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## CONTENTS OF VOLUME XII.

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### NUMBER I.

ARTICLE	PAGE
I.—THE DEACONSHIP. By Rev. JAMES B. RAMSAY, of Lynchburg, Va., - - - - -	1
II.—NATIONAL RIGHTEOUSNESS. By Rev. THOMAS SMYTH, D.D., of Charleston, S. C., - - - - -	25
III.—THE CHANGES PROPOSED IN OUR BOOK OF DISCIPLINE,	36
IV.—MORPHOLOGY, AND ITS CONNECTION WITH FINE ART. By JOSEPH LeCONTE, M.D., Professor of Chemistry, Mineralogy and Geology, in S. C. College, - - -	83
V.—TESTIMONY OF MODERN SCIENCE TO THE UNITY OF MANKIND. By J. L. CABELL, M.D., Professor, &c. A REVIEW, by Rev. R. C. KETCHUM, Clarkesville, Georgia, - - - - -	115
VI.—THE TELLURIC PORTION OF "THE COSMOS." By Prof. DANIEL KIRKWOOD, Indiana University, Bloomington, Indiana, - - - - -	131
VII.—INAUGURAL DISCOURSE ON CHURCH HISTORY AND CHURCH POLITY. By Rev. J. B. ADGER, D.D., Professor of Ecclesiastical History and Church Polity, Columbia, S. C., - - - - -	140
VIII.—THE NEW THEOLOGICAL PROFESSORSHIP OF NATURAL SCIENCE IN CONNECTION WITH REVEALED RELIGION. By Rev. JAMES A. LYON, D.D., Columbus, Mississippi, - - - - -	181
IX.—NOTICES OF RECENT PUBLICATIONS, - - - - -	196
X.—PERIODICAL LITERATURE, - - - - -	217



## NUMBER II.

ARTICLE	Page
I.—FIRST PASTORAL LETTER OF THE SYNOD OF THE CAROLINAS, - - - - -	221
II.—THE LECTURE SYSTEM—ITS INFLUENCE UPON YOUNG MEN. By Rev. JOHN N. WADDEL, D.D., Professor of Ancient Literature, La Grange College, - - -	253
III.—THE DISTINCTIONS IN THE GODHEAD PERSONAL, AND NOT NOMINAL. By Rev. THOMAS SMYTH, D.D., Charleston, - - - - -	289
IV.—THE PRINCIPLES OF A LIBERAL EDUCATION. By JOSEPH LeCONTE, M.D., Professor of Chemistry, Mineralogy and Geology, S. C. College, - - -	310
V.—THE HYPOSTATICAL UNION, - - - - -	336
VI.—THE RELIGIOUS INSTRUCTION OF OUR COLORED POPULATION. By E. T. BAIRD, D.D., Crawfordsville, Mississippi, - - - - -	345
VII.—NOTICES OF RECENT PUBLICATIONS, - - - - -	362
VIII.—PERIODICAL LITERATURE, - - - - -	369

## NUMBER III.

I.—REVISED BOOK OF DISCIPLINE. By Rev. J. H. THORNWELL, D.D., LL.D., Professor of Theology, Theological Seminary, Columbia, - - - - -	373
II.—LIFE AND WRITINGS OF MAIMONIDES. By Rev. JAMES COHEN, A.M., Tutor in Hebrew, Theological Seminary, Columbia, - - - - -	407
III.—NATURAL SCIENCE AND REVEALED RELIGION. By Rev. RICHARD S. GLADNEY, Aberdeen, Miss., - - -	443
IV.—AN EDUCATED MINISTRY—THE BOARD OF EDUCATION. By Rev. SAMUEL D. CAMPBELL, Geneva, Ala., - - -	468
V.—THE CHURCH A SPIRITUAL POWER. By a Georgia Pastor, - - - - -	476
VI.—THE REVIVAL OF THE SLAVE TRADE. By Rev. J. L. WILSON, D.D., Secretary of the Board of Foreign Missions, N. Y., - - - - -	491

CONTENTS.

v

<b>Articles</b>	<b>Pages</b>
VII.—THE GENERAL ASSEMBLY OF 1859. By Rev. B. M. PALMER, D.D., New Orleans, - - -	513
VIII.—BRECKENRIDGE'S KNOWLEDGE OF GOD, SUBJECTIVELY CONSIDERED. By Rev. J. H. THORNWELL, D.D., LL.D., - - -	604
IX.—NOTICES OF RECENT PUBLICATIONS, - - -	624
X.—PERIODICAL LITERATURE, - - -	641

NUMBER IV.

I.—THE SYNOD OF DORT. By Rev. ENOCH POND, D.D., Professor of Theology, Theological Seminary, Bangor, - - -	646
II.—SYMBOLICAL IMPORT OF BAPTISM. By Rev. JAMES STACY, Newnan, Ga., - - -	663
III.—MOSES AND HIS DISPENSATION. Anonymous, - - -	681
IV.—NO PRIEST BUT CHRIST. By Rev. J. R. GILLAND, Indian Town, S. C., - - -	691
V.—PRIVATE CHRISTIANS IN THEIR RELATIONS TO THE UNBELIEVING WORLD. By Rev. J. M. WALKER, Charlotte, N. C., - - -	712
VI.—THE PRESENT AND PAST PHYSICAL STATE OF PALESTINE. By Rev. T. R. G. PECK, Pastor of the Huguenot Church, Charleston, - - -	728
VII.—THE AMERICAN BOARD AND THE CHOCTAW MISSION. By Rev. J. B. ADGER, D.D., Professor of Church History and Polity, Theological Seminary, Columbia, - - -	786
VIII.—THE RAID OF JOHN BROWN AND THE PROGRESS OF ABOLITION. By Rev. GEORGE HOWE, D.D., Professor of Biblical Literature, Theological Seminary, Columbia, - - -	784
IX.—NOTICES OF RECENT PUBLICATIONS, - - -	816
X.—PERIODICAL LITERATURE, - - -	839

# THE SOUTHERN PRESBYTERIAN REVIEW.

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APRIL, MDCCCLIX.

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ARTICLE I.

## THE DEACONSHIP.\*

The life of the Church, like every other kind of life, is perpetuated and invigorated by its own activities. The mode in which these activities are exercised constitutes its organization. This, of course, takes its form from the nature of its life, just as the peculiar form of each species of plant and animal is fixed by the nature and functions of its life; and the perfection of that form consists in its giving the fullest and freest exercise to those functions. For though the form springs from the life, that life may not be healthy; or its early activities may be prevented by some external obstructions from working out their appropriate effects, in which case the form that results must necessarily be defective. So a tree or an animal may, in its growth, be so obstructed in its development as to produce serious deformity, which may afterwards greatly interfere with the vigorous working of its life. While,

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\* This article was transmitted to us by vote of the Synod of Virginia, and is published at their request. It was read before that body by the author, Rev. James B. Ramsay of Lynchburg.—Eds. S. P. R.

therefore, the church's life does not depend upon her form—does not result from it—but her form is the outgrowth of her life; yet that form has a vast influence upon her life, in proportion as it is an exact and unobstructed expression of it, and as it affords a more or less free and untrammelled exercise to all her proper functions. Now, the mode in which these activities were exercised when her life was fresh and vigorous, under the copious effusions of the Spirit in her primitive state, and under the inspired guidance of the Apostles, may certainly be believed to be the best adapted to give to that life increasing vigor, and to secure the fullest measure of success. Hence arise these three leading inquiries: What are the great perpetual functions of the Church of Christ? What was their apostolic mode of exercise? And how may the principles involved in these be applied to all the various exigencies of the church in the varying conditions of human society? The answer to these decides all the great questions of church polity; and that, too, without implying that everything in her primitive organization is binding always and everywhere, and because it was then adopted as an iron frame work of specific and unyielding shape and dimensions. This view rather establishes those two great principles in regard to church order—definiteness of general form and official station, as necessary to secure to all her officers the authority of a Divine appointment; and yet flexibility of application, as necessary to her universal adaptation in the diversified forms of human society and stages of mental and moral development.

The great leading functions of the church may be regarded as four: the aggressive, the teaching, the governing and the charitable. The first requires the evangelist or missionary; the second, the teacher or pastor; the third, the session or bench of presbyters; these three being but different classes of the one comprehensive office of presbyter or elder; and the fourth finds its appropriate organ in the deacon. In regard to the three former, the principles and the practice of the Presbyterian Church are settled and consistent; not so in regard to the last, which is very generally viewed as unimportant. The discussion of this, therefore, cannot be regarded as

uncalled for ; let us attempt it under the guidance of the principles just stated.

The warrant, the nature, and the importance of this office, and the qualifications for it, will successively claim our attention, though they cannot be kept entirely distinct, our leading design being to establish its great importance.

I. ITS WARRANT. This we find in Acts 6: 1-7, compared with Phil. 1: 1, and 1 Tim. 3: 8, &c. The passage in Acts has always been regarded by most as stating the origin of this office. The officers spoken of are not indeed called deacons here, but their functions are such as to identify them with the deacons of after times ; and the word used in the original, (*διακονῆν*) to express their duties, bears the same relation to the word "deacon" (*διακονος*), as the word "to serve" bears to "servant;" and though both these and other cognate forms are used to express every kind of service and servant, as in this passage we have "the ministry of the word" *διακονία τοῦ λόγου* and "the daily ministration" (*διακονία τῇ καθημερινῇ*), they are yet in their literal and original application expressive of that service which one renders to another by waiting on him, and supplying his wants. The terms in which the office is here described, "daily ministration," or literally, *deacon work*, and "to serve tables," or preserving the original form, "*to deacon tables*," point out the word deacon as its proper designation.

That this word, though often applied in its generic sense to all the officers of the church, and even to Christ himself, was also used in a specific, technical sense as the designation of a particular officer in the primitive church, is universally granted. Paul addresses his Epistle to the Philippians "*to all the saints, with the bishops and deacons*;" and in his first Epistle to Timothy, he states at length the qualifications of a deacon—a fact clearly showing that this office, whatever it was, was designed to be general. Since, therefore, there was in the churches established by the Apostles an officer called a deacon ; since the same word in its verbal form is here used to express the specific duties of the officers here chosen ; since there is no other office to which this narrative can possibly apply ; and

since, too, if we have not here the origin of this office, we have it nowhere, we are safe in following the almost universal belief of the church, that we have here the institution of the permanent office of deacon. If this be granted, the nature and duties of the office can hardly admit of controversy.

It has, however, been said that the office of these Seven arose from a special exigency, which lasted no longer than that peculiar condition of things that characterized the primitive Church of Jerusalem; and hence the office itself passed away with the necessity that gave rise to it; and that the deacons mentioned in the Epistles were an entirely different class of officers, since their duties included, at least, the preaching of the Word. In proof of this last assertion, appeal is confidently made to the qualification required in a deacon by Paul, in 1 Tim. 3: 9, "*holding the mystery of the faith in a pure conscience;*" and to the further declaration that good deacons "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." But these expressions, so far from proving that these deacons were to preach, are really not so strong as the brief language used by the Apostles, to describe the necessary qualifications of the seven: "*men full of the Holy Ghost and of wisdom.*" If this were necessary to fit these men to be almoners of the church, the qualification required by Paul, "*holding the mystery of the faith in a pure conscience;*"—i. e., holding the Gospel truth in sincerity, is equally necessary for the same purpose, and no more implies preaching than the former. And the other expression, that "*they purchase to themselves great boldness in the faith*" by a faithful discharge of their duties—a result that must always follow the faithful performance of all official duty—surely affords the least possible presumption that their duty was to preach the Word. These passages, then, give no ground to the opinion that the deacon of the Epistles differs from the office here instituted, but rather by the similarity of qualifications, tends to confirm the view that they are the same.

We feel warranted, therefore, in considering these Seven as holding essentially the same office as the deacons mentioned in the Epistles; and hence derive an argument at the very

outset for the perpetuity of the office here instituted. For it is evident that it was not the unique character and circumstances of the Church of Jerusalem that demanded the labor of such officers, but some exigencies in other churches also, the Church of Philippi certainly, and all those churches whose order Timothy was directed to arrange; and hence the conclusion is not very violent in nearly all churches and all ages. This conclusion as to the warrant for the office will be further established by considering its nature.

II. The NATURE of this office is manifest from the exigency which gave rise to it. That exigency was two-fold. That the charities of the church might be impartially dispensed to all her needy members, and that this important and laborious duty might not interfere with the higher and more spiritual ministry of the Apostles in supplying the wants of the soul.

So strong were the ties by which the members of the primitive church felt themselves bound together, that they regarded themselves as one family; and seeing the necessities of the poorer brethren, many even "*sold their possessions and goods,*" "*and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need.*" This distribution was at first made under the direction of the Apostles themselves; but, as the community increased, and the details could not be brought under their personal inspection, some who had claims upon the church's care seem to have been neglected. To correct this by such personal attention of the Apostles themselves as would have been required, would have absorbed a large portion of their time and energies, the whole of which were required for more important services. The election and appointment of these deacons, then, was intended to secure the proper and equitable ministration of these funds of the church, and at the same time to relieve the Apostles of all these secular cares, that they might devote themselves entirely to prayer and the ministry of the Word. This office, then, was that of almoners of the church's bounty. No language could more effectually exclude preaching the Word, as part of its duties, than that here used. "*Choose you out seven men whom*

*we may appoint over this business—this ministry of tables—these secular matters, and we will give ourselves to the ministry of the Word.* Could two things be more fully distinguished than this distinguishes the office of deacon and the ministry of the Word? It is but trifling to say, in opposition to this express designation of the design of the office, that Philip and Stephen both preached, and that, therefore, preaching was a part of their duties as deacons. As regards Stephen, he did not officially preach—he boldly defended the truth in argument with Pharisaic gainsayers; and when personally attacked he eloquently and powerfully defended himself, and the Gospel attacked in him, just what every private Christian of like abilities and zeal will always do. Philip indeed afterwards preached; but Philip held another office, being expressly called in another place “*the Evangelist*,” the distinctive duty of which was preaching.

It is equally clear that deacons have nothing to do in the government of the church. In this narrative of their appointment, nothing of government is committed to them; and wherever mentioned, they are always distinguished from the bishops, elders or presbyters, which are but other names for the rulers. They were, therefore, the organs neither of the teaching nor ruling, but simply and only of the charitable functions of the church.

Because, however, it was the neglect of certain poor widows that produced the complaint that led to their appointment, it does not follow that they had nothing to do but to supply the wants of the widows, and others in similar suffering and depressed condition. The phrase here used to express their duties, “*servicing tables*,”—however men may differ as to the mode of its explanation, as to whether “*tables*” means “*money tables*,” or “*dining tables*,”—is evidently used as a familiar and almost proverbial expression for attending to and supplying mere temporal wants. No one supposes that these Seven were actually to wait on tables, or to purchase provisions for the poor, but to see that provision was made for their temporal wants from the common fund. It was, in the language of the inspired writer, “*to make distribution*” from that common



fund provided by the love and liberality of the church, "*to every man as he had need.*" Now, there were others dependent on this common fund besides these helpless widows and their families; there were those engaged wholly in the service of the church, attending to her spiritual interests and government, the Apostles themselves, and doubtless many of the elders; for in such times, and in a community of nearly 10,000, to which the young church had already grown, others must have been associated with the Apostles in this work, and must have been supported from this same fund. They had no other support. The business, then, of serving tables, implies that they were the treasurers of the church's funds for all the purposes for which she needed funds. If these funds were contributed that the temporal wants of every member might be supplied as he had need; and if the poor widow, in this distribution might not be neglected, surely the poor Apostle and Teacher, whose services to the church precluded them from other means of support, came equally within the provision of the church's bounty.

