminary at Princeton, N. J.* By HENRY CARRINGTON ALEXANDER. 2 vols., cr. 8vo. New York: Charles Scribner & Co. 1870.

THIS is one of the most skilfully executed biographies within our knowledge. It will not address itself to those interested only in secular affairs. It does not delineate the character or unfold the history of a man, whose life was spent in the sight of the world, and whose influence determined the

destiny of nations. Its subject was a theologian and a secluded man of letters. His sphere was comparatively limited; and the number of those disposed to concern themselves with his history may be small compared with the mass of our teeming, agitated population, who seldom raise their eyes from the ground on which they tread. Nevertheless, the delineation of the character and work of a great and good man of eminence and usefulness in the sphere in which he moved, is a matter of high interest to all to whom greatness and goodness are attractive.

The task of the biographer in the present case was, in some respects, easy. He had a great subject, and his materials were abundant. In other respects his task was peculiarly difficult. The character with which he had to deal was so manifold or many sided; its peculiarities were so marked; it was so different from itself at different times, that to do it full justice was no easy matter. The biographer has done his work admirably. If any man in the world knew Dr. Addison Alexander thoroughly, we thought we did. We lived in the same town with him from the time he was three years old until we saw him die. For nearly a quarter of a century we were his colleague. We were associated with him during all that time in different enterprises. Yet we acknowledge that after reading this book our conception of the man is more comprehensive, and in some respects more just than it ever was before.

The materials at the command of his biographer, although abundant, were scattered, disjointed, and fragmentary. These have all been woven together with consummate skill.

The style of the work also is excellent. It is clear, pure, and racy. There is no prolixity; no amplification,—all is rapid and vivacious. There is at times the introduction of unimportant or irrelevant details. But the movement is so rapid, the reader is neither impeded nor annoyed by these small matters.

Having expressed our opinion of the book before us, we feel inclined to lay down our pen. We have so often, on different occasions, expressed our estimate of the greatness and worth of Dr. Addison Alexander, that it seems unnecessary to say any thing more on that subject. Our readers would regard it

as a work of supererogation to attempt a synopsis of the life or sketch of the character of a man of whom they have such a biography as this. No one wants to look at a photograph when he has before him a full-length portrait from the hands of a first-rate artist.

Nevertheless, Dr. Alexander was ours; our friend; our colleague; our *decus et tutamen*. He was a Princeton man; and the *Princeton Review* cannot refrain from placing its chaplet, though withered and tear-bedewed, upon his grave. His memory is loved, reverenced, and cherished here, as it can be nowhere else.

Dr. Alexander was a truly great man, without being a prodigy. That term is commonly applied to those who seem to be endowed with some faculty denied to other men; or who possess some one mental power in an abnormal degree. It may be a talent for numbers, for language, for music, or any thing else. Dr. Alexander did not belong to that class. He was not thus one-sided. He had great power for every thing he chose to attempt. His acquisitions were determined by his tastes. He studied what was agreeable to him, and left unnoticed what did not suit his fancy. After leaving college he had a strong inclination to study law. Had he done so, there can be no rational doubt he would have become one of the greatest jurists and advocates our country has produced. Few men were ever less indebted to instruction or external educational influences. He was taught what he learned in the same sense that he was taught to walk. He needed and received as little assistance in the one case as in the other. His father, seeing his precocious and extraordinary ability, and his disposition to study, left him very much to himself. He went to the grammar school and afterward through college; but a very small part of his time or attention was given to the prescribed curriculum in those institutions. He walked the course absorbed with other things.

The three departments to which his taste and providential circumstances led him to devote his principal attention, were language, history (sacred and secular including interpretation), and general literature. It was in the first of these that his earliest, and perhaps his most extraordinary attainments were

made. Finding an Arabic grammar in his father's study he took it down, and began to study it; and, before he was fourteen years old, we are told, he had read the whole Koran through in the original. Shortly after he took up the Persian, and soon attained a familiarity with language, which he continued to cultivate as long as he lived. Hebrew, Chaldee, Syriac, were soon added to his acquisitions. And subsequently, Coptic, Rabinnical Hebrew, Sanscrit, and even in a measure Chinese. Most of the languages of modern Europe were early mastered: French, German, Italian, Spanish, Dutch, Danish, etc., the majority of which he wrote as well as read. His biographer gives a list of twenty languages with which he was more or less familiar. In Greek, Latin, Hebrew, and Arabic, he was a thorough and accomplished master. To no language, however, did he devote so much attention as his own. Its history, its authors, its resources, were all at his command. One of his great excellences was his English style. He was almost unequalled for clearness, conciseness, felicity, and force. It would be a great mistake to regard him as mere prodigy in the acquisition of languages. He was a scholarly linguist, critically acquainted with the structure, origin, and affinities of the languages which he studied.

History was for several years his department in the Theological Seminary. He was familiar with the original sources of church history as well as with the works of all the principal historians in all the modern languages. And here again as in regard to language it was the hidden spirit, the life, the philosophy, of history which was the special object of interest. He was as far as possible removed from being a mere annalist. No course of lectures ever delivered by him in the seminary was more useful, more impressive, or more instructive, than that devoted to the Old Testament history. He unfolded with such clearness the organic relations of the several parts of the old economy, as to make its unity, its import, and its relation to the Messianic period, plain to the dullest minds. It was thus, as his pupils expressed it, he glorified the Word of God; exalting and enlarging their conceptions of its import, and confirming their faith in its divine origin, to a degree unattain-

able by any proeess of apologetie argument. He applied the same method with equal suceess to the New Testament history, comprising the period eovered by the Gospel and the Acts. But when he eame to deal with eeclesiastieal history, he found the field so extensive, the materials so exhaustless, and his time so limited, he wearied of the task, and longed to get back to the study and exposition of the Bible.

It need hardly be said that he read and re-read the elassical historians of Greek and Rome, and was familiar with the whole eourse of European history. His memory was so retentive that no leading event, civil or military, affeeting the state of Europe was unrecorded in his mind, or not ready at any time for appropriate use.

In his study of languages, as we have said, it was not merely the vocabulary that interested him but their struetnre and relations, and still more their literature. His main objeet seemed to be to gain aceess to the productions of the great minds in all ages of the world. He beeame a first-rate Greek and Latin seholar, not so much for the sake of understanding the languages of those leading nations of antiquity, as for appreciating and enjoying the works of their poets, orators, and historians. The same remark is applieable to the other languages, with which he became familiar. He delighted in reading the Persian poets, and the classie works of all the nations of modern Europe, at least of England, Germany, France, Italy, and Spain. He was indeed an omnivorous reader. On one oecasion when walking the streets of Paris with a young friend, he went up to one of those long tables of books whieh abound on the quays, and moving along, said, "read that," "read that," "read that," and so on almost to the end. It was diffieult to find any thing in the heterogeneous colleetion which he had not read.

Although thus varied in his aequirements, there were departments of which he was of ehoiee eomparatively ignorant. This, as was evident to all who knew him, and plain from the powers which he displayed, did not arise from a want of capaeity, but simply from a want of interest, or rather from his interest being engrossed by more congenial subjects. He paid eomparatively little attention to the natural seiences;

and still less to metaphysics. On subjects connected with the last-named department, we never heard him converse. So far as we know, he never wrote upon them. On the contrary, we have heard him avow his utter distaste for them, and his purpose not to attend to them. Still more remarkable was his determination to know as little as he could on every thing relating to physiology and hygiene. He constantly violated the laws of health, because he did not know what they were. The illness which resulted fatally, commenced its ravages a year or more before his death. From having been corpulent, he became thin; instead of perspiring freely, as was his habit, for months there was not a drop of moisture on his skin. For a year his mouth had been so dry he could not moisten a postage stamp. And when surprise was expressed that these symptoms had not arrested his attention, he said, "Oh, you know I never put that and that together." Ten days or a fortnight before his death, we went into his study and found him sitting at his table with a great folio open before him and a pen in his hand. He said, "I am under the weather to-day. You know what I mean. It is not the state of the atmosphere. I feel perfectly comfortable. I can read and write; but I am utterly indisposed to move." Then slapping his breast, he said, "I am just as well as you are." These incidents are of interest, as they reveal the man. They may also teach the lesson that no one is so great or good as that he can safely remain ignorant of ordinary things, etc.

The mental gifts of Dr. Alexander were greater and more varied than his attainments. What he learned and what he accomplished were far from being the measure of his ability. The most sensible impression which he made on those who came in contact with him, was that of strength; of mental power. Whatever he did, he did with such ease, that every one felt that his ability was never taxed; that there was a reserve of unexercised strength, adequate to the production of much greater effects.

The ease with which he acquired so many languages, and his mastery over historical details, showed that his memory was very tenacious and retentive. Indeed, in this respect, he was a wonder to his colleagues. At the opening of the ses-

sion of the seminary, the new students are called up, not alphabetically, but just as they happen to be known to the professors, to record their names in the matriculation book. The next day after having heard the names thus called off, he has taken a sheet of paper, and, from memory, written them down alphabetically, giving the first, middle, and surname of each student, without hesitation and without mistake.

Not less marked was his power of analysis and of orderly or logical arrangement. This was evinced in his lectures on biblical history, in his introductions to his commentaries, especially in that on the prophecies of Isaiah, in his sermons, and in his essays and reviews. Few men equalled him in the power of argument. He was never weak, illogical, or sophistical. Every thing was clear, valid, pertinent, and exhaustive.

His imagination was brilliant and chaste. This is clearly evinced in many of his sermons, which those who heard will never forget. We specify the discourses on the text, "Not as though I had already attained or were already perfect;" "The last state of that man was worse than the first;" "Awake thou that sleepest, and Christ shall give thee life;" and, "Remember Lot's wife." The same power is evinced in his fugitive pieces of poetry, of which enough are preserved to show that he might have attained eminence as a poet had he devoted himself to that difficult vocation.

One of the most marked characteristics of Dr. Alexander as a man, was integrity. No one ever did, or ever could suspect him of any thing like disingennousness. There was nothing of designing or indirectness in any thing he said or did. He was frank, open, and always trustworthy. He was kind and tender in his feelings, and lenient in his judgments. Although his temper was irritable, yet he never gave way to it without compunction and atonement. If betrayed into any momentary severity in the class room, the next time he officiated at prayers, there was sure to be something to indicate his regret; so that the students on leaving the oratory would often ask one of another, "What has Dr. Addy been doing now?" We never saw in him the slightest manifestation of malignity, or envy, or of vanity. He was singularly impatient

of commendation. He was of course conscious of his strength and of his superiority. But he never displayed the one for the sake of attracting attention, and never asserted the other. No one ever thought of disputing it.

One of the most marked traits of his character was his fondness for children. He always had them about him. A selected few had free access to his study. With them he would unbend himself; devise things for their amusement. He would narrate to them, sing to them, play with them, write for them. The productions of his pen designed for the amusement of children, would make a little library, and are among the most characteristic, and, in one view, among the most creditable, of his literary works. They were often executed with wonderful beauty, as to penmanship. They were in prose, in poetry, rhyme, and blank verse; filled with wit, humor, knowledge, and good sentiments. He would carry this on for years with the same set of delighted auditors. This was his relaxation.

Dr. Alexander's temperament was nervous. The effect of temperament on the social life and on the conduct, are obvious and undeniable. These effects are variable and are not under the control of the will. They, to a greater or less extent, dominate the man. Some men are constitutionally hypochondriac. Such persons are not always in a state of depression. One day they are bright and cheerful; another, they are in the depths of melancholy. And when depressed, it is impossible for them either to feel or act cheerfully. This was not the case with Dr. Alexander. He was not subject to low spirits; nor were his feelings much under the influence of the state of the weather. Nevertheless, he was very nervous. There were states in which all society was irksome to him; when he was indisposed to talk or to be talked to. These states were so frequent and so continuous as to give rise to the impression that he was a complete recluse, shunning society whenever he could. To this impression his biographer frequently refers, and endeavors to remove or counteract it by adducing the testimony of numerous witnesses from all parts of the country, that they had found him a cheerful and delightful companion. The number of such witnesses might be

increased indefinitely. There is no doubt, as none knew so well as those most intimate with him, that he could be, and very often was, full of animation and cheerfulness, overflowing in conversation, abounding in humor and wit. The other side of the picture, however, is no less true. He was often in such a state that he avoided all society. He would sometimes come into our study after his lecture day after day for weeks in succession; and then, perhaps, would not come for a month. Sometimes, when visiting him, nothing could be more cordial and courteous than his manner. At other times it was at once apparent that he wished to be alone. He would remain perfectly silent, or answer only in monosyllables. There was nothing in this to take umbrage at, any more than if one should at one time find a friend shaking with a chill, and at another burning with a fever. It was an involuntary nervous state as painful to the subject of it, as it was trying to others.

To this same peculiarity of temperament we are disposed to refer the impatience which Dr. Alexander often manifested. Some men's sensations are more acute than others. A false note in music will make some men's flesh crawl. So a false pronunciation, a blunder in recitation, a typographical mistake, would affect him much more sensibly than others whose nerves were less finely strung.

To the same cause in a great measure is to be referred his impatience of sameness. He did not like to live long in the same house; to have his library in the same room; or his books arranged in the same way; or to teach the same thing, or the same subject in the same manner. His department in the seminary was changed three times, and always at his own request. And his method of instruction was constantly varied. This temperament may have been the necessary condition of some of his excellences. It was nevertheless in other respects very unfortunate. It led him to undertake too many things; to take up and throw aside first one thing and then another, and thus bring to completion far less than with the same amount of labor he might easily have accomplished.

Having graduated in the College of New Jersey, in 1827, he devoted two years to laborious and diversified study. We do not propose to indulge in extracts from a book which we

hope will find its way to the hands of all of our readers. But as a specimen of his daily work, we select at hazard the record for Jan. 15, 1828. "Read a part of the 29th chapter of Isaiah in Hebrew; the 4th chapter of Louis XV.; the 4th chapter of the 2d section of Condillac's Essai sur les Connaissances Humaines, in French, and the 12th chapter of Don Quixote, in Spanish; then read about a hundred lines in the Clouds of Aristophanes; then read about the same number in Chaucer's Canterbury Tales; then went to the Philological Hall, to attend a meeting of the Board of Criticism of the Philological Society, and received from the president an anonymous translation of Horace's Book 1, ode 22, to criticise. Read in the Hall the 14th canto of Dante's Inferno, and finished the article on Arabian Literature in the Foreign Quarterly Review; returned home and examined the anonymous translation aforesaid, noting down some observations on the same; then read a review of Hase's Dogmatic and Gnosis in the Theologische Studien; then read the remainder of Isaiah 29th in Hebrew; then read De Sacy's Arabic Grammar; then read Genesis 22, 23, in Hebrew; then wrote a sheet of French exercises—and to bed."

Under date of Feb. 10, is found the following critique on Aristophanes and Shakespeare:—

"I have finished the famous Clouds of Aristophanes, but can scarcely say what my feelings and opinions are as I close the book. Such a combination of extremes, intellectual and moral, I have never before known. Such transitions from earth to heaven, from Parnassus to the dunghill, are to me new and startling. Shakespeare is unequal, but his inequalities are nothing to the fits and starts of Aristophanes. The English poet never dives so deep into pollution, nor rises, in point of artifical elegance, so high as the Athenian. Shakespeare's genius is obviously untutored. His excellences and his faults are perhaps equally attributable to his want of education. It is altogether probable that many of these original and most significant and poetic modes of expression which he has introduced into our language, arose entirely from his ignorance of grammar and of foreign tongues. Had he been familiar with technical distinctions and etymological analogies, his thoughts would have been distracted between *words* and *things*. The dread of committing solecisms, and the ambition to exhibit that sort of elegance which results from the formal rules of an artificial rhetoric, would have cooled his ardor. His 'muse of fire' would never have reached 'the heaven of invention,' but would have stayed its flight amidst the clouds and mists of puerile conceit. I never read any of Shakespeare's real poetry (for much of his verse is most bald prosing) without feeling, in my very soul, that no man

could write thus, whose heart was fixed on propriety of diction, as a principal or even a secondary object. He seems to have let his imagination boil, and actually to have taken the first words which bubbled up from its ebullition. Hence his strange revolt from authority in the use of ordinary words [in senses] as far removed from common practice as from etymology. And that reminds me of another circumstance. In the common blank verse of his dialogue, not only is he habitually careless, but seems not to know (in many cases) the method of constructing an harmonious verse; and perhaps his broken measure is more dramatic than one smoother would be; certainly more so than the intolerable tintinnabulum of the Théâtre Français. But let him rise into one of his grand flights, and his numbers are as musical as the 'harp of Orpheus.' I defy any man to bring forward any specimen of heroic blank verse, where the rhythm is as melodious as in some passages of Shakespeare, and the sense at the same time within sight—I mean comparably good in any degree. Milton, you say, etc. But who can read the Paradise Lost without thinking of the square and compass? Even when we admire, we admire scientifically—we applaud the arrangement of the cæsuras and pauses, and are forever thinking of iambuses and trochees and hypercatalectics, and all the hard words that Milton himself would have dealt forth in lecturing upon his own versification. Whereas, I do verily believe, that Shakespeare knew no more of Prosody, than of Animal Magnetism or Phrenology. Thomson, again, is among our finest specimens of rich and musical blank verse, but Thomson is labored too; not in Milton's way, by weight and measure, but in a way no less artificial and discernible. He is always laboring to make his lines flow with a luscious sweetness: everybody knows that he succeeds, but everybody, alas, knows how. He does it by presenting words in profusion, which are at once dulcet to the ear and exciting to the imagination. The method is the only true one, but he carries it too far. One strong proof that Shakespeare was a genius and a unique one, is that his excellence is not sustained and equal. Moonlight and candlelight shed a uniform lustre, but who ever saw or heard of a continuous flash of lightning? Our bard trifles and proses and quibbles, and whines (but always without affectation) till something (whether accident or not I cannot tell) strikes a spark into his combustible imagination, and straightway he is in a blaze. I think a good rocket is a capital illustration of his muse of fire. First we have a premonitory whiz—then a delicate but gorgeous column of brilliant scintillations, stretching away into the bosom of heaven and at last dying away in a shower of mimic stars and comets of tenfold—of transcendent brightness. What then? Why then comes darkness visible, or at best a beggarly gray twilight. But in talking thus to myself, I forgot what I am about. I began with Aristophanes, and have been raving about Shakespeare. All I have to say, however, about the former, is, that he is a perfect contrast to the Englishman. He is evidently a master of the art of versifying, but he knows how to temper the formality of systematic elegance with the charm of native poetry. Compared with the Greek tragedians, his flights of choral and lyrical inspiration appear to great advantage. More coherent and intelligible than Æschylus, more vigorous and nervous and significant than Sophocles, more natural and spirited than Euripides; he, notwithstanding, excels them all in the music of his numbers, and the Attic purity and terseness of his diction."

"February 17.—The historical style of the Arabs is very curious. It varies indeed, in different cases. Some of their histories are florid, inflated, and verbose.

Others, and, I suspect, the great majority, are hasty, confused, and crude enumerations of hetorogeneous facts. I was amused in looking over some of the historical facts in De Sacy, to observe the exquisite taste exhibited in the arrangement and enumeration of events; *e. g.*, Makriri says, speaking of Hakem, the Imaum of the Fatemists: 'He commanded that all dogs should be killed, in consequence of which a multitude were put to death. He founded a college called the House of Wisdom, to which he transferred the royal library. He was very cruel to his running footmen, and a number of them he put to death.' What a circumflective climax, *pour ainsi dire!* Dead dogs, colleges, libraries, running footmen."

These extracts may give some idea of what Dr. Alexander was as a scholar in the nineteenth year of his age.

In 1829 he became associated with Professor Patton in conducting the Edge Hill Academy, which, under their direction, became eminently successful. It was during this period that the change occurred in his personal religious experience which determined his future course for life. He was always remarkably reticent with regard to this subject. His piety was evinced in his character and conduct. Little could be learned concerning it from his own avowals or professions. For a few months, however, during this period, he kept a religious diary, the extracts from which, given by his biographer, show how thorough he was in his convictions, and what jealous watch he kept over his own heart. Under the date of January, 1830, he writes: "I have been engaged in a study new to me, and far more important than all others,—the study of the Bible, and of my own heart. I humbly trust that I am not what I was. I have still my old propensities to evil, but I have also a new will co-existing with the old, and counteracting and controlling it. My views respecting study are now changed. Intellectual enjoyment has been my idol heretofore; now my heart's desire is that I may live no longer to myself, but in Him in whom I have everlasting life. God grant that the acquisitions that I have been allowed to make under the influence of selfish motives may be turned to good account as instruments for the promotion of His glory."

"Intellectual enjoyment," he says, not the world, not fame, had been his idol. This is an indication of the exaltation of even his natural character. Henceforth, something more elevated than the pleasures of the intellect, was to be his absorbing object. It was Christ for him henceforth to live. Those

who knew him intimately, all who heard him preach or pray, saw that he was a devout worshipper of Christ; that to his teachings his mind was as submissive and docile as that of a child, that to the promotion of His truth and kingdom his whole life was devoted.

In an isolated record of a year or two later date he says:—

"June 5.—Read a considerable part of Halyburton's life with avidity and astonishment. I seemed to be reading a history of my own life. I speak within bounds when I say that up to the age of twenty his spiritual history is mine in almost every point. Both minister's sons, and both ministers of the same communion—both guarded in an unusual degree by circumstances from extra temptation—both outwardly exemplary, inwardly corrupt—both led to seek religion by distress—both tormented with the fear of death! The coincidence is truly wonderful. The account of his vows and resolutions; his frequent breaches of them; his distress in consequence; his subsequent resorts and shifts—I might transcribe and make my own. I was obliged to pause sometimes and wonder at these strange coincidences; and I bless God that the book fell into my hands. From the experience of one whose early history was so much like my own, I have learned some precious lessons. Some enigmas have been solved; some mysteries of iniquity developed; some obstacles removed; some useful hints suggested. On one head particularly, I have been much edified. When my conscience has been wounded by relapses into sin, I have always been tempted to sink down into a sullen apathy, or else to wait a day or two before approaching God again. It has seemed to me, on such occasions, that it would be awfully presumptuous and insolent to ask God to forgive me *on the spot.* I never knew why I thought so until Halyburton told me. I had been trusting in my abstinence from sin, instead of Christ's atonement, so that when surprised and vanquished by temptation, I felt that my foundation was removed, my righteousness gone, and I had no righteousness wherewith to purchase favor. It pleased God this afternoon to use the memoir as an instrument in fixing on my mind a strong conviction that the only reasonable course is to come at once, and ask forgiveness in the name of Christ. The remarks which particularly struck me as conclusive were these three:—

"1. After an act of known transgression, every moment that I spend without applying to the blood of Christ I spend in sin, and consequently aggravate my guilt.

"2. It was my folly to suppose that I should never sin again. He that trusteth to his own heart is a fool.

"3. Above all I seemed to have received new light upon a point which I never before thought of as I ought, viz., that God's chief end in dealing with men's souls is not to discipline them, nor save them; but to promote his own glory."

In July, 1830, he was appointed Adjunct Professor of Ancient Languages and Literature in the College of New Jersey, with the understanding that he was to reside in the college and act as tutor. The following extract from his journal, not

only gives an account of his studies at this time, but contains the first distinct avowal of his purpose to enter the ministry :—

"December 16.—On the 11th day of November I entered on my duties as actual tutor and nominal professor in the College of New Jersey. My official labors are not so burdensome but that they leave me considerable time for study. Indeed, I should not have accepted the appointment, except upon the supposition that I should be able to continue my professional pursuits. Having finally resolved upon preparation for the ministry, I feel the satisfaction and advantage of having some one definite object in my studies, instead of wandering amidst a thousand, under the mere guidance of capricious inclination. I have set before me as the specific end of my toils, to become thoroughly acquainted with the *Scriptures;* philologically, theologically, practically, and so on, to qualify myself for interpreting them properly to others. My studies having this for their chief end, will, at present, fall under three distinct heads: 1. Biblical criticism. 2. Systematic theology. 3. History. To the first I shall for some time devote one whole day in each week; to the second, four; and to the third, one. The first and third will, however, receive some attention every day. My course of study in the first branch will consist in studying the original Scriptures, and in reading approved works on criticism, under the direction of Mr. Hodge. Before taking up theology proper, my father advises a course of metaphysics; upon which I have already entered. My historical reading will, of course, be chiefly in the ecclesiastical department; but I have determined to embrace this opportunity of laying a firm, general foundation. This I shall do by reading the best *original* historical authorities in the languages with which I am acquainted. I shall avoid compilers and second-hand retailers. Content *adire integros fontes.* My object is to survey for myself the raw stuff—the material from which historiographers have wrought their patch-work. I shall begin with the historical books of the Bible, and then probably proceed to Herodotus. Further, I have not yet looked ahead."

The impression which he made on the students of the college as a teacher, may be learned from the statement of Parke Godwin, Esq., of New York, the distinguished editor and historian. In a note to the biographer he says:—

"I shall never forget the abruptness as well as the sagacity of the first remark he made to our class, during the Sophomore year. 'Young gentlemen,' he said, in a quick but positive way, 'all knowledge is pleasant.' He then stopped for a moment that we might digest the truth. 'All knowledge is pleasant,' he resumed; 'and I shall therefore take it for granted, when I hear that any one does not like any particular study, that he does not know any thing about it.' That was about the whole of his address, and you may infer from it that he received few complaints from us, during his incumbency at least. 'Addy' as we called him familiarly, was held in the profoundest respect by all the students; and for two reasons: the first was, that nobody ever saw him, except in the class; and the second, that we imputed to him a marvellous amount of human knowledge of all sorts. He was supposed to study about eighteen hours a day, adding to his already prodigious acquirements; and these acquirements were computed at no less than thirteen different languages, and all

the then known natural sciences.* You may imagine that we always approached him with a feeling of awe and veneration."

Mr. Godwin adds, "He was then so close a student that none but the members of his family saw much of him, and when a chance encounter brought you into his presence he was generally very shy and reserved. It was the ambition of all of us to become intimate with him; but we were not permitted the opportunity. I regret that I cannot furnish other particulars, as I have never ceased to love and admire the man, as one of the noblest and most highly gifted of our fellow-countrymen."

During his connection with the college, Dr. Alexander wrote constantly for the press. Some of these contributions were playful; the great majority, of course, serious and learned. Of the former we give as a specimen his "Diagnosis of the I and the Not-I." designed as a satire on the imitators of the German metaphysicians.

"DIAGNOSIS OF THE I AND THE NOT-I.—Assuming as we safely may that all the reflex actings of the rational idea toward the pole of semi-entity are naturally complicated with a tissue of non-negative impressions, which can only be disintegrated by a process of spontaneous and intuitive abstraction, it inevitably follows, as a self-sustaining corollary, that the isolated and connatural conceptions, formed in this antespeculative stage of intellectual activity, must be reflected on the faculty itself, or, to speak with philosophical precision, on the I, when viewed concretely as the Not-I; and in this reciprocal self-reproduction carried on by the direct and transverse action of the Reason and the Understanding, modified of course by those extraneous and illusory perceptions, which can never be entirely excluded from the mutual relations of the pure intelligence on the one hand and the mixed operations of the will and the imagination on the other, may be detected, even by an infant eye, the true solution of this great philosophical enigma, the one sole self-developing criterion of the elementary difference between the Not-I and the I."—*Princeton Magazine.*

"During the year 1832, Mr. Alexander contributed no less than six articles to the *Princeton Quarterly*, viz., one on Hengstenberg's Daniel, one on Arabian and Persian Lexicography, one on the Historical Statements of the Koran, one on Gibbs's Manual, one on De Sacy's Arabic Grammar, and one on Hebrew Grammar. There is something in the profusion of his mind at this time that strikes one with fresh astonishment and admiration. His efforts of this period are equal in most respects to any of his life. His continued preference of oriental themes to classical, would seem to show that whatever might be the ripening conclusions of his judgment, the governing bent of his inclinations was still toward the tongues that are spoken in the tents of Shem; though he tells us

* It is due to truth to say that Mr. Alexander's knowledge of the natural sciences was but slight.—*The Biographer.*

that he was now becoming daily more and more enamored of Greek, and soon came to rate it as his first choice among all his studies."

"Perhaps," says his biographer, "the most remarkable of these contributions is the one on the 'Historical Statements of the Koran,' though the one on 'De Sacy's Arabic Grammar' is of the same general character, and exhibits the same sort of philological and critical ability, and besides the remarks more strictly germane to the subject of De Sacy's volume, is distinguished by a luminous exposition of the relation between the Arabic and the Hebrew. . . . . But the article on the Koran is the one in which Mr. Alexander seems to have exerted the whole force of his mind, and gives what is possibly the best *coup d'œil* that can now be had of the grasp and reach of his acquisitions in Arabic literature. In this article he not only corrects many of the numerous blunders, loose translations, and wrong translations, into which Sale has wittingly or unwittingly fallen, but takes 'the Perspicuous Book' to pieces precisely as a watchmaker takes to pieces a watch, rearranging and systematizing the historical portions of the volume on a plan of his own. It must have been a gigantic toil, but it was a labor of love."

Eminently as Mr. Alexander was fitted for his position in the college of New Jersey, the conviction was universal among his friends that that was not his appropriate sphere. His extraordinary acquisitions in the department of Oriental languages and literature, and his devotion to Biblical studies, pointed him out as a man raised up by Providence to teach the Bible. The friends of the Theological Seminary in Princeton from an early period of his history had fixed their eyes on him for the department of Oriental and Biblical Literature in that institution. To this arrangement Mr. Alexander was himself very adverse. He was morbidly delicate on the subject because his father was a professor in the seminary; and he shrunk from the responsibility which he saw was inseparable from such a position. He feared also that it would trammel him too much. Accustomed as he had always been to vary his studies at pleasure, he dreaded being tied down to any one department. This feeling he never got over. He was always more or less restless during his connection with the seminary; and those who knew his inestimable value to the institution were in constant fear least he should resign his post and devote himself to independent studies and authorship. He was appointed instructor in Oriental and Biblical Literature in 1833, but he refused to accept the appointment except on the concession of a year's absence for travel in Europe. In 1835 he was elected professor in that

department; in 1851 he was at his own request transferred to the chair of Ecclesiastical History, and at the time of his death occupied that of "Hellenistic and New Testament Literature." * We insert the following letter, although long, because it not only contains interesting revelations of his literary history, but especially his views as to the chair which he filled the last year of his life. The letter is addressed to his brother James:—

"*May* 6, 1859.

"DEAR BROTHER,—Although I never should have made the recent move without your strong concurrence and advice, and although I have consulted you at every step, I feel that I have not put you in complete possession of my views and feelings, and, more particularly, of my reasons for adhering to a form and title (viz., of his new professorship), not entirely in accordance with your better taste and judgment. This I cannot do without being a little autobiographical; to which I am the less averse, because this is a critical juncture in my history, not only on account of the proposed change in my position, but because I have just finished my half century. I need not remind you of my early and almost unnatural proclivity to oriental studies; but it may be news, even to you, that, under the potent spell of Scheherazade and Sir William Jones, it was my cherished wish for several years to settle in the East—not New England but בְּקֶדֶם—and so far from having any missionary zeal, that I was really afraid the Moslems would be Christianized before I could get at them. This boyish dream was early broken, and succeeded by a no less passionate desire to be a lawyer; but my oriental studies were continued after my college course, at which time I read the whole of the Koran in Arabic, and the Old Testament in Hebrew. It is nevertheless true that I had begun already to be weaned from Anatolie to Hellenic studies. The existing cause of this change was the influence of Patton—first as

* In 1835, the General Assembly elected Dr. John Breckonridge (son-in-law of Dr. Miller) Professor of Pastoral Theology, and Dr. Addison Alexander (son of Dr. Archibald Alexander) Professor of Oriental and Biblical Literature. It is due to the truth of history to state, that neither Dr. Miller nor any other of the faculty of the seminary was cognizant of this arrangement. The facts are these. As the endowment of the seminary was very inadequate, the directors found it necessary every year to appoint committees to solicit subscriptions to meet the current expenses of the Institution. This was very irksome. When the Board met that year, one of the directors proposed the appointment of a Standing Committee of Finance. Another director (Dr. Cyrus Mason, of New York) proposed that a financial agent, who should be also a professor in the seminary, should be appointed. Dr. Benjamin H. Rice, at once said, "That is the plan, and I have the man—Dr. John Breckenridge." To this the Board at once acceded, and agreed to submit the matter to the Assembly, by whom it was sanctioned. It took all the immediate friends of the seminary completely by surprise, Dr. Miller as much as anybody else. Mr. Alexander at first declined his appointment, but at the request of the Board agreed to defer his answer for a year. He was finally induced after two years to accept.

a teacher, chiefly by his making me acquainted with the German form of classical philology; then by means of his Society [The Philological Society] and library; and lastly, association with him at Edgehill. This influence, however, would have had no permanent effect, if I had not been led to lay the foundation of my Greek more firmly than it had been laid by Salmon Strong, Horace Pratt, or Robert Baird. Whatever accurate Greek scholarship I have is three years subsequent in date to my graduation, and owes its origin to my having undertaken to teach the language in Brown's school, for which I endeavored to prepare myself by thoroughly mastering Moore's admirable grammar, which contains the germ of all the late improvements. This I almost learned by heart in Latin, going over it a thousand times as I walked up and down in the old garden, where I am often now reminded of that toilsome but delightful process. Having got the grammar fairly in possession, I read every word of the Anabasis and Cyropædia for the purpose of grammatical analysis, and, having done this, for the first time felt that I was a Greek scholar, even of the humblest rank. All this labor seemed then to be thrown away; as I did not go to Brown's but to Patton's, and not as Greek but Latin teacher! This was more than made good, however, by my lexicographical labors, in translating parts of Passow, for the new edition of Donnegan; and although in this case, too, my hard work answered no immediate purpose, its value was inestimable to my own improvement, as I found when I began the next year to teach Greek at college. One effect of all this, never known to others, was, that when I was appointed tutor in the seminary, I had already left my first love for a second; so that when I heard of John Breckinridge's saying, in the Board, as an apology for moving me, that I was not a classical, but an oriental scholar, my conscience smote me as a literary hypocrite, for letting the mistake continue. Thus I began my course with a divided heart, and though I never disliked teaching Hebrew, but preferred it much to all my other seminary duties, I still spent much time upon Greek in private; not without a secret feeling of unfaithfulness to my official obligations. It was this, together with my strong distaste for prophetical studies, and the crushing load of authorship which Dr. Hodge had laid upon me from the first, that made me catch with a sort of eager desperation at the first suggestion of a change in my professorship (in 1845) as promising to free me from a very heavy burden, not so much of labor, as of responsibility, and to bring me somewhat nearer to the studies which I really preferred. A great stride was taken in the same direction when I was unexpectedly, and as I now see providentially, compelled to study and expound the historical books of the New Testament, the most delightful labor of my life, and the direct source of my latest and best publications. I still felt, however, that my studies were not classical; and cherished my old, childish prejudice against the Biblical Greek, as something illiterate and ungrammatical, a mere corruption and abuse of the first language in the world. My earliest glimpse of the modern German doctrine on this subject was afforded by Schaff's admirable chapter in his history, containing little of his own except the clear and captivating mode of presentation, but collecting the best thoughts of the best writers, in relation to the claims of the Hellenistic dialect, as a co-ordinate branch of the Hellenic tree, with a distinctive independent character, and no small merits of its own. From that time (about ten years since) these have been my favorite studies; none the less because connected

upon one side with the vast domain of classical philology, and, on the other, with the sacred field of Biblical learning. My interest in the language soon extended to the literature of the Hellenistic Jews, inspired and uninspired, as a distinct and well-defined department of ancient learning. It is this that I have always had before my mind, as my proposed field of study and instruction in my many schemes and efforts to attain my true position. It is not merely the New Testament literature, strictly so called, that I wish to cultivate—though that does lie at the foundation, and gives character to all the rest; but I covet the privilege of making excursions, without any violation of official duty, into the adjacent fields of Hellenistic learning, having still in view as my supreme end, the defence and illustration of the Bible, but at the same time opening a new field for literary culture in this country, and thus gaining for myself a more original position than that of simply sharing Green's professorship. I wish it to be fully understood, if the proposed change should be carried out, that while the New Testament department will have greater justice done it than was possible at any former period, it will have something new connected with it; which can only be suggested by a new name, the novelty of which is therefore an advantage, if it be not otherwise objectionable, which I cannot see to be the case. The more I reflect upon it, therefore, the more clearly I perceive that no description could more perfectly express what I have carved out for myself, than that of 'Hellenistic and New Testament Literature.'

"Affectionately yours,

"J. A. A."

It is a melancholy reflection that when he penned this letter, sketching out for himself a new and more congenial field of labor, the fatal disease which in a few months closed his earthly career, had, although unknown to himself or to his friends, almost completed its work.

As to Dr. Alexander's eminent success as a professor, there never was but one opinion among his colleagues, his pupils, or the public. He was from the first and universally regarded as unequalled as a teacher. His manner was clear, concise, rapid, and logical. He always had complete command of his subject, and had a rare talent for making it intelligible to others. He felt the importance of what he taught, and aroused the interest of his pupils. They felt their knowledge increased, their views enlarged, and zeal enkindled every time they entered his class-room. They all came to reverence and love him, and acknowledged themselves under a debt of gratitude to him which they never could repay. Of all this his biographer has collected abundant evidence in the cordial testimonials of his former scholars. Dr. John H. Rice, now of Mobile, says, "I have in the course of my life met with

three teachers of pre-eminent ability as teachers, and he was the foremost of them all, for pupils of intellect above the average. For dull boys he was not so good for reasons above stated. If a young man had any thing in him, and was disposed to use his advantage, Mr. Alexander could draw it out better than any teacher I ever saw. His instructions were characterized by surpassing clearness. There was no mistaking his meaning; and there was no mixing of subjects, no confusion of thought."

Dr. Ramsey, of Lynchburg, Virginia, says:—

"As an exegete, I hardly know how he could be excelled. His *analyses*, with which he introduced each exegetical lecture, so concise, so clear, so simple, were themselves far better than most commentaries." [To their class he lectured only on part of Isaiah and the Messianic Psalms.] "To his lectures on the first ten chapters of Isaiah I owe more than to all the other instructions received in the seminary, as to the method of analyzing and expounding the Scripture." [Speaking of the valuable labors of certain other expositors, the writer goes on to say that he profited comparatively little by them in this respect.] "I learned indeed the meaning of much I did not know before; I received a certain quantum of explanations: but I did not even *begin* to learn *how* to explain the Bible myself. But I had not got through with the first chapter of Isaiah with Dr. Alexander's lectures till I felt as if I had become conscious almost of a new power. Every passage he touched seemed to be suddenly lighted up with a new beauty and glory, and often a single remark would be so suggestive that it seemed at once to pour light all over the Bible, to bring up into new and striking association other truths and passages, and to stimulate the mind to the highest activity, and fill it with wonder at the amazing fulness of God's word.

"Another striking trait of his exegetical lectures was that his faith in the simple statements of the Bible was so childlike and so perfect. This reverence for the sacred text was one of his noblest qualifications for an instructor in these times. This was abundantly manifest in his works, but the impression made by his lectures as we heard them, was still stronger."

"The class of '37," says his biographer, "was pushed forward with the greatest vigor. The evidence of the professor's diligence was unimpeachable. He labored with a will and with quenchless enthusiasm. The poor fellows were almost exhausted, and some of them completely overwhelmed, in their effort to keep up with them. The class was divided into two sections; each section recited two lessons a day, and each lesson occupied an hour. Says the good-natured writer to whom I am indebted for these particulars: 'You may be sure that neither professor nor the students had much time to eat or sleep. For myself I was as busy as a nailer; and to keep up with the demands of the teacher, and attain enough Hebrew to pass the Presbytery, I had to rise up early and sit up late and eat the bread of sorrows. . . . As one division of our class came out the other went into the class-room, and mingling thus we were admonished by those before us of the danger ahead, in some such words as these: "Oh, you'll

catch it to day!" "Oh, 'tis dreadful!" and similar encouraging expressions of what we might expect.'

"It is but proper to say, however, that we were greatly encouraged by our progress under the Professor's admirable training; and by the knowledge that it was all for our own good that our present condition was not joyous, but rather grievous. The enthusiasm of the teacher imparted itself to the students; and under every green tree in the well-beaten garden walks, in the adjacent woods as well as in the seminary, in the study, and in the class-room, young men were seen walking, or lying down, or sitting; with their limbs stretched out on the grass, or over the mantel-piece, or on the backs of chairs; all intent on the perusal of one book—'Bush's Hebrew Grammar.' Memory loves to linger round those days of youth, gone never to return; and upon the pleasant employments and associations with which they were connected. Of all the great names we there venerated, not one now remains, except as an object of memory to which each passing year adds new lustre; for the memory of the just is blessed."

Mr. J. Park, of Tennessee, gives an amusing account of his first experience in the seminary, which he entered in the fall of 1843.

"When the term opened," he says, "the students came in with remarkable punctuality, and the 'old ones' seemed very kind and attentive to the 'new ones,' and took special pains to put us on our guard as to 'Dr. Addy.'

"Our first contact with Dr. Addison was on Hebrew Grammar. He had a roll of the class alphabetically arranged, and called upon the students in that order always looking steadily at him who rose in reply to the name called; but that roll we never saw any more after the last name on it was called once. He knew every man and called him by his right name after he had once responded to it, and the roll was no longer used."

There were two of the name of Park in the same class, and they were distinguished by their first initials, as Mr. O., and Mr. J. It was only at the third recitation, that the professor reached their names on the roll.

"Every member of the class had manifested some trepidation when he was first called up. My first appearance on the floor is memorable. I had begun to get homesick, not a strange circumstance considering this was my first separation from my family and friends; and my youthfulness favored it too, for I was next to the youngest student in the seminary. I rose *promptly, very,* at the call of my name, with quickened breath and bounding pulse. Dr. A.'s spectacles were wonderfully bright, yet not so bright as the eyes looking through them. He asked a question; I answered; he smiled; several students tittered. A second question, followed by the answer; Dr. A. smiled more perceptibly; all the class snickered, and I broke out in a sweat. A third question was answered; several students guffawed. *Rap, rap, rap,* on the desk, and with an indignant voice Dr. A. called out, 'Order in the class! I see nothing to laugh at.' And then to me 'That will do, sir,' and called the next. I sat down in a state of terrible excitement, perplexed, confused, and ashamed, supposing I had exposed myself to the contempt and ridicule of the class, and resolved to start home the next day.

When the class was dismissed, I was pushing my way to the door, anxious to escape from the gaze of the students, for some of them were still disposed to laugh at me; but as I approached the door, Dr. A. called to me, beckoning with his finger, 'Mr. J. P.! Mr. J. P.!' I was afraid not to go to him, and yet only expected to hear him say. 'Young man, you had better go home, you are too much of a ninny for this place,' or something else that would be as bad."

Instead of this, he asked him about two other young men in Tennessee, who he had heard were coming to Princeton (sons of Drs. Edgar and Lapsley, of Nashville).

"While this was going on, the class passed out, and then he said, 'Mr. P., I will remain in the class-room a few minutes each day after the recitation, to answer any inquiries the students may have to make concerning difficult points they may meet with, and I hope you will feel perfectly free to ask me any questions relating to your studies at such times. And at any other time that I am not engaged in class, I would be glad to have you call at my study, whenever you want any explanations or assistance.' It was all done with such simplicity and with a countenance and voice so full of kindness, that I choked with emotion, stammered my thanks, and when he had passed out, hurrying to my room, I locked the door and sat down and wept like a child."

From that moment all his feelings toward him changed, and while he still revered the dreaded professor of Hebrew beyond any man he ever saw, he loved him with a deep and abiding affection.

Mr. Park's own language is essential to the effect of what follows:—

"When my emotion subsided, and I had washed my face and brushed my hair, a rap on the door led me to open it. ——— came in, his countenance bright with good humor, to explain the conduct of the class during my recitation. He said every one saw my excitement when I was called up; my first answer was given in full voice, tremulous from agitation; the second in a tone loud enough to have been distinctly heard at a distance of forty yards; and the third, as if Dr. A. was in a mill in full clatter, and I on the outside, thirty or forty feet from the door.

"His kindness and sympathy overpowered me, and ever afterward I felt indignant at the bare suggestion of his being unfeeling or ungenial. As long as I remained in the seminary, nothing ever occurred to cause me to change my opinion. His heart was as great as his head. No man ever won my affections so completely, and it was an instantaneous transformation. The terrible dread and dreadful terror of him up to that time was never afterward experienced by me. Still, I had lost none of my profound reverence for him, nor did my desire to appear well before him abate one whit; but I had a new motive."

The testimony of his pupils is unanimous as to his pre-eminent success as a teacher. His biographer has brought together an array of testimony on this point, which leaves the

matter beyond dispute. They regarded him with reverence, "with awe," with fear, with admiration and confidence. Dr. Sprague, of Albany, says Dr. Addison Alexander "was a man of so much mark, and in some respects stood perhaps so entirely alone, that it was hardly possible to move in any intellectual circle without having a definite idea of him. So often as I met a Princeton student during the period of his professorship, I was sure to hear the highest possible testimony rendered to his great talents and learning, and to his almost matchless facility at communicating knowledge."

The testimony is almost equally strong and equally unanimous as to his severity in the class-room. On this point we confess ourselves to be surprised. We had of course heard of his being now and then irritated, and impatient, and on occasions painfully sarcastic, but we were not aware of this trait of his character being so prominent as his biographer, in his honesty, has represented. He tells us on p. 336, "The amount of truth I have arrived at in the premises is this: Mr. Alexander made his first classes in Hebrew work like Trojans; and was out of patience with gross negligence, vanity, or dulness, and sometimes treated the offenders without measure or mercy. But he was very peaceable after all was over, and gradually he became more and more tolerant and gentle, until toward the last his steady meekness was more noticeable than the occasional flashes of his first or mistaken resentment." Dr. Lyon, of Mississippi, one of his earlier pupils, says:—

"He was not considered amiable during the first years of his service in the seminary, but, on the contrary, rather severe and unforbearing. The students were afraid of him. How he became afterward, I am not able to say. Doubtless, however, he became more patient as he grew older. He was sometimes fearfully sarcastic, having no tolerance for the proud, impertinent, or self-conceited, whom, indeed, he did not hesitate to cut in twain with a word, or a look, or a sneer."

Dr. Rice, of Mobile, a student of a later date, says:—

"He seemed to entertain toward the very dull or incorrigibly stupid youths, who are found in almost every academical class, a feeling akin to resentment or indignation; and he frequently showed them no mercy. There are, I believe, several traditions in the seminary, of his unsparing severity to some very pious, good brethren, or who were esteemed such, which (so run these traditions) aroused the feeling of the class against him."

His biographer, on p. 384, speaks of "the intense abhorrence and disgust which the Professor ever showed to seminary drones." It is evident, however, the severity, such as it was, of Dr. Alexander, amused the students more than it either frightened or offended them. This appears from the humorous way in which his pupils commonly refer to this subject. Dr. Moore, of Richmond, tells us,—

"On one occasion, after a very lame recitation in Genesis, which tried his patience no little, he abruptly brought it to a close, and announced that he would give a lesson for the next day adapted to the capacities of the class, and they would, therefore, take the *next verse!* The usual lesson being from twelve to twenty verses, the rebuke was keenly felt, and he had no more such recitations. Sometimes he used his satire severely, though I do not think unjustly. On one occasion, a young gentleman gave a discourse in the oratory, on the destruction of Sodom, that was very pretentious; and Dr. A., being in the chair, thought it needful to perforate his mental cuticle somewhat, and remarked when it came his turn to criticise, that Mr. D's. discourse consisted of two parts: that which everybody knew, and that which nobody knew; and that he did not think that under either head Mr. D. had added to the stock of our knowledge."