Still further. The reason given for the appointment of this class of officers, that there might be an entire separation of these secular duties, from the duty of spiritual ministrations, implies not only that there was an incompatibility between these two things, such as rendered their separation expedient, but seems also to involve this further principle, that if there were any other pecuniary matters or temporal affairs requiring attention in order to the prosperity of the church, these would be the natural and proper officers to whom these things should be entrusted. Since these officers were appointed to attend to certain duties, because they were of a secular nature, it seems to follow that whatever other secular matters required attention, would with propriety be committed to them—the distinctive character of their office being to attend to such matters, that others might be left without distraction to attend to the spiritual interests of the body, and that so, no interest might be neglected, no want unsupplied.

Such was the nature of this office, as deduced from this

record of its institution; and such precisely is the nature of this office, as taught in the constitution of the Presbyterian Church. The Scriptures clearly point out deacons as distinct officers in the church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of the temporal affairs of the church. (Form of Government, ch. VI.)

But though these are styled in our constitution (Form of Gov., ch. III), "ordinary and perpetual officers in the church," equally with ministers and ruling elders, yet, in point of fact, they are considered as *extraordinary*, the necessity for them being regarded as only occasional, or in comparatively few churches where there are a great many poor. Now, we will not say that every church, in all circumstances, is bound to have deacons, for we do not believe it. No church is bound to elect men to an office, however important it may be, unless her Lord has given her men of suitable qualifications, and this is the case in very many of our smaller churches. A sufficient number of individuals cannot be obtained to fill the separate offices of elder and deacon; and in such cases it becomes necessary to have the duties of both offices discharged by the same individuals. Still, we think the language both of Scripture and our constitution implies a degree of importance belonging to this office, such as, in the general practice of our church, has not been attached to it. All the previous considerations in regard to the warrant and nature of the office have been designed to bear more or less directly upon this further point, its IMPORTANCE AND NECESSITY.

III. This may be briefly expressed in the following proposition: That the vigorous exercise of the charitable functions of the church is necessary to the fullest development of her spiritual life and power, and that deacons are the divinely appointed organs of these functions. The term "*charitable*" we use here not exactly in its popular, restricted sense, as merely implying duties to the poor, but as including her duty to all who have claims upon her for temporal care, whether

the poor, or ministers, or her benevolent enterprises; the funds for all which are supplied by the free will offerings of the church, given from love to Christ and His cause.

1. Among these functions, the care of the poor stands prominent. From the very first the Church of Christ seems to have accepted it as an indispensable obligation resting on her, to take care of her poor. It is an obligation which her Lord has laid upon her. "The poor ye have always with you," is not the statement of a mere fact, but of a permanent obligation. It is an obligation inseparable from that love which is the very essence of her life. It is enforced by the Saviour's example. Even from that common bag, from whence were supplied all the wants of the Apostolic company, scantily as it was supplied, a portion was dispensed to the poor. Christ came to preach the Gospel to the poor; and while he thus poured the brightness of heavenly hope over the dark hearts of these children of want, and opened to them the treasures of the unsearchable riches of His grace, He, by the exertion of His miraculous power, taught that their temporal wants are to be supplied. Still more solemn and striking is the fact, that the discharge of this duty will be made the test of character in the judgment. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me," is the evidence that shall prove the adoption of his people before an assembled world. And the neglect of these duties toward the meanest and weakest of his suffering disciples for His sake, will be evidence enough to justify the fearful sentence, "Depart, ye cursed!"

This obligation rests not merely on the general duty of compassion to the suffering, and of relieving such, wherever possible, in consistency with the higher demands of justice; but on the far stronger ground of the union of all believers with Christ, and with each other. We are all "*one body in Christ, and every one members one of another.*" "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The child of

God can no more look upon another suffering child of His without, as far as possible, relieving him, than a man can feel a pain in one of his limbs, and not seek to relieve it; no more than he could look upon his adorable Saviour in the same suffering, and not hasten to His relief. The care of the poor, relieving their wants and soothing their sorrows, and encouraging their crushed spirits, is, therefore, a duty entwined in the very nature of the Christian life—springing naturally and necessarily out of the believer's union with Christ. A man cannot be a Christian without seeking to assist, comfort and elevate, all that are Christ's, to the extent of their wants and his ability. Accordingly we find that Paul gave remarkable prominence in his Epistles, and his visits to the churches of his planting, to this matter of collections for the poor saints. He dwells upon it with a depth and fervency of feeling that shows how large a space it held in his large heart; and he insists upon it, as the proof of the sincerity of their love to Christ, and holds up the degree of their benevolence as the measure of the blessings they should receive. *“He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”*

Accordingly we see that in that brief but bright period when the church was in the freshness of her first love; when her consecration was most complete, and her unity most marked; when the throbbings of the life of her Divine Head seemed so thoroughly to pervade her body, that the most obscure member was made to feel a vital and effective connection with it; then his regard for the poor seemed to burst forth with a vigor that at once bore down all the barriers of human selfishness, and manifested itself as a natural and necessary, and spontaneous out-growth of the spiritual life, leading to sacrifices such as the world never before witnessed, and which must stand forever as the most triumphant vindication of the power of Christian love, when suffered fully to develop its effects.

Never, perhaps, in the history of the church might the care of the poor have been more safely left to individual exertion. When every heart was overflowing with love to all around; when every one felt that all he had was Christ's, and to be

used for the good of his suffering members, surely no one would have been permitted to suffer, no tear would have been unwiped, no sorrow unsoothed, no want unsupplied, that human skill or love could have found a remedy for. But even then this matter was not left to take its chances among individual sympathies. From the very first it was recognised as a church duty, a matter of public arrangement by the whole body. Just as their abundant and spontaneous offerings for such as were in need were the natural expression of the feeling that they were all members one of another, so this official attention to it by the church, in her organized capacity, was a necessary result of the principle then so deeply and vividly felt, of her unity in Christ. That she was not composed of isolated individuals, each left to struggle for himself as best he could, and to gain such help and sympathy from others as circumstances might happen to afford him; but, that she was one body, all her members so blended in a sweet and loving union, that the care of each devolved upon the whole, and the wants of each were to be supplied by the whole, and thus the bond that bound them drawn still closer.

Here, then, is a function of the church distinct from both government and teaching—a function well described in the language of Paul, “*by which the abundance of some may be a supply for the wants of others, that there may be equality;*” a function that embodies into action the very life of the church, that gives distinct and palpable expression to that oneness of body, of affection and of interest,—that fusion of Christian hearts into one loving mass,—which is the distinctive characteristic of the church. “*By this shall all men know that ye are my disciples, if ye have love one to another.*” The full, earnest, hearty performance of this function is necessary, if not to the church’s existence, at least to its accomplishing the great end of its existence,—the growth in grace of each of its members, and the conversion of the world to God. Just in proportion as she exercises this, does she manifest her sympathy with her Divine Head, and grow into His likeness; and so compel an unwilling world to

acknowledge and to feel her power, and to do homage to her King.

Now, for the proper performance of this important function, we find a distinct set of officers set apart in the Apostolic Church, not only in Jerusalem, but certainly at Philippi and Ephesus, and other churches; and if, as is certain, this is a permanent and universal duty of the church—a duty which she ought to attend to in her organized capacity, then does it not follow that the office ought to be perpetual and universal? If the function be so, surely the organ of it should be.

But it is just here we are met with the most weighty objection to the universal employment of this office. “Inasmuch,” it is said, “as the Apostles attended to this business at first, and until it became so burdensome as to interfere with other duties, does it not follow that whenever it can be attended to by the session, without interfering with other duties, it is perfectly right to do so, and to dispense with this office until the same exigency arise as in the primitive church? And can this office, then, be considered necessary, except where a similar pressure of such duties exists as first called it forth.” This view seems to possess some force; it must do so, or it would not have led the great mass of the Presbyterian Churches, both in Scotland and Ireland, as well as in this country, to leave the duties of this office to be performed by the ruling elder. Still, we think there are some considerations that greatly lessen, if they do not wholly destroy, its force.

*a.* The thoughts just presented in regard to the great importance of these duties as a distinct function of the church, go far to show the importance of a distinct officer.

*b.* A closer view of the facts of its first institution shows the same. It is very certain, indeed, that previous to the appointment of deacons, this function was in its fullest, freest exercise; this natural expression of the young and vigorous life of the church could not be suppressed; the Apostles, as the divinely appointed founders of the church’s order, com-

prehending in themselves all offices, became, of course, the organs of this, as of every other function. They received and disbursed her charities. And they did this just as they did everything else necessary to the extension, government and teaching of the church, until a necessity arose for appointing others to do it. In leaving their work to others, they did not confer all their different functions on one set of officers, but on several—giving the work of teaching to one set of presbyters, the work of ruling to another in connection with them, and this ministry of the charities of the church to a third distinct officer. And, in devolving this last class of their duties on the deacons, they did it in such a way as to show the propriety of its entire separation from the more spiritual duties to which they gave themselves wholly, and which, as it became necessary, they devolved upon the presbyters of the church. There were, doubtless, at this time, presbyters assisting both in ruling and teaching. There *must* have been in a community of ten thousand persons,—we know there were many of them, soon after. Yet this work was not committed to any of them, as it might have been, if both duties might as well have been discharged by the same person. It would have been very easy to have increased the number of elders, if necessary, and have given the work to them. But, on the other hand, the whole passage shows that, necessary as it was to the church's welfare, still it was of such a nature that it was better to be entirely separated from all other duties, and committed to a distinct body of officers—distinct not only from the Apostles themselves, but also from those to whom they had committed the government and teaching. Now, when an office is created for a specific purpose, to set it aside and give the work to other officers who were appointed for entirely different objects, is altogether a different thing from an organizing officer with full powers performing these duties for a time previous to any appointment of others,—which is precisely the case of the Apostles. Since then they gave up this class of their duties to a distinct set of officers, which officers we find in other churches many years

afterwards, and their qualifications laid down at length as if equally needed in all churches, the inference seems legitimate, that they were designed to be perpetual and ordinary, and are necessary to the full and symmetrical working of the church's life.

c. Still further. In answer to this objection, and to show the importance of this office to the proper discharge of this function, it may be remarked that it would not be very difficult to show that a similar exigency to that which led to this office in the primitive church, exists in almost every church—that is, the charitable functions of the church will be neglected or improperly performed without them. It is certainly true that, even in our smaller churches, the pastor and elders find as much as they can do in attending to their appropriate spiritual duties. Even where all the elders are most faithful, they feel themselves unable to approximate all that is desirable; and so it must ever be while most of them are necessarily engaged in various business pursuits requiring their constant attention, and receiving no compensation for the time spent in the service of the church. Some of them make large sacrifices already to promote the spiritual interests of the church over which God has made them overseers. Is it right, or is it likely to subserve the interests of the church, and to give to this charitable function the importance properly belonging to it, that we should append to their office this additional duty?

The fact is, that where there are no deacons, and their duties are left to the session, they are, in almost all cases, scarcely performed at all. This whole function of the church lies paralyzed. Here and there, indeed, some poor starving family may be relieved from the pressure of utter destitution, very much as an alms is bestowed by the State; but this is rather a caricaturing of the duties of the deaconship than anything else. The prominent idea embodied in this office of the affectionate care of the suffering and needy, and the duty of not only relieving absolute want, but by kind and timely assistance, and affectionate and wise counsels, laboring to elevate them and their families, and increase their



usefulness, is utterly lost sight of. The selfishness of the church grows apace, and instead of that beautiful portrait of the primitive church, drawn by the inspired writer—its cordial sympathy, unity and love—we have too often sad divisions and mutual jealousies between the rich and the poor.

But, it may be asked, of what use are deacons to take care of the poor in churches where there are no poor, or but two or three? *That, indeed, is a sadly defective state of the church where there are no poor*; there must be something very deficient in its zeal and aggressiveness, if amidst the multitudes of poor around us, and mingling with us, there are none in the church itself. When we remember that Christ in his message, sent to John the Baptist, declares it to be a proof of his Divine mission, worthy to stand at the close of the brief summary of his most striking miracles, as of equal or even greater convincing power; and that the adaptedness of the Gospel to come down to the most despised and degraded of our wretched race—to seize and elevate the vast masses of humanity from their down-trodden condition—is one of its most distinguishing characteristics, and one of the most striking proofs of its Divine origin—Is it not evident that any church that fails to gather in the poor, fails in accomplishing one great design of the Gospel, and in presenting to the world one of the most convincing proofs of the truth and power of Christianity?

But, even supposing that within the bounds of some particular congregation there are no poor that need the church's aid; still, are there not multitudes of God's poor elsewhere that need aid? And is not such a favored church especially bound to extend her help to the less favored? And, outside of the church—among the ignorant multitudes in our own land, and the impoverished nations of our world, has God no chosen ones to be looked after, sought out, and gathered in? And are not such churches specially called upon to go forth on errands of mercy to these—errands like that of Jesus himself to our poor world—personally to those within their reach, and by their messengers to others; and with looks, and tones, and acts, such as will make even their hard and earthly souls

to feel the power of Christian love, seek to bring these outcasts home to Him that died for their redemption ?

It is, however, a mistake to suppose that it is only those on the point of starvation and nakedness that demand the good offices of a deacon. There are multitudes of pious poor who, though able by hard labor and incessant struggling to live, would have many an anxious care removed, and be stimulated to higher effort, and more persevering exertion, to elevate their condition, and so increase their usefulness, by an occasional token, in some substantial form, of the sympathy of their more favored brethren. There is also many a family, whose children are growing up almost without an education ; children on whose brow the sacred seal of membership has been placed, and whose education to a certain extent, at least, the church is bound to provide for. There is, in these families, many a bright youth who might become a benefactor of his race, if early sought out and furnished with the means of mental cultivation. There is no telling the amount of good, too, that might be done, by furnishing poor families with a religious paper, whose elevating influence, felt every week, coming too as a token of the regard of their abler brethren, would soon vastly increase their moral power in the community. The evils which press upon them, and which so often aggravate faults of character and habits of thriftlessness, are to be removed not so much by any large amount bestowed upon them as by the frequency and tenderness with which they are noticed, the assurance they thus receive of the regard of the church, and the encouragement given to effort and thrift by assisting them, when possible, to positions more favorable to the proper development of Christian character and habits. Christian charity, thus administered by the church through properly qualified deacons, while it relieves want and removes or prevents much suffering, at the same time excites to industry, tends to promote habits of self-respect and self-reliance—and, by awakening the grateful love of its objects, elevates them at once to higher happiness and moral worth. It is thus liable to none of the objections that lie against all legal

provisions for the poor, which only tend to aggravate the evils they pretend to remedy.

There is, then, even where there are very few poor in a church, and none perhaps entirely dependent on its pecuniary bounty, a great and blessed work to be done for them,—a work included in the general idea of serving tables, of temporal aid—a work demanding the greatest prudence and tenderness, and which, if earnestly and perseveringly prosecuted, would bind her members together in a closer and more loving union, and add greatly to her power;—a work therefore requiring, by its interest and importance, officers specially appropriated to it. Even, therefore, confining our views to this first class of the church's charitable functions—the care of the poor—there is a work to be done of importance by every church, of importance to the preservation of her own unity, and her influence on the world around. Now, when there is a work to be done—a work in which the interests of the church are deeply involved; and when Christ, in the multitude of his gifts to the church for her edification, has bestowed on any the necessary qualifications for the work; since he has shown in his word an official position in which these gifts may be employed in doing this very work, it is clearly the church's duty to search out these gifts, and employ them as indicated by the combined intimations of his Word and Providence.

These considerations seem to show that for the proper performance of her duties to the poor, the office of deacon is generally necessary, and ought not to be combined with the eldership. But the church has other duties binding on her, properly classed under her charitable functions, besides the care of the poor in each congregation. A consideration of these will show still further the importance of this office, and indeed its necessity.