Professor Charles Phillips, of Chapel Hill, N. C., says:—

"I was a pupil of Dr. Addison Alexander for one year only, and that, the first year of the course at the seminary. It was fashionable then to be afraid of him. —— used to say that he went into his recitation-room thinking of the sign-board on a railroad, 'Look out for the locomotive!' Once when he asked me at the close of a recitation to come to his study at a certain hour, the members of my own little coterie bade me an affectionate farewell. When I returned safe, they pretended to be very much astonished, and to be incredulous that the *awe-full* professor only wanted me to study Arabic. But I had been taught to admire Dr. Alexander before I went to Princeton, so that I had only to learn to love him, and this I did easily and quickly, as any Freshman will a great professor who is courteous to him and inspires him with the hope of doing something in this world."

On this subject it is to be remarked, that these complaints of his severity were confined almost exclusively to the first few years of his professional life. These exhibitions were moreover impulsive and momentary. The impression they made was counteracted by the clear manifestations of goodness and real kindness of heart, and especially by the discovery which the students did not fail to make, that he himself regretted them. Much of the effect produced by his censures was due to the inherent power of the man. If you lift the lid from a tea-kettle the steam escapes in harmless vapor; but,

if you raise the safety-valve of a boiler, the rush of scalding steam is impetuous, and excoriates any living tissue it touches. It was so with him. He could not fail to give force and pungency to what he said. Dr. Green tells us that Dr. Alexander disliked presiding when the students delivered their orations, because "criticise as gently as he could, the students who had undergone the process were sure to be coming to his room to ask if he did not think they had mistaken their calling, in seeking the ministry." Whatever of blemish must be conceded in this matter, we know that the students as a body loved, reverenced, and trusted him, and regarded it as an honor and a blessing to be under his instructions.

Dr. Alexander was licensed by the Presbytery of New Brunswick, April, 1838, and at once took his place in the foremost rank of preachers. His power in the pulpit did not depend on elocution. There are men who, in reading a familiar hymn, will arrest the attention and sway the feeling of an audience. There are others who, as speakers, have their hearers completely at command, whose discourses when read are found to be below mediocrity. It was not so with Dr. Alexander. He owed little to his manner of delivery. He was even apparently often careless and indifferent until excited by his subject. His power was due to his thoughts, his feelings, to his imagination, to his pure, faultless, and most felicitous diction. A great part of the charm of his sermons belongs to his printed discourses. Dr. Moore records his disappointment on hearing in Richmond, sermons which he had previously heard elsewhere with deeper emotion. But Dr. Alexander was then suffering under the ravages of the disease which, a few months later, carried him to his grave. And a distinguished physician, quoted by his biographer, says:—

"I remember hearing him deliver a sermon on the text, 'Remember Lot's Wife,' which I shall never forget while I live, if I forget it ever. The effect upon the audience was visible and audible; all present seemed drawn forward in their seats, and holding their breath; and when he paused to breathe, you could hear the inhalation of the mass of his hearers over the whole church. It always seemed to me that if there ever was a man whose sermons would read as well as they sounded, it was Addison Alexander; but many years after I read this very sermon, printed among others in the volume of his sermons, and I must say

that I felt as if a portion surely had been left out. I missed something—which something I now feel must have been the intense biotic force, magnetism, brain-power of the *man*. This sermon was one which no one but himself could have produced, or have delivered with the same effect."

This is true and forcible. No doubt the orations of Cicero and Webster had a power as delivered before an excited audience, which we miss on the printed page. Every thing is comparative. All we mean to say is, that the success of Dr. Alexander as a preacher was less due to what was physical—to tone, intonation, manner—and far more to what was intellectual and spiritual, than is the case in the great majority of distinguished speakers.

His brother James once remarked that Addison was very unequal in his preaching. This is of course true in a measure of every public speaker; but we think that it was less true of Dr. Addison Alexander than of any other preacher whom we ever heard. His sermons were of very different kinds, and therefore their appropriate effects were different. Such graphic and emotional discourses, as those on "Remember Lot's Wife," "There is a City which hath Foundations," "It doth not yet appear what we shall be," had of course a power of a very different kind from that which belonged to his exegetical sermons. But the intellectual and moral power of the latter was not a whit less than that of the others, etc. We select a few of the many testimonies given by his biographer of the impression produced by Dr. Alexander in the pulpit. His colleague Dr. Green, says:—

"The first time he ever saw Dr. Addison Alexander, was in the pulpit at Trenton, shortly before he came himself as a student to the seminary. He had no suspicion who the strange minister was when the service began, but he had not proceeded far in his discourse before he felt sure that he was 'listening to the prince of American preachers.' His text was, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light,' one of the most striking and masterly of his discourses. Dr. Green's admiration of him as a speaker was always mingled with wonder."

Dr. Hall, of Trenton, his intimate friend, and himself one of our best preachers and best judges of preaching, was one of his greatest admirers. He thus writes:—

"It was a fault of his doings in the pulpit that he seemed to be afraid of the least approach to mannerism. There was a sort of carelessness in his reading and preaching which sometimes gave the appearance of hurry or negligence.

He would not try to give *effect* to a hymn or chapter by his mode of reading, and usually tumbled into his sermon as if it was to be dispatched as soon as possible. But he soon showed that he felt his subject, and though he got no nearer to artificial oratory or elocution, there came an earnestness and often an awful solemnity in his tones which literally *thrilled* his audience. His voice was delightful, and to me more melting in pathetic parts than any I ever heard, excepting perhaps Jenny Lind's. Some of his long sentences, rolling on to a grand climax, occur to me, which have made me put my handkerchief to my mouth lest I should *scream*. It of course happens with his printed sermons, as with all others that were delivered with feeling and melody, that their effect can be realized only by those who are so familiar with his manner of delivery that they can hear him while they read."

Rev. Dr. T. L. Cuyler thus describes the effect of his preaching in Philadelphia:—

"The second evening, which now comes before me, was passed, not beside Dr. Alexander at the fireside, but before him in the pulpit. It was during that winter of 1847 when he supplied the pulpit of the Rev. Dr. Boardman, then travelling in Europe. All Philadelphia flocked to hear him. The most distinguished lawyers of that city were glad to find seats in the aisles, or a standing-place in the crowded vestibule. It was during that season that he delivered nearly all of his most celebrated and powerful discourses. Among them were his sermons on 'The Faithful Saying,' 'The Broken and Contrite Heart,' 'Awake, Thou that Sleepest,' 'It doth not yet appear what we shall be,' and 'Remember Lot's Wife.' The first-mentioned of these was the most perfect; but the last one was the most popular. The impressions produced by the matchless discourses of that series can never be effaced. Finer displays of concinnate exegesis, of bold imaginative flights, of soul-moving appeals, of rich, strong, arousing presentation of Calvary and Christ, the Presbyterian pulpit of our day has not heard. His manner, at that period of his life, was exceedingly animated. He was in his splendid prime. His voice often swelled into a volume that rolled through the lobbies of the church, and reached to the passers-by in the street. In pathetic passages, that same voice had the plaintive melody of a lute. The rising inflection with which he was wont to close his sentences will at once occur to many of my readers. This peculiarity was sometimes inseusibly imitated by the seminary students, who betrayed thus their Princeton origin by this rising *Addisonian* inflection. Well would it be if all the superb attributes of Professor Alexander's ministrations could be transferred to every pulpit in the land! On the evening of which we write, his theme was 'The Broken Heart.' That whole marvellous discourse, with its pictures of the scenes 'behind the veil' where the sacrifices were being offered; with its wailing outcry of contrite spirits; with its melting exhibitions of the soul's penitence and the Saviour's love; all moved before us like one of the inspired panoramas of the Apocalypse. When the sermon was over, a clergyman whispered to me, 'No such preaching as that has been heard since the days of Dr. Mason.'"

His biographer gives the following glowing account of his own experience under his uncle's preaching:—

"One Sunday-night, the preacher, who had been expected to officiate in the First Church in Princeton, was absent, or for some reason unable to speak, and Mr. (then Dr.) Addison Alexander was applied to take his place. Seeing at once how the matter stood, he swiftly ascended the steps of the pulpit, and after the preliminary services, in which he seemed to be altogether at his ease, poured out one of the most enrapturing and overwhelming discourses to which I ever had the privilege of listening. It was spoken of by some as an extempore effort, but was the famous sermon on the 'City with Foundations,' which is printed in his works. He fairly ravished me with his enchanting imaginative pictures, and his wild bursts of music and pathos. He went through it as a summer wind goes through the trees before the outbreak of a thunderstorm. His voice was plaintive, but too low for the greatest popular impression. His tones, however, were diversified, and to him perfectly natural; though his intonation was singularly peculiar, and by the rules of rhetorical elocution, faulty. But it was the best manner for *him*, and with its wailing cadence and rising inflection was extensively copied by his students, much to their own detriment, and somewhat to the astonishment and amusement of their audiences. But there was no time to see or think of faults. The speaker was in breathless haste, and was going at 'railroad speed.' Sometimes he would glide in nobly and gracefully to the end of a paragraph or period, very much as a locomotive glides in through a fair prospect to the swinging bell which indicates the next stop. Now and then he would suddenly lift his right hand with a sort of upward wave, and then drop it again. This was almost his only gesture. To change the figure used just now, the sermon was a widening and foaming torrent, and closed in a perfect cataract of glorious imagery and high religious feeling.

"Of all Mr. Alexander's sermons this one is the most imaginative, in the popular sense of that term, that is, the most ornate and highly wrought, the most full of rare and captivating fancy. It is, also, in the strictest sense of the term, a noble work of imagination. It is, from beginning to end, a mass of gorgeous imagery, describing the kindred yet opposite illusions of the saint and the worldling. The peroration is descriptive of the rupture (fearful in the one case, and transcendent in the other) of these life-long deceptions. The Christian who had sought the glimmering city in the sky, with faint heart but steadfast purpose, finds that all beneath that city is shadow, and that this alone is substance. He awakes from his dream to pass an eternity in transport. The wicked man awakes from his dream also; he had thought the world was every thing, and had made light of the celestial vision as a puerile vanity. He awakes to shame and everlasting contempt.

"It is as sustained a description as any thing in Bunyan; but is not at all quaint, not primitive, not antique, homely, or crude. It is perfectly modern; and very rich in its elaborate coloring, as well as superb in its minute finish. The difference between the two in these respects is analogous to the difference between Perugino and Paul de la Roche. It was one of the earlier and more florid efforts for which, in after life, he had a supreme contempt. Macaulay thus despised the essay on Milton, and pronounced its noble ornaments gaudy."

Dr. Alexander's reputation as an interpreter of the Bible rests, so far as his pupils are concerned, largely on the impres-

sion made by his exegetical exercises in the seminary. They never can forget the clearness of his expositions, and the power which he possessed of unfolding the Word of God in its connections; nor can they ever lose the impression made on their minds of his reverence for the Scriptures, and his child-like submission to their authority. So far as the general public are concerned, his reputation must rest on his published commentaries. Of these, alas! he lived to complete only a small part of those which he intended to write. His works on Isaiah, on the Psalms, on the Acts of the Apostles, on the Gospel of Mark, and of the first sixteen chapters of Matthew, are enough to keep his name in grateful and perpetual remembrance. They evince great learning, accurate scholarship, great powers of analysis, sound judgment, wonderful clearness of statement and felicity of expression, and a devout and reverent spirit.

There are two kinds of commentaries. With the one the text and context are the immediate and special object; with the other, the truths the sacred writer intends to teach. The one is characteristical, verbal; the other doctrinal. These two methods can never be, or should never be, entirely dissociated. Grotius furnishes an example of the former, Calvin of the latter class of commentators. Dr. Alexander belongs to the former rather than to the latter. His work on the Psalms is the most verbal in its character. It is designed to give in English a fac-simile of the original. In his other commentaries his scope is wider; but in all there is the strictest attention to verbal exposition, giving each word, tense, case, and particle its proper force. Besides this, however, the subject-matter is exhibited in the clearest light; and the hand of a master is visible throughout.

Dr. Addison Alexander was for a long course of years one of the most frequent contributors to the *Princeton Review*. His contributions are on such a wide range of subjects, are so diversified in character, they exhibit such amplitude in his resources, such refined wit and sarcasm, such power of argument, such research, and such perfection of style, that many of his friends are disposed to think that they afford the best means for forming a correct estimate of the man—of his

tastes, talents, and attainments. On this subject his biographer says:—

"It is the judgment of some thorough Biblical scholars that Dr. Addison Alexander's contributions to the *Review* set forth his splendid literary abilities in a much stronger light than any of his other writings. It is very certain he wrote in the quarterlies and magazines with a bold, free hand which was somewhat fettered when engaged on the commentaries. He writes in the same free way in his newspaper-squibs, children's books, and some of his letters, and in his European journals. The greater part of what he did, however, in this reckless, slap-dash style, was not intended for preservation, and, though on merely literary grounds it is often exquisite, is for other but equally weighty reasons kept back from the eye of curious readers. The essays in the *Repertory*, on the whole, give one the best notion of the variety of his gifts and accomplishments as a writer of English. They give the best notion, too, of his masculine tastes, his general knowledge, his progressive moderation, his sterling good sense, his genial humor and true politeness, his fine wit, his facetious irony, his power (never used without provocation) of withering sarcasm, and the marvellous cunning of his diction. Viewed as an unbroken collection, these pieces certainly possess extraordinary merit; and all the more so that some of them were floated off as the veriest waifs."

By common consent of all who knew him, Addison Alexander was a man of profound and varied erudition; of extraordinary and manifold mental endowments; of sound judgment and practical wisdom; of elevated piety and of firm faith in the Divine authority of the Scriptures; he occupied a position in the first rank of teachers, of preachers, of commentators, and of reviewers or essayists. If there be any other man, whom our country has produced, of whom all this can be truthfully said, we do not know who he is. This man we lost in the maturity of his power and usefulness.

ART. VIII.—*The Presbyterian Church—its Position and Work.*

THE feeling is general throughout the land that the Presbyterian Church, by the recent re-union of the two branches, has entered upon a new career of spiritual life and missionary labor. It must, however, be kept in mind that the mere con-

junction of two smaller bodies will not in itself necessarily produce any marked change upon the character and operations of the enlarged organization.

A large body is not always the most efficient. In certain lines of duty and of effort, the co-existence of two similar yet independent churches may be weakness, but in others, they may so act and react upon each other as to arouse a higher devotion to Christ's cause, call forth a larger amount of individual strength, and sustain greater endeavors for the promotion of truth and righteousness in the earth. Something more is needed for the accomplishment of any great enterprise or moral result than mere bulk. Inertia is a danger of large bodies. This the re-united church must at the outset understand, so as to comprehend the pressing duties of the present, and the dawning necessities of the future, and rise at once to meet them.

The present time is auspicious for enlarged spiritual efforts. The idea has grown up in the church, that the two portions coming together harmoniously can do more for the great benevolent movements of the age, than by acting apart. This is in itself a power. If real, it will soon assume shape and be clothed in deeds which will give a quickening impulse to thought and a broader sweep to endeavor. The achievements of the past and the practical forces of the present will not suffice. These, however grand in themselves, are not, under this prevailing sentiment, what the united body can content itself to simply sustain. Nobler deeds must mark its future, holier zeal its movements, and the flow of its benevolence must be more generous and deep. The change of vote, on the day of the union of the two branches, from one million to five millions of dollars must be an index of the advanced position which the church is ready to take in regard to work. Upon this every thing must tell. The exuberant joy, the earnest desire, the hopeful wish, the doubting spirit of different individuals or parties must now commingle, and these, if rightly blended and properly directed, may be the means, in the hands of the Spirit, of giving higher vigor to the action of the body.

The similarity of views in all that enters into and sustains Christian life and aggressive action will do much to fulfil the

general expectation for enlarged effort. The same standards are acknowledged, the same doctrines are avowed, and the same measnres of policy are adopted by each. There is to be no change in ecclesiastical institutions and no re-adjustment of church relations. Both branches have been laboring in most departments of work, and both in their united capacity are prepared to give the preference to the ecclesiastical over the volnntary organization. Each has reached this result, if not in the same way and time, yet by such a process as to give the promise of unity in all co-operative movements in the future. Then there may be found on investigation in the different schemes, such variety in the details of labor and in modes of procedure as may impart to them hereafter greater vigor and efficiency—yea, there may be born in the very inquiry, What is this union to accomplish? some more decisive means of developing the resources and consolidating the strength of the church.

In aid of this feeling is the fact that this one church is not composed of two hitherto independent churches, with different names and principles. Each has kept, since the division, the same name, each has held to the same creed, each has the same polity, each has a common ancestry and a common heritage; the fathers of the one are those of the other, great names of the past are alike dear to both, and to them they have in turn appealed, or have gloried together in their labors, influence, and successes. Their origin is the same; but, like a river that is separated by a portion of land in its onward course, the two parts have flowed in parallel lines until the intervening obstacle is removed, when they have again met. The two were formerly one, and whatever their differences, jealousies, and alienations, they now believe that they see eye to eye in the essentials of faith, government, and work. In their aims and aspirations, in the forms of spiritual life, in geographical boundaries, and in administrative economy, the two are one. Side by side they have labored. The ministers of the one have passed over to the other, and the same has been freely done by the members, and each of these has felt at home in his new communion and relations. This frequent interchange has done much to smooth the way,

wear down the barriers that had been reared, and bring to a point the increasing *tendencies* of the two separate parts toward union. They can thus, without friction, readily fall into line and prepare themselves, with their combined energies, for work. In the separation, with its attendant conflicts, lessons have been learned and experience gained that will have a hallowed influence over modes of thought, policy, and life; and, in the future, they will live in more accord with the principles of their faith and with the policy of their church. If the one part be numerically the stronger, this will be generously used for the common good, while the other may seek to infuse new energy into the whole, to make up in any thing which either lacketh, that the cause of Christ may be more rapidly advanced and God's glory be promoted in the earth. But the dissolving process of the two parts *may* go on so rapidly that it may soon be difficult to tell to which distinctive organization any one belonged—

Tros Tyriusque—nullo discrimine agetur.

One other hopeful sign may here be mentioned—that this re-union is effected without loss. Before this, Presbyterian bodies have been incorporated into one. The Secession Church in Scotland was made up of two parts. The United Presbyterian Church there and in this country were each composed of two distinct organizations, with different names. But in all of these, and others that could be mentioned, there was a part missing, that would not go into the union. Thus far, we have heard of no separatists from the joint body. Previous to its consummation, there was considerable discussion as to the desirableness of union, and not a few objections urged against the thing itself. These were generally set forth with manliness and frankness, and did much to prepare the way for the harmonious action of the two Assemblies at Pittsburg. The men who feared and doubted will neither leave the church nor work coldly in it. They feel that it is not now a mere policy or party, but a beloved church whose interests and success are involved, and these will receive their sympathy, prayers, and active, generous aid. They can individually say, with deep and true emotion—"Thy people shall be my people,

and thy God my God: the Lord do so to me, and more also, if aught but death part thee and me."

But turning from these things, which promise increased strength and efficiency, we find much that is encouraging, with God's blessing, in the numbers, wealth, ministry, and creed of the combined host.

There is, first, the force of numbers. The union has brought into one organization the largest body of Presbyterians in the world, which, when thoroughly compacted together with buoyant energies and bright anticipations, can do much for the enlargement of its borders. It embraces 4,532 ordained ministers and licentiates, 4,371 churches, and 431,463 communicants. In sympathy with this church, or brought under its influence, are at least two millions of people. These are found in most of the States and Territories. The chief strength of Presbyterianism in the South is, since the commencement of the war, independent of the re-united church. Few efforts, and these of a desultory nature, have been made to establish Presbyterianism in New England, though the time is coming, when, without entering upon any crusade, more decided measures must be taken to meet the wishes of those in that section who prefer our faith and polity.

Bringing together the churches in the different States, and considering them in round numbers, we have the following figures: In New England are 2,500 members; New York, 107,000; New Jersey, 36,000; Pennsylvania, 98,000; Delaware, 3,500; Maryland, 8,500; Western Virginia, 3,500; Ohio, 54,000; Michigan, 12,500; Illinois, 33,000; Indiana, 22,500; Wisconsin, 5,500; Minnesota, 3,500; Iowa, 12,500; Missouri, 6,500; Kansas, 2.000; California, 3,000; Oregon, 300; Kentucky, 5,000; Tennessee, 3.000, and a smaller number in several of the Southern States and Territories. It will be seen from this enumeration that the strength of our body is massed in certain great States of growing influence and power, which can do much for aggressive movements. Whilst influential in most of the cities of the country, it has a home and powerful hold in rural parishes and growing towns.

But these numbers do not simply stand for so many of the population in these different localities; they generally repre-

sent the thinking, thrifty, and influential class in each community. There is something in the Calvinistic faith that develops thought, conserves morals, upholds religious institutions, encourages educational efforts and philanthropic schemes, and gives an impulse to all that is lovely and good. Blot out the direct and indirect aid of our members to the humane institutions of our land, and to all enterprises that have a reformative and elevating power, and a vast beneficent agency would disappear. The strength of the body cannot be gauged by mere numbers or by considering these as so much in bulk for doing good. They constitute in themselves a vast power for impressing others, arresting unbelief, and transfusing their influence among those who are reached by them.

2d. Wealth in itself is no indication of the moral power and efficiency of a church, any more than poverty is a mark of its general prosperity—yet it is a power, when viewed in the light of accountability and used in conscious stewardship as a trust. God has given great wealth to the Presbyterian Church, and this is not centralized, but diffused. Men of large means are found in every section, and in many congregations. This is inevitable, from the character of its members, the state of the country, and the condition of things. The pecuniary ability of the church was never so great as at the present time. This has fully kept pace with the growth of the country and the development of its resources. Government draws its greatest revenue from incomes from New York, Pennsylvania, New Jersey, and Ohio—States where our own church is numerically the strongest. In not a few of our congregations wealth may be reckoned by millions, and it is an interesting fact that this increase has taken place at a time when new and enlarged demands are to be made upon it. Commercial enterprise, opening up new avenues for emigration and settlement in certain regions, the presence and continuance of a heathen population in our borders, the needs of the freedmen, the growing necessities of our educational institutions, the enlarged operations of evangelistic agencies, work out a claim or make claimants upon this increase of wealth. This is more than a coincidence, it is a law in the

divine economy, and at this juncture it has a voice which the united body should hear, and a call which it should obey. The Methodist denomination utilized its centenary to enlarge the benevolent action of their people, to give greater permanency to their institutions, and lay a broader foundation for important religious enterprises. The monuments of their efforts, enthusiasm, and thanksgiving abound. This our church must do, if it wisely interprets Providence, rises to the dignity of its position, understands its mission, and accomplishes any thing great at this important period of its history. The rich must do much, for they have received much; and what an opportunity is now offered them to rise to the greatness of the occasion, deepen the stream of their benevolence, and do something noble for the cause of Christ and humanity! Let them read in the events of the day why they are the stewards of such riches, and how they are to transmute it into spiritual wealth.

3d. The United Church has an able and effective ministry to preach the truth and do work for the Lord. It has ever been the aim and characteristic of Presbyterianism to demand and foster an educated ministry. The schools, colleges, and theological seminaries planted and sustained in the land, and some of these very early in its history, show how our church sought preachers thoroughly indoctrinated in the truth, and capable of teaching others. This has given the church power over the thinking portion of the country. Its past history is radiant with names eminent for their devotion, zeal, and intellectual prowess, who will be held in remembrance by present and future generations. But its ministers of to-day are in no way behind those of former times in scholarship, piety, love for souls, and in their efforts to advance genuine religion in the hearts and lives of men; and, to say the least, they are the peers in learning, eloquence, and devotion to the ministry, of those of any other denomination of Christians.

Now, as along the whole line of our church's history, it has men who have stood forth, when assailed, to defend its faith and polity, and it has many who have enlarged by their writings the streams of Christian thought. Its literature is rich in varied treatises of didactic, polemic, and practical theology,

ecclesiastical history, Biblical exegesis, mental and moral science. Among the living are not a few who have devoted their talents and energies to the elucidation of God's Word, to meeting attacks upon it, or setting forth in systematic form the great principles of our faith. Still, the leading characteristic of the ministers of our body is that of activity and direct practical effort—seeking, by their pulpit ministrations, their pastoral labors, and through the press, to reach the hearts of men, and build up an intelligent people in the doctrines of the Gospel.