2. Each congregation is not the church. While each congregation of believers ought to exhibit a pattern of this brotherly love and mutual assistance, relieving each other's wants and soothing each other's sorrows, this same principle of Christian love and unity will also make each congregation ready to assist, as far as possible, other congregations, and the

churches of one State or country those of another, as in Apostolic times. On some churches and some regions, God has bestowed his temporal gifts in rich abundance, while others are in such straitened circumstances as to be unable to build a suitable house for his worship, or to support the Gospel among themselves. There is, too, among God's poor, many a youth whose heart he hath touched with a strong desire to proclaim the gospel of salvation to perishing souls, who is without the means of obtaining an education, and whose church is unable to assist him. Now, what are our Boards of Missions and Education, and Church Extension, but great central deacons'hips or charitable ministrations, by which in these things the burdens of the church may be equalized; the richer provided with the means of helping the poorer, and the unity and union of the church at once manifested and strengthened? And it is but a slight variation of the same principle that is developed in the work of Foreign Missions, in which the church unites in supporting her sons and daughters whom she has sent forth to the perishing nations, and in sustaining and enlarging the feeble churches established amid the wide wastes of heathenism. This is just a union of the churches to supply the temporal wants of the church's servants abroad, and to sustain her feeble outposts, without which the church can never be enlarged nor the world converted. If the love and sympathy that pervaded the primitive church led to such great sacrifices of property for the support of the widow and other private members of the church, as well as of her officers, much more would it lead to and secure the supply of the temporal wants of those officially and wholly employed in doing the Lord's work, and thus precluded from the possibility of providing for their own necessities. Now, the vigorous prosecution of these great schemes of the church, and others, as the Bible cause, and colportage, the success of which is just the final triumph of the church over human wickedness and woe, and the world's salvation, depends upon each church efficiently doing its part, which it never will, and never can do, unless in each church there be some regular official action in regard to it, and some organ through which its efforts in this direction may be put

forth. And it is but an extension of the very same principles that led to the first necessity of deacons, that would make them the treasurers of the church for all her general schemes of benevolence. They would thus stand forth in each church as the continual representatives, not only of her own poor, but of the poor and suffering portions of the church in other places, and of all her members and officers engaged in doing her work at home and abroad. The very existence of such a body of officers in any church, whose duty included the superintendence and fostering of all these charitable functions, would be a constant memento to the people of the importance attached to this duty of giving, by the Head of the Church, and would, of itself, go far toward developing a higher standard of benevolence. In this view, then, of the office, its importance in every church can hardly be at present overrated.

3. The other duties which we would class under that general function, of which deacons are the proper organ, are the support of the ministry and the care of the church's property dedicated to the service of God. We have seen how from one common fund, formed by the free will offerings of the people, the result of their love to one another and to Christ, not only the necessities of the poor, but the officers of the primitive church, must have been supplied, and hence the propriety of classing all these as different manifestations of the same function, and this a charitable function; not because the claims of the poor, and of ministers, rest on the same ground entirely, but because ministers and all the servants of the church, in all her benevolent enterprises, are dependent for their supplies on the working of the same principle of love to man for Christ's sake, of Heavenly, Scriptural charity, in its free and untrammelled exercise. And it is worthy of consideration at least, whether the introduction of a system, more strictly commercial, into these financial operations of the church, and so putting the support of her officers on really a lower ground, may not have had something to do with the difficulty with which they are supported. However this be, it seems certain that the support of her ministers, and the general care of her property needed for the service of God, is a necessary and

perpetual part of her functions, her business or secular functions, if any hesitate to class them under the general head of "charitable;" and it seems equally clear, that the principles involved in the first institution of a deaconship, point out this office as the proper organ of the church in the discharge of these duties. It certainly appears very evident, that the management of funds and property dedicated to God, should be in the hands of God's people. Hence every church needs this office for this purpose,—to manage the "outward business of the House of God;" a duty, the control of which ought not to be left to those who know nothing of the high and holy motives which lead to such consecration of property to God and His service.

Whatever view, then, we take of the financial concerns of the church, whether as charitable or business transactions; whether we regard the objects she is bound to provide for,—the poor, the great causes of benevolence that embrace the whole church and the world, and the ministry at home and abroad,—or whether we consider the principles that underlie all these duties, the union of all believers with one another in Christ, and the unity of the church in Him, we are led to the same conclusion—the importance and necessity, in order to the vigorous working of the church's life, of this office of deacon as the proper organ of these important functions.

The deacons are therefore the Divinely appointed receivers and disbursers of the church's funds. They are a channel through which the sympathies of the members find expression. They are the impersonation of the church's tender care for the widow and orphan, and destitute, of every age and condition. They are the channel through which those who are taught in the Word, communicate of their good things unto those who teach. In them, as in no other officer, does the church seem to say to all: We are one, one in Christ, and one by our union with each other, so that none shall be in want while others are blessed with plenty. By these officers we are helped to bear one another's burdens, and so to fulfil the law of Christ, to love one another.

**IV. QUALIFICATIONS.** These, especially as they regard **Spiritual**

things, are very high, both as stated in Acts, and in 1st Timothy. The reason of this is evident. Their duties being so much of a secular nature, their personal holiness must be so deep and pervading as to infuse into all their discharge of official duties a holy character; otherwise their own religious character might be secularized. They must be such men as will not be secularized by their duties, but such as will infuse into these very business operations and moneyed transactions of the church, a spiritual and holy character. These qualifications summarily stated, are :

1. Holiness, such as to pervade the whole character and life, and exclude all selfish indulgence. "*Full of the Holy Ghost.*"

2. Wisdom or prudence. "*Full of wisdom.*" This is manifestly indispensable in such an office.

3. Gravity and sincerity, (1 Tim. 3 : 8,) that their words and acts may have due weight.

4. Liberality and public spirit, (1 Tim. 3 : 8,) that they may be examples of the function they exercise.

5. Holding the truth in sincerity and consistency of life, (v. 9,) that so their whole official character might not be employed to sustain any error in doctrine or practice.

6. "Ruling their children and their own households well," (v. 12,) that their example might illustrate and enforce their counsels to the poor and ignorant.

7. Having wives who are grave, not slanderers, sober, (i. e. circumspect,) faithful (v. 11); because in their duties to the poor, and other relations to the church, such would be great helps, and those of opposite character great hindrances.

8. They must first be proved, (v. 10,) tried men, not novices, and hence of honest report, that so the church might not suffer serious injury from their incompetency—a mistake here being almost irremediable.

These are, indeed, high qualifications, but it is her sin and her shame, and ought to be a cause of deep humiliation to the church, if they are not found in many of her members, since they are really only what every intelligent Christian ought to have. Eph. 5 : 18. Phil. 1 : 9-11. Good sense, Scriptural knowledge, vital godliness, manifesting itself in all the duties

and relations of life, so as to secure, even from the world, the respect which true godliness always does, comprise the whole.

In closing this discussion, we offer two remarks :

1. The reason why this office has gone into such general disuse in the Presbyterian Church, whose standards teach its permanency, is just because of the want of that spirit which so strikingly characterized the primitive church, the spirit of liberality and of brotherly love. We have not the same vigorous, active, loving life, and hence we have not the same developments of the church's life. This spirit led them to view their property as belonging, not to themselves, but to their Saviour, and to hold it for the use of His church in whatever way it might be needed. It led them to see in His suffering poor, the Saviour himself, and thus laid deep in their inmost hearts the feeling of obligation to help all His people, as they needed it, just because they were His. • That such ought to be the feeling of Christ's Church always ; that they ought to be *of one heart and of one soul* ; that they *ought to esteem none of the things which they possess as their own* ; that in their use of property all other considerations ought to be swallowed up in a paramount regard to the interests and advancement of Christ's kingdom, admits not of a doubt. When and where this is the case, the need of this office will be felt, just as it was in Apostolic times, in order that none may be neglected who have claims upon the church for her temporal care ; and when its need is felt, then it will be employed efficiently ; and until then, even if deacons were appointed, they would accomplish little more than can be done without them. It is of very little use to appoint officers for the performance of any function, if there is not vitality enough to perform it ; to be constructing deep and broad channels for our benevolence to flow in, unless there is a stream to flow ; to appoint deacons to a work that we do not much care to have done ; officers to take care of and distribute our property consecrated to the service of God in the support of poor members, churches, candidates, ministers and missionaries, while we, unlike the primitive church, do not feel disposed to consecrate our property to this object, unless it be the mere crumbs left after we are full.



Would that we could all find in ourselves and our churches more of such a lively realization of our oneness with Christ, of our vital connection with His living body, as would make the hearts of all throb in deeper, livelier sympathy with each other; such as would make us, notwithstanding the faults and infirmities, and inconsistencies of our fellow Christians, yet, as we see in them the members of Christ, to feel our hearts glow with a tender affection, such as loving brothers always feel. Then would this office again assume its original importance, and become, by its activities meeting us at every turn, a testimony to the vigorous life of the church.

2. Finally, let us remember that, unless both the churches and these officers are endowed with the Holy Ghost, the deaconship, so far as regards the real Spiritual advancement of the church, and her influence on the world, will be worthless, and in the end worse than worthless. A deaconship, such as described, implies a higher degree of spiritual life and active benevolence in the church—higher, even, than is implied in the eldership. The eldership is implied in the very existence of the church; she cannot exist without a government. A deaconship implies that that church is doing her work of love and mercy. This Spiritual vigor and active benevolence cannot be created by the office. The office should spring out of them as in the primitive church. If these do not exist, it becomes a mere secular office, and there is danger of its secularizing the church, instead of increasing its spirit of consecration, which is its legitimate effect. If it is instituted and entered upon as a mere business transaction, to lessen labor, and make it easier to raise a pastor's salary, it were as well that it had never been created at all. Elders may labor, and visit, and pray, and admonish, though the church be sadly deficient in zeal and benevolence; but in the very nature of the case, if these be very deficient, the deacons, being but the organs through which, in part, these are exercised, are nearly useless. If, however, these be correct views of the nature of this office, it is doubtless true that the election and setting apart of such officers, even though the deficiency be very great in the spirit

of active benevolence, may tend to awaken a deeper sense of this deficiency, and so stir up to greater diligence and zeal, and more importunate prayer, for a plentiful effusion of the spirit. This is what we especially need, our first and greatest want in this, as in every other aspect of the church's work.

To this point, then, let the longing eyes of the church be directed. For this let us all lift up our united earnest prayers. Let us not rest in our wrestling with God till He grant us a new baptism of the Spirit. An organization, however perfect, if it have not life, is worthless; or if that life be feeble, it can accomplish little. You may have the machinery all perfect, every wheel and lever in its proper place, and nicely adjusted, but if the motive power be wanting, it is a worthless bauble. All the skill and labor spent on its elaborate works is thrown away. That power in the church is the Holy Ghost. It is when that Divine agent, dwelling in the hearts of His people, kindles the feelings and desires that lead them to constitute these organizations of His appointment, and when He then infuses into them His own living vigor, that the Church of Christ appears in her beauty and her power as His living body; and then will the world feel the full weight of her influence, and acknowledge that God is in her of a truth; and then, too, as in primitive times, shall her converts be counted by thousands. And when deaconships are *thus* instituted in our churches, not merely as a form, to conform to the orders of Presbyteries, or Synods, or even to a primitive model, but as an earnest expression of the church's desire to discharge, with new zeal and self-denial, her much neglected charitable functions, we may expect the same results as followed in Apostolic times, when "*the Word of God increased, and the number of the disciples multiplied greatly, and a great company of the priests were obedient to the truth.*"

## ARTICLE II.

## NATIONAL RIGHTEOUSNESS.

Christianity prescribes for citizenship, as well as for domestic or industrial life, and its ethics should be taught in the former department as freely as in either of the latter. To convert the pulpit into an instrument of political agitation is most certainly to invade its sacredness; and they who do so, seldom fail to reap in disappointment the fruits of their indiscretion. But to make it the means of instructing Christians in the Christianity of their political relations, is simply to accomplish one of the ends for which it was intended. The same may be said of the religious press. The connection between true religion and sound politics is very intimate. The well-being of the one is the well-being of the other; the corruption of the one is the corruption of the other; the decay or the revival of the one is the decay or the revival of the other; and it is therefore proper that the public mind, in its political aspirations, should be brought under the influence of those principles which alone can rectify political opinion.

The word *politics* suggests the idea of a civil *community*; and a civil community suggests the idea of a civil *government*, without which, in one form or another, no civil community can possibly subsist. Let us then inquire, first, what is the *design* of civil government? It is very obvious that government, as it now exists among men, was never intended for innocent beings; for, if innocence, with the virtues which necessarily spring from it, were still unimpaired, what would be the use of prison-houses, with their bolts and bars, and all that array of coercive force, without which the governments of the earth are absolutely things of nought? Nay, what the use of locks and keys, and all the other apparatus of defence, by which we try to secure our dwellings from external violence? In a state of innocence, these things would be worse than superfluous. There can be no doubt, that even innocent men, living together in this world, would have required

organization; but their organization would have been suited to their innocence, and altogether a different thing from that which we now behold. These things must be taken into account if we are to form a just conception of civil government as we have it; and they go farther to modify our views of it than at first sight we are apt to suppose. They tell us that such a government is not essential to our social existence, but superinduced upon it to meet a contingency; that it was made, not for the orderly, but for the disorderly; not for the innocent, but for the guilty; not for the sinless, but for the depraved. And hence its symbol is the sword—the instrument of death—an instrument to be wielded, as the defence of the peaceable from the violence of the unruly may, in righteousness, require.

If this be the *nature* of civil government, it will aid us not a little in perceiving its *design*. That design is obviously to mitigate the social miseries of man; to lay restraints upon social outrage; to secure to the industrious and well disposed, the quiet possession of their life and property, and to afford, at least, some degree of peaceful opportunity for the diffusion of that restorative, by which alone the apostate children of men can be brought back to the God that made them. This is the Scriptural account of the matter; it is expressly written, “the powers that be are ordained of God.” The civil ruler “is the minister of God to thee for good;” and “whosoever resisteth the power, resisteth the ordinance of God.”

Now, although these passages do not teach that God has set his seal to any one *form* of government; yet they do teach, that civil government (whether in heathen or Christian lands, and whether they be good or bad, perfect or imperfect men by whom it is administered), is not a mere invention of man, but a Divine institution; and that, being so, it ought to be administered on the one hand, and obeyed on the other, in accordance with those laws of eternal righteousness which God has given to regulate our individual and social deportment.

These hints on the design of civil government may, in some measure, prepare us for looking at the question, what is required for the accomplishment of this design?

And here, prior to the question, what kind of government is in itself the best, there is another question, namely—what kind of government is best suited to this or that community? For the government which would prove a blessing to one community might prove no blessing to another; and this, not because it is bad in itself, but because by them it cannot be appreciated. Hence the reason why God has neither prescribed any one form of government, nor any one measure of stringency, or relaxation, to be uniformly adhered to. These are things which the purest patriotism is compelled to modify according to circumstances; and were it to refuse to be schooled by circumstances, it would soon find itself to be utterly helpless. Hence the manifest folly of setting up a claim of natural right to this or that form of government, or to this or that amount of influence and control over the measures of an existing government. That communities of men have rights in relation to these things is beyond all question, and rights, too, which are very sacred; but it is absurd to call them *natural*. For civil government itself, which, as we have seen, is just the government of the sword, that is, of law, sustained by inviolable penalties, has not its seat in the constitution of our nature. It belongs not to man as a *human being*, but is made for man as a *fallen being*, whose depravity is so aggressive, that he cannot live in groups or communities, except under a system of positive and penal authority. Man, in his original constitution, is essentially a moral agent. The moral principle lies deeply imbedded in his nature. You are sure, therefore, to find some form of this moral nature wherever human beings are to be found. It is *moral* obliquity, and not physical disability, therefore, that entails upon man his manifold social and political miseries. And hence without the moral sedative of a regenerated nature, man can never have rest, whether personal, domestic, civic or national, whatever may be the form of government under which he exists; while *with this* he may enjoy quietness, contentment and peace, under any form of government. As depravity is the bane of human happiness, the antidote, and the only antidote, is the power of true religion, working in the

hearts of individuals, and so leavening the population as to dispose them to recognize, *first*, the claims of the great Creator, and *then* the claims of their fellow creatures. There is no room for debating here, even among political men, who have patience to examine the interior of our nature. No, it is a settled point—a point established by all experience—that where there is no piety to God, there can be no abiding principle of justice or kindness to man. For although *individuals* may be found who, in the conventional sense, do justice and practice kindness, without being devout, yet *nations* of men have always been found to be just and kind only in so far as they were actuated by the fear of the Lord. But, in order to serve its purpose in politics, the disposition to social equity which piety generates and sustains, must be in the high as well as in the low, and in the low as well as in the high; for, where there is not a *moral* harmony between rulers and citizens, *political* harmony is out of the question. “He that ruleth over men must be just, ruling in the fear of the Lord;” but he that is *ruled* among men must also be just, obeying in the fear of the Lord. And the most plausible of all the pretexts a ruler can have for short-coming in his duty to those over whom he rules, is just the fact, when fact it is, that they are coming short in their duty to the laws as administered by him.

So much, then, for the pre-requisite; and let us now inquire where this pre-requisite is to be found? It is not to be found in fallen humanity, although human nature, as the creature of God, ought to be its native home. Nor is it to be found in the self-directed researches of moralists; for although they have generally hit upon sound principles, and wrought these principles into salutary precepts, yet their precepts are but form without substance, or body without soul. Nor is it to be found in the contrivances of statesmen, for their contrivances, with few exceptions, are but the produce of a shifting expediency; or, it may be, of nefarious design. In short, it is nowhere to be found but in the religion of the Bible—in the religion of Christ—in the Gospel, and in the religion of the Bible taken up, as God has been pleased to lay it down—not

merely as a system of dogmas, or of dry and rigid institutes, compacted into national statute, and thus turned into a tool of State-craft; but as an instrument of tuition, of sovereign tuition, of internal tuition, of efficacious tuition, coming from heaven, and wrought by heaven into the hearts and lives of men. This is the thing wanted, and the only thing wanted to give health to the political constitution, by first giving health to the moral constitution. This is the grand rectifier of man; first of man as an individual, and then of man in all the relations which bind him to his fellow-man; in his domestic relations, in his relation of neighborhood, in his business relations, in his civic relations, and in his relation to the country, large or small, to which, in providence, he happens to belong. Just let a man be a Christian, a genuine Christian, a man imbued with the spirit of Jesus Christ, and if he be a statesman, he will be a righteous statesman; if he be a judge, he will be a righteous judge; and if he be no more than a private citizen, he will fill his place as a righteous citizen.

But let it never be forgotten that if Christianity is the grand requisite in civil government,—its salt, its leaven, its cement, its police in the heart, and its best defence,—it must be pure, and it must be free.

1. It must be *pure*. The religion of Jesus Christ flows directly from heaven. It is a well of living water, which God has opened for dying men. And if it is to prove medicinal to men in their hearts, or in their families, in their cities, or in their nations, it must be drawn from its own fountain, and it must be drunk as it is drawn. This is a very obvious rule. It is a thing self-evident. If we wish a medicine to cure our bodies, we must take it as it is. And if we wish Christianity to cure our minds, individual or collective, we must take it as it is. There is, however, a fact which meets us here, and which in the view of certain thinkers goes far to negative the Christian remedy, although, in reality, it leaves the specific and incomparable efficacy of this remedy altogether unaffected. What is that fact? It is that, with few exceptions, civil government has wrought as ill, or nearly as ill, under Christianity as under heathenism. To some extent this is not

to be denied. History declares it. And how is this fact to be accounted for? On a very plain principle. The medicine is marred by poisonous admixture, or it is, to a very partial extent, administered at all. Its name remains, but its specific virtue has been extracted. The Christianity of European and other nominally Christian countries has been corrupted; corrupted in its doctrines, in its precepts, in its spirit, in its institutes and administrations; and in this way has it been made the palladium of the very evils, social and political, it was sent from heaven to mitigate or purge away. The way in which this has been brought about is easily described. The corrupting process, although varied in its workings, yet steadily converged towards one result—the interjecting, namely, of a human authority between the conscience and its only Lord; and this point being once secured, political bondage or political corruption followed by a smooth and easy course.

These are points which are well understood by the abettors of the great Oriental and Romish corruptions of Christianity, and the kings who are in league with them. They have corrupted “the glorious Gospel of the blessed God,” and they nurse its corruptions, because they know full well that it is not the thing itself, but these same corruptions hallowed by its name, which can at all be made to favor their designs, or to sustain their despotic tyranny. With them it is no secret that the religion of Jesus Christ, taken just as it lies in its own record, and infused into the hearts of the high and the low, is just as unmistakably and forever the foe of oppression on the one hand, as it is of anarchy and atheistic agrarianism on the other. The spirit of that religion is opposed alike to the licentiousness of rule and the licentiousness of liberty; and so we find that, in those countries where, in matters of religion, the Bible, the whole Bible, and nothing but the Bible, is most in the ascendant, the machinery of civil government is always found to work the most smoothly, the most equably, and the most effectively for the commonweal.

2. But this is not all: Christianity must be *free* as well as uncorrupted, in order to be the rectifier of national rule and the pillar and ground of civil and religious liberty; and by free, we



mean delivered from the pay and patronage of governments. It is to this pay and patronage chiefly, although not exclusively, that the corruption already referred to is to be traced, and a glance at its origin may help us to see this. At first men in power attempted to drive Christianity from the earth, because they saw that its progress would put an end to their misrule. But soon finding that the sword could not slay it, they altered their tactics, and took it into favor, luring its ministers into their counsels, and spreading for them the banquet of royal munificence. And why did they resort to so new an expedient? Not that they might modify their politics to suit the purity of the adopted faith; but that they might modify the adopted faith to suit the impurity of their politics. That such was the aim is but too evident, and that it was the result is absolutely certain. In this way Christians were taught to believe their religion has no intrinsic power either to sustain or diffuse itself, and that it must either submit to be the pensioner of princes, or sink into decay. But if their pensioner, then their servant—and a trusty servant the corrupted form of Christianity has been—winking at their vices, palliating their crimes, helping them over many a difficulty, and never failing to aid their devisings, whether in Popish or in partially Protestant countries, as wicked occasion happened to require.

But this servitude is not the place for the religion of the New Testament; and till it is entirely set free, you need never expect it to operate either as a liberator, an enlightener, or as a purifier of civil government. No! Christianity cannot be a servant or a vassal. Christianity is, and must be, a sovereign potentate, as far above the mandate of a prince as above the cavil of his meanest subject, who blasphemously takes its name into polluted lips. It is descended from heaven, and wherever you find it, the majesty of heaven is there. If it comes in heaven's own name, teaching the humble artizan to "lead a quiet and peaceable life in all godliness and honesty," it comes speaking in the same tone, and propounding the same law to the Ruler who rules over him. This is its commission—its high commission. And that it may execute this commis-

sion without restraint or qualification—that the voice which it lifts up may be as equal as it is commanding, it must be left to traverse the earth without the leading-strings of secular law, power or patronage.

But, let these two things be found together—its purity and its freedom—and you have it as a moral certainty that, in proportion as Christianity makes its way—internal and hearty way, through any nation under heaven—there is an end to misrule, and there is the full development of civil and religious liberty. It must be so, because it is impossible for men to embrace Christianity, or to make it their own, in its spirit and in its power, and yet continue to trample upon one another in any of the relations of social life—whether those relations be the various, domestic and private relations which God has established in his providence amongst men, of husband and wife, parent and child, master and servant—or whether they be those public relations which God in his providence has likewise established amongst men, of magistrates and citizens, or of kings and subjects. Every one who has paid the slightest attention to the New Testament, must know that Christianity is, by the whole life and teachings of its Divine author, a religion of brotherly love, and that it not only enjoins this virtue, but selects it and sets it on high as the grand test of character among its disciples. “Thou shalt love thy neighbor as thyself.” “Do ye unto others as ye would that they should do unto you.” “We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death.” “If a man shall say I love God, and loveth not his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

And what is brotherly love? It is, in redundancy, the very thing needed for the life and the liberty of any community. It is enough, and more than enough, to secure the rectitude of all political administration. It is social beneficence built upon social equity. And be it observed, that the Christian system not only gives the precept of brotherly love, but it gives the heart which embraces the precept. It is not a system of tuition

merely, but a system of infusion, giving vitality to its precepts, and working them out to their practical results in all who are under its power. Men may pervert the meaning of names—and no name was ever perverted so much as the name Christian—but they cannot change the nature of things; and it is in the nature of the wondrous thing, whose specific name is Christianity, that if you diffuse it through the earth, then “judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.”

It was amidst the influences of a pure and free Christianity, were born and cradled our Colonial Independence, and the institutions to which it led. Our patriot forefathers were inspired by high and lofty principles, such as a pure and free Christianity always nurtures. When the Declaration of Independence was adopted, there was such a depth of principle required among those who signed it, as made them ready to seal their attachment to it with their blood. John Hancock supposed that his conspicuous name might make him distinguished among those who should perish on the scaffold; and, in full view of such a possible result, he and they pledged to each other their “lives, their fortunes, and their sacred honor.” The sentiments of all those men are well known, and the language eloquently attributed to one of them, John Adams, will express their feelings of patriotism founded on principle. “I see, I see clearly through this day’s business. You and I, indeed, may rue it. We may not live to the time when this Declaration shall be made good. We may die; die, colonists; die, slaves; die it may be ignominiously on the scaffold. Be it so—be it so. If it be the pleasure of Heaven that my country shall require the poor offerings of my life, the victim shall be ready at the appointed hour of sacrifice, come when that hour may. But, whatever may be our fate, be assured, be assured, that this Declaration will stand. It may cost treasure, and it may cost blood, but it will stand, and it will richly compensate us for both. Through the thick gloom of the present, I see the brightness of the future, as the sun in heaven. My judgment approves of this

measure, and my whole heart is in it. All that I have, and all that I hope in this life, and all that I am, I am ready here to stake on it; and, live or die, survive or perish, I am for the Declaration."

But, as it was in the spirit of a pure and free Christianity our free institutions were born and cradled, so is it by this, and this alone, they can be preserved and perpetuated. Eternal vigilance in defence of all civil and constitutional rights, is the only price with which liberty can be bought; and that vigilance itself can only be generated and sustained by Christian principle generating Christian character, and sustaining Christian fortitude and devotion to the public good.

The Gospel has already *wrought a great change* in the condition of the world; and when its influence shall be universal, all nations will be made virtuous and blessed. The power of the Christian religion, it is well known, has changed many of the evil customs of the world. It has abolished many cruel superstitions, and banished many enormous crimes; it has cast down the idols from their pedestals, and purified the temple of worship; it has mitigated the ferocity of war; it has made provision for the poor, and established hospitals for the sick; it has promoted civilization, refinement, learning, charity, and every thing that tends to enlarge the mind and ennoble the character.

Nor is there any other hope for the world. God is wiser than man. Infinite benevolence and wisdom have devised and disclosed the way of human improvement. The rational offspring of God must be assimilated to their Creator. Intelligent and moral agents must be enlightened by the truth, and persuaded to choose the right and to practice holiness. The perfect laws of the universe must be obeyed, or happiness will take its flight from the earth. Other hopes will fail. The fine-woven theories of perfectibility, not associated with religion, will prove but webs of gossamer. Even in our own country, the boasted intelligence of the people, if unallied to goodness, will be found inadequate to the security of the public welfare. If we stand before God as his enemies, with the stain of national crimes unavenged and tolerated, he will punish us. We shall have, like other nations, our retribution upon the earth. Nor are

the instruments of punishment difficult to be found. The angel of the pestilence may breathe upon us. The tempests may spread desolation. Our fields may be reddened with blood. Should we be ripe for ruin, God cannot fail to find instruments for our destruction.

No; it is not by the wisdom of statesmen and legislators; it is not by civil institutions, by the checks and balances of the powers of government, by laws and courts, by armies and navies, that the peace, and order, and happiness of mankind can be secured, and crime and suffering banished from the world. By these the flame may be smothered for a while, but it will again burst out. These expedients have been tried, and what has been the result? The history of mankind is but the history of crime and misery. It is the history of cruel superstitions and debasing idolatries. It is the history of pride, envy, malignity, and ferocious ambition. It is the history of perpetual wars, by which fields have been ravaged, cities plundered and burnt, and countless millions of infuriated men swept from the earth. It is the history of crimes and iniquities of every hue; of inhuman oppressions and fiend-like tortures; of secret assassinations, and of more open and what are called honorable murders; of frauds, thefts and robberies; of secret slanders, bitter revilings, and savage contests; of headlong gaming, besotting intemperance, profligate indulgence, and heaven-daring blasphemy. Make a true survey of the past history and the present condition of mankind, including our own favored country, and then say, whether there is any remedy for the miseries of the world but in the pure gospel of the Son of God?

It may be inferred from these considerations, that we are bound by every principle of patriotism, as well as of piety, to assist, to the utmost of our power and ability, to spread a pure Gospel through the length and breadth of our land.

Secure this and we secure every thing. And failing to secure this, all other reliances are vain. This is the true and only panacea for all social and moral ills—the only palladium of all social and political blessings—and the only guarantee for honesty, industry and prosperity. So thought that eminent statesman and patriot, Patrick Henry, who left in his will the

following passage:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they have not that, and I had given them all the world, they would be poor."

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ARTICLE III.

A DISCUSSION OF SOME OF THE CHANGES PROPOSED BY THE COMMITTEE OF THE GENERAL ASSEMBLY IN THEIR REVISED BOOK OF DISCIPLINE.\*

The General Assembly of 1857 appointed Drs. Thornwell, James Hoge, R. J. Breckinridge, E. P. Swift, A. T. McGill and Charles Hodge, with Judges Sharswood, Allen and Leavitt, a Committee to revise the Book of Discipline. This Committee met in Philadelphia in August, 1858, Messrs. Leavitt and Allen being absent, and performed their task, devoting to it *four or five days'* labor. The result has for some months been published to the churches in the newspapers; and the time is fast approaching when the Presbyteries will appoint the Commissioners to that Assembly which must pass upon the proposed changes. Meantime they have evoked little discussion, and that of a fragmentary character; with the exception of an article defending the most of the proposed amendments, in the October number of the Princeton Review. This essay seems purposely to reveal its author as

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\* Notwithstanding the relations of this Review to the Chairman of the Assembly's Committee, and also Draughtsman of their Report; and notwithstanding our entire concurrence in the amendments they have proposed, with perhaps a single exception, we have, with his hearty and cordial consent, cheerfully given place to this article: being moved thereto, both by our respect for the author, by our love for free discussion, and by our sense of the great importance of the subject discussed.—Eds. S. P. REVIEW.

the respected editor of that Quarterly, Dr. Hodge, to whom we therefore take the liberty of referring. While our rules of discipline are not of as fundamental importance as our Confession, or even as our Book of Government, they greatly concern the comfort and rights of Presbyterians, and the peace of the Church. More than this—principles will be seen to be involved in this discussion which touch the fundamentals of our theory of the church. By thoughtlessly adopting legislative details, which are out of harmony with our theory, we greatly endanger the theory itself; we shall gradually undermine it. This must be our justification for feeling, as humble members of that Church, anxious that the thorough examination of the Revised Book shall be made, so as not to allow the subject “to go by default” in the approaching Assembly. After waiting for more experienced hands to undertake this discussion, until it will soon be too late, we now venture to occupy the attention of our brethren, with much diffidence and respect. As Presbyterians, we consider that no *apology* can, in any case, be necessary for the exercise of that right of free but courteous discussion which belongs to the humblest, as well as the first among us, touching every subject of ecclesiastical concernment propounded to our suffrages. We doubt not that all the members of the Assembly’s Committee would themselves be the last to wish this right of opposing their own report curtailed. We wish also to express, once for all, our high respect not only for the persons and characters of those distinguished brethren, but also for their opinions. When, indeed, we conceive of the reader as running his eye over the list of venerated and precious names which we have just recited, we cannot but feel that he may naturally conclude from that glance alone, that the objections urged against their work must be ungrounded, and inquire: “Who is this that arrays himself against such odds?” We are, indeed, in the account of literature and of fame, in comparison, as *nobodies*; and it has caused a genuine diffidence to find ourselves differing from such guides. But we remember that we write for *Presbyterians*—a people least of all *addicti in verba ullius magistri jurare*—and that views maturely

considered, and honestly offered from love to the church and a sense of duty, are entitled to a fair hearing. For our remarks we ask no more. If any, or all of them, are ungrounded, let them remain without influence.