It is a pleasing thought that in deep reverence for God's Word, and in an earnest desire to understand its utterances, our ministers may be said to be of one heart and of one mind. With a great diversity in their mental structure and modes of thought, we know of none who discredit the teachings of revelation, or reject the idea of the supernatural. Yea, we doubt if an equal body of men, on the whole, can be found in any land, whose theological opinions are so just and comprehensive, whose training has been so thorough, whose views of faith and duty are so decided and complete, and who preach the truth with as much clearness and boldness. By this we do not mean that all are equally fervent and devoted, and that there are no important shades of difference in their theological opinions, this would be to expect impossibilities; but that, as a class, they are thoroughly in earnest, and endeavor to set forth fully and distinctly, as they believe it, the faith once delivered to the saints. Then everywhere they are at work—in Europe, Asia, Africa, North and South America, and in the islands of the sea—preaching a pure Gospel and winning souls to Christ.

This ministry has not labored in vain. If their success has not been so great in numbers as that of the Methodist Church, yet it may be said, without boasting, that if it has not brought so many to a knowledge of Christ, it has done more for the spiritual elevation and perfection of those in the church; and that is just as important for building up a people for the Lord as the other. The relative growth of the different denominations in this country from 1800 to 1850 is thus set forth by a Methodist writer, Rev. Abel Stevens, LL. D. He says, in his

"Centenary of American Methodism," "During this period the ratio of the increase of the ministry of the Protestant Episcopal Church, has been as 6 to 1, of its communicants 6 to 1; of the ministry of the Congregationalists as 4 to 1, of their communicants as $2\frac{2}{3}$ to 1; of the ministry of the Regular Baptists as 4 to 1, of their communicants as $5\frac{2}{3}$ to 1; of the ministry of the Presbyterians (O. S. and N. S.) as 14 to 1, of their communicants as $8\frac{1}{10}$ to 1; of the ministry of the Methodist Episcopal Church (North and South) as $19\frac{2}{3}$ to 1, of its communicants as $17\frac{3}{4}$ to 1." If, then, in the past the ministry has so greatly increased and they have been enabled to accomplish so much for Christ, how much more, with multiplied means and agencies at their command, should those of to-day attempt to build up his kingdom and achieve great things for him!

4th. The one faith of the whole church must also be considered as a means of strength. This faith, formulated in our noble Confession and Catechisms, draws its life from the Scriptures. The union changes not a letter nor an article of the standards. The creed is intact. No revision of its statements, no lowering of its doctrines, no drifting from old landmarks have been proposed. "The Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures," is the basis which brought the two branches together, and nothing less than this could ever have effected the union.

Others can, then, know our creed. It remains the same. It is not toned down to gratify the wishes of any assailant, nor enlarged to guard against or meet every conceivable error. It sets forth no new opinions, it enters into no new domain of thought or speculation. It stands in the same stately integrity of form as of old, and as it was committed to the separate organizations to believe, guard, and defend, so the United Church is to transmit it unimpaired to others, with its living facts and grand dogmas to mould their character and fit them for Christian work and heavenly glory.

The statements of this faith are definite, and in a terminology sufficiently clear and intelligible for the conveyance of Christian truth to all. These can be scrutinised, thoroughly

investigated, and tried by the light of experience and the Word. Whilst making no attack, yet presented in a dogmatic form, and buttressed by the truth, they invite examination, and court the fullest inquiry. This faith is not obsolete. We are not of those who believe that every generation is to work out a new system of theology, and that each age must have its own confession. Ours sets forth the way in which we understand divine revelation. It is not above the Bible, nor independent of the Bible, but is in the Bible.

No faith can be more positive than what is embodied in the Confession. It deals with the grandest verities, with the most transcendant themes, with the richest doctrines, and views them in their correlation to each other and to God. It abounds in infallible truths, and, as a system, it is rational, consistent, divine. It speaks for God to man. It addresses the intellect and the heart, and when its truths are grasped by the soul, and allowed to permeate the life, its transforming power is seen in the massive character which it creates, the strong principles which it nurtures, and the consistent godly life which it sustains.

This faith is not now for the first time promulged. It has been tried. It has been in the fire. It has stood the test. No other religious system has passed through such a fearful ordeal. It has a long list of martyrs and confessors. Thousands and tens of thousands, who spoke different tongues and lived in different lands, and, at various times, have sealed their testimony to its truth with their blood. This faith makes heroes, not your *petit-maîtres* of sentiment, or your admirers of a loose, flabby, or negative theology, but strong men who feed upon the living word—men of thought and of action, of resolute purpose and unflinching integrity—men who can wield a strong arm for the right, and, when need be, die in its defence—men who have in the past initiated great moral enterprises, who have done much to carry them forward or bring them to a successful issue.

This is the faith of our church. The world disrelishes it, error fears it, infidelity makes its strongest assaults upon it, a liberal Christianity seeks its overthrow. This faith, assailed all through the ages, maligned, caricatured, and denounced as

partial, cruel, dark, vindictive, is ours—ours to preach in its fulness, ours to hold up, to defend, and to propagate—ours to amplify, illustrate, and explain, and ours to clothe with living beauty and spiritual warmth. This faith lives. It has lost none of its power. It is still mighty in pulling down strongholds. Let it be faithfully proclaimed, fully presented, and God will own it, as he has ever done, to arouse the conscience, touch the heart, and draw souls to the cross. It is suited to saint and sinner, to the conversion of the ungodly, and to the edification, growth, and prosperity of the church. It is suited to the present as well as to the past, to all classes and conditions of humanity, and with it the herald of the cross has the fullest liberty to set forth the law in all its strictness, purity, and force, the Gospel in all its divine amplitude and richness, and to build the whole fabric of doctrine and duty, of faith and practice upon Christ, the great corner-stone.

Here, then, are four elements of power for the future, not in themselves, but only as they are vitalized from above. The Holy Ghost must move in them and by them. They receive strength, and efficiency, and might from him. Their power is his. If a love of truth and a love for the God of truth have brought the two branches together, its influence will be seen, for life and love cannot be separated. Their one system of faith must show its divinity by what they are and what they do. No creed, however correct, will save; no ministry, however gifted, can renovate; and no combination of numbers and wealth has any supernatural energy. These are only great in the greatness of the divine strength. This being so, it shows where the church has to look, and what the church has to seek.

If this re-union, as is believed, has been effected by the Holy Spirit, his aid must be specially sought in consolidating the different parts, and in making the one body a grander agency for the accomplishment of his gracious purposes in the earth. This is the first of duties, for it is only under his genial smiles that the church can grow in spiritual beauty, and only under his renewing energy that it can expand. Let it then be understood, and let it animate the body itself, that the noblest offering which it can make to all concerned, is a REVIVED

CHURCH—a church all aglow with his quickening presence and sanctifying power.

The evils of past years have not been so much in the division of the body as in supineness, worldly conformity, and indifference to the wants of Zion, and the urgent claims of a dying world. This must be remedied. The church's strength has been consumed too much in and by itself. Congregations have sought their own good, and not that of the whole; large churches have frequently nursed their greatness, and allowed feeble enterprises to die under their shadow; virtual independency has wielded too much influence in cities, and movements for church extension, instead of receiving the encouragement and aid of wealthy and united churches, have started with a sickly existence, or have perished through their neglect. We have seen many wrecks of such. The union should teach the need of association, combination, and mutual help in establishing young enterprises, and in fostering them in their early history. But the defect referred to is seen in other departments. The church has not given its strength to the Lord, nor looked for its power in the number of converts brought to him. In neither body, the past year, was there an average of six persons from the world to each church, and that with all the appliances of the pulpit and the press, the Sabbath-school and home influences. Souls, not territory, must be the cry, and strength in the future must be measured by the multitudes born into the kingdom. Content with a moderate growth, the church has allowed great causes to languish, and to do little more than hold their own; and thus it feebly received because it feebly gave. Now, though visibly larger, it is not really increased. Its numbers and equipments are the same.

If the late incorporation into one does not create more enthusiasm, develop more vigor, inspire more daring, and awaken a greater missionary spirit, then little, if any thing, is gained—nay, there will be a loss. Life and force, warmth and energy are needed; but these will not come by resolutions, but by acts; not by wishes, but by prayers; not by looking on, but by comprehending the magnitude of the work and the issues involved; not by the union of the Old School and the New School, but by the weakness of both taking hold

of the Omnipotent. Let churches in different parts of the land come together,—not to talk over the past, with its divisive tendencies and alienations re-union is the pledge that these have gone, and to dwell upon them is to perpetuate weakness,—let them come together to plead with the Most High for his reviving presence and sanctifying power. Having ascended, in the act of re-union, to an eminence, let it be to see God more clearly, and to commune with him more fully—let it be a mountain of vision, where duty can be more distinctly seen, and the wants of a dying world more vividly known. Then numbers will speak, but it will not be in mere glorying, but for new conquests and possessions; wealth will speak, but not for architecture, music, and respectability, but in larger measures for Christ's cause; and ministers will speak, but it will be in the cry, "Awake, O north wind, and come thou south, blow upon our garden, that the spices thereof may flow out." May this idea of a revived church as a thank-offering speedily take possession of the whole body!

But there must be work as well as life, and a fuller correspondence between them. The work before the church is vast and accumulating, and is assuming new and varied forms. Within the pale of our own Zion are precious interests. The children of the church are to be trained and gathered into its fold as living members; Sabbath-schools are to be watched, controlled, directed, sustained, and means put forth to secure the children to its communion; students for the ministry have to be educated; ministers, incapacitated for official duties and in need, have to be aided; ministerial support has to be increased; efforts to free congregations from debt prosecuted, and new houses of worship reared. Then, around each local organization are many to be reached with the Gospel; the growing heathenism in cities has to be confronted with a living Christianity, and the wants of the freedman are to be met and supplied. The church has to be brought face to face with home evangelization in all its departments, which has to be taken hold of as a necessity and a duty, with alacrity and joy; yea, the missionary spirit, intensified by increasing demands, must know no one locality, color, or class, but must see in the home wants a feeble type of what the heathen need and

what their condition requires. The material resources of the church have been mentioned as vast, but the power of combination to draw them forth and concentrate them on the given work is lacking. A grand centralizing uniting force is needed to bring into one the little and the large sums, to set all to work, and make the life of each fruitful. Our machinery is splendid, but it has never been fully operated. A greater denominational, yet none the less catholic, spirit must be developed. We must love our own, sustain that which has in it most truth, carries with it most power, and will accomplish ultimately the best results. If we have any ground whatever for our separate distinctive existence, it is the faith we profess, and which, as Christians, we are obligated to diffuse. Enlightened denominational zeal, drawing its life from the cross, and working through an organized church, makes no man a bigot. It, from the very nature of the case, habituates the mind to the mastery of important principles, gives scope and power to religious effort, and enlarges Christian benevolence. The greatest bigot is generally the man of no fixed principles, and the most illiberal are those who boast of their liberalism.

The church carries on its benevolent operations through certain Boards or Committees. The consolidation of these is desirable for future efficient action. Enthusiasm is to be specially awakened in this direction, and the attention of the people turned toward them, that, by a united and determined effort, a great impetus may be given to each. There may be some little delay about combined action in the foreign work, but if this cause has to receive any lasting impulse from the re-union of the two branches, it must be in the line of distinctive ecclesiastical co-operation. A steady but gradual transfer of support from the American Board would be crippling to that great institution, and directly interfere with generous appropriations to its missions, while it would weaken the church itself. The able committee to whom this matter is intrusted will no doubt be able to make such arrangements with the Board, in regard to certain missions and mission property, as will do much to bring our whole denomination soon into cordial and liberal support of its own institutions. This is

desirable for the best interests of the body and for a speedy development of its strength.

Grave responsibilities are connected with the church's present position. It occupies a new vantage ground, and this has been deliberately taken. It stands in a new relation to the world and to the communion of saints. The eyes of many are turned upon it, and increased power and influence are demanded of it. Within its own pale men's hearts are warmed, their feelings are interested, their attention is quickened, their hopes are excited, and the enthusiasm of many is aroused. Shall these evaporate and die, or under their stimulating agency shall the church, as such, expect greater things from God, and attempt greater things for him? If this opportunity is lost, it can never be recovered. May the solemnity of this thought affect all, and lead them to read duty and a holier consecration to God in it.

But whilst called to more efficient action and more strenuous endeavors for Christ's cause, the present is an auspicious time for witnessing for him, and bringing prominently before the people of the land the great principles of our faith and practice. In this we need not be aggressive, or assail the belief of other evangelical denominations, but only seek to show the minds of our own people, especially the young, why we are Presbyterian and Calvinistic, that they may cherish these principles in turn as a priceless treasure, and transmit them to future generations; yea, we should take advantage of the present epoch in our history, and set forth, in a proper form, up to the demands of the age, our distinctive sentiments. Many are ready to listen and to investigate. Let the press be used and let pulpits speak.

Every thing in and around our Zion, and every thing in our own and other lands, calls upon us at this juncture to hold forth a pure faith, and witness a noble confession for Christ. The minds of men are unsettled; multitudes are drifting away from the faith of their fathers; the profoundest verities of the Word are questioned, and even inspiration itself is denied by some within the pale of the visible church. Some are manifesting a reckless iconoclastic spirit, and others are cherishing or panting after a heartless symbolism. The moral, po-

litical, and social world is astir. Radical changes are taking place. The indifference of the past is disappearing. A new era of thought, of investigation, of doubting, of testing every thing has dawned. Men are unwilling to take any thing on trust. Error is rife, and science, falsely so called, is arraying itself against the truth. Rome is busy, and is helped by the ritualistic tendencies of the day. The agencies of hell and of an ungodly world are leagued in every conceivable form to lead men astray. They are banded together against the Lord, and against his anointed. Then old superstitions are decaying, and their political organizations are tottering. Mohammedanism has no aggressive power; heathenism is losing its hold upon the masses. The facilities for the diffusion of the truth are multiplying, and the world is open and is being prepared for a pure Gospel. Amidst these wondrous movements the reunion of our church has taken place to combine its accumulating experience and resources for a nobler work for humanity, and a holier devotion to the Lord. Let us see God in it and hear his voice calling us to walk in his ways, and uphold the great principles of truth and love. Let us maintain the doctrines of the Apostles and the Reformation, which we have hitherto loved, simplicity of worship and healthy discipline, which will make us strong. Let us consolidate our strength, lengthen our cords, multiply our forces, and in our various organizations and relations "keep the unity of the Spirit in the bond of peace."

And now, arise, O Lord, into thy rest, thou and the ark of thy strength; let thy priests be clothed with righteousness and thy saints shout aloud for joy.

ART. IX.—NOTICES OF RECENT PUBLICATIONS.

An Inquiry into the usage of ΒΑΠΤΙΖΩ, *and the nature of Judaic Baptism, as shown by Jewish and Patristic writings.* By James W. Dale, D. D., Pastor of the Media Presbyterian Church, Delaware Co., Pa. Philadelphia: Wm. Rutter & Co. 1870. 8vo, pp. 400.

The Baptists have seen fit to make immersion the corner-stone of their denominational structure. And the natural result of the inordinate attention paid to the outward mode of administration in the initiatory Christian rite, has been the magnifying of it out of all due proportion in the ecclesiastical system. Not content with the liberty which all would freely accord to them of applying the element of water in whatever mode they judge most suitable or most in accordance with Scriptural example, or with primitive usage, they require the whole Christian world to utter their shibboleth, or incur their anathema. Any thing but immersion is peremptorily declared to be no baptism. And the members of non-immersing churches as an unbaptized throng are debarred from all church fellowship with themselves, who alone have the true baptism, even at the table of the Lord, designed to be the symbol of unity and communion among all the true followers of Christ. The most offensive imputations of want of candor and common honesty are freely flung at those who cannot see that the baptism enjoined by our Lord requires the submersion of the entire body in water, and that the validity of the rite is vitiated or destroyed by the admission of any thing less.

And this breach of charity and open schism is all for the sake of exalting a rite which is sadly marred by the process. The pursuit of the shadow endangers the substance. The inordinate pressing of the one mode of applying water diverts attention from that essential quality which is equally represented in any mode of application, its cleansing virtue, and thus tends to obscure its proper design and character. And the particular mode so strenuously insisted upon unfortunately mars the emblem in so far as it is designed to set forth the washing away of sin, by the cleansing efficacy of the Holy Ghost poured out from heaven and the sprinkling of the blood of Jesus. To those who would thus hamper our Christian liberty we are bound to give place by subjection—no, not for an hour.

The volume which has suggested these reflections is a sequel to "Classic Baptism" by the same author, whose line of argument it continues and whose results it further fortifies. The Baptists have loudly boasted that their position rests on the impregnable basis afforded by the true meaning of the original word. Their recognized champions have claimed that Βαπτίζω means "to dip" and nothing but "dip," throughout the entire range of Greek literature. Dr. Dale takes up this challenge and meets it by a counter-assertion equally broad and unqualified, that Βαπτίζω does not mean "to dip," in even a single instance in any ancient author. His position is that Βαπτίζω is not a modal term, that it

does not describe any specific act. but that it denotes a condition or result altogether irrespective of the mode or act by which it is brought about. Least of all is it the equivalent of "dip," by which a body is put within a foreign element so as to be enveloped by it and then immediately withdrawn. In its primary physical sense it denotes the "intersposition" of a body altogether irrespective of the way in which this has been effected and with no reference to its ever being withdrawn.

In the ordinary language of every-day life among the Greeks a ship was baptized when it was sunk in the depths of the sea; the coast was baptized when the tide flowed in upon it; a wave rolling over a vessel and sinking it baptized it with its contents: a man was baptized when he was drowned; the suicide baptized his sword when he plunged it into his own throat. These and similar cases, Baptist writers, by means of dexterous manipulation and an adroit change of terms, are in the habit of claiming as though they made in their favor; there is a watery or some other envelopment aud therefore in baptism the whole body must go under. But Dr. Dale will not allow any shuffling; he holds them to the strict terms of the bond and with a great amouut of good-humored banter, but with elinching force, shows that "dip" will not answer in a single instance. The coast is not taken up and "dipped" in the sea which rolls back upon it. Drowned ships and drowned men are not "dipped," *i. e.*, plunged beneath the watery element and then immediately withdrawn. If the word is to have its primary physical sense in the Christian rite in question, "dipping" does not meet the requisite conditions; the hapless candidates for baptism must be not dipped, but drowned. The word describes a submergence, no matter how effected, and with no limitation as to the period of continuance.

From this primary physical sense of "intersposition," without limitation of manner or duration, the word passed in classic Greek to a secondary use, that of describing a condition of complete subjection to some controlling power or influence, particularly a ruinous, destructive subjection. As the man or the vessel swallowed up in the sea had come completely under the power of the watery element to their own destruction, so any other absolute and ruinous control was called a baptism, where no envelope, watery or otherwise, existed or could be imagined. Thence a man drowned in wine, not dipped over head and ears in the vinous liquid, but overpowered by too frequent potations, or in other words dead-drunk, was freely said to be baptized. The same term was applied to the man stupefied by gluttony, ruined by debts, broken down by hard study, consumed by cares, or the victim of disease or melancholy; also to a state or city torn by dissensions and doomed to destruction. Baptized by wine or business or study, was to a Greek a totally different thing from what we might mean by speaking of a man as immersed in his cups, or occupations, though even with us the primary physical sense has given place to one of an entirely different description. The word has reached a secondary sense, which has passed beyond the mere region of trope and conscious figure or figurative application, and has become a new and veritable meaning. From all these the Baptists endeavor to extort some image or emblem, which may be set to the account of their exclusive theory, but Dr. Dale pertinaciously meets them at every turn, and in the most provoking manner holds them up to merited ridicule.

This volume brings us one step nearer than its predecessor to the New Testament meaning of the term, reviewing as it does in detail every instance of its

employment by Hellenistic writers. Every passage pertinent to the case is culled from Josephus, Philo, the Septuagint and other ancient Greek versions of the Old Testament, including the Apocrypha, and the comments upon all these by the Christian fathers, a term for which Dr. Dale appears to have an unconquerable aversion, and for which he regularly substitutes "the patriots." In addition to the primary and secondary uses of Βαπτίζω in secular matters, as already developed from classic writers, there is here found for the first time a religious application of the term. The fundamental idea involved in this new usage is stated in the same terms as before; it is the subjection of an object to some foreign controlling influence, not, however, for its destruction, but for its purification and salvation. It is applied to ceremonial purgations effected by sprinkling clean water, the ashes of a heifer or the blood of a lamb, or by washing the body in whole or in part; not plunging it under water, but washing the hands or feet at (not in) a river, washing a person resting on his couch, or bathing the entire body which in the arrangements of the ancients, as abundantly shown from illustrative figures that have been preserved, involved no submersion. And when the washing was in order to a ritual cleansing, the purifying material might be never so limited in its amount and in its application, its virtue extended to the whole person. Blood applied with the tip of the finger to the thumb, the ear, and the great toe, was as effective and even more so, than plunging in a bloody bath could possibly have been.

And the essential idea in the patristic usage of the term, is not the envelopment in some external medium, but the cleansing, purifying, regenerating effect produced or represented. They see a type of baptism in the bitter waters of Marah healed, by casting in the tree, which symbolized to them the doctrine of the cross; in Naaman washing in the Jordan, not because he immersed himself beneath the surface of the stream, but because the waters healed his leprosy; in the curative properties of the pool of Bethesda, exerted not upon he who was dipped in it, but whoever first stepped in; in the right of circumcision, and the flaming sword at the gate of paradise, and the coal of fire which touched Isaiah's lips, etc., etc. The mourner is baptized by his tears, the martyr by his painful death.

Dr. Dale has in these volumes put the Baptists upon the defensive instead of merely repelling their attacks. And it may be safely said that he has provided them with occupation for some time to come. His arguments are not to be turned aside by vituperation; and it is to be hoped that they will be met in a better spirit than that displayed in some of the criticisms passed upon his former treatise, which he takes occasion to gibbet at the beginning of this. We wish we could anticipate that they might have the effect of leading them to a less exclusive and supercilious treatment of their brethren, and to the acknowledgment that all candor, and learning, and truly administered sacraments are not restricted to the immersionist body; while the rest of Christendom is uncompromisingly classed with the heathen as alike unbaptized, out of the pale of communion, equally destitute of any orderly administration of the rites of Christ's house.

But whatever may be their reception by, or their effect upon, our Baptist brethren, these volumes constitute an armory on this subject, which no minister who is subjected to sectarian intrusion from this source can well afford to be without. The prolixity and repetitiousness with which they are chargeable, is

in a measure due to the nature of the subject and the detail with which it is treated. But a lopping off of some of the superfluities might have effected a reduction in compass not only without detriment, but with positive gain in point of interest and power. These volumes cover the entire territory of the classical and Hellenistic usage of the word to be examined and are so far exhaustive. The passages adduced are discussed with great ingenuity and ability, and we may add fairness. Though there may be an occasional appearance of special pleading, there is no resort to the arts or tricks of evasion, but rather an intolerance of the subterfuges of others, which are relentlessly exposed, and with an unsparing hand. Frank and straightforward, never intentionally unfair, with an overplus almost of pleasant raillery, but without harsh words or abusive epithets, these books cannot be regarded otherwise than as an important contribution to the Baptist controversy.

A Vocabulary of the Shanghai Dialect. By J. Edkins, B. A., Univ. Coll. of the London Missionary Society. Author of a Grammar of the Shanghai Dialect, etc., etc.—Shanghai, *Presbyterian Mission Press*, 1869.

From the title page it will be seen, that this is not Mr. Edkins' first effort to cultivate the Shanghai *patois*.

The value of this book depends upon the importance of the dialect; if it is of no use, the work, however well performed, is one of supererogation.

The importance of any dialect or language depends upon its fulness and variety of expression, the extent to which it is spoken, and the character, political and commercial importance, of its people.

Let us look at the extent to which the Shanghai dialect is used, and the settlement of this question may help us to judge of what must be its richness and flexibility. For while a most meagre vocabulary will suffice for a few peasants to convey their thoughts, a great, cultivated, and influential people would require more.

What then is the geographical extent of the Shanghai dialect? One has replied to this question that it is spoken in its purity, only within the walls of the city from which it takes its name. But below we quote an able writer, who some ten years ago said:—

"The Shanghai dialect is fully in use as far as Sungkiang, and in a circle of that distance around Shanghai as a centre. This is assuming a diameter of sixty miles; and within this space, or very little beyond it, are two cities of over *one hundred and fifty thousand*, two or three of *forty thousand*, four or five of over *twenty thousand* souls.

"In the same place are also many unwalled towns, with villages and hamlets innumerable.

"From the pagoda near Shanghai I have counted upward of thirty hamlets.

"The whole population of this circular area must be nearly one million and a-half.

"But this alone would give a very inadequate idea of the use of the Shanghai dialect.

"In this circle a man is, so to speak, at home in speaking the Shanghai colloquial. It is here the vernacular tongue.

"But beyond this limit as far as Ka-hing in one direction, Soo-chow in another and Changshuh in another, the same dialect prevails with so little variation that, no other need be learned, to enable a person to converse easily with the people.

This greatly extends the range of this dialect. It takes in a circle, or rather a triangle, of nearly two hundred miles diameter, including Soo-chow, a city of 2,000,000 inhabitants, two cities of 200,000, several under 100,000, and the usual crowded country population. There may, therefore, be stated to be upward of 6,000,000 of people properly belonging to the range of the Shanghai dialect."

We have given this lengthy quotation because we respect the writer as a man of learning and close observation. Though from our own experiences, we believe the Shanghai dialect extends much beyond Ka-hing and is quite intelligible even as far as Hangchow.

But taking the view given above; we have a surface of country nearly equal in extent to England, with a soil as perhaps fertile as any the sun ever shone upon, with an extensive commerce, and supporting, in those days, some *six millions* of people!

How does this extent of country and population compare with some of the smaller European and other states and countries?

In the latest work at hand, Greece is set down as containing a population of 1,000,000, Portugal 3,500,000, Denmark 2,500,000, Sweden and Norway 4,600,000. The Sandwich Islands 120,000, and the now much talked of Abyssinia but 3,500,000, scarcely more than half the number of people speaking the Shanghai *patois* before the Rebellion. And though the number may have been reduced since, still that was the normal state of the country where this dialect is spoken.

It is easy to infer that a language spoken by some six millions of people inhabiting a country of such extent, wealth, and commercial importance must be extensive, flexible, and rich enough for the literature of any people.

But we are not left to mere inference; There is nothing more satisfactory than a practical test. Can this dialect be used for the conveyance of ideas, to such an extent, as to warrant the expectation, that it will yet contain the literature of such a great and intelligent people, as this promises to be?

The first fact bearing upon this question we adduce, is that there have been, *more than fifty volumes*, written in this dialect already. Fifty books, upon a variety of subjects, must, of necessity, bring into use an extensive vocabulary. Beyond this we cannot say much, except that Mr. Edkins's new work must embrace about six thousand English words for which equivalents are given in the Shanghai dialect. But as two or three of these are often given for each English word, we have probably no less than ten or twelve thousand of these words, in this little volume.

Mr. Edkins's work, however, does not profess to be exhaustive. It is not a dictionary, but merely a vocabulary. The dialect may therefore contain many thousand more words. So much for its richness.

We know how much our own language is indebted to others, for its great flexibility and variety. We have readily absorbed and anglicized from all we have come in contact with.

How is it with the Shanghai dialect? Can it take up and appropriate words from other dialects and languages, or is there any resources from which it may be enriched?

We reply, there seems no more difficulty in this direction than there is with our own language. And besides all the other dialects and languages with which it may be brought in contact, there is the Chinese language, to which it is so

closely allied, and from which, as from a never-failing treasury, it may always draw new terms and new words, if there be any paucity.

The only other two questions bearing directly upon the subject are its relation to the Chinese written language and the Mandarin dialect.

With reference to the first it is not spoken, and for this reason, as well as others, it is most difficult of acquisition, and therefore unfit to contain the literature of a people. It occupies some such place as the Greek and Latin Classics have always occupied in Europe and America. And while the literature of the country is confined to this channel, learning will necessarily be confined to a comparatively few, as it was before the discovery of the art of printing and the multiplying of books and newspapers in the several vernaculars. But may not the Mandarin dialect become the common vehicle of communication, and contain the literature of the empire? Although we have not here the same difficulty, since the Mandarin is a spoken language, yet it is not the language of this people. and, therefore must always labor under something of the disadvantages of a foreign tongue.

It would be as if the English had not written or printed any thing in their own beautiful Anglo-Saxon, but contented themselves with the Gallic literature.

But do not the missionaries, who are supposed to understand these things best, usually make use of the Mandarin dialect both in their books and preaching? The experiment has doubtless been tried by almost every new missionary; and in one case by a large Mission and for years. Neither preaching nor prayers was in the language of the people—all, even to the hymns, was in the learned style or Mandarin dialect. But this experiment has been as often abandoned as undertaken, and no one now addresses the people in a plainer and simpler vernacular than the members of that Mission. Missionaries have had the greatest success where they have given the people the Bible and its teachings in the native tongue.

Our opinion of the book, whose title we have placed at the head of this article, from a philological point of view, may easily be inferred.

Every student of the dialect, must hail this book as an invaluable aid; and every philologist will gladly place it upon his library shelves.

Lectures on the History of the Eastern Church, with an Introduction to the Study of Ecclesiastical History. By Arthur Penrhyn Stanley, D. D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. From the Second London Edition, revised. New York: Charles Scribner & Co. 1870.

This same publishing house has also brought out from the same author—

Lectures on the History of the Jewish Church. In two volumes of the same size and style as that on the Eastern Church, with Maps and Plans. Vol. I., extending from Abraham to Samuel. Vol. II., from Samuel to the Captivity.

Dr. Stanley has not adopted the plan of continuous historical narration in these volumes. They are rather a series of lectures on successive topics or characters that are prominent in sacred history. This enables him to escape the dulness to which mere dry mechanical narration is exposed, and to confine himself to those parts, and that line, of history, of which he is specially master, on which he can throw new light, and expatiate with enthusiasm. His learning, culture, insight,

taste, mastery of language, and of a style classic, brilliant, and vigorous, appear throughout these volumes. The light they throw upon the events and persons in sacred history, and the pleasure they afford a cultivated reader by their artistic finish and beauty, must render them a treasure not only to ministers and theological students, but to scholars and men of letters generally.

The history of the Eastern Church is especially valuable, as giving us access to knowledge in regard to that great section of Christendom not elsewhere within easy reach, and which is, in regard to the salient points in the life of that church, thorough and reliable. The account of the Council of Nicæa, of Constantine, Athanasius, Arius, the Nicene Creed in itself, its genesis, and the controversies and discussions which culminated in it, is of great value; and well worthy of the large space it fills in the book. Scarcely less so is the account of Peter the Great, the Russian Church, and the mutual relation between the two. The introductory lectures on the uses of the study of church history, are also full of profound thought, forcibly and beautifully expressed. It is quite obvious, however, that the author's sympathies are not with very strict orthodoxy. Speaking of the term "orthodox" he says, "It is a term which implies, to a certain extent, narrowness, fixedness, perhaps even hardness of intellect, and deadness of feeling; at times, rancorous animosity."—P. 348.

The two volumes on Jewish History, exhibit the admirable qualities of that already noticed, with some more glaring out-croppings of rationalism. In regard to the prophecies he says much tending to reduce them to the level of the uninspired foresight of sagacious men, especially in the sphere of political forecasting. He says, "Every one knows instances, both in ancient and modern times, of predictions which have been uttered and fulfilled in regard to events of this kind. Sometimes such predictions have been the result of political foresight. 'To have made predictions which have been often verified by the event, seldom or never falsified by it,' has been suggested by one well competent to judge (J. S. Mill), as an ordinary sign of statesmanship in modern times. 'To see events in their beginnings, to discern their purport and tendencies from the first, to forewarn his countrymen accordingly,' was the foremost duty of an ancient orator, as described by Demosthenes. Many instances will occur to the students of history. Even within our own memory the great catastrophe of the disruption of the United States of America was foretold, even with the exact date, several years beforehand." Thus he brings the Hebrew prophets "most nearly into comparison with the seers of other ages and other races." The former he tells us do not excel the latter "in particulars of time and place." "Our Lord himself has excluded the precise knowledge of times and seasons from the widest and highest range of the prophetic vision."—(Vol. i., pp. 514–516.) According to this, prophetic inspiration is of the same grade as the wise foresight of far-seeing minds. "In the sublime elevation of the moral and spiritual teaching of the Psalmist and prophets, in the eagerness with which they look out of themselves, and out of their own time and nature, for the ultimate hope of the human race—far more than in their minute predictions of future events—is to be found the best proof of their prophetic spirit. In the loftiness of the leading characters of the epoch, who stand on the truth, each succeeding as the other fails, with a mingled grace and strength which penetrate even into the outward form of the poetry or prose of the narration—rather than in the marvellous displays of power which are found equally in the records of saints of other times and in

other religions—is the true sign of the supernatural, which no criticism or fear of criticism, can ever eliminate."—(Vol. ii., p. 11.) It is clear that his doctrine of inspiration as well as prophecy, indeed of the supernatural, is broadly rationalistic. We find traces of the same thing in his analysis of priesthood and sacrifice.

These volumes with all their high merits, should be studied with a discriminating eye, on its guard against this rationalizing element.

As they are finished in all other respects, so they are very complete in the tables of contents and indexes, which are so helpful to the student. The publishers have made these volumes still more attractive with the clear and beautiful type of the "Riverside Press."

History of the Church in the 18th and 19th Centuries. By K. R. Hagenbach, D.D., Professor of Theology in the University of Basle. Translated from the last German edition with additions by Rev. J. F. Hurst, D.D. Two vols., 8vo. New York: Charles Scribner & Co.

Like most German authors, of whatever doctrinal cast, Dr. Hagenbach displays great industry and carefulness of research in this and the numerous other works which have made him favorably known as an author. His great work, the "History of Christian Doctrine," has long been a standard and of high authority, not only in Germany but in Britain and America, where it has been extensively known, not only in the original, but in two translations, one of which, by Dr. H. B. Smith, contains large and needed additions on Anglican and Armenian theology.

The volumes before us are of great value and interest, and ought to be in every clergyman's library. The author presents the course of Christian life and doctrine, in their various types, evolutions, and vicissitudes, prosperous and adverse, the antagonisms of science and philosophy, falsely so called, of ecclesiasticism and infidelity, of spiritual and secular despotism. There could not be a grander field. The sketches he gives of the great masters and leaders of thought, as related to Christianity, and of the development of the various systems they originated or promoted, together with the corresponding revival or decline of spiritual and practical religion, supply a great desideratum alike to Christian and sceptical inquirer. It is only necessary to mention such names as Zimmerman, Bogatzky, Voltaire, Diderot, Rousseau, Semler, Gellert, Euler, Haller, Zinzendorf, Wesley, Whitefield, Lavater, Lessing, Herder, Goethe, Reinhard, Schiller, Pestalozzi, Fichte, Schelling, Jacobi, Schlegel, Schleiermacher, Strauss, Swedenborg, Bruno Bauer, all of whom, with many others, are surveyed and sketched with eminent ability, to evince the high importance and interest of the work.

We find occasion to dissent from some of the author's views. He is anti-Calvinistic. He adopts in the main Schleiermacher's theology, but is essentially evangelical. His treatment of Pietism, Illuminism, Wesleyanism, Rationalism, Romanism, may be consulted by friend and foe with great profit. With the exception of the chapter on Wesleyanism, he ignores the church in Britain and America—the chronic distemper of German authors. This is the great defect of the book.

The translator, Dr. Hurst, has already made himself known by his "History of

Rationalism," and is one of those fruits of the advancing scholarship, education, culture, and learning among our Methodist brethren, which is the earnest of still greater things to come.

Autobiography of Friedrich Wilhelm Krummacher. Translated by Rev. M. G. Easton. New York: Robert Carter & Brothers.

Krummacher has so long been a favorite with the Christian public through his unique and admirable portraitures of Elijah, Elisha, and David, that he can scarcely fail to have created a keen appetite for his biography of himself, which is here presented to us in a volume so attractive as to mechanical execution, paper, and type, as to increase the luxury of reading it. The spiritual richness, raciness, and unction which gave such a charm to his writings, will also beget a craving to know his life, training, antecedents, experiences of every kind, and especially his relations to the contest between rationalism and faith, his judgments upon it and the parties respectively involved in it, together with the moulding influence from these sources upon the writer, who knew them as none else can know them. Hence it results, that, in delineating his own life, he sketches that of others, and lets us into their souls as well as his own. As he became evangelical, though educated in schools, and under teachers almost wholly rationalistic, so his autobiography, with other merits, is a valuable supplement to that of Hagenbach, just noticed, in portraying some of the chief German political and religious movements of the present century, especially their *personnel.*

Many of our readers will remember that Dr. Krummacher was invited to Mercersburg, but declined, and named Dr. Schaff in his place, who accepted, and has become one of the pillars and ornaments of the American Church. Although he resigned that professorship some years ago, he is indefatigable as a professor, lecturer, commentator, and a promoter of evangelical union and Sabbath observance. Dr. K. became court preacher at Berlin in 1846, and remained such until his death in 1848. As a specimen of his presentations of men and things we give his portraiture of Wegscheider:—

"If the rationalism of Niemeyer presented itself in a gentle and veiled form, that of Wegscheider stood forth in an open, decided, outspoken manner in his theological teachings at Halle. The only source of religious and moral truth which he then recommended to us was reason, which, in searching the Holy Scriptures, had to determine whether the Biblical statements were worthy of being received, or were to be rejected. As a consequence of this, we saw the Lord of Glory stripped of all his supernatural majesty, shrivelled into the rank of a mere Rabbi, noble indeed, and highly gifted, but yet always entangled by the prejudices of his time. He had never performed a real miracle, and had neither risen from the dead nor ascended up into heaven. We saw also the whole contents of the Gospel, after being stripped of its particularistic and mythic veilings, reduced to a mere moral system, for the manifestation of which no divine revelation was needed.

"What was to us a psychological mystery in a man, otherwise so learned and altogether so honorable as Dr. Wegscheider, was the remarkable *naïveté* with which, like a very conjuror, he interpreted the language of Scripture in accordance with his own ideas, though it manifestly taught the very opposite of that which he set forth and wished to prove. But that which infused into us a reverence for this Corypheus of Rationalismus vulgaris, was, along with the devotion he showed to his God of nature, and his fidelity to his convictions, the high moral earnestness which breathed in all his words, and indeed revealed itself in his whole life. And yet how could a theology so jejune and so destitute of heart and feeling as his was, possess any attraction for those of his hearers whose souls

were capable of a higher elevation, especially as it depended on an exegesis which, by its capriciousness, violated in the most arbitary manner all sound taste? From Wegscheider's Dogmatics, I learned more about rationalism than I did about Christianity, and knew that it was so also with many others of my fellow-students, who, at the most, were pleased only with the logical frame in which his caricature of the Gospel was set. Thousands, indeed, there were who carried away with them from Wegscheider's class-room more than the frame, and many congregations are to this day doomed to spiritual famine, because they had presented to them only the husks and chaff which were there gathered by his students."

John's Gospel—Apologetical Lectures. By J. J. Van Oosterzee, D. D., Professor of Theology in the University of Utrecht. Translated, with additions, by J. F. Hurst, D. D. Edinburgh: T. & T. Clark. New York: Scribner & Co. 1869.

Dr. Van Oosterzee is quite at the head of the evangelical preachers, commentators, and theologians of Holland. He early achieved distinction in the pulpit, whence he was transferred to the chair of theology, from both which positions he has given forth numerous valuable contributions to apologetics, Biblical exegesis, and dogmatic and practical divinity. By the English translation of some of his contributions to Lange's Commentary, and his reply to Renan's "Life of Jesus," he has become favorably known to American scholars and divines.

These lectures were prepared to vindicate the supernatural origin and supernatural truths of the fourth gospel, always the special target for the assaults of anti-supernaturalists, and all who are possessed by the "fanaticism of negation." They were delivered to an educated, though not a learned, audience. They present the results of learning, rather than its details, which would be lost upon all but an audience "fit though few," of scholars as such. Such more thorough learning on the subject may be found in the late works of Riegenbach, De Groot, and Tischendorf, as well as elsewhere.

We think these lectures admirably adapted to their purpose of parrying sceptical objections to the supernatural in revelation, miracles, and grace, as these are levelled at the gospel of John.

It may tone down the conceit of the authors of the *Essays and Reviews*, their admirers, confederates, and abettors, to learn that they are only giving us a crude rehash of the productions of German infidels, such as would hardly be respectable in undergraduates. Says Hengstenberg, as quoted by the translator, Dr. Hurst:—

"The authors of the *Essays and Reviews* have been trained in a German school. It is only the echo of German infidelity, which we have from the midst of the English Church. They appear to us as parrots, with only this distinction common among parrots, that they imitate more or less perfectly. The treatise of Temple is, in its scientific value, about equal to an essay written by the pupils of the middle class of our colleges. The essay of Goodwin on the Mosaic cosmogony, displays the *naïve* assurance of one who receives the modern critical science from the second or tenth hand."

We are glad to see how well our author handles those who deny the historical truth and credibility of the miracles, volatilizing them into mere ideas, or artificial imaginary symbols of ideas. It is true that every miracle has a doctrinal or spiritual significance, beyond the bare facts contained in it, and its force as a divine attestation of the divine truth or person to prove which it was wrought. Miracles of healing represent various spiritual maladies and cures, etc. But this is only on the supposition that the miraculous facts themselves are first admitted to be

true. If true we may look after their higher spiritual import. If not, the whole is a sham and imposition, from beneath, not from above, and deserves the attention of the children of the father of lies, not of the adherents of his great conqueror, the Way, the Truth, and the Life.

Lectures on Natural Theology; or, Nature and the Bible, from the same Author. Delivered before the Lowell Institute, Boston. By P. A. Chadbourne, A. M., M. D., Professor of Natural History in Williams' College; Author of Lectures on the "Relations of Natural History," etc. New York: G. P. Putnam & Sons. 1869.

Professor (now, we believe, President) Chadbourne we heard of, when just graduated from college, as a young man of high endowments and promise. His subsequent career has fulfilled these early propheeies. In this series of lectures he concentrates the rays of light from every department of nature into one bright focal evidence of the being and perfections of God, and of the records of his works with his Word. While his general method is substantially that of Paley, he greatly amplifies and strengthens the argument by the new lights and vast discoveries of science since his time, and by giving it a broader and deeper reach into man's intellectual and moral being as related to Nature and Revelation.

There is one point which writers on this subject are so apt to miss, and which Professor Chadbourne comes so near seizing, that we will note it. In reconciling the evil and sufferings laid upon men with the Divine benevolence it is common to rest the argument upon the tendency of this suffering to promote their happiness or moral discipline. But then the question arises, Why might not man be so made as to attain this happiness and moral improvement without pain? Does he not attain it without pain in heaven, and was not Eden painless and unsorrowing? Why then, if God is all benevolence, is man subjected to the tribulation and anguish which everywhere besets him now? No explanation of this can be given but sin in man, and justice in God. visiting indignation and wrath upon that sin. The mystery of suffering only finds its solution in the deeper mystery of sin. And so the most awful of mysteries is that in which all others culminate and find their solution. *Omnia exeunt in mysterium!*

Evidences of Natural and Revealed Theology. By Charles E. Lord. Philadelphia: J. B. Lippincott & Co. 1869.

The present season seems especially fertile of apologetic literature, as the range of our book notices now indicates. The supply is doubtless responsive to a legitimate demand and a felt need. These assume different forms according to the classes which the different writers aim to reach, and the sceptical objections they seek to obviate. Rev. Mr. Lord, the author of this work, is the nephew of President Lord, and brother of Dr. John Lord, the historical lecturer and writer, another of whose works we bring to the attention of our readers in these notices. The range of subjects, in connection with which various classes of persons find objections more or less formidable relative to natural and revealed religion, is very large. Our author treats of no less than fifty such topics, in as many separate chapters, in this large and handsome volume. It is a necessity, therefore, that they should be treated briefly, and with greater or less ability, according as they are nearer to, or more remote from, the author's more intense personal thinking and habitual studies. The whole is well adapted to aid the

student in meeting difficulties that stagger his faith. The divisions into chapters render its form convenient for a text-book. Most of the topics now in question between faith and unbelief, scientific, philosophic, and theologic, are touched upon. We are glad to find our author an advocate for plenary verbal inspiration, although he thinks that a lower view may be held without peril to Christianity, or the authority of the written Word. We do not often see the doctrine of permanence of species as distinguished from varieties, and related to the unity of our race, better set forth than by him. But we think that the criterion of similarity of external configuration, physiological structure, and psychological habits, as common to all the varieties under the same species, can be put with more telling force than we often see.

We will just call attention to the author's solution of the origin of sin—in the nature of moral agency, since, if it involves capacity for virtue, it involves power to sin, and the prevention of sin might imply a compulsion inconsistent with free agency and accountability. This can hardly be satisfactory, so long as it remains true, that God can and will forever keep the holy angels and saints in heaven from sin without impairing their free agency. We do not see that this relieves the difficulty. Our only solution is: "Even so, Father, for so it seemeth good in thy sight."

Lamps, Pitchers, and Trumpets. Lectures on the Vocation of the Preacher. Illustrated by Anecdotes: Biographical, Historical, and Elucidatory, of every order of Pulpit Eloquence, from the Great Preachers of all Ages. By Edwin Paxton Hood, Minister of Queen Square Chapel, Brighton. Second series. New York: M. W. Dodd. 1869.

We noticed the first series of the papers bearing this somewhat sensational title at the time of their appearance. This volume abounds in all the peculiarities and idiosyncrasies of its predecessor. It consists of the substance of lectures delivered to the students in Mr. Spurgeon's Pastor's College; if not directly on the subject of sacred rhetoric, yet on the requisites to effective and powerful preaching, illustrated by sketches of great preachers, and copious illustrative extracts from their great and characteristic discourses. The topics are,—The Pulpit of our Age and Times; Arrangements of Texts by Division; Written and Extemporary Sermons; Effective Preaching, and the Foundation of Legitimate Success; the Mental Tools and Apparatus needful for the Pulpit, illustrated by Pulpit Monographs on the following representative preachers: Frederic Robertson, Pusey, Manning, Newman, Spurgeon, Lacordaire, and Thomas Binney.

The author's views are generally sound, judicious, instructive, not without a dash of extravagance and paradox, that, at the least, add sprightliness to a style that is never dull, but often striking, always entertaining and instructive. Preachers may find much in this volume which they can both enjoy and study with profit. A single quotation hits a great vice of much popular preaching in these days.

"Every thing (in preaching) that tends to lower the tone of devotion and sacredness is illegitimate; every thing that stirs the passions or excites the curiosity, or the passions without quickening the conscience is illegitimate; every thing that is simply secular, and does not relate the hearer to the life to come, and to the Saviour as the anchor and centre of the life to come, is illegitimate. All prettinesses, artificialities,—a sort of paper floral-wreath, not growing out of, but stuck on to a subject—all these are illegitimate, and *all illegitimate means will*

in the end, be unsuccessful means."—P. 174. Would that these words could be graven ineffaceably on the mind of every Christian preacher, and all, whether ministers or laymen, who are set in charge of Christian work!

Thoughts on Holy Scripture. By Francis Bacon, Lord-Chancellor of England. Compiled by Rev. John G. Hall. Published by the American Tract Society, New York.