We shall take up those amendments upon which we wish to remark, in the natural order in which they occur, as we proceed from chapter to chapter. We have only to request of those who may take the trouble to read these lines, that each case may be weighed upon its own merits; and that, if objections advanced against some of the proposed changes should seem to them insufficient, or even feeble, this may not prejudice the conclusion concerning other points. On a subject so extensive, great brevity cannot be promised; but it is promised that brevity shall be studied as far as is consistent with thoroughness.

Let the general objection, then, be considered, which lies against the changing of statute law wherever the change is not unavoidable. Language is naturally an imperfect vehicle of meaning; its ambiguities usually pass undiscovered, because no keen and contending interests test its possible or probable meanings. One may frame sentences which seem to him perfectly perspicuous; but no human wisdom can foresee the varying, yet plausible constructions which the language may be made to bear. The fact that ambiguities cannot now be pointed out in the new phrases of the Revised Discipline, is nothing. No human skill in writing can avoid them, or foresee what they will be. Nothing but the touchstones of particular cases, as they arise, can reveal them. Hence the old statutes are better, because their language has already been tested by the adjudication of a multitude of varying cases under them, and fixed by established precedents. So that the old might be intrinsically worse than the new, and yet it might be most impolitic to exchange it. By altering our Book, we at once lose all the advantages resulting from all the litigation upon the articles amended, from the foundation of our government. We have just begun to enjoy the advantages of a good digest of the Assembly's precedents, fixing the meaning and extent of law, in the work of Mr.



Baird. How large a part of this will now be superseded and useless? It is not that we begrudge the loss of the mere labor expended in compiling and printing this useful work; this, relatively to the church at large, is a trifle. But we lose the knowledge and usage, the costly result of seventy years' history and contest. Does any one dream that all these uncertainties will not have to be gone over again, before the intent of the new statutes is "ascertained" (to use the legal phrase), by a long series of adjudications? How much uncertainty, how many judicial contests, how much confusion of right, and how much distress, must be witnessed, before the Revised Book shall have reached that comfortable degree of established certainty which was acquired by the old?

The ambiguities of the old have indeed been asserted as a reason for revision; and it has been said that it is in some parts so faulty as to make church courts forever liable to uncertainties of construction. But this uncertainty, which is usually witnessed in the General Assembly, is due rather to the constitution of the court, to its unwieldy size and popular character, to the inexperience of its members in judicial processes, and to inattention, than to any peculiar vice in the language of our statutes. If our brethren think to eradicate these vexatious and ludicrous confusions from that large body, by making new statutes, we forewarn them that "Leviathan is not so tamed." Take the oft mooted point, as to who are "the original parties" in an appeal; which is most frequently cited in evidence of the imperfection of our present Discipline; it would seem that "the original parties" can be no others than the *parties to the case at its origin*. The fact that so simple a matter has made so much trouble, reveals plainly enough the hopelessness of evading the annoyance, by making statutes new, and for that very reason, of less ascertained meaning. No sooner will these new laws be inaugurated, than the rise of litigated points will reveal in them ambiguities to which we were all blind before, including their very authors; but which, when once raised, will appear as obvious to us all, as was the way of making an egg stand upright on its little end to the Spanish Savans, after Columbus had shown them how to

flatten the shell. Seeing, then, that our present Discipline causes to no one any grievous wrong, it would be better for us, on this general ground, to "let well enough alone."

It has been said that the Presbyterian is a conservative Church. Mankind often give very inconsistent manifestations of their professed principles. The past year, we have seen the conservatism of this great church thrown into quite a hubbub, by the proposal to correct a ridiculous typographical blunder on one page of its Hymn Book! But now it seems as though it were ready to commit itself, almost without inquiry, to a sweeping change of an important branch of its constitution. Is not this somewhat akin to "straining out the gnat, that we may swallow the camel?"

Chap. I. § 3. 4. The first departure of moment from the language of the old Book, is in the definition of what constitutes a disciplinable offence. The reader is requested to compare the new with the old. The tenor of the old makes the Bible the statute book of our courts, in judging the morals of all our people. See chap. I. § 3. 4. In the Revised Discipline, it is proposed to speak as follows:

§ 2. "An offence, the proper object of discipline, is anything in the faith or practice of a professed believer which is contrary to the word of God; the Confession of Faith, and the Larger and Shorter Catechisms of the Westminster Assembly, being accepted by the Presbyterian Church in the United States of America as standard expositions of the teachings of Scripture in relation both to faith and practice."

"Nothing, therefore, ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practice of the church formed on Scripture, and which does not involve those evils which discipline is intended to prevent."

The latter paragraph is copied by the Committee, without change, from the old Book. The two changes here proposed are to teach that nobody can commit a disciplinable offence except "professed believers," instead of including all "church members;" and to introduce the Westminster Stan-

dards as the rule and measure by which discipline shall be administered. Of the former change, more anon. To the latter we object, in the first place, that here is one of the cases of mischievous ambiguity which were predicted as likely to attach to any new phraseology. Let this chapter become the law of the church, and we fear that we shall be ever debating whether it means that any act may be a disciplinable offence which is reprobated by either the Scriptures or the Westminster Standards; or that the prohibition of both these must concur to make an offence. The latter meaning would, of course, confine the possible range of disciplinable offences within the things prohibited in our Standards. And this is clearly the meaning attached to the whole chapter by the Princeton Review. Surely if anybody should know what the Committee mean, this author, himself a most able, diligent and influential member, should! He says, pp. 695-696:—“Among us, as Presbyterians, nothing can be regarded as an offence which is not contrary to the Westminster Confession of Faith or Catechisms.” \* \* \* \* “We have agreed to abide by our own Standards in the administration of discipline. Outside of that rule, so far as our church standing is concerned, we may think and act as we please.” But when the church court comes to interpret this Revised Discipline in the light of its own language alone, it will probably remain in great doubt whether § 2 means what the Princeton Review says it does; or whether it only means that the manner in which our Standards interpret and apply the prohibitory precepts of Scripture, is to be the model and exemplar by which the judicatory ought to interpret similar parts of Scripture. And the paragraph then appended, standing, as it does in the very words of the old book, which is allowed to teach the opposite sense to that of the Princeton Review, will greatly aggravate this doubt. According to that paragraph, an offence to be disciplinable must, in the first place, involve those evils which discipline is intended to prevent; and then it must also contravene Scripture, or the regulations and practice of the church founded thereon. (The conjunction is disjunctive.) May not the Revised Discipline be understood to mean, with

the old one, that an offence which contravenes *either* Scripture or the Standards may be disciplinable?

But let us suppose the Princeton Review is right, and that the Revised Discipline means to teach, that nothing shall be a disciplinable offence except what can be proved to be such out of the Westminster Standards. Then we object, secondly, that those Standards do not profess to be exhaustive in their enumeration of disciplinable offences. The circumstances of mankind vary so infinitely, that if a statute book were to enumerate, specifically, all the offences which will arise in all time, "the world would not hold the books which should be written." A complete moral code must therefore speak on this other plan; it must, within moderate compass, fix such general principles, and so illustrate and define them in concrete cases, that all possible forms of duty or sin may be defined therefrom, "by good and necessary consequence." This is what the Bible has done. But this requires infinite wisdom, which the Westminster Divines never claimed. Shall we accept the following consequence: that if perchance these fallible men forgot to enumerate (and they themselves not professing to make a complete enumeration, they were incapable of such an absurdity), some wicked act, which yet God's Word, the acknowledged rule of life to Protestants, clearly describes as such an offence as may be disciplined—therefore, forsooth, the sinner may commit this act as often as he pleases, and retain his church standing, unwhipt of justice? For instance: the Larger Catechism (the most comprehensive) does not condemn *spirit rapping*, nor *lotteries*, nor *duelling*—three prevalent abominations condemned by God in principle, and most obviously disciplinable. Is it answered that these may be condemned out of the Westminster Standards by inference? We rejoin, the expounder of the Revised Discipline in the Princeton Review has no right to resort to inferential interpretations of the Standards. He has objected to just such applications of the Word of God; and we think all will agree with us, that if our church franchises are to be suspended on the inferences and interpretations of a judicatory, we would at least as willingly have the blessed Scriptures for the text as the imperfect writ-

ings of fallible men. When the glorious assembly of 1845 saved the Church, and probably the Union, by refusing to make slaveholding a bar to communion, did it ground its decision on the pettifogging plea that slaveholding was not mentioned as a specific "offence" in the Standards? Indeed, no! How would its decree have been shorn of its moral strength and glory, if it had done so? It recurred at once to the solid rock, by saying: *The WORD OF GOD does not make slaveholding "an offence;" therefore cannot we.* May God forbid that any thing shall ever be the Statute Book of Presbyterian Church Courts, as to Christian morals, except the Holy Bible.

This leads to the third remark, that there is obvious ground of distinction between adopting a human composition concerning theological opinions as the test of official *status* and privilege, and making a human composition concerning Christian ethics the test of church membership. This, for three reasons. The ethical precepts of God's Word are vastly less subject to varying and doubtful construction than the doctrinal statements. The theological system may be represented with substantial completeness, or at least in a manner perfectly characteristic and discriminative, in a limited set of propositions; whereas the forms of moral action are endlessly diversified. And last: when we require our deacons and presbyters to stand or fall officially by a doctrinal composition of human authority, we do not call in question a personal franchise which is inalienable to the Christian, but only a privilege which the Church confers. It is the *Christian right* of the credible believer to enjoy the Church communion; it is not a *right* of any believer to serve the brotherhood in office when the brotherhood do not want him in office. So that it may be very proper for us to take a human composition as the doctrinal test of qualification for office, while yet we take only God's own precepts as the statute book of Christian ethics.

The main objection against all this is, that then no one would be certain what he had to count upon, because of the contradictory opinions of Christians concerning the ethical teachings of the Bible. It is said some Christians think slaveholding, some wine-drinking, a *malum per se*. The obvi-

ous reply is, that no institution administered by imperfect man will ever be perfect in its workings. Let us adopt that system which makes the possible imperfections fewest and least mischievous. And this will be to retain the Bible as our Statute Book in ethical matters. For, as has been said, its ethical precepts are so perspicuous, that the serious differences of interpretation are rare. The Standards of the Church, and the General Assembly, may properly, as they have done, fix these disputed points from time to time: (a function very different from taking the place of the Bible as a complete ethical code for judicatories.) And surely, if the Bible is not a book perspicuous enough to protect the Christian from judicial wrong, when he has three higher courts above the first, to which he may appeal for protection, it can scarcely be claimed as a sufficient rule of life for the simplest child of God.

Chapter I, § 6.—The Revised Discipline proposes to change the propositions which here assert that all baptised persons “are members of the church,” are “subject to its government and discipline,” and when adult are “bound to perform all the duties of church members,” in the following respects. For the first proposition it substitutes the words: “are under its government and training.” At the end of the paragraph it proposes to add the following:—“Only those, however, who have made a profession of faith in Christ are proper subjects of judicial prosecution.” This change was foreshadowed in the alteration of sec. 3.

We cannot but regard it as both unnecessary and unfortunate. The doctrine of the Bible is, that the object of God in instituting the marriage of saints is “to seek a godly seed,” (Malachi 2: 15,) that God has therefore included and sanctified the family institution of saints within the church institution, that school of Christ; promising to be “a God to us and to our seed,” (Gen. 17: 7;) that therefore the initiatory sacrament should be administered to the children of saints as well as to themselves (Gen. 17: 12—Matt. 28: 19); and that though these unconverted children are excluded from certain privileges of the church to which faith is essential, first by their lack of understanding, and next by their own voluntary impenitency,

yet they are as truly and as properly the objects of the moral teaching and government (*διδασκαλία, disciplina*) of this spiritual school, as the saints themselves, until they wickedly repudiate their church covenant. For both the Scriptures and experience teach, that the children of the saints are the main hope of the Christian cause, and that youth is the time to train and form the soul; so that if the church excluded the children of saints from its discipline, it would be manifestly recreant to its great end and object; which is, to propagate the knowledge and service of God in the earth. This has ever been the theory of the church universal, with the painful exception of Anabaptists and Immersionists. To this theory the language of the old Discipline is, to say the least, sufficiently faithful. Why then soften it, when by so doing we give a pretext to these adversaries to glory, as though we found our theory untenable, and were receding from it? Boasts and taunts have already been provoked by this proposed change, which are not only painful, (for this is a trifle,) but most injurious to God's truth.

Indeed, it cannot be denied that a desire to soften the old and time-honored phraseology is a significant indication of our departure from the practice of our system. The Presbyterian Church has, alas! come far short of its duty to impenitent baptized persons, in neglecting the pastoral and sessional oversight of their demeanor, faithful private admonition, Bible class and catechetical instruction, and the righteous purging out of the membership by discipline, of those who show a persistent intention to repudiate their parents' covenant with God, either by continued unbelief or by overt immoralities. But if we find ourselves recreant to our Scriptural theory in our conduct, shall we, therefore, degrade our theory so as to make it tally with our sinful practice? or, shall we not rather, as men that fear God, raise our practice to our theory?

We see no advantage, but only disadvantage, in the substitution of the word *training* for *discipline*. "Though both terms have in some respects the same import, we are particularly attached to the latter in this connexion, because of its immemorial use; and especially because it is more compre-

hensive, embracing all that instruction, guidance, care, advice, counsels, admonition, restraint, reproof and encouragement, which should be given, as the case may demand, to all who are members of the church and under its care—whether communicants or non-communicants. We prefer it, moreover, because it is more expressive of the Apostolic commission: ‘Go ye, therefore, and teach (*disciple*) all nations.’ Now, the church is a school where the disciple is instructed in the lessons there taught.” These words of another we can cordially adopt, as expressing just views.

Farther: if we roundly assert, as even the Revised Discipline does, that “*all baptized persons* are members of the church,” we see little consistency in then exempting a large class of them from its government. Is it intended to be taught that whenever a baptized person, arriving at years of understanding, fails to believe, repent and commune, he is by his own act excommunicated? Surely not; for then all baptized persons would not be members of the church, as the Revised Discipline asserts; there would be a large class of baptized persons not church members. The article, to be consistent, should have said: “*all baptized infants* are church members.” Now, what kind of citizenship is that which does not place the citizen under the government of that commonwealth of which he is citizen? We cannot understand it. The General Assembly of 1856 did itself say, in answer to an overture, that the relation of impenitent baptized persons to the church is that of minors to a commonwealth. The state of a minor is in general this; that while he is debarred, by reason of some remaining personal disqualifications, from certain of the higher privileges of the citizens, he enjoys the protection and other advantages of the commonwealth, and, if sane, is subject to its laws and penalties in the main as the other citizens are. A minor may not steal, nor commit arson, nor stab, nor murder; and if he does, although he has not been allowed to vote, to sit in juries, and to hold office, he will be tried and punished. If, then, the Assembly adopts this Revised Discipline, it should retract its definition of 1856; but the truth and good sense which are in it no General Assembly has power to retract. The member-



ship of baptized persons, if once granted, is forever inconsistent with their formal exemption from discipline.