No reader of Lord Bacon's writings can fail to have noticed the frequency, depth, and force of his utterances on religion, Christianity, and the Word of God. They mostly occur in brief, aphorismic passages, which concentrate vast truth and wisdom in the fewest words. They are germinant, full of the seeds of things, and capable of indefinite expansion. And so they become germs of life and growth in every mind which embraces them. Bacon himself was wont to magnify the vitalizing power of aphorisms upon the mind, in contrast to the more mechanical and lifeless nature of formal systems. The compiler of this volume has gathered into it all the religious utterances related to passages of Scripture which his works contain, and has thus made a very valuable and readable book. At the head of the expounders of nature, he was never swerved from the simplicity of faith. Few have ever lived who could write a more comprehensive and concise symbol than the following:—

"The nature of God consisteth of three persons in unity of Godhead. The attributes of God are either common to the Deity or respective to the persons. The works of God summary are two, that of creation and redemption; and both these works as in total, they appertain to the unity of the Godhead; so in their parts they refer to the three persons; that of the creation, in the mass of the matter, to the Father; in the disposition of the form to the Son; and in the continuance and conservation of the Being to the Holy Spirit; so that of the redemption, in the election and counsel to the Father; in the whole act and consummation, to the Son; and in the application, to the Holy Spirit; for by the Holy Ghost was Christ conceived in the flesh, and by the Holy Ghost are the elect regenerate in spirit."

From Dawn to Dark in Italy. A Tale of the Reformation in the Sixteenth Century. Philadelphia: Presbyterian Board. Pp. 538.

Martyrs who die in a cause which is successful, are held in everlasting remembrance. Those who suffer in behalf of a cause that fails are apt to be forgotten. The heroic witnesses for truth in Italy are comparatively unknown to many who are familiar with the sufferings of their fellow-believers in Germany and Scotland. We regard it, therefore, as a good and timely service that our Board has issued this interesting volume, on the accuracy of whose historical details the public are assured they may rely.

History of England from the Fall of Wolsey to the Death of Elizabeth. By John Anthony Froude, M. A. Late Fellow of Exeter College, Oxford. New York: Chas. Scribner & Co. 1870. Vols. I.–IV.

Hume was greatly mortified by the reception given to his History of England. He says of the first portion, that "the book seemed to sink into oblivion," and "in a twelvemonth only forty-five copies of it were sold." The first volumes were published in 1754 and the last in 1761, and the work met with "but tolerable success."

Perhaps the feelings it excited and the reception accorded to it were due not merely to the fact that he "had presumed to shed a tear for the fate of Charles

I. and the Earl of Strafford," or that it favored the Tory rather than the Whig party. It may be that he did not avail himself of the materials within his reach. We have somewhere seen the statement that there are still extant in the English State Department piles of MSS. which had been copied from the public records at Hume's request, but which he had never used. Froude cannot certainly be charged with any such neglect. He has enjoyed free access to the archives of England and France, of Holland and Belgium and Spain; and the correspondence of the monarchs and ambassadors of the period embraced in his history have been at his disposal. Every page shows the diligent and conscientious use Mr. Froude has made of these rich materials. The result has been to shed a flood of light upon this most important period of English history, and to give new and in some respects truer views of the great actors in the English Reformation. We well remember not merely the pleasure but the astonishment with which we read his account of the opening struggle, of the defeats and successes of the contending parties. We were obliged to abandon some of our preconceived notions, especially in reference to the character of Henry VIII., and to admit that he was not the monster he has been usually represented to be. Certainly until he reached middle age no monarch had a fairer reputation; it is sad to think that his latter years were stained with lust and cruelty.

We need not, however, enter into the merits of this admirable history, which by its excellent style, judicial spirit, and great power, has grown in popularity with each succeeding volume. We regret that the author has changed his plan and proposes to finish his work with the destruction of the Spanish Armada. We hope that he may be induced to return to his original purpose and to complete the history to the death of Elizabeth, its only fitting conclusion.

We welcomed the republication of this work in Messrs. Scribner & Co.'s elegant Library Edition; but we are still more pleased to see this Popular Edition. In typography, paper, binding, and price it is all that can be desired for a general library. The two editions differ only in paper and in price. We trust that with the fall in gold books may return to reasonable prices, and that other publishers may imitate the good example of Messrs. Scribner & Co. It is not the wealthy but the men of moderate means who are the students and patrons of literature; and we think that publishers would find it to their interest to address themselves more frequently to this class of purchasers.

The History of Rome. By Theodor Mommsen. Translated with the author's sanction and additions by the Rev. William P. Dickson, D. D., Regius Professor of Biblical Criticism in the University of Glasgow, late Classical Examiner in the University of St. Andrews. With a preface by Dr. Leonhard Schmitz. New edition, in four volumes. Vol. I. New York: Charles Scribner & Company. 1869.

This first volume of the greatest history of Rome yet produced, will be welcome to all students of general history, and especially to those who desire to understand the organization, development, institutions, conquests, government, legislation, jurisprudence of that old empire so mighty in itself, and scarcely less so in its formative influence on modern civilization. For Christianity did not destroy; it rather used, purified, and ennobled the literary, civil, political, judicial, and social frame-work made ready to its hands by the old classic nations—especially Rome.

This work, while of a more popular cast than Niebuhr's, is no less learned, and embodies in itself not only all the results ascertained and confirmed by his exhaustive researches, but the corrections and amplifications of them which subsequent investigations have effected. There is a wonderful process going on in reference to ancient and mediæval history of turning the most unquestioned traditions into undoubted fables, and, in a less degree, what have passed for fables into veritable history. We need not wonder at this, in regard to the records made before the era of printing, when, even now, we seldom find the representations flying over the country through our newspapers thoroughly correct in regard to events of which we have any personal knowledge. When once these errors, winging their way in print through a million of impressions, get started, they outrun all correction. The falsehood is seen by a thousand where the correction is seen by one—and, when once ossified into the form of history, shows a vitality that is often proof against the most persistent attempts to kill it. We have lived in the town where the elder Aaron Burr, first President of Princeton College was born. We now live in the town where he and his son, Col. Aaron Burr, Vice President of the United States, now lie, the former in an honored, and the latter in a dishonored grave. We have labored hard, with others, to correct certain fables in regard to the parentage of the former, and the funeral and monument of the latter, but though oft slain, they as often rise again, and reappear in new historical sketches, as undisputed history. Having gone thus far, we will say that President Aaron Burr, the father, was not the son of Jonathan Burr, of Dorchester, Mass., or of Isaac Burr, but of "Daniel Burr, of Upper Meadows," Fairfield, Conn., and that Vice President Aaron Burr, the son, was buried in broad daylight, after suitable funeral solemnities in the chapel of Princeton College: and that the simple stone which marks his grave was set in its place also in open daylight, by the direction, and at the expense of relatives.

Returning from this digression, which we have allowed ourselves to run into for the double purpose of correcting history, and illustrating the necessity of its correction, we close with the observation that the great work of Mommsen is fortunate in having a competent translator sanctioned and aided by the author.

Ancient States and Empires: for Colleges and Schools. By John Lord, LL.D., author of the "Old Roman World," "Modern History," etc. New York: Charles Scribner & Company, 1869.

This book is divided into three leading parts. I. The Ancient Oriental Nations. II. The Grecian States. III. The Roman Empire. It is not a mere compendium of history, or skeleton of dry and dead annals. It has, like all the author's productions, the flesh and blood hues, the motion, breath, pulsations of life. It is full of graphic portraitures of the life, manners, customs, institutions of the ancients, and of the growth of Oriental, Grecian, and Roman culture and civilization. There are few, who have not known and felt the inspiration of the author's enthusiasm, poetic eloquence, and vivid delineations in his great historic lectures. They will find all these animating the printed page. They will also find the condensation and clearness required in a text-book for the young, enlivened with all the brilliancy of which the matter and space admit. We think that it is highly adapted to the use of students in schools and colleges, and of all, who, before going into thorough historical research, wish a pleasant introduction to the elements of ancient history.

A Dictionary and Concordance of the Names of Persons and Places and of some of the more Remarkable Terms, which occur in the Scriptures of the Old and New Testaments. Compiled by William Henderson, M. D. Edinburgh: T. & T. Clark. New York: Scribner & Co. 1869.

This is a very elaborate and complete work, in the field it occupies. The original Hebrew and Greek as well as the English proper name is given, and so far as we have been able to examine, it is done in a thorough and scholarly manner. It meets a real want, which most persons, especially ministers, accustomed to search the Scriptures, have often felt. Its typography and whole style of publication are excellent. It is a credit to the medical profession to have produced such a work so far outside of their own field.

The Science of Thought; A System of Logic. By Charles Carroll Everett. Boston: William V. Spencer. For sale by James Miller, 647 Broadway, New York. 1869.

The prevalent definition of Logic as the science of the laws of thought, and of Pure Logic as the science of the necessary and formal laws of thought or thinking, would suggest the inference, that the above title means one of the usual run of treatises on logic, elementary or advanced, of which we have some new samples every year. But it is far otherwise. It is more of a treatise on metaphysics and philosophy than logic. The several departments, terms, and technics of logic are merely the thread on which these philosophical speculations are traced and strung. We should better express our conception of the book by styling it, *Logic in its applications to Philosophy.* So Mill's Logic, is really the application of logic to the inductive, more especially the physical sciences. Dr. Gerhart some years ago published a volume entitled, "Philosophy and Logic," which was principally a sort of philosophical christology, followed by Beck's short and compact synopsis of the elements of logic.

The philosophy of the present work is essentially Hegelian. But it must be allowed the merit of treating the themes involved with a freshness, clearness, vigor, and pith, which present this system in a garb the most attractive, and an aspect the most plausible, to the Anglo-Saxon mind. In a large portion of the work the reader is conscious only of being in communion with a learned and powerful thinker, who knows full well how to say what he thinks; who elucidates many profound and difficult problems, and makes us think he is quite as often establishing as destroying the foundations of morality and religion.

He gives the following analysis of Hegel's famous formula that "pure being is nothing." "This is not true, he (Hegel) says, for the one is the infinite fulness and the infinite possibility. Pure, absolute, undetermined, undeveloped being is not any *thing*, because every thing involves limitation. We say of an object, *It is.* The listener wants to know *what* it is."—Page 391. "If you say *God is, very well, what is he?* When you say *is*, you say nothing till you say what is, and what it is, you might as well say *is not*, as *is*. Thus pure, absolute, undivided being would be nothing, because it is not as yet subjected to the limitations by which it becomes something. Pure, unbroken light is indistinguishable from darkness. If the universe were full of light, with no object to break this light into color, you might as well say that the universe is dark as that it is light."—Page 28.

But is it indeed so, that being, in order to be "pure," must be non-being, and by becoming infinite becomes mere blankness and non-entity? In order to have qualities, must it come into finito limitations, and can it only pass out of them by vanishing into non-entity? Is light nothing, if boundless and unbroken?

The other great formula of Hegelianism, that "thought and being are identical" the author also presents. He claims to have shown us that "Reason, *being* outside of us and the thought within us were only opposite sides of the same thing, that they were at heart identical, and thus that in thought we find the reality we seek."—P. 374. This identifies all beyond us with our own thought, and turns every non-ego into a form of the ego. Of course it runs into Hegelianism, or Pantheism.

Yet it must not be inferred hence, that our author intends to undermine morality, religion, or even revelation, whatever he may do in fact. He gives us his "Logic of Ethics," with no mean ability, and even lays a quasi, if not a real foundation for the possibility of miracles. "If there is a sphere of spiritual life above us, it has its laws as fixed as those of our own life; and any manifestation of them in our own life would be miraculous, but not lawless."—P. 189.

The Principles of Logic, for High Schools and Colleges. By A. Schuyler, M. A., Professor of Mathematics and Logic, in Baldwin University. Cincinnati: Wilson, Hinkle & Co. Philadelphia: Claxton, Remsen & Haffelfinger. New York: Clark & Maynard.

Prof. Schuyler has given us another of those treatises on Logic, of which we have more or less every year. Some have for their chief aim original contributions in the way of discovery and elucidation in the science; others the adaptation of principles already known to the purpose of teaching in text-books elementary or advanced; and a still larger number seek to combine both ends in various proportions, in the same book.

Prof. Schuyler's work belongs to the third class, although adaptation to the purposes of teaching has had a leading place in his aim and plan.

His arrangement of topics and order of treatment are in many respects novel; sometimes an improvement on the past, oftener not. Like some other late treatises, he seeks to combine the results of the old school logic, with the later analytic initiated by Kant and further developed by Hamilton, Mansel, Thompson, Bowen and others. Among the different manuals of elementary logic, some are better suited to beginners, some to more advanced students, some to the first and some to the second drill in the science. And for either stage some teachers would prefer one text-book, or another, according to their own special forte, or that of their pupils.

The present volume surpasses all others in illustrations to the eye by diagrams. It is, however, characterized by an extreme measure of that condensation almost to the briefest and barest definition, a sufficiency of which is requisite to in any good text-book. But this process is overdone, when what is gained in density is at the expense of clearness, or necessitates too much preliminary training on the part of the student. It has been the way of the most accomplished educators to take their pupils through the elements of logic, before introducing them to mental philosophy. They need the intellectual gymnastics furnished by logic as a propædentic to psychology and metaphysics. But our author begins his work with a series of definitions in psychology and metaphysics,

almost every word of which needs defining to those uninstructed in these branches, and must disable teacher and pupil alike, unless the former is perfect master of them, and of the art of teaching them. Thus he begins by defining intuitions, and then classifying them as empirical or real intuitions, subjective and objective, and rational or formal intuitions; those whose objects are apprehended by the reason as necessary: 1st, Logical; 2d, Mathematical, and then, in the words and letters following, states,—

"3 Conditions.

1. Of objective empirical intuitions.
   1st. Objective conditions: external phenomena.
   2d. Subjective conditions: the senses, sight, hearing, touch, taste, smell.
2. Of subjective empirical intuitions.
   1st. Objective conditions: mental phenomena.
   2d. Subjective conditions: consciousness.
3. Of rational intuitions.
   1st. Objective conditions: necessary reality.
   a Absolute { *α* space. *β* time.
   b Conditional { *α* substance. *β* cause. *γ* self-evident relations.
   2d. Subjective condition: reason."

So half of the second page contains quite the skeleton of a profound metaphysical system, which it takes a proficient in the science to understand. We think it presumes too much on the knowledge of pupils, and of the majority of "High School" teachers.

Daily Bible Illustrations; being Original Readings for a Year on Subjects from Sacred History, Biography, Geography, Antiquities, and Theology, especially designed for the Family Circle. By John Kitts, D. D., F. S. A. New York: Robert Carter & Brothers. 1870.

These readings are for every day in the week, and every week in the year, founded upon the salient events in the Scriptural narratives, from the beginning of Genesis, onward to the end of the Acts of the Apostles. They fill four large and closely-printed volumes. Without being exhaustive, they are not shallow in scholarship or theology, while they possess those characteristics which have made the author's Cyclopedia and other productions so welcome and precious to ministers and Christians. They are simple and concise, often shedding light on some difficulty, or clearing some obscurity, and, with great freshness and *naïveté*, drawing, through new lines of association, doctrinal and practical suggestions and inferences, which are at once new without being crude, and old without being common-place. They are, in form and amount, convenient for daily study, and seem to us profitable, not only as helps to private and family devotion, to Sabbath school and Bible-class teachers and theological students, but as suggestive to the pastor of edifying topics and material for his public ministrations.

We have to thank the Messrs. Carter for bringing this rich repository of Scriptural knowledge down to a price which does not, as in so many books, make it forbidden fruit to those who most need and crave it. What has hitherto been published in eight volumes at $14, is brought within four volumes, and in good style, at $7. We know not where $7 can be turned to better account. In no way

can a greater boon be conferred on the ministry and other reading classes than by lowering the price of good books to something like former figures.

History of the Reformation in Europe in the time of Calvin. By J. H. Merle D'Aubigné, D. D., author of the "History of the Reformation of the 16th Century," etc. Vol. V. England, Geneva, Ferrara. New York: Robert Carter & Brothers. 1869.

On the appearance of the first volume of this great historical work, we devoted a full article to the consideration of its distinctive features. To the accuracy of history it joins the charm of romance, and it enlivens the great current of Reformation history, by the accession of living streams of original research. No wonder that the previous volumes had a sale rivalling, if not surpassing, that of Macaulay's England, we had almost said, the great novels of the time. All will surely wish to enjoy D'Aubigné's graphic sketches of the course of the Reformation in England and Geneva, while Presbyterians will be especially eager to behold the portrait, life, and labors of Calvin, so conspicuous in the Reformation that his church and theology bore, by way of eminence, the name, "Reformed."

Paul, the Preacher; or, a Popular and Practical Exposition of his Discourses and Speeches, as recorded in the Acts of the Apostles. By John Eadie, D.D., LL. D., Professor of Biblical Literature in the United Church. New York: Robert Carter & Brothers. 1870.

Dr. Eadie has become so well and favorably known by his commentaries, that almost any work bearing his name will have a passport to public favor. This volume, however, although indirectly related to his studies as professor of Biblical literature, is not directly in the line of Biblical learning and exegesis. It is really a series of popular and practical essays relative to the great apostle's speeches, which read (at least many of them) as if they might have been sermons, or parts of sermons, founded on them. But they evince the learning and culture, the logical power, freshness, and force, the warmth and vividness, sometimes rising to brilliancy, the evangelical truth, earnestness, and unction, which usually pervade the author's productions. Wherever we open the volume we find sentences or trains of thought or outbursts of feeling which stir us.

Sorrow. By Rev. John Reid, author of "Voices of the Soul answered in God." New York: Robert Carter & Brothers. 1870.

This book speaks to the sons and daughters of affliction and sorrow. Probably no other could speak to so large an audience. And it speaks with tenderness, pathos, and delicacy, yet with scriptural wisdom, to men on the various phases of sorrow which it sets forth. The author, as we noticed in his previous volume, brings to the topics of which he treats "thoughts that breathe, and words that burn;" but he also brings to bear sound and wholesome common sense where it is greatly needed, and yet, from reluctance to invade the sacredness of sorrow, is apt to be withheld, even when most needed. "The art and show that sometimes connect themselves with funerals are distasteful to a sad spirit that is pure and refined. The least vestige of ostentation runs counter to unmixed sorrow." "There is a peculiar practice with some persons of staying at home on the Sabbath after a friend has died; sometimes a whole family will thus be absent from the sanctuary. Such a practice cannot be justified. A stronger

desire than usual should prompt to attend church, rather than stay away from it. If Divine help is needed at any time, it is certainly needed in time of trouble." There is much mingling of refined Christian sentiment and feeling with plain and sober truth. The type, paper, and binding are a credit to the publishers.

The Shepherd of Israel; or, Illustrations of the Inner Life. By the Rev. Duncan McGregor, M. A., Minister of St. Peter's, Dundee, Scotland. New York: Robert Carter & Brothers. 1870.

We take it for granted that this work, which unfolds the saving offices of Christ, as related to the inner life of his people, with reference to his high place as Shepherd and Bishop of souls, gives to a larger audience through the press, the substance of what had been previously given by the author to his own congregation from the pulpit. It is discriminating, experimental, and full of Christ.

Adventures on the Hunting-Grounds of the World. By Victor Meunier. Illustrated with twenty-two wood-cuts. New York: Charles Scribner & Co. 1869.

This is another volume of Scribner's Illustrated Library of Wonders, designed at once to instruct and entertain, especially the young. It is a compilation, gathered from all quarters, of the extant narratives of the most desperate and terrible encounters of man with the most mighty and ferocious of animals.

The Crown without the Conflict; or, Musings on the Death of Children. By Rev. R. H. Lundie, M. A. Fairfield, Liverpool. New York: Robert Carter & Brothers. 1870.

This neat little tract is for the consolation of parents, whose young children are taken away, only that they may gain the "Crown without the Conflict."

American Institutions. By Alexis de Tocqueville. Translated by Henry Reeve, Esq. Revised and edited with notes, by Francis Bowen, Alford Professor of Moral Philosophy in Harvard University. Sever, Francis & Co., Boston and Cambridge. 1870.

The character of De Tocqueville's great work, the first, if not the only, real philosophic treatise upon our democratic institutions, in the concrete forms of their actual existence, was fully established among statesmen and thinkers in Europe and America, immediately after its original publication. This high character it has never lost. Very largely its doctrines, if sometimes contradicted, have been re-echoed by subsequent history. We will only add the publishers' advertisement.

"The present publication is identical with Vol. I. of the "Democracy in America." It is issued in its present style, to furnish the most valuable portion of the work in a cheaper and more popular form, and with especial reference to its use as a text-book."

Life of Oliver Cromwell. By Charles Adams, D. D. New York: Carlton & Porter, Sunday School Union, 200 Mulberry Street. Pp. 268.

"This book attempts a true and unprejudiced picture of a great and good man —a man who, with some marked faults, was distinguished by eminent virtues— who was great in arms and in statesmanship; and, in his views of religious lib-

erty, stood a century in advance of his times, and who, from early manhood to death, feared and served God with an earnestness of purpose and a depth and constancy of devotion rarely surpassed." Thus writes the author in his preface. This extract enables the reader to determine what to expect. That Cromwell was great no man doubts; his goodness has ever been a mooted point. We shall rejoice if Dr. Adams settles it to the satisfaction of the public as thoroughly as he has done to his own.

A Collection of the Proverbs of all Nations. Compared, explained, and illustrated. By Walter B. Kelly. Andover: Warren F. Draper. 1869.

Everybody can understand what a book must be at all answering to such a title. There are few that could not find interest and profit in the study or perusal of it, if it be well executed. As far as we can judge from a hurried glance, it has this merit.

Stepping Heavenward. By E. Prentiss, author of the "Flower of the Family," the "Susy Books," etc., etc. New York: Anson D. F. Randolph & Co. 1870.

Mrs. Prentiss has earned a high reputation as an authoress who presents religious truth in the form of narratives attractive to juvenile and often older readers. In this she shows how the course of Providence is full of incidents, which, however grievous or joyous in themselves, rightly improved, at once bring the Christian nearer to heaven, and ripen him for it.

Bible Animals: being a Description of every Living Creature mentioned in the Scriptures, from the Ape to the Coral. By the Rev. S. G. Wood, M. A., F. L. S. (Pp. xxix., 652.) New York: Charles Scribner & Co.

The author of this very attractive and valuable volume is well known for his former works in the department of natural history. His books have been distinguished for extended and thorough research, freshness and vivacity in style, and beautiful illustration. He here offers us an exhaustive work, designed not to discuss every separate passage in which the Scriptures make mention of animals, but every one in which identification is important, and those besides in which the beauty or force depends on the perception of specific characteristics. It is therefore a most valuable supplement to our commentaries and Bible dictionaries. Without indorsing in detail every identification and interpretation, we take pleasure in commending this volume to intelligent readers as well as to critical students of God's Word. It will commend itself to every eye that sees it by the excellence of the mechanical execution. Porter, Pierotti, Palgrave, Tristram, and other recent travellers and writers, are made tributary as well as the older authorities. We cannot doubt that this will be not only a favorite gift-book for the holiday season, but a work that will gain and hold its place in many a lay and clerical library.

The Satires, Epistles, and Art of Poetry of Horace. Translated into English verse by John Conington, M. A., Corpus Professor, etc. London: Bell & Daldy. 1870.

In his early prime the accomplished Professor of Latin at Oxford has been taken away. The tidings of his death anticipated in this country the reception of

this latest of his works. His edition of Virgil in the *Bibliotheca Classica*, of which Vol. III. has not yet appeared, his admirable metrical translation of Virgil, and that of Horace, perhaps a little less felicitous, together with occasional and various contributions to periodical literature, had made him widely and favorably known, and excited high hopes for the future. This last work will, as his last, have its peculiar interest, and will be judged with the tenderness of a bereaved friend, except by those accomplished critics who know no persons and own no friendships in literature. The spirit of many of these satires and epistles has been admirably caught and given, and the difficulty of the task makes any such measure of success no slight triumph. No one is better aware of this than our translator himself, as his introduction distinctly recognizes. We might cite many a line, couplet, or longer passage that will often come back with pleasure to those who have wearied themselves with the endeavor to reproduce some of the wonderfully happy phrases of Horace; and if we should adduce other examples of a more partial success, it would only illustrate the difficulty of clothing the witty, polished poet of the Augustan age of Rome in a becoming English dress.