Again, if this doctrine is adopted, our Standards will be, in the opinions of the great majority, out of joint at another place. The Book of Government, (Chap. XV. § 4,) excludes every person from voting for pastor "who refuses to submit to the censures of the church, regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation, to its necessary expenses." The more common opinion is, that in these words the Book intends to describe what non-communicating, baptized persons may vote; for it is plausibly urged, if none such may vote, why does the Book use a periphrasis? Why does it not cut the matter short by saying:—"In this election only communicants may vote?" Now, if this is correct (a point which we may not here decide) the Book clearly contemplates some baptized non-communicants (old enough, too, to pay and vote), who are yet submissive to church censures. Are these church censures inflicted without "judicial prosecution?" Hardly, for then it could not very well be said that they are "regularly administered."

The closing words of this chapter in the Revised Discipline say that no one, except professed believers, is "subject of judicial prosecution." It has been remarked, that these words need not be objected to, "because a case is never heard of in which a baptized impenitent person is subjected to such prosecution." We are by no means ready to make the admission. Even on the ground asserted in excuse of the proposition, it is liable to the objection, that it decides more and broader principles than the case requires—a fault which every intelligent judge would reprobate in secular laws. But we are by no means sure that the church always does right, in so totally disusing this power of judicial citation over impenitent persons. The most plausible theory on which our present policy can be excused, of leaving the impenitent baptized persons of the church so "at loose ends," would be this; that when a baptized child reaches and passes the years of moral responsibility, refusing to believe and repent, he is by this sin of unbelief virtually *self-suspended*

from sealing ordinances. But he is still under the guardianship and teaching of the church, and under its pastoral oversight. Now, we ask, may not a *suspended member* be cited and tried for a subsequent offence? May he not be excommunicated for a subsequent offence? Do we not give him a letter of dismissal as a member suspended, to the care of another church when he emigrates? And this leads us to remark, that a legitimate and beneficial use of this power of citation over non-communicants may easily be imagined. Let us suppose a church in which the Bible theory of "the School of Christ" was not so deplorably neglected as it usually is, in which the baptized children were practically considered by pastor and session a part of their sacred charge, their jurisdiction; where the children, after due instruction in their tender years, received pastoral admonition as they came to years of understanding, that they were now "bound to perform all the duties of church members," to repent, believe, give Christ their hearts, and thus remember Him at his table; where this first admonition was followed up with occasional faithful and tender remonstrances upon their continued irreligion, reminding them again and again of the voluntary nature and sinfulness of their unbelief. Many of these lambs of the flock, we may be sure, would early give their hearts to the Saviour. These become members in full communion. Many others would continue some time impenitent, but regular in their Christian morals, habitual frequenters of church ordinances, and in the main, docile and respectful towards Christianity, so far as natural temper went. These would properly be retained as the citizens in their minority in the Christian commonwealth, still precluded from the full franchises, but enjoying (we say *enjoying*, for would they not themselves esteem them privileges?) the public and private admonitions of the presbyters. But a few would practically repudiate their Christian birth-right and cast scorn upon it, by profanely deserting God's house, word and Sabbaths, or by contemptuous repulses of pastoral instruction and love, or by overt and deliberate crimes. Now, what are these? Are they still church members? If it is said, no! we ask, by what process did they cease to be such? Formally, they are still

members; but why sleeps the rod of discipline, which ought to be wielded to cleanse God's house of pollution and scandal? Shall Immersionists point at these blots, these "spots in our feasts of charity," and say that this is the inevitable result of infant church membership? We reply, that the appropriate solution of these cases ought to be in the exercise of that "judicial prosecution" which the Revised Discipline proposes to exclude. Instead of suffering them to fall by neglect into a virtual excommunication, which yet is not a formal and regular one, (a treatment of the case of all others most dishonorable to the church, and dangerous to the misguided souls themselves,) let them be cited by the session. "They would probably condemn the summons?" Well, let them do so; let the citation be repeated, and let them be formally excommunicated for contumacy. Thus the church is rid of the scandal of their membership in the only consistent way, and her final testimony is borne against their sin. This, let us say, would be agreeable to the usages of the primitive church, which subjected *catechumens* to her discipline, as well as communicants. If it be urged that men, professedly impenitent, would usually scorn the whole process, and that, therefore, the process would be improper, inasmuch as discipline owes so much of its value to the support of the moral approbation of society, we rejoin by asking, how the sentiment of Christian society has become so lax and unsound on this point? Is it not through this very neglect of pastoral discipline? We repeat with emphasis; let us not attempt to plead a state of things produced by our own sin as our justification. Let us rather reform. But in fact this discipline, if righteously administered, would even now be far from contemptible in the eyes of many baptized unbeliever, for they often value their church privileges highly.

When it is said that none are "proper subjects of judicial prosecution, except those who have made a profession of faith in Christ," the idea obviously involved is this: that it is unreasonable to exercise a church government over a man, to which he has not given his own voluntary assent. This squints far too much towards the Independent idea, that the church is a

voluntary society. If the act of the parents, in bringing the child under the covenant of baptism, cannot properly place him under church jurisdiction, except it be confirmed by the child's own assent, why should they perform it in his infancy at all? Let the baptismal covenant be *something*, or *nothing*. If it is any thing at all, how can it effect less than we have attributed to it? As to the necessity of a personal and voluntary consent to constitute any one a subject of church government, we remark, that our theory does no baptized person wrong; because God has not given to any human soul the right to choose whether he will belong to His visible kingdom or not. To decide that he shall, in advance of his own assent, robs the child of no privilege; for it is no privilege of a rational and moral soul to be a subject of Satan, and heir of damnation; which is usually the only other alternative to a visible church membership. Church government is as much an "ordinance of God" for man as civil government. As our sons are *born* citizens and subjects of civil commonwealths, whether they choose it or not, (and not constituted subjects by their free assent,) so are the children of the people of God baptized into His commonwealth; they are citizens by His ordination.

There is, therefore, no consistent stopping place for us, between treating all baptized persons as *bona fide* members of the visible church, until their membership is legally severed, and accepting the Anabaptist theory of the church. We must either go the whole length, or give up our principles. For these reasons we greatly prefer the old phraseology to the new, and deprecate the adoption of the latter, as committing us to grave error, and as placing our Discipline in formal opposition to our creed.

Chapters II, III, IV. These chapters of our present book are, in the Revised Discipline, somewhat transposed and condensed. The changes in principle are slight, and either unobjectionable, or positively commendable; and something is perhaps gained in perspicuity and naturalness of order. But here we must make one objection. The fourth chapter (of actual process) in the Revised Discipline, concludes the first section, which in other respects is equivalent in substance to Chap. IV.

§ 5, of the present book, with these words: "At the second meeting of the judicatory, the accused shall plead, in writing, to the charges; and if he fail to do so, at the third meeting of the judicatory they shall be taken as confessed, provided he has been duly cited." The reader is left in doubt of the meaning of this provision, and of the kind of case it is intended to meet. Does the first member of the sentence mean that the accused, after being duly cited to appear in person, and after enjoying his "ten free days," may still remain absent, and answer only in writing? How, then, is the trial to proceed at this second meeting, as it ought in due course? Or does it mean only, that being personally present, he is to answer "guilty," or "not guilty," on paper, instead of uttering his answer in the open court with his lips, while the clerk records it? Again; what is the sort of case covered by the second member of the sentence? If it is meant for the case of a man who obeys the citation, who is bodily present in the judicatory, and who yet will not open his lips to say either "guilty" or "not guilty," we presume this is a case which will never occur. The man who intended to be thus stubborn would very surely refuse to come at all. We can hardly suppose that the Committee mean this provision for the case of the man who, when cited, refuses to attend; for not only is that case distinctly provided for elsewhere, but it is to be dealt with differently. The offence charged, says the Revised Discipline shall, in this case, not be taken as confessed," but *shall be examined* in the absence of the contumacious accused, the court appointing some one to represent him. See sec. 4. In such a work as this, the smallest uncertainty is an important blemish, for no one knows how much confusion it may cause.

Chap. V.—Of Process against a Minister. The only alterations proposed by the Revised Discipline in this chapter, are of secondary moment. To the 5th section, which provides for placing a minister on his trial at the charge of a personal accuser, or of a persistent common fame, the Committee propose to add the following words: "Nevertheless, each Church Court has the inherent power to demand and receive satisfactory explanations from any of its members concerning any

matters of evil report." The manner of asserting this power appears at least incautious. It is provided in the present Discipline that where a common fame does not possess the permanency and probability which would make it proper ground of process, the person aggrieved by it may, of his own motion, go before his appropriate judicatory, and demand a judicial investigation, which the court is in such case bound to grant. Now, if it were said that the brethren of a minister, when they believe his character to be suffering under such a common fame, and he still appears unconscious or indifferent to the injury done his reputation, should have leave to advise him to avail himself voluntarily of an explanation, or of the examination above described, we could heartily approve. And such advice might, in a strong case, be enforced by reminding the minister under evil report how the rumors, if neglected, might gather such strength as would oblige his brethren to open an actual process against him on common fame. But farther than advice no judicatory should be allowed to go, without those regular forms of judicial process which are so necessary to the protection of equal rights. The sentence under remark, as it now stands, would seem to give a judicatory power to compel a brother, (who should be held innocent till he is proved guilty, but who is suffering under the infliction of evil tongues,) to take his place in the Confessional against his own consent. Suppose the suffering brother should say that he, in that discretion which the constitution gives him, has judged it best to let the vile tattle die of its own insignificance and falsity, without notice; or that the nature of the case is such that explanation would be mortifying or indelicate, while yet no guilt attaches to it; or that the very act of placing him on the stool of confession, and thus singling him out from all the brethren, (to whose innocency his own is in *point of law* exactly equal, (is an infliction on his good name and feelings; and that he therefore regards this explanation which is "demanded" of him as a grievance and a *quasi* penalty? The plain doctrine of liberty and equal rights is this: that no ruling power shall have leave to impose on any one of its subjects, any thing which is of the nature of a discriminating infliction,

which is not equally imposed at all times on all the subjects until he is proved to be deserving of the infliction by a conviction duly reached by course of law. We may not do any pain whatever to one member of a judicatory, which is not equally done at the same time to all the members, unless he consents, or unless he is *proved* to deserve it, by being confronted with his witnesses. It is tyranny. No court should be allowed to proceed further in this matter than advice. The annual inquiry held by the Methodist Conferences, in "passing the character" of members, is far less odious than this provision may become; because that inquiry is held as to all the brethren alike. In fine; the provision proposed by the Committee is *new*; let us beware: for we do not know how it may work, until we learn by an experience, which may be a bitter one.

The next objectionable change proposed by the Committee is the total omission of section 9th, which now provides, that when a minister is under actual process, the judicatory may have discretion to suspend his privilege of acting as a presbyter and member in all matters in which his own rights as a defendant are not concerned, until his acquittal. The Committee should not have expunged this section unless they meant to take away this discretion absolutely, for *the silence* of the Statute Book can never, with safety, be allowed to convey any discretion to the ruling bodies, as to the rights of the ruled. Here, at least, the principle of strict construction must be upheld by any one not almost insanely reckless. The ruler must claim no powers except those expressly granted, or necessarily implied in the law by which he rules; all other powers must be regarded as intentionally reserved from, and denied to him. Otherwise, what safety would individuals find in constitutions and laws? We must therefore understand that by suppressing this 9th section, the Committee mean positively to deprive judicatories of this discretionary power. Why, then, did they not suppress the parallel enactment, in Chap. IV. § 12, (old book § 18,) in which discretionary power is granted to take away from the layman, or ruling elder, the right of communing while under process? Why this partiality? It is invidious. If the *probable guilt* of a layman or elder makes

it improper, in some cases, to allow him to approach the Lord's Supper for a time, lest perhaps it be found afterwards that he hath profaned it; does not the *probable truth* of some shameful or atrocious charge against a minister make it yet more improper that he should be allowed, in the interval of examination, to sit and rule in Christ's house, wielding all the high and sacred powers of a governor and exemplar to the flock? Surely the probability of a profane character in a minister is more mischievous, more shocking than in a layman; and the sanctities of Christ's kingdom should be guarded against such a man with greater, not with less, jealousy. We fear the intelligent laity of our church will be tempted to take note, that the Committee which proposes this invidious distinction was a Committee of preachers, with one exception.

The other noticeable change proposed in this chapter, is the entire omission of the 14th section. In our present Book this section recommends that "a minister under process for heresy or schism should be treated with Christian and brotherly tenderness," that "frequent conferences ought to be held with him, and proper admonitions administered." All this the Committee propose to suppress, leaving no intimation that there is to be any difference between the temper of the prosecution, where we have to separate from us the devout and pure Christian, whose understanding has been unfortunately entangled concerning the perseverance of the saints, or unconditional decrees, and the wretch who has abused a sacred profession as a cloak for his villainies. But, surely, there is a wide difference in the kind and degree of the guilt in the two cases. We hold, indeed, that man is responsible for his belief, and that error is never adopted, as to points adequately taught in the Scriptures, without some element of sinful feeling or volition in the shape of prejudice, haste, egotism, or such like. But yet there is this wide difference, that unless we are ourselves insane, we who sit in judgment on our brother do not ourselves claim theological infallibility. We recognize a multitude of other brethren who hold opinions similar to the ones we are prosecuting in him, (supposing that his heresy does not affect the fundamentals of redemption,) as members of the true visible



church; and we commune with them at the Lord's table. Yea, we may probably commune with the heretical brother himself, after his condemnation, as a true, though erring brother. Here indeed is the vital difference between the trial for heresy, and the trial for crime; that unless the heretic has denied fundamental truths, our condemnation does not separate him from the visible Church of Christ, (possibly not even from our own branch,) but it only deprives him of that official character among us which it is now not for edification that he should hold. If he does not choose to remain a Presbyterian layman, he may take a certificate of membership and join the Methodist, the Baptist, the Lutheran, the Menonite, the Moravian, the Episcopal, or some other communion, where our principles will still require us to meet him as a brother in Christ. But when a person is disciplined for *criminal conduct*, we condemn him on the principle that there is no evidence he is Christ's servant at all; when we turn him out of the Presbyterian Church, we turn him also out of the Church Catholic; we transfer him to the kingdom of Satan. Even were a minister disciplined for heresy in fundamentals, if his morals continued pure, there would still not be that social degradation, that pollution of character as a citizen and neighbor which attaches to crime; and the frailty of the human understanding admonishes us to judge very leniently of the guilt attaching to errors of head, where the heart appears sincere. For these reasons we conceive that there is a broad distinction between the case of the heretic, and that of the moral apostate, and that the Book of Discipline has done most Scripturally, most appropriately, in enjoining a different treatment. Our zeal is so apt, alas! to run into bigotry, and our love of truth into party spirit, in times of theological schism, that the caution contained in this 14th section is eminently wise and seasonable. Let us by all means retain it. Why was it proposed to omit it? Do we set ourselves up as superior to the framers of our constitution in our righteous abhorrence of error, and fidelity to truth?

Chap. VI. of the Revised Discipline is a short, but wholly a new chapter. It is entitled, "Of cases without process." The 1st section enacts that persons who confess, or who committed

the offence in the presence of the court, shall be condemned without process. The cases of those who confess their offence seems to be sufficiently provided for in the chapters on "actual process;" where it is said that if the party plead guilty, judgment shall immediately follow. As to the other case, every deliberative body is necessarily clothed with so much of power over its own members as to prevent and redress "breaches of privilege" committed on its floor; this is essential to self-preservation. But farther than this we cannot, perhaps, go with safety. When an offence is committed on the floor of a judicatory, and of course usually against itself or one of its members, the body will be in no safe temper to administer justice with wisdom and mercy. We surmise that few of these *extempore* verdicts (passed as they might be, so far as this chapter goes, within five minutes, after the judicatory had been agitated and inflamed by the outrage) would be satisfactory to their own authors, after they had slept upon them. In case of such an offence in open court, calling for any thing heavier than a reprimand, the charge and citation might be immediately made, with propriety, and a sufficient number of members or spectators then and there detailed as witnesses; but still, it is far better that the "ten free days" should intervene before the sentence is passed. The judges will have time to cool; perhaps the offender also. The Princeton Review reasons: "that the end of a trial is to ascertain the facts of the case; if these are patent to all concerned, there can be no use in a trial." Not so! the trial is to ascertain not only the facts, but also a penalty righteously apportioned to the degree of guilt, and for the latter end, not only knowledge of facts, but deliberation, is necessary.