Howe's Pictures of English Poets, for Fireside and School-room. New York: D. Appleton & Co. 1869.

Our esteemed and accomplished friend, the authoress, has proposed in this volume to supply in a somewhat familiar and popular form, a sort of introduction in one department to the more formal and elaborate histories of English literature. To this end she has selected fifteen of our chief poets, between Chaucer and Burns, and has sketched their lives, their times, their chief productions in a graceful and lively, and at the same time solidly instructive way, so as to guide and quicken, especially in our young people, the desire for a better knowledge of our standard poets. We congratulate her on her success, and anticipate for her book a welcome in many homes and schools.

The Pursuit of Holiness. A sequel to "Thoughts on Personal Religion." By Edward M. Goulburn, D. D. New York: D. Appleton & Co. 1870.

The sacramentarian element in the author's writings, it will readily be believed, is little to our taste. We have not understood the spirit of all grace as moving so exclusively in the right lines of ecclesiasticism. Apart from this, we know few modern works or topics connected with practical religion more refreshing, or better adapted to be useful, than Dr. Goulburn's. The volume before us will in many a Christian's experience promote very effectively the end indicated in the title.

The Sacrifice of Praise. Psalms, Hymns, and Spiritual Songs, designed for public worship and private devotion. New York: Charles Scribner & Co. 1869.

This collection, prepared by a committee of the session of the Brick Church in New York, cannot fail to commend itself as an aid to private Christian devotion, and will make its way into not a few other sanctuaries than that for which it was prepared. The selection and arrangement are very judicious, and satisfying both to critical judgment and Christian feeling. Forms of the hymns are restored in many instances where mutilation had been the law. Some of the finest

hymns in the volume are from living or recent English authors, such as Grant, Kelly, Conder, Edmiston, Gill, and Lyte, imperfectly known, if known at all, in this country. The collection is of manageable size, 616 hymns, and has attached to it an appendix of thirty-four pages, coutaining useful biographical and other notices of the chief authors of our hymnology. Each recurrence to the volume has given a fresh satisfaction.

Janet's Love and Service. By Margaret M. Robertson. New York. A. D. F. Randolph & Co. 1869. 12mo, pp. 581.

A pleasant story of a servant, the happy influence of whose good sense and piety is shown in her charge of a motherless family. The scene is laid in Canada.

The Spanish Barber: a Tale of the Bible in Spain. By the author of "Mary Powell." New York: M. W. Dodd. 1869. 12mo, pp. 309.

A simple story of Bible distribution in a land to which the hearts of Christians have been turned by recent events with no common interest.

Rameses the Great, or Egypt 3,300 Years Ago. Translated from the French of F. de Lanoye, with thirty-nine wood-cuts. 12mo, pp. 296. New York: C. Scribner & Co., 1870.

Rameses II. was the Sesostris of Greek historians, and probably the Pharaoh at whose court Moses was trained. The fame of his arms and the grandeur of his military expeditions filled the ancient world with wonder. Some of the most magnificent structures of ancient Egypt, and its most colossal figures, bear his legend, and works of domestic antiquity ascribed to him, such as his artesian well, and his canal linking the Red Sea with the Nile, remind us of the scientific achievements of recent times. The writer of this sprightly little volume has sought to combine in a popular form some of the striking results of learned investigations into the history and antiquities of the land of the Pharaohs. Among the curiosities which it contains, is an extract from a papyrus, giving an insight into the literature of the period, in which a contemporary celebrates the valor of this prince displayed on an occasion of extraordinary peril. His cruel edict relating to Hebrew children finds its parallel in his inhuman treatment of helpless captives. The bitter bondage imposed on the Israelites is abundantly illustrated by representations of slaves urged by taskmasters to fulfil their tale of bricks. The very features of this ancient monarch became as familiar from the monuments as those of a modern statesman, and the numerous wood-cuts of restored buildings and scenes from actual life place that long-buried epoch almost before our eyes.

Admiral Coligny, and the Rise of the Huguenots. By Rev. W. M. Blackburn, Professor of Biblical and Ecclesiastical History in the Theological Seminary of the Northwest, and author of "William Farel," "Ulrich Zwingli," "Young Calvin in Paris," etc. Philadelphia: Presbyterian Board of Publication. Vol. i., pp. 384; vol. ii., pp. 387.

Professor Blackburn is already favorably known as a graphic historical writer. In these volumes he has chosen an interesting and important theme. The Huguenots, from their character, their sufferings, their fidelity, and their influence,

have strong claims on the admiration and gratitude of all Evangelical Christians, and, on some accounts, specially on Americans. Thousands of American Christians have Huguenot blood in their veins. From the intrinsic importance of his subject, as well as for the lively manner in which it is treated, Prof. Blackburn's book will commend itself to a wide circle of readers. It is, in fact, a history of the French Protestants during the most important part of their existence, as connected with the chivalrous leader whose life forms the immediate subject of these volumes.

Seed Thoughts, or Selections from Caryl's Exposition of Job. With an Introduction by Rev. J. E. Rockwell, D. D. Philadelphia: Presbyterian Board of Publication. Pp. 180.

It is enough to make the men of this generation hang their heads, when they look on a commentary on a single book of Scripture in two bulky folio, or twelve quarto volumes, and remember their ancestors read such books, and called for one edition of them after another. They are immeasurably beyond our strength or patience. It is a good service, therefore, to select from these, to men as they now are, unreadable volumes, the pithy and precious thoughts with which they abound, and feed them as crumbs, as mothers feed their children. We, therefore, thank Dr. Rockwell for his labor of love in behalf of his feeble brethren.

Golden Hills: a Tale of the Irish Famine. By the author of "Cedar Creek." Presbyterian Board. Pp. 376.

A very painful, yet instructive subject. The sufferings of the Irish during the famine have been overruled, as the author endeavors to show, for the permanent improvement of the condition of the peasantry.

Lectures, Expository and Practical, on the Book of Ecclesiastes. By Ralph Wardlaw, D.D. Philadelphia: Wm. S. Rentoul. 8vo, pp. 428.

This volume has a well-established reputation. It consists of twenty-three lectures upon the book of Ecclesiastes delivered in course in the years 1810 and 1811, by the author, to his congregation in Glasgow, and subsequently revised and published in London in 1821. Without any pretence of critical or philological research, and based almost exclusively on the common English version, with little discussion of variant opinions, it presents a sober, judicious investigation into the scope of the book, and the aim of its several parts, with the view mainly to develop their practical bearings, and inculcate the lessons of wisdom and experience which are here recorded. In this aspect the work is one of solid and sterling merit. It promises well for Rentoul's projected "Library of Standard Bible Expositions," that the beginning has been made with publications of the high character of Wardlaw on Ecclesiastes, and Moody Stuart on the Song of Solomon. The third volume of the series, "Expositions of the whole Books of Ruth and Esther," by George Lawson, D.D., is promised in the course of the present month.

The Song of Songs: an Exposition of the Song of Solomon. By the Rev. A. Moody Stuart, one of the ministers of the Free Church of Scotland. Philadelphia: Wm. S. Rentoul. 1869. 8vo, pp. xiv. and 518.

This is a delightful book, full of the marrow of Divine truth and abounding in the suggestions of a ripe Christian experience. The devout earnestness which

pervades it, the vigorous freshness of its style, and the varied imagery with which it is adorned, borrowed from this highly figurative song, but with novel applications, and brought into new connections, lend it a peculiar charm, and show it to be the work of a skilful householder able to bring forth out of his treasure things new and old. Like his friend, McCheyne, for whom, as for many in every age who have combined ardent piety with an imaginative turn of mind, canticles possessed special attractions, the author finds celestial mysteries springing out of every verse.

The volume before us should be styled a devout application rather than a strict exposition of the Song of Solomon. Few books of Scripture present more difficulties, or have been the subject of more discordant and conflicting interpretations; and few, if any, have been more frequently commented upon. Many of these professed expositions are wholly unprofitable, or worse. Some utterly deny or overlook its Divine character, making of it a mere song of worldly love with no meaning beyond that which appears upon the surface. Amid all varieties of opinion, however, one thing has been intuitively true to the Christian consciousness from the beginning, that this Song has a spiritual significance, suggestive of the mutual love of God and his people, of Christ and his church. If this cardinal truth be held fast, great latitude may safely be allowed in the use made of its particular expressions, and the devout meditations gathered about them. If a lively fancy, and an affluent imagination, is in place anywhere in the handling of the Word of God, it may be tolerated amid these rich oriental symbols, and these doubtful enigmas, which seem to challenge it to a trial of strength, and tempt it to essay the unriddling of their hidden meaning. And whether the true solution be furnished in all its parts or not, it is no unworthy or unremunerative service to find in this captivating Song, so fragrant with the charms of nature and of art, a parable of sacred things, to gather devout and quickening thoughts about its glowing words, to bring out fresh analogies between things human and Divine, and to hold up its polished gems where they may sparkle in the rays of heavenly light.

This is what the Rev. Mr. Stuart has done. He has not supplied an exposition of the Canticles, which could be defended by strict rules of hermeneutics. He does not even claim that the application which he has made of it is the only proper one. He explicitly declares the reverse. But while conceiving it to be "a many-sided mirror designed to reflect, and reflecting most truly whatever portion of the Lord's dealings with his people is placed before it," he has chosen to make a specific application of it to the gospel history, of which he regards it as a prophetic epitome, or to which at least he fancies that he finds constant parallels and suggestive analogies throughout. The basis of his view is thus stated by himself:—

"We find three notes of time which have commended themselves to general reception, and which we shall give in the words of three of our old Bibles. Commencing with the last: 'We have a little sister,' the note is, 'The Jewish Church speaketh of the Church of the Gentiles' (viii. 8); then in the centre, 'Eat, O friends, drink,' it is 'Christ speaketh to the Apostles' (v. 1); and in the commencing verse of all, 'Let him kiss me,' the note is, 'The church of the coming of Christ speaketh, saying.' Combining these three, we shall have at the beginning of the Song, Christ about to come; in the middle of it, Christ finishing his work on earth; and in the end, Christ ascended and having poured out the Spirit. If there is individual historic reference in each of these three points, their remarkable conjunct feature is, that they are not isolated points, but three distinct links

belonging to one chain in regular order of history—the cry for the advent, the last supper, and the calling of the Gentiles. Now, it appears to us that this outline may be filled up by the intermediate history taken from the Gospels and Acts, and that not merely in a few occasional texts, but in a narrative consecutive throughout in its leading features."

This view has greatly the advantage of other applications of this book, which have been attempted, to periods past or future, whether in Israelitish or Ecclesiastical history, and which have so generally lost themselves in unimportant details, or assumed almost the aspect of mere secularity. This carries the writer and his readers into the very centre and groundwork of the religious life. Many plausible coincidences are pointed out; great ingenuity is shown in the adaptation; points are adroitly made, and various particulars are skilfully woven in. It is not likely that many persons will be convinced that this is the specific design of the Song; but they will find much precious truth set forth in a lucid and edifying manner. The value of the volume is also enhanced by select notes added from other sources, and by the succinct, but discriminating review, given of preceding commentators upon the Song.

The American publisher has added a metrical version of his own, in which he adopts the divisions and the verbal explications of Mr. Stuart. A composition so highly poetical and of such artistic finish, can best be appreciated in a translation, not only transfused with the spirit of the original, but which shall emulate the decoration and embellishment of its outward form. Instead of requiring the apology made for occasional deviations from strict literality, we would have been better pleased if he had allowed himself yet more liberty, and suffered his muse to soar with fewer trammels. A graceful versification and elegance of diction are necessary to represent worthily the beautiful charm which invests it in the original. As a sample, we give the following paraphrase of vii. 1,2, which is interesting likewise from the principle of interpretation adopted in a much-disputed passage:—

"How beauteous are thy feet,
In glitt'ring sandals seen;
O prince's daughter fair!
Thy jewelled zone, I ween,
Which all thy vests unites
In one compacted band,
How skilfully 'tis wrought
By cunning workman's hand!

"Thy girdle-clasp appears
Like to a goblet round,
Well-filled with choicest wine,
With mantling rubies crowned;
Thy broidered vesture fine
Of golden tissue bright,
Is like a heap of wheat
Railed round with lilies white."

Diomede: from the Iliad of Homer. By William R. Smith. New York: D. Appleton & Co. 1869.

How shall Homer be translated? If the true character of the Iliad as a work of art is to be retained, then the translation should be rhythmical. The rhythmical laws, however, of the ancient Greek and the modern English differ so greatly, that all efforts to reproduce the hexameter have utterly failed. Not even the beauty and exquisite harmony of Longfellow's muse can reconcile us to the attempt he makes in Evangeline to naturalize hexameters in English. The earliest metre adopted was the fourteen syllabled Iambic, by Chapman, in "The Iliads of Homer, Prince of Poets, never before in any language truly translated, &c., done according to the Greek, by George Chapman." There was an earlier translation of a portion of the Iliad but we have never met with it. The Spenserian stanza, the fatally facile ballad style, blank verse, and the rhymed couplet have each had their advocates; and the best scholars in England are

now discussing this Homeric question. Prof. Arnold prefers the hexameter, and Prof. Newman the ballad measure, while Prof. Blackie by precept and example shows the power of the "fourteen-syllabled" rhymed verse. Pope's Iliad, as his translation has been well styled, is not that of Homer; and the same remark may be made of the other versions. Mr. Smith's translation of the fifth book of the Iliad is in rhyming verse of ten syllables, easy and flowing, and possessing considerable merit. But it lacks the simplicity, the power, and the poetic fire of Homer. It is a paraphrase rather than a translation. Of all the recent translations, those of Prof. Blackie and Lord Derby are the best, the former containing some passages of greater power than the latter, and in the judgment of many manifesting higher poetical power; but the latter combines with great fidelity to the original a high degree of poetic merit, which, in our opinion, renders it the best production of the Iliad we have ever seen. We have put it to the severest test by reading portions of it aloud to successive college-classes, and have never known an instance in which it did not completely absorb their attention, and meet with their warmest approbation.

The following, also late issues of the Presbyterian Board of Publication, are choice, readable, and even when largely fictitious, so far founded on fact as to be instructive and profitable. They are fresh in style and topic, and out of the hackneyed line of stories. We will briefly describe them.

Margaret Gordon; or, Can I Forgive? By Mrs. S. A. Myers, author of "Poor Nicholas," "Gulf Stream," "Railroad Boy," "Margaret Ashton," etc.

A narrative of the early life, the pleasures and trials, and especially the spiritual struggles and triumphs of Margaret Gordon. The book is founded upon facts drawn carefully from personal experience, and is full of important suggestions and instructions in regard to the Christian life.

The Manuscript Man. By the author of "Golden Hills."

A picture of life in the western part of Ireland. A few rays of gospel light are introduced by the agency of two or three pious persons into the midst of a community plunged into Papal darkness, superstition, and bigotry. Yet the truth gradually worked its way, and triumphed in many hearts and homes. It is a book to circulate among Romanists, but not them exclusively.

Rivers of Water in a Dry Place. An account of the Introduction of Christianity into South Africa, and of Mr. Moffat's Missionary Labors. Designed for the Young.

An account of the missionary labors of Mr. Moffat and other Christian pioneers in Southern Africa, containing many incidents of a highly instructive, and sometimes amusing character, with many hairbreadth escapes from wild beasts and wild men, presented in sprightly style.

Alypius of Tagaste. By Mrs. Webb, author of "Naomi" and "Pomponia."

This volume opens with a vivid picture of a terrible scene in the amphitheatre at Alexandria in Egypt, where several Christians were killed by wild beasts be-

cause of their Christian faith. It presents to the reader, in a connected narrative, views of the persecutions and struggles of the Christians in an early age of the church, and exhibits the power of Christian faith to triumph over all opposition.

Pomponia; or, the Gospel in Cæsar's Household. By Mrs. Webb, author of "Naomi," "Alypius of Tagaste," etc.

This graphic narrative describes the way in which the leaven of Christianity worked and spread among the people in the days of its early purity and power. The scene is laid partly in Britain, and partly in the city of Rome, while the Apostle Paul was still living. Many of the personages mentioned are historical; some of them are mentioned in Scripture. The author depicts in vivid colors the difficulties and the triumphs of early Christianity in the courts of Tiberius Cæsar and Nero.

The following contributions to juvenile and Sunday-school literature have also been received from the Presbyterian Board of Publication:—

Love's Labor; or, the Seed and its Blossom. By Abby Eldredge, author of "Lucy Clifton," "Hattie Powers," etc.

Grace Harland; or, Christ's Path to Happiness. By the author of "The Little Watchman."

True Riches, and Other Stories. Compiled for the Presbyterian Board of Publication.

The Child of the Rocks: a Tale for Youth. Translated from the German of Dr. Chr. G. Barth.

Kardoo, the Hindoo Girl; and Other Stories. Compiled for the Presbyterian Board of Publication.

The Brave Heart. By Fleeta.

The Straw-bonnet Maker; or, Ways of Usefulness.

Mabel Clarke; or, Looking unto Jesus.

Tim, the Collier Boy.

I have, and Oh, had I; or, Lessons in Contentment.

Cornelia's Visit to Roseville. By the author of "Harry and his Dog," "Kitty Dennison," etc.

Martyrs and Sufferers for the Truth. By William S. Plumer, D. D.

Setma, the Turkish Girl. Translated from the German of Dr. Barth.

Little Girls' Habits. By Zell.

Talks with Little Emily. By Zell.

Lucy at Home. By Zell.

Mrs. Latimer's Meetings. By Nellie Grahame.

The Willow Basket. By Mrs. E. J. Wylie.

Stories for the Little Ones:—Home Missionaries; Contrast; The Lion's Den; The Golden Rule; Stray Lambs; The Watchful Eye; Carrie's Hard Lesson; Alice Townsend's Garden; Shining Lights; The Casket of Gems.

The Two Little Cousins. By Zell.

A Little More, and Other Stories. Compiled for the Presbyterian Board of Publication.

PAMPHLETS.

An Address at the Centennial Celebration of the American Whig Society of the College of New Jersey, June 29, 1869. By Richard S. Field, LL. D. Princeton: Stelle & Smith. 1869.

The subject of this able and scholarly address is the "Obligations of Christianity to Learning." Judge Field insists with great force that knowledge is a good in itself, and that, as all truth is harmonious, so its parts are mutually supporting, and truth in science and literature must, if understood aright, harmonize with and corroborate the truths of religion. He also maintains that the culture of the intellect as one, and that the guiding element in our higher nature, must be propitious to religion. He traces historically the services which learning and science have rendered to Christianity, and combats the arguments offered by superficial religionists against them, to prove them inimical or injurious thereto. We are glad to see eminent jurists, like Judge Field, showing the taste for letters, and the interest in the great questions related to religion in its connections with literature and science, evinced in this address. We think that all the professions gain strength, as well as refinement, from the *literæ humaniores*.

The American Colleges and the American Public. By Prof. Noah Porter, Yale College. From the *New Englander* for October, 1869.

This is the last of a series of articles in the *New Englander*, on the same topic, by the same author, which, with other articles from other writers, relative to the same subject in general, or Yale College in special, have occupied a large portion of that Quarterly during the past year. These discussions are valuable, nor can those who have any responsibility in guiding or shaping American colleges be wisely ignorant of them. This is especially true of Dr. Porter's papers on the subject, which, though of various merit, and a little intense on some points, nevertheless show the true characteristics, functions, and needs of these institutions, as developed from their origin, genesis, traditions, surroundings, and the ideal at which they should aim. They are full of sensible, judicious statements and suggestions, evident enough to all who have had much experimental knowledge of these institutions, but greatly in danger of being lost sight of, or disregarded, by those who have not.

The pamphlet before us defends the religious organization which prevails in most American colleges, and secures religious instruction on the basis of Catholic Christianity, but under the control of some one Christian denomination; indicates aversion to the system of choosing trustees by meetings of alumni lately inaugurated at Harvard; insists on the necessity of a good understanding between the trustees and faculty; and the impossibility, for a long time to come, of developing an American University which shall be able to attract to itself the great body of American students that now repair to European universities. "That material is something more than a few millions of money, and a score of brilliant occasional lectures. A great community of highly cultured scholars and literary men must first exist before the representatives of knowledge can appear who are competent to teach the choicest youth of the world, and before a large body of American pupils will be satisfied that they will find no advantage in going abroad." Besides, other things being equal, they prefer going abroad, if they

have the means. They love foreign travel, and the Yankee is a great cosmopolitan.

The Liturgical Movement in the Presbyterian and Reformed Churches. By Charles P. Krauth, D. D., Norton Professor of Theology in the E. L. Theological Seminary, in Philadelphia, and Professor of Intellectual and Moral Philosophy in the University of Pennsylvania. Lutheran Book Store, 807 Vine Street; Reform Publication Rooms, 54 N. Sixth Street, Philadelphia.

This is an able, critical, and historical survey of the liturgical question, beginning with some notice of the books issued by Dr. Shields and Rev. Charles W. Baird relative to this subject. It is more prominently, however, a review of the controversy between Drs. Nevin and Bomberger in regard to the liturgy of the German Reformed Church. Dr. Krauth strongly sides with Dr. Nevin, on whom, along with some minor criticisms, he bestows the highest praise. He evidently favors that view of public service and of liturgical forms, which exalts the altar, and maintains a real presence of the substance of our Lord's body and blood in the eucharist, *i. e.*, conformed to the Lutheran doctrine of con-substantiation. The tendency to exalt the pulpit he opposes as Puritanical. We cannot assent to his main idea, whatever we might think of the propriety of a brief authorized liturgy, to be tolerated, but not enforced. But while we thus differ from Dr. Krauth, we think his pamphlet of high historical and critical value.

Third or Walnut Street Presbyterian Church, Louisville, Ky.—Jurisdiction of Federal and State Courts—Civil v. *Ecclesiastical Courts—Rights in Church Property, etc.* Opinion of Special Chancellor A. Barnett, member of the Louisville Bar, October, 1869. Louisville: Courier Journal Job Department. 1869.

The Great Presbyterian Case. The Declaration and Testimony v. *The General Assembly. Decision of the Supreme Court of Missouri in he Lindenwood Female College Controversy in favor of the General Assembly.* Opinion of Judge Wagner. Published in the Missouri Democrat of Nov. 23, 1869.

These are the decisions of the courts thus far reached in the litigation arising upon the claim of the declaration and testimony secession to the rights, franchises, and possessions of the Presbyterian Church in Kentucky and Missouri. In the latter State the case has gone through the court of last resort, and been decided in favor of the adherents of the Assembly. The case arose upon the claim of the Presbytery of St. Louis, composed of seceders, to the Lindenwood Female College, which, according to its charter, is to be held and controlled by trustees appointed by the Presbytery of St. Louis "connected with the General Assembly of the United States of America, usually styled the Old School." This claim was met by the counter-claim of that Presbytery of St. Louis which adheres to the Assembly, to the custody and control of the college. The court unanimously came to the following result, which they sustain by incontestible argument:—

"That under proper construction of the charter, it was indispensable to a valid election that it should be held by the Presbytery of St. Louis, being at the time in connection with the Old School Presbyterian General Assembly

"That the decision of the General Assembly as to the *status* and ecclesiastical rights of the two bodies in question, each claiming to be the Presbytery of St. Louis, being a matter solely of ecclesiastical right and organization, is conclusive on the civil tribunals, and must be adopted by them.

"That even if this court had felt authorized to review or control the action of the General Assembly in respect to such questions, its action in these matters would have been sustained as lawful, and in entire conformity with the constitution of the Presbyterian Church."

The great and conclusive feature of this opinion is, that the judgments of ecclesiastical courts are conclusive in their own sphere, and not to be interfered with by civil tribunals, and that the determination of the highest court of a church, as to courts and members below, and who are and are not such, is conclusive. It is the prerogative of the General Assembly to decide who are in connection with it. It is not the province of the State to review, or hear appeals from such decisions. If it were, the church has lost its spiritual independence, and is bound, hand and foot, to the State.