Again: the language of the proposed enactment is general, "his offence having been committed in the presence of the court." Does this mean that, if a minister, for instance, commit an offence in the presence of a Synod or General Assembly, that body may discipline him immediately; thus usurping the jurisdiction which the Constitution gives to the Presbytery †

The 2nd Section of this Chapter will probably strike the

reader as somewhat amusing. It provides that if there be an appeal from one of these *ex tempore* judgments, (as there doubtless will be, in most cases,) as there is no accuser, some communicating member, subject to the jurisdiction of the same court with the appellant, shall be appointed to defend the sentence, and shall be the appellee in the case. The object of this curious provision evidently is, to sustain symmetrically the theory which is carried out in the rest of the Revised Discipline, that when any appeal or complaint is taken up, the court appealed from has no longer any other relation to the case than that shared by all others represented in the superior court. But when a judicatory prosecutes on common fame, through the agency of its "prosecuting Committee," or when it pronounces sentence in one of these anomalous "cases without process," it is virtually a party in point of fact. On one side is the condemned man, and on the other side is the court condemning; and there is nobody else in the affair. The problem then was how to avoid having the court appear as a party to the appeal in such cases as these. It is strange that the Committee did not see that their expedient is either a mere fiction, or else that it still leaves the lower court in the virtual position of appellee in the case. When they have picked up this *anybody* to appear in the higher court, defend their sentence, and play the *role* of party to the appeal, does he not appear as their representative or counsel? Then they are themselves virtually present as a party, *per alium, non per se*. If not, where is the propriety of making this individual a party to the case; when, in fact, he is no more a party than any other communicant in the church? In whose behoof does he appear? Not in his own, surely, for personally he has no more business there than anybody else; if he appears properly at all, it must be as counsel for the court appealed from. He is to "defend the sentence;" that is, *their sentence*. In doing this, he defends them; so that, after all, the court appealed from appears (by their counsel) as defendant, that is, as appellee, to answer the appeal. We beg the reader to believe, that this is not a "mere strife about words," as we shall see when we come to the chapter on General Review and Control.

The concluding section of this new chapter contains a proposition so startling and dangerous, that we confess the two points just criticised seem to us in comparison almost trivial. It says: "In cases in which a communicating member of the church shall state in open court that he is persuaded in conscience that he is not converted, and has no right to come to the table of the Lord, and desires to withdraw from the communion of the church; if he has committed no offence which requires process, his name shall be stricken from the roll of communicants, and the fact, if deemed expedient, published in the congregation of which he is a member."

The attempt has been made several times in General Assemblies, (as in 1848 and 1851,) to establish this most sweeping, mischievous and un-Presbyterian usage, which it is here proposed to legalize. It has been argued that discipline cannot be the proper means for getting such a member out of the church, because there is no "offence" for which to discipline him; that if this unregenerate church member were to come to the communion, while conscious that he had not the preparation of heart, he would be guilty of hypocrisy and profanity—and we may not discipline, that is, *punish* a person for not doing that which would have been a heinous sin, if done; that the candor and honor of such persons, in resigning a name which they feel themselves unworthy to wear, deserves praise rather than censure; that many young persons are hurried into the church in times of religious excitement by imprudence of Christian friends or even church officers, and by their own inexperience, and these ought not now to be punished by an odious brand of church discipline, for an indiscretion involuntary, and mainly due to others. Such are the arguments which have been plausibly and eloquently urged more than once on the floor of the Assembly. Let it be remembered, also, that the same respected brother who acted as Chairman of this Committee of Revision, when Chairman of the Assembly's Committee of Bills and Overtures, in 1848, advised the Assembly to adopt the same principle which his Committee has now sought to embody in our Revised Discipline. The Assembly then refused to follow his advice; we devoutly hope

that it will do so again. We recall this, not to cause *odium*, but as a piece of history, instructive and appropriate in the premises.

But when we turn to the Princeton Review, we are—we must be pardoned for saying it—amazed both at the arguments advanced, and the *slightness* with which so important and extensive a revolution is dismissed. The discussion occupies *nine lines*, and is composed of the following reasons: that “hundreds of such cases are occurring from year to year,” (as though a bad practice ought to repeal a good rule, instead of the good rule’s abolishing the bad practice;) “that no man should be coerced to violate his conscience,” and that “the church is so far a voluntary society that no one can be required to remain in it against his will;” (remarks which would have some relevancy, if it was proposed that Church Sessions should coerce a man to commune when he knew himself unfit—whereas, the duty enjoined is *to become fit* by obeying the great command to believe; and if Church Sessions wielded for this purpose civil pains and penalties, instead of merely spiritual means); and that “he should not be visited with ecclesiastical censure simply for believing that he is not prepared to come to the Lord’s table;” (a statement which we will correct in due time.)

On the other hand, it has been solidly argued in the Assembly, that church membership is an enlistment for life, and should be an indissoluble tie; that this permission to throw off the bond at pleasure would teach most low and ruinous conceptions of the nature of the church, and the sacredness of the union to her, as though it were little more than a Debating Society, or an Odd Fellows’ Club; that the proposed policy places the Presbyterian Church on the same level as the Methodist, in opening a wide “back-door” for the escape of those loose and heterogeneous accessions which the genius of Methodism approves, whereas our institutions repudiate them; that the person desiring dismissal to the world might be mistaken in condemning his own spiritual state, because of melancholy or Satanic temptation, (as many humble Christians have been;) and that, if the consequences of entering the com-

munion of the church unconverted seem mortifying to his pride, that false step was his own, and no one else can so justly be held responsible for it. But these reasons, while just, do not display the full force of the objections. We argue farther:

First, That this permission once granted to Church Sessions in form, there will be nearly an utter end of church discipline. Backsliding members, who have just committed some disciplinable offence, will come to the Church Session before the rumor of their wickedness has become flagrant—state, with a gentlemanly *nonchalance*, that they have concluded they were mistaken as to their conversion, and demand to be instantly “*marked-off*.” Oftentimes others, who are conscious of a growing love for sin, and purpose to yield to temptation, will take the same step in advance, by way of preparation, and thus we shall have the holy and glorious kingdom of our Lord Jesus Christ degraded almost to the level of one of those vain Temperance Societies, which unprincipled men join in the Summer, and from which they remove their names in December, preliminary to their “Christmas spree!” In many cases transgressors will be allowed to evade discipline in this way, even after their offences have become quite flagrant, for discipline is painful and invidious work; and those who know Church Sessions know that they will often yield to this strong reluctance, and get rid of the troublesome member in this short-hand way. They will be able to say: “Well, the man demanded leave to withdraw, and our Revised Discipline makes it obligatory on us to grant it, where the member says he has no new heart. We did indeed know that there were some rumors of immorality; but we had not such authentic evidence as would justify the commencing of a process in due form; under these circumstances we did not feel authorized to refuse his demand, and now he is out of our power.” Let this article be made the public law of our Church, and we fearlessly predict, that in due time the righteous and sacred fear of the rod of discipline will be unknown among us, except in rare cases. In all conscience it is rare enough now, without this new door for laxity.

But secondly; we utterly deny the position on which the

whole plausibility of the opposing argument rests; that there is no "offence" for which to discipline such a moral, candid person, confessing his unregenerate state. What, is there no sin when he is disobeying that command—"This do in remembrance of me?" It is forgotten that this person's disqualification for communing is not an involuntary, physical disqualification. Men speak of it as though it were something like a broken leg, or a chain, which kept them away from the Lord's table. But whose fault is it, that the unconverted member has not the proper state of heart to approach that sacrament? Whose but his own? Said Christ, "And *ye will not* come unto me that ye might have life." That the person has not the proper affections to come, is his sin; his great parent sin. And shall one sin be pleaded as justification for another sin? If a man commit the crime of brutifying himself with ardent spirits, shall he plead that sin as apology of the second crime of doing some brutal act, while in that state? Both human and divine laws say, no!

Is there, then, no sin which is disciplinable, because there is no overt immorality, when the man has himself confessed the great, the damning sins, of being unwilling to believe and trust Christ,—thus making God a liar; (I John, 5: 10;) of feeling no gratitude and love to a lovely, dying Saviour,—which is equivalent to a profession of ingratitude and indifference; and of entertaining no desire whatever to be released by Christ from his depravity and rebellion,—which is the same thing as saying that he would rather be depraved and a rebel than not? But these feelings of trust, gratitude, love, desire for holiness, are just the feelings which would fit him to commune; the absence of them is voluntary and active wickedness towards God. Shall the Book of Discipline teach that unbelief and enmity to Christ are not sins? Not so teach the Scriptures. They say that unbelief is the sin, because of which sinners are condemned already by God, (John 3: 18;) that when the Holy Ghost comes to the heart, he convinces it of sin, because it has not believed on Christ. (John. 16: 9.) This, then, is the great mother sin, "the head and front of our offending." But perhaps the ground may be taken, that while unbelief, absence of love to

Christ, impenitency, are sins, even great sins, they are not of the class of *disciplinable offences*; but, like various Christian imperfections, ought to be dealt with only from the pulpit, and in other teachings. We reply, that the church judges it proper to *keep out* from her communion a whole world of professed transgressors for this very sin; it were strange if the same sin inside her pale cannot be properly punished by *putting out* the transgressor. The Princeton Review, in introducing the Revised Discipline to notice, states and defends, with eminent propriety, the distinction between sins which are not, and sins which are, *disciplinable offences* for a church court. In this sense, as it teaches, all sins are not "offences;" and it sums up by saying: "It is only those evils in the faith or practice of a church member which bring disgrace or scandal on the church, as tolerating what the Bible declares to be incompatible with the Christian character, which can be ground of process." Are not avowed impenitence and unbelief incompatible with Christian character; and does not their tolerance in communicants "bring disgrace or scandal" on the Romish and other communions, which formally allow it, in the eyes of all enlightened men? They are, then, a disciplinable offence. But hear St. Paul, (I Cor. 16 : 22:) "*If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.*" Here we have the very formulary of excommunication pronounced; and it is against the man who "loves not the Lord Jesus Christ:" that is, just the man who, in modern phrase, avows himself as "lacking in the suitable qualifications for the Lord's Supper."

The church, we hold, is solemnly bound to teach the same doctrine in her discipline which she preaches from her pulpits; otherwise she is an unscriptural church. She is bound to testify by her acts, as well as her words, against that destructive and wicked delusion, so prevalent, in consequence of the wresting of the Doctrines of Grace, that because grace is sovereign, therefore the failure to exercise gracious principles is rather man's misfortune than his fault. It is this dire delusion which hides from men the sinfulness of their hearts; it hath slain its ten thousands. With what consistency can the pulpit



proclaim that unbelief is sin, and then send forth the same pastor into the Session Room, to declare to the misguided transgressor, in the tenfold more impressive language of official acts, that it involves no censure, and that its bold avowal is rather creditable than blameworthy? Shall not the blood of souls be found on such a session?

Now, it is true, that to make a hypocritical commemoration of the Lord's death, without either faith or repentance, is a greater crime than the open avowal of the sin of unbelief. But this is far from proving the latter no sin. We grant that he who candidly owns the wicked state of his heart, and refuses to perform a hypocritical deed, acts far less criminally than he who simulates love and faith, while feeling none, and "eats and drinks damnation to himself;" but this is far from granting that he does rightly. By his own showing, he is candid in avoiding pretence; but he is also disobedient and unthankful. He is not a secret traitor; but he wishes to be an open, armed rebel. He is not indeed a Judas, but he is an unbelieving, hostile Caiaphas. Shall we still be told that we cannot discipline him, because he has done nothing wrong? Here, then, is the Scriptural ground on which to judge his case. He is a member of the visible Church, and under its jurisdiction, probably by the valid act of his parents, and certainly by his own voluntary act. It may be he acted heedlessly, indiscreetly, in subjecting himself; yet it was his own free act. Let him then be dealt with for the *sin of unbelief*; that great master sin, that parent sin, that sin so purely voluntary, and so decisive of unconverted character. He has avowed it; let him then be treated as a man who confesses a disciplinable offence.

Here it may be objected, that whatever the Bible may decide of the voluntariness and sinfulness of unbelief, no unregenerate man thinks thus of it; and therefore the unconverted church member in question, and all other men of the world, will be filled with indignation at what they conceive to be unreasonable punishment; and thus the Session will not be upheld by that "approbation of an impartial public," from which their discipline (a power only moral and spiritual) must

derive a large part of its force, according to the Book of Government itself. We reply that it is only an evangelical public opinion which is to be regarded by the church with respect. God forbid that the kingdom of Christ—that sacred and majestic commonwealth, which is appointed to be, in all ages, the exemplar and defender of immutable righteousness—should become a truckling trimmer to every wicked caprice of unsanctified opinion and prejudice. Let it be hers rather to control, enlighten and elevate public opinion, by the consistency and moral courage of her teachings and acts. But we reply again; that in the case under discussion, the fact that *discipline* is administered is not at all incompatible with the making of such differences, in the mild and paternal character of the proceedings, as the true character of the case justifies. The Session, if it is reasonably prudent, will remember that the sin of unbelief, in a moral man, implies none of that social degradation which applies to swindling, or falsehood, or unchastity; and they will throughout deal with the unhappy man so as to relieve his feelings from the bitterness of this misapprehension. When they hear that he absents himself from the Lord's table, they will indeed cite him. But a *citation* from a pastoral body is not necessary a peremptory document, denouncing contingent shame and wrath, sent forth to drag the reluctant culprit trembling to their bar! Why may it not be a true citation, and yet say in substance, with pastoral affection, that the Session, his true friends, tender and forbearing, see this ground to fear that his soul is not prospering; and therefore, in loving anxiety for him, ask an interview, and a candid statement of his feelings? Then, after all proper care to discover that the person is not one of God's feeble lambs, who is writing bitter things against himself because of a morbid conscience, or Satanic buffetings, the next step should be to urge on him, with all a pastor's loving fidelity, the gospel offer; to show him how the unfitness for the Lord's table which he has avowed, is his sin, which it is his duty to forsake at once, and from which it is his privilege to be at once delivered by the Saviour, if he will only believe. Then at length, if he persists in declining to accept Christ, he should be solemnly

but tenderly instructed of his guilt and danger, and the Session should do judicially, on the ground of his own avowal, what he had requested, except that they should *debar* him from the Lord's table until repentance, instead of giving him *license to neglect it*. But if the person were amiable and moral, it would be proper to spare his feelings the mortification of publishing his suspension from the pulpit, as the Book of Discipline expressly authorizes judicatories to do. Being informed of the issue himself, he might be left to publish it by his visible absence from the Lord's Supper. In no case should a Church Session proceed against such a case, to the extreme of excommunication, unless the person inculpated added to his confession of unregeneracy, contumacy or crime. As long as his demeanor was moral and respectful to Christianity, he should be only remanded to that condition of religious minority, self-suspended by unbelief from sealing ordinances, in which the Assembly has decided all impenitent baptized persons stand. Some one may say that a judicial process, thus conducted, comes practically to the same thing with the course recommended in the Revised Discipline. We reply, that it is as truly devoid of unrighteous harshness; but that it has this vast difference and advantage: It is faithful to the Bible theory of the church and of the Gospel.