The Walnut Street Church case of Louisville appears at first to have been decided in the same way, in favor of the body adhering to the Assembly. Here the question was, who were true elders of that church? those adhering to the Assembly, or those disobeying its orders, and withdrawing from its jurisdiction? On appeal, the higher court reversed the judgment of the lower, and decided in favor of the Declaration and Testimony appellants. Meanwhile the case was brought before the United States Court which, like the Supreme Court of Missouri, decided in favor of the adherents of the Assembly. At this stage, the seceders invoked the interposition of the Louisville Chancery Court, which gave the decision referred to at the head of this article, denied the jurisdiction of the Federal court, and awarded the property to the seceders. If this is persisted in, we doubt not the United States Supreme Court will set all right. The ground taken in this decision is, that "a claim of eldership asserted, involves a claim to the right of control, use, and management of the church property, and that far and no farther have the civil tribunals, etc. . . . If not elders, they had no such right, and in determining whether they were or were not elders, the civil court was forced to look into the form of church government to see if the rules governing its action had been complied with . . . to adjudge who are, and who are not elders." That is, when the General Assembly representing the whole church, and its supreme authority, has decided which of the two sets of claimants are true elders, the courts of Kentucky are to review their proceedings and judgments, and if they can find any thing therein, which *seems to them* contrary to the Presbyterian standards, they are to set aside the ecclesiastical judgment, and declare them no elders. Such a doctrine would render every ecclesiastical decision—Congregational, Episcopal, Papal, Presbyterian, Baptist, Methodist—a nullity. An appeal, under pretext of litigating civil rights, would lie from all their decisions to the civil tribunals. True, the court must find who are elders. But how? Plainly by finding who have been constituted or decided to be such by the proper ecclesiastical body. And if they are adjudged elders by the body having jurisdiction in the premises, there is an end of the matter. Otherwise, religious independence and church authority are at an end.

This is not altered by the decision in the great Presbyterian Church case

in 1838. The issue then was, which was the true General Assembly of the Presbyterian Church—the true supreme tribunal. This required to be determined. It could turn on nothing else than the question, which was regularly and constitutionally established? But when this was ascertained, no court has undertaken to review the action of this supreme tribunal, to ascertain whether such action is *ecclesiastically* valid—whether those whom it decides to be elders are such. This field of judicial investigation and authority has not been claimed by civil courts, until recently. It cannot be conceded without a struggle.

Our Creeds. A Sermon preached in the Collegiate Reformed Dutch Church, New York, October, 1869. By James M. Ludlow, one of the Pastors of the Church. Printed by order of the Consistory. New York: Sutton, Bowne & Co. 1869.

A timely and wholesome discourse, which we are glad the young pastor was moved to preach, and the venerable Consistory to publish in exquisite style. The historical account given in it of the genesis and uses of the great symbols of the church, ending with the Heidelberg and Westminster Catechisms, is perspicuous and earnest. And we hope the closing exhortation to the adherents of each to "stand together in nearer sympathy and mutual co-operation," will not be lost.

Plans of Systematic Beneficence, prepared for the use of the Churches, by a Special Committee of the General Assembly of 1869. Presbyterian Board of Publication.

This is a carefully elaborated document, containing a great variety of plans for promoting systematic and increased giving in our church. We are glad that they will be furnished gratuitously to congregations applying for them. They ought to be sown broadcast throughout the whole church. We are well aware that no plans can be successful unless actuated and inspired by living piety. On the other hand, good working plans greatly facilitate and augment the contributions of Christian benevolence.

Two Letters on Causation and Freedom in Willing, addressed to John Stuart Mill; with an Appendix on the Existence of Matter, and on our Notions of Infinite Space. By Rowland G. Hazard, author of "Language," "Freedom of the Mind in Willing," etc. Boston: Lee & Shepard. 1869.

Mr. Hazard is, we believe, a civilian of some prominence, residing in the State of Rhode Island. He has long shown a taste and aptitude for metaphysical studies, the fruits of which have already appeared in volumes that have attracted considerable attention. His work on "Freedom of Mind in Willing," along with another on the same subject, by Dr. Whedon, was reviewed in an extended article in the October number of this journal for 1864. In that review it was shown that the author, on the one hand, appeared to admit and insist that the mind in willing is guided by its intelligence and its wants or desires, and, though determining itself freely, determines itself none the less, as it pleases, in accordance with its wants and conditions; while yet, on the contrary side, he carried the absolute autonomy of the will to the extreme of putting its volitions beyond the reach of the Divine foreknowledge.

In the two letters to Mr. Mill which swell out to this good-sized volume, while he justly redargues the idealistic materialism and fatalism of that renowned and acute writer, he sets in opposition to them the views of his previous work on the will, many of them just, but sometimes verging to the extreme just indicated.

In the paper "On the Existence of Matter" he virtually takes ground against its existence. His concluding words are, "That the changes in our sensations are, in all cases, caused by intelligent effort within or without us, in neither case requiring the existence of matter as a distinct entity to account for the phenomenon, nor furnishing any proof or indication of such existence."—P. 273.

His reasonings take for granted that all our cognition of matter is in a change of sensations within us. He ignores any direct and immediate perception of externality and external objects, such as every human being is conscious of, with a certainty as complete as we have of our sensations, or of ourselves. It is quite as reasonable to deny the Ego as the non-Ego. If we must enter on this annihilating process, we think our true goal will be the nihilism of Mr. Mill, who attenuates and volatilizes both mind and matter into mere "permanent possibilities of sensations." For ourselves, if we had reduced matter to a nonentity, we should hardly think it worth while to attempt to preserve spirit and its prerogatives. We have no evidence of the existence of mind stronger than that for the existence of matter.

Art. X.—LITERARY INTELLIGENCE.

GERMANY.

No other recent theological production has caused as much sensation in Germany as an article which appeared a few months since in the Augsburg *Allgemeine Zeitung*, entitled "Das Concil und die *Civiltà*," and which has since been expanded and published in a volume (pp. xix., 450) with the title "Der Papst und das Concil." It appears anonymously, the author assuming the pseudonym "Janus." It has already been published in England in a translation, and is there attracting great attention. It is written in the interest of the so-called "liberal" Catholicism, and exposes and denounces the doctrines and policy of the Jesuitical and ultramontane party with extraordinary ability, point, and learning. Hundreds of foot-notes refer to the literature and the authoritative documents of the church, and show how wide is the departure of the assailed party and tendency in Catholicism from the doctrine and practice of early Christianity. The first division of the book (pp. 8–37) relates to the proposed elevation of the propositions of the Pope's syllabus to the position of dogmas of the church. The second section (pp. 37–40) discusses the proposed development of Mariolatry, in the assertion of the assumption into heaven of the body of the Virgin Mary. The remainder is devoted to the proposed authoritative declaration of Papal infallibility. The doctrine of the early church (presented, of course, from a Catholic point of view) in respect to the simple primacy of the Bishop of Rome is set forth with great fulness and variety of illustration, and then the successive steps by which the Papacy was built up are clearly traced. The falsification of primitive documents, early undertaken in the interest of Romish claims and assumptions, the "magnificent fabrications" of the Decretals of Isidorus, and their influence from the middle of the ninth century, the decree of Gratian about the middle of the twelfth, the various assumptions of power by Gregory VII., Innocent III., etc., the services rendered by the great monastic orders in their turn, and especially the Jesuits, the occasional protests and oppositions in the church to these novel doctrines and usages—all this, and much more, is presented with a most masterly and unsparing hand. Modern interpretations of Scripture (*i. e.*, the Papist) are exhibited in most significant and effective contrast with those of the Greek and Roman fathers, and the ingenuity and unscrupulousness with which history has been falsified at every critical point are set forth with great plainness of speech and ample illustration. The consequences to many unfortunate Popes of the past, if the doctrine of Papal infallibility should be made a dogma, are so presented that one would think that the kind, tender-hearted Pius IX. would beg his zealous bishops not thus to defame and hold up to ridicule his illustrious predecessors, and to spare him what the future may yet have for him.

The hopeless and pitiable attitude of the Council itself, if the ultramontane spirit rules it, is not the least telling point in this remarkable book.

As a contribution to church history it is a monograph of great value. It secures our warmest sympathy as a high-toned, eloquent, profoundly learned and intensely earnest protest against a monstrous error, threatening society as well as the church. Within about twenty-four years this reactionary movement has acquired a great momentum. As Protestants, we might perhaps rejoice to see every one of its demands granted by the Council, and the Papacy involved in all the natural and just results of such a course; as lovers of truth we would not see even Rome take one more false step, either to save or to complete her consistency, or for any other purpose whatsoever.

Not a few other books and pamphlets have appeared on the same general subject, or some of its kindred. We have, however, seen none that approaches this in power and value. It is republished by Roberts Brothers, Boston.

The most important contribution of the last quarter in the department of dogmatic theology is Part I. of Rothe's *Dogmatik*, edited by Schenkel, from manuscripts left by the author. The volume just issued (pp. 325, 8vo) treats of "The Consciousness of Sin." Other works in this department are "Theology of the Old Testament: Revealed Religion in the Ante-Christian Stage of its Development" (vol. i.), by Hermann Schultz (Prof. at Basle); H. Plitt's "Zinzendorf's Theology" (vol. i.), treating of "Zinzendorf's Original Sound Doctrine;" O. Flügel's "Das Wunder und die Erkennbarkeit Gottes;" Prof. W. G. Schmidt's (of Leipsic) "Doctrine of the Epistle of James—a Contribution to the Theology of the New Testament;" H. Ritter's "Evil and its Consequences." From closely-related departments we select W. Otto's "Evangelical Practical Theology" (vol. i.); a second edition of Prof. C. L. W. Grimm's "Institutio Theologiæ Dogmaticæ Evangelicæ Historico-Critica;" "The Christian's Faith and Life," posthumous sermons by C. Harms; an eighth edition of Hagenbach's "Methodology;" P. Zimmermann's "Immortality of the Soul in Plato's Phædo;" E. Buchholz's "Moral View of the World in Pindar and Æschylus;" Vol. I., Part 2, of Alex. von Oettingen's "Moral Statistics and Christian Ethics," containing an analysis of the data, and a tabular supplement of 176 tables.

Among the late contributions to ecclesiastical and religious history we find Förster's "Chrysostom in his Relation to the Antiochene School;" Dr. E. Sachau's edition and version of "Syriac Fragments of Theodore of Mopsuesta, found in Nitrian Manuscripts in the British Museum;" Vol. VII., Part 1, of Hefele's "History of Councils," containing the history of the Council of Constance; Baumgarten's "Twelve Lectures on Church History, in Illustration of the Present State of the Church:" and Schiefner's translation from the Thibetan of Târanâtha's "History of Buddhism in India."

In exegesis very little calls for our notice. We record Moll's "Commentary on the Psalms" (in Lange's *Bibelwerk*), vol. i.; Neteler's "Structure of the Book of Isaiah, as a Basis for its Exposition, etc.;" "A Practical Exposition of Paul's Epistle to the Colossians," by Prof. Thomasius, of Erlangen; Seydel's "Prophecy of Obadiah;" Stein's "Talmudic Terminology, compiled and alphabetically arranged;" the third edition of the "Commentary on Job," in the *Kurzgef. exeg. Handb. zum A. T.* (previously edited by Hirzel and J. Olshausen), revised by Prof. Dillmann, who succeeds Hengstenberg at Berlin.

In philosophy we find Vol. II. of Baumann's "Doctrines of Space, Time, and

Mathematies in Modern Philosophy;" Perty's "Nature in the Light of Philosophieal Contemplation;" Biedermann's "Kant's Kritik and Hegel's Logic in their Signifieanee with respeet to the Seienee of Thought;" J. G. Meyer's "Kant's Psychology:" Hermann's "Philosophy of History;" Geiger's "Origin of Language;" Frohsehammer's "Right of Private Judgment;" and Menzel's "Kritik des modernen Zeitbewusstseins." Several works of considerable interest and importanee in philology and arehæology are to be found among the quarter's issues, sueh as Lorinser's translation and interpretation of the "Bhagavad-Gita;" Vol. II. of A. Weber's "Indisehe Streifen;" Lauer's "Grammar of the Classie Armenian Language;" Sehröder's "Phœnician Language;" L. Meyer's "Gothie Language;" Zsehokke's "Institutiones Fundamentales Linguæ Arabicæ;" Vol. III., Part 2 (the eonclusion), of Koch's very valuable "Historical Grammar of the English Language;" C. F. W. Müller's "Prosody of Plautus;" Vol. II. of Halm's edition of "Quintilian;" Vol. I. of a new edition of Overbeek's "Grecian Plastie Art;" Madsen's "Antiquités Préhistoriques du Danemark, l'Age de la Pierre;" and Part 1 of Eisenlohr's "Analytie Interpretation of the Demotie Part of the celebrated Rosetta Inseription."

There remain on our list, Vol. II. of the German (enlarged) edition of the "Life of Bunsen;" "Humboldt's Letters to Bunsen;" Vol. II., Part 2 (conclusion) of Strodtmann's "Life and Works of H. Heine;" Part 1 of Hoffmann's "History of the Jesuits;" Vol. III. of Pertz's "Life of Field-marshal Gneisenau;" 3d and 4th Books of Part 2 of Klippel's "Life of General Von Scharnhorst;" Bengel's "Table-talk," edited by Ehmann; a monograph by Hetzel on "Capital Punishment in its Relation to the History of Civilization;" and Passarge's German translation of the "Narrative of the Swedish Expeditions to the Aretic Regions in 1861, 1864, and 1868."

FRANCE.

In Franee, even more than in Germany, the Ecumenieal Counеil and its various relations to religious and politieal questions have called forth no small number of treatises, more or less elaborate and valuable. Of this theologieo-political character are Deschamps' "L'Infallibilité et le Concile Général;" Stap's "L'Immaculée Conception;" Jaugey's "Le Concile;" Miehon's "Le Concile et la Scienee Moderne;" Bobart's "Le Sanctuaire;" Maret's "Du Concile Général et de la Paix Religieuse;" Perrot's "Le Libre Examen et la Presse;" Régis' "Le Christianisme et la Papauté au Moyen Age;" Sauvage's "La Clergé et la Démoeratie;" Ferrari's "Summa Institutionum Canonicarum;" and Desjardins' "Le Pouvoir Civil au Concile de Trente." These are but samples.

Among the works more nearly related to theology as a scienee are Aubertin's "Sénèque et Saint-Paul;" Schœbel's "Démonstration de l'Authenticité Mosaïque du Lévitique et des Nombres;" Trognon's "L'Apôtre Saint-Paul;" Bois' "Evangile et Liberté;" Pressensé's "La Vraie Liberté;" Lambert's "L'Homme Primitif et la ible;" Le Lièvre's "La Scienee et la Foi;" Lenormant's "De la Divinité du Christianisme dans les Rapports avee l'Histoire;" Ravelet's "Traité des Congrégations Religieuses;" and Lefranc's "De l'Esprit Moderne."

In church history we find Jéhan's "Le Christianisme dans les Gaules" (which evidently has at least one eye turned toward questions in whieh Franee is concerned with the Pope); Pilliers' "Les Bénédietins de la Congrégations de

France;" De Montalembert's "Les Moines en Gaule sous les Premiers Mérovingiens;" Darras' "Histoire Générale de l'Eglise" (which at least promises to be voluminous) Part 12; and Vol. IV. of D'Haussonville's "L'Eglise Romaine et le Premier Empire."

From the department of general history and biography we select Vol. VII. of Mortimer Ternaux' "Histoire de la Terreur;" Capefigue's "Clovis et les Mérovingiens;" Lévêque's "Recherches sur l'Origine des Gaulois;" Garat's "Origines des Basques de France et d'Espagne;" Jolly's "Philippe le Bel;" Cavalier's "Histoire de France depuis Louis XIV.;" Vol. V. of Sauzay's "Histoire de la Persécution Révolutionnaire dans le Département de Doubs;" Vol. VIII. of Gabourd's "Histoire Contemporaine." Also, Vol. I. of Gauthier's "Histoire de Marie Stuart;" Desnoiresterres' "Voltaire à la Cour;" two works on the philosopher Portalis—Lavollée's "Portalis, sa Vie et ses Œuvres," and Frégier's "Portalis, Philosophe Chrétien;" Colombel-Gabourd's "Vie de Saint Charles Borromée;" Dourlens' "M. de Montalembert;" Vol. I., Part 1, of "La Vie et les Ouvrages de Denis Papin," by La Soussaye and Péan; Biart's "Benito Vasquez;" and Bolanachi's "Précis de l'Histoire de Crète."

The most elaborate philosophical work of the quarter is Fouillée's "La Philosophie de Platon" (2 vols., 8vo). Among the works belonging to this department, with that of political science, we find Robidon's "République de Platon;" De la Guéronnière's "La Politique Nationale;" Midy's "La Régime Constitutionnel;" Vols. V. and VI. of Clément's edition of "Colbert's Letters, etc.;" Cazenove's "La Guerre et l'Humanité au XIX^me^ Siècle;" Duval's "Mémoire sur Antoine de Montchrétien" (author of the first treatise on political economy)" Bergmann's "Résumé d'Etudes d'Ontologie Générale."

We complete our survey for the quarter with Smolka's "Autriche et Russie;" Girard's "France et Chine;" Bourlot's "Histoire de l'Homme Préhistorique;" Beauvois' "Les Antiquité's Primitives de la Norvége;" Vol. II., Part 3, of Bourlier's "Recherches sur la Monnaie Romaine;" a new edition of Ampère's "Histoire de la Formation de la Langue Française;" Reaume's "Les Prosateurs Français du XVI^me^ Siècle;" Vol. II. of Dumeril's "Histoire de la Comédie Ancieune;" Egger's "La Hellenisme en France" (2 vols., 8vo); and Vidal's "Juvenal et ses Satires."

From Holland two late publications possess more than ordinary interest—a new translation of the New Testament from the original, made under the auspices of the General Synod of the Reformed Church of the Netherlands, and accompanied by introduction, tables of contents, parallel passages, etc., (royal 8vo, pp. 575); and Part 2 of the "History of the Christian Church in the Netherlands," by Prof. Haar and Wm. Moll, with the co-operation of Prof. Hofstede de Groot (8vo, pp. viii. and 715); Vol. II., Part 3, of Moll's "Church History of the Netherlands before the Reformation" is also out (8vo, xiv., 376); and Kovács' "Protestantism in Hungary during the past Twenty Years (Introduction by Kuenen)."

ENGLAND.

Bishop Wordsworth's Commentary is pushed rapidly onward toward completion—Part 2 of Vol. V. contains the books of Jeremiah, Lamentations, and Ezekiel. Of the Collins Commentary a new volume has also just been issued—Vol. II., containing the books of the Old Testament from Joshua to Esther, with

notes by Dr. Jamieson; a new "Commentary on the Book of Job," by Rev. J. N. Coleman; Dr. Wardlaw's "Lectures on Ecclesiastes;" Littledale's "Commentary on the Song of Songs;" a third edition of Dr. Lightfoot's excellent "Commentary on Galatians;" Dr. Hanna's "Close of our Lord's Ministry;" a translation of Dr. W. Hoffman's "Prophecies of our Lord and his Apostles;" a continuation of Bonar's "Light and Truth; Bible Thoughts and Themes" (based on the Epistles); Bishop Wilberforce's "Heroes of Hebrew History;" Pounds' "Story of the Gospels;" Henderson's "Dictionary of Scripture Names;" Birks' "The Pentateuch and its Anatomists;" new editions of Rev. Isaac Williams' "Characters of the Old Testament," and "Female Characters of Holy Scripture;" Saphir "On the Lord's Prayer;" Whitfield's "Christ in the Word;" the Bampton Lectures for 1869, by Dr R. Payne Smith, on "Prophecy a Preparation for Christ," and Lightfoot's "Epistles of Clement of Rome to the Corinthians," belong, by closer or more remote affinity, to the same general department.

Among the later issues in Doctrinal and Practical Theology are the following: Field's "Student's Handbook of Christian Theology" (Wesleyan); Garbett's "Soul's Life—its Commencement, Progress, and Maturity;" Bartle's "Scriptural Doctrine of Hades;" T. V. French's "Old Commandment New and True in Christ;" Westcott's "Christian Life, Manifold and One;" "Our Common Faith," a volume of Essays by such men as Bishop Alexander, Dean Mansel, Dr. Hanna, Dr. Vaughan, Prof. W. L. Alexander; Hunt's "History of Religious Thought in England from the Reformation to the End of the last Century;" Burgess' "Reformed Church of England;" a translation of some of Lacordaire's Discourses or "Conferences," delivered at Notre Dame, under the title, "Jesus Christ;" Vol. II. of Inman's "Ancient Faiths embodied in Ancient Names;" and Vol. III. of Bunsen's "God in History."

Among the recent contributions to ecclesiastical literature and church history we find De Pressensé's "Early Years of Christianity;" "Ecclesia, or Church Problems," considered by various writers (the general editor being Dr. Reynolds, President of Cheshunt College); Vols. III. and IV. of Dr. Stoughton's "Ecclesiastical History of England;" "The English Church Canons of 1604," with historical introduction, etc., by Rev. C. H. Davis; "First Book of Common Prayer of Edward VI., and the Ordinal of 1549, etc.," edited by Rev. H. B. Walton; "Review of Mariolatry, Liturgical, Devotional, Doctrinal;" and Marriott's "Vestments of the Church."

Arnot's "Life of Dr. James Hamilton" is just ready for publication; likewise Prof. Maurice's "Lectures on Morality;" Vols. VII. and VIII. of the Sunday Library are Maclear's "Apostles of Mediæval Europe," and T. Hughes' "Alfred the Great." A second series of Dr. Butler's "Harrow School Sermons" is just published; also a volume entitled "Foreign Protestant Pulpit," containing twenty-eight sermons from the most distinguished preachers of France, Switzerland, Germany, and Holland.

In Bohn's Classical Library a new edition of the "Thoughts of Marcus Aurelius Antoninus," in Long's translation, is one of the latest issues. Mr. Long notices the American reprint of his first edition, and its dedication by the American publisher to an American, and says that he has never dedicated a book to any man, and adds—"I would dedicate it to him who led the Confederate armies against the powerful invader, and retired from an unequal contest, defeated but

not dishonored—to the noble Virginian soldier, whose talents and virtues place him by the side of the best and wisest man that ever sat on the throne of the imperial Cæsars."

In philosophy, philology, and politics we find Sir A. J. E. Cockburn's "Nationalities;" Burgess' "Relation of Language to Thought;" Semple's translation of Kant's "Metaphysics of Ethics," with a preface by Prof Calderwood, of Edinburgh: R. Williams' translation of "Aristotle's Nicomachean Ethics;" Reichel's translation of Zeller's "Stoics, Epicureans, and Sceptics;" a new edition of Shaftesbury's "Characteristics;" a new volume by F. W. Farrar, entitled "Families of Speech;" and Vol. I. of Ferrar's "Comparative Grammar."

In history and the kindred departments we find announced a new edition of Sir John Lubbock's "Prehistoric Times;" Vol. I. of the translation of Lenormant's admirable "History of the East" (American publishers, J. B. Lippincott & Co); Vol. III. of Freeman's "History of the Norman Conquest;" Vol. VIII. of Dean Hook's "Lives of the Archbishops of Canterbury;" Cobbe's "History of the Norman Kings of England;" J. R. Andrews' "Life of Oliver Cromwell;" J. F. Nicholls' "Life of Sebastian Cabot;" A. J. Patterson's "Magyars, their Country and its Institutions;" Dickson's "Japan;" Petherick's "Travels in Central Africa;" "Life of the Sculptor Gibson;" "Life and Letters of Faraday," by Dr. Bence Jones; Scott's "Life and Works of Albert Durer;" "Life and Remains of Dr. Robert Lee, of Edinburgh;" and Krummacher's "Autobiography" (American publishers, R. Carter & Bros.)

"The Letters of Sir George Cornwall Lewis;" the "Poems and Prose Remains of A. H. Clough;" "Scotland, Social and Domestic," by Charles Rogers; F. W. Newman's "Miscellanies;" and three new versions of portions of Horace—the "Odes and Epodes," by Lord Lytton, the "First Book of Satires" by Millington, and the "Satires and Epistles," by the lamented Prof. Conington, of Oxford, must close our present summary.