The last remark may suggest a further objection to the provision of the Revised Discipline. It says of the impenitent member, "his name shall be stricken from the roll of communicants." But such applicants would almost universally consider that the transaction made a final end of their church membership, and of the jurisdiction of Pastor and Session. This, indeed, would usually be their object in making the application. We should be sorry to believe, indeed, that it is the meaning of the Committee of Revision. Yet surely it is an objection, that this summary dismissal from the communion should be misunderstood by the party himself, as it usually will be, as a *dismissal from the church*. But to what other body can he be dismissed? There is but one other, the kingdom of Satan. The Revised Book itself says that "all baptized persons are church members;" and such they must continue

until their membership is severed in a legal way. Now, is it right to take this moral person who, according to the reasonings of those we oppose, has just signalized his candor, and his reverential respect for the sacraments in a very pleasing manner, and make this the occasion for giving him up to the jurisdiction of Satan, and of repudiating all that watch and care, and pastoral instruction, which the church has hitherto exercised towards him? Is it lawful for the church to do this? Does she not neglect her charge therein? While it is lenient in seeming, it is in fact a far greater severity than regular discipline. In a word, the whole conception of church membership, on which the proposition is founded, is incompatible with the Presbyterian theory of the church. It might be in place in the Discipline of some society which combined the principles of the Independents and Immersionists.

Chapter 7.—Of witnesses. The only important change in this chapter is the making of the *parties* to a judicial process *competent* witnesses, leaving the degree of their *credibility* to be decided by the judicatory. The other alterations are chiefly those of condensation, and seem to be, in the main, improvements; as when the seventeenth section (Revised Discipline) states, in a few lines, with sufficient distinctness, the cases in which, and conditions on which, new testimony may be introduced, which in the present Book are expanded with unnecessary minuteness into a whole chapter; (the ninth.) To return to the point first mentioned: several secular judicatories have introduced of late the usage of allowing parties to testify, and with seeming advantage. The old argument against it must be admitted to have some force; that it is too severe a test and temptation to be applied to poor human nature, to bear witness in its own behalf. But on the other hand it is urged, with solid force, that it seems very unreasonable in a court to go every where else hunting up testimony about a transaction, except to the two men who knew all about it, meantime silencing them. Two remarks may be made in confirmation of this: First, that the secular Courts of Equity, or Chancery, in England and America, (to which a spiritual court ought surely to approach nearest in the spirit of its jurisprudence,) have, in many cases,

adopted this principle from time immemorial. The parties at Equity file their declarations under oath; because the judge is supposed to allow them some degree of credibility, according to their sincerity, as expositions of the state of facts. It is true that these declarations are popularly supposed to be attended with a good deal of "hard swearing;" but the tendency of self-interest to falsify is powerfully checked by the knowledge of the fact, that the other party is also at liberty to introduce all the testimony he can get, and that, if any part of the declaration is proved false by this evidence, the credibility of the whole is damaged.

Secondly: According to our present Book of Discipline, the exclusion of the parties from the witness-stand may sometimes most unreasonably defeat justice, when one of the witnesses is compelled to act as accuser, so that only one other is left to testify, while the Book requires two. It seems to us improper, however, to make it the uniform law, that all parties shall be compelled to testify; for in some cases a man might thus be compelled to testify against himself, an abuse repudiated by all liberal legislation. The fifteenth section (in present Book sixteenth) provides that a church member summoned to testify may be censured for his refusal to obey. It would be well to introduce a clause, here or elsewhere, excepting persons appearing as defendants in a cause, from this censure for refusing to testify. Otherwise, misunderstanding may arise.

Chapter 8.—We come now to the eighth chapter, corresponding with chapter seventh, in our present book, which treats of the review, and appellate jurisdiction of superior judicatories over inferior. Here we find some important and questionable modifications proposed. As to their importance, we may adopt the estimate of the Princeton Review, which (in defending them) says: if the third section of this chapter "should be ultimately adopted, it matters comparatively little what becomes of the rest of their recommendations." In the present book, and the new one, this chapter begins with two prefatory paragraphs: to these the Committee propose to add a third, as follows:

"When a matter is transferred in any of these ways from an

inferior to a superior judicatory, the inferior judicatory shall in no case be considered a party, nor shall its members lose their right to sit, deliberate and vote, in the higher courts."

This seventh chapter of our present Book of Discipline has been the most common butt of the complaints against our system. Many strong and eloquent pictures have been drawn, (as in the Princeton Review, p. 717,) of the confusions which often arise from appeal cases, of the tedious investigations, complicated questions of order, waste of time in the General Assembly, and extrusion of business of more general importance. We are thoroughly convinced that the hope of finding a remedy for this evil in the present, or indeed in any revision of our book, will be found wholly delusive. That evil is due to the popular constitution, and large numbers of our higher judicatories, and to their inexperience of judicial transactions, not to the defective provisions of our Statute Book. That book is the work of our wisest men, has been already perfected by repeated revisions (the last of which was performed by a Committee embracing Drs. Alexander and Miller, and which labored upon it, not *four or five days*, but parts of *three years!*) and is probably as wise as it can be made. The true remedy is probably to be found in an amendment of our Book of Government, constitutionally admitting compact judicial commissions in our higher, or at least our highest courts. But much of the evil is inevitable. *We are yet to find the place, or the court, where judicial investigations are not tedious, laborious and intricate*; unless, where a summary tyranny cuts matters short by disregarding rights, and running a fearful risk of injustice. But we proceed to remark:

In some cases at least, the inferior judicatory *is and must be* a party before the superior, when appealed from; and in every case it assumes necessarily so much of an interested attitude, as to make it unfit to sit, deliberate and vote, in the courts above, to which the appeal is taken. Suppose the new chapter concerning "cases without process" adopted; and suppose an appeal or complaint taken against such a sentence; or suppose an appeal from a conviction on "common fame;" who, we pray, is the "other party?" unless it is the judicatory

pronouncing the sentence? There is no accuser: or, if the prosecution is on "common fame," the accuser is imaginary; the real accuser is the prosecuting Committee, which is nothing at all except it is the representative of the judicatory that appoints it. There is *nobody* in the case at all except the defendant and the judicatory; and as there are presumed to be two parties, the latter *must be* one. We have already seen the thin evasion by which this obvious truth is attempted to be hidden. The Revised Discipline provides that in these classes of cases, if there is an appeal, the judicatory shall appoint somebody to play the part of "appellee;" but we trust it was made plain, that either this fictitious "appellee" must appear as the representative of the lower court before the higher, or his appearance is wholly absurd. But if the former view is true, then the court appealed from is, in reality, a party to the appeal, and appears by its counsel.

The very conception of an appeal or complaint makes the court below, to a certain extent, a party. When the individual who was cast, appeals or complains—*against whom*, we pray, does he appeal or complain? Not, surely, against the accuser, (where there is a personal accuser.) The complaint is *against the judicatory which cast him*; as he conceives, unjustly. And when his appeal or complaint is "entertained" by the higher court, what is the thing which is investigated? Is it not the *sentence passed below*? The body appealed from or complained against, the body whose that sentence was, is surely then a party to the question. This follows inevitably from the nature of an appeal or complaint. If we inquire what is the object of the appellant, the nature of the process appears yet more strongly. The whole motive of his process is, to remove his cause to the jurisdiction of *other judges*. He considers the judges of the lower court as incompetent, unfair or prejudiced, to some extent; and, therefore, he appeals to the other judges, in order that he may avoid the injustice which he conceives himself as suffering in that lower court. Now, what a mockery is it to appoint him in part (perhaps in large part) the same old judges! It is an intrinsic absurdity in the view of common sense. Nor is it relieved by the feature which distin-

guished Luther's course, when he appealed from his Holiness the Pope *ill-informed*, to his Holiness the Pope *well-informed*. For, according to the provision of the Revised Discipline, (as well as the old); these judges judging the appeal against themselves are not conceived of as any better informed; they are forbidden to take into the account, at the second hearing, any thing additional to the first record. Once more: let us suppose a case cited by the Princeton Review itself, for an opposite purpose, indeed "A Session finds a man guilty. The Presbytery reverses that decision. The Session appeals to Synod. Here the Session and the Presbytery are the parties. The Synod may reverse the judgment of the Presbytery. Then the Presbytery appeals, and the Synod and Presbytery become the parties before the Assembly." This, objects the author, would be the case under the present book. But how can it be otherwise, in fact, we ask, under any book? When the Session appeals against the Presbytery which has reversed its sentence, against whom is its quarrel waged on the floor of the Synod? Against the Presbytery. This is inevitable. And if the Presbytery appoints some "appellee" to answer the Session's appeal, he answers it *in the Presbytery's defence*. This is the fact, blink it as we may by a fictitious arrangement.

The Princeton Review presents four arguments against the present book, where it treats the court appealed from as a party to a limited extent before the court above, and excludes them from a vote on the re-adjudication. In briefly discussing these few heads, we shall be able to present the remainder of what we have to say with sufficient method.

First, It is urged that it is very unfair and unjust to assume, as our present book does, that a judge must become a partizan by sitting upon a cause; and secondly, that his having judged it once does not disqualify him, but rather prepare him better for sitting on it again. If our present book, we reply, assumed that Presbyterian Ruling Elders and Ministers are usually so wicked that they would sit the second time with hearts consciously and sinfully prejudiced to reject all amendment of their verdict, though seen by themselves to be wrong, this would be very harsh. But what the book assumes is this obvious truth,



that good men are infirm, liable to unconscious prejudice and pride of opinion; and, for whatever reason they may have decided once, in a given way, liable, *for that reason*, to decide the same way a second time when the case is presented on the very same *data* as at first. But the nature of the appeal (in the Revised Discipline just as in the old), necessarily requires that nothing shall be admitted into the discussion but what is in the record of the lower court. If any man denies this as a true description of human nature, or as too derogatory, he will find very few practical men concurring with him. But again: the very nature of the appeal is, that the party cast desires a new trial *by other judges*. In securing the right of appeal, the constitution grants this desire. See the first paragraph of the chapter in either the present or revised form. The constitution, therefore, excludes the lower court from sitting again, not because it would brand them as prejudiced partizans, but because the defendant has asked for *new judges*, and the constitution has determined to gratify him.

In the third place, the Princeton Review urges that the usage of our present discipline is, in this respect, contrary to that of most secular courts in our country. It is said that, in no secular court of appeal are the judges of the lower court "arraigned before the higher court, and made to defend themselves for having given a certain judgment." And the appeal, it is asserted, is "often reheard by the same judges associated with others." Of the latter assertion, we remark first—that in the courts of appeals in most commonwealths, and in the courts to which the most of the interests of citizens are referred, the judges of lower courts appealed from have no seat at all. In some, at least, of the United States, the Judge of the Circuit Courts of law is *expressly forbidden* to sit on the hearing of an appeal from his decision, in the District Court of Appeals, which is composed, for the rest, of Circuit Judges. Different and superior judges, in the majority of cases, wholly compose the higher court. This is the rule; the opposite is the exception. Again: in the exceptional cases in which judges assemble from their circuits into a general court, to hear appeals from one or another of their own body, the court

appealed from forms an exceedingly small part of the superior court appealed to. As the Princeton Review remarks, rather suicidally: "Often the appeal is from a single judge to a full bench;" so that the vote of the judge who has already adjudicated the case forms a very small, and comparatively unimportant element in the second decision. But, after all, in nearly all civil courts of law and equity it is *a jury*, and not the judge, that decides upon the issue made up in the case. Let us run the parallel fairly, and we shall make the moderator of the judicatory correspond to the judge in the secular court, while all the other members of the judicatory correspond to the jury. Who would ever dream, in any civil court in America, of suffering the same *jurymen* to sit in the new trial of a case? When a new trial is granted, if there is no change of *venue*, at least a totally new jury is impanelled. Not one of the old jury is allowed to sit. The judge may be assumed to be dispassionate, for he has been the mere umpire of the debate; he has not passed on the issue at all. Again: when a jury is formed to try a man accused of crime, each man of the *venue* is questioned solemnly whether he has formed *and expressed* an opinion as to the guilt or innocence of the accused. If he declares that he has, he is dismissed. The law assumes (most properly) that human nature is such that the mere expression of an opinion, much more its deliberate utterance after full examination, creates at once some bar, unconsciously, yet truly, to the equal admission into the mind of lights for, and lights against, the conclusion formed. But the judicial function is a sacred one—and, therefore, perfect *dispassionateness* is the essential qualification of all who sit as judges. From all these facts we argue, that the usage of civil courts is against the Princeton Review; and that, in the general, it expresses the obvious principle of common sense, that an appeal should not go to the same judges. But now note, that in every case, according to our Book of Government, the lower court is represented in the court next above, and in most cases largely represented. Here, then, is the overwhelming, the decisive answer to this whole doctrine of the Revised Discipline; that it is every way probable the lower court appealed from would,

in many cases, have a controlling majority in the court appealed to: so that, if they were allowed to sit, the right of appeal would be virtually disappointed; the case would be re-adjudicated by the same votes. The author in the Princeton Review, with a singular fatality for adducing instances destructive to his own argument, has on page 710 supplied us with just such a case. We complete his statement a little, so as to make the following supposition: There is a Synod composed of one large and two or three small Presbyteries. In the large Presbytery a case of discipline is adjudicated, and the party cast appeals to Synod. The meeting of Synod either takes place within the bounds of this large Presbytery, or else the interest of its members in this litigation carries the bulk of them to the Synod. A Synod's quorum *may be* constituted of three members from one Presbytery, three from a second and one from a third. Suppose in this case three from the second, one from the third, and quite a full representation from the large Presbytery, instead of only the *minimum* of three. Where now is the appellant's new trial? It is substantially the same court; the same majority which has already condemned him is still overwhelming. Let us suppose another case. There is a small Presbytery of few and scattered churches. An appeal goes up against the Session of one of its more important churches. The moderator and delegate of that Session sit in Presbytery, and though there is a constitutional quorum, the only other members may be two ministers, of whom one is moderator; so that the vote in the upper court is two against one. "If the pastor and elder were required to withdraw, no quorum would be left!" True: but the injustice of this mockery of an issue to the appeal would at least be arrested and suspended. It has long been the glory of our Republican Church discipline, that it gives the best possible guarantees to protect its humblest member against injustice. Our intelligent laity will naturally regard this feature of the Revised Book as an infringement of their rights, and as the introduction of a new element of power, anti-republican in its nature. Is it so that the minister or layman who conceives himself as unjustly condemned by a Presbytery, is to be deprived of that privilege

of a freeman, carrying his rights before different judges; and that this Presbytery shall still (in part) be his masters to the end, whether he consents or not?

To the plea that no civil court of review arraigns the inferior judge appealed from before it, to defend the sentence he had pronounced, we reply: Neither does our present book "*arraign*" the lower court before the upper, or treat it as "*on trial*" in the same sense with the culprit it had convicted. This is an exaggerated statement of the case. The upper court does what common sense requires; it extends to the lower court which has already examined the case, the courtesy and the right of explaining and enforcing its grounds of decision, before the final judgment is pronounced which is to affirm or reverse it. Only to this extent is the lower court "a party." So obvious is the reasonableness of this courtesy, that we presume in those civil courts where "the appeal is from a single judge to a full bench," that judge is, as a matter of politeness, if not of established usage, invited to explain his decision before his brethren vote. But more: the authority of church courts is only spiritual. The only sanctions they administer are moral, and their force is chiefly dependent on the confidence and approval of a sanctified public opinion. The circuit judge of law cares comparatively little whether his judicial accuracy be often discredited by the adverse decisions of a court of appeals; for he has the strong arm of force, the terrors of jails, whipping posts and sheriffs, to enforce his authority. But the church court has nothing but the moral support of public opinion. How much more important, then, that the decisions of a lower should be closely scanned, and yet not rashly discredited, by the reversals of a higher court? Its reputation for fairness is a sensitive and precious thing. More than dollars and cents is concerned in it—even the honor of Christ and his cause; hence the high propriety of allowing the court appealed from to justify their decision to their brethren before they pronounce on the case. This right and privilege the Revised Discipline proposes to abolish. Again: according to our present Discipline, the reversal of the higher court *may* imply censure on the lower court. (Chapter 7, section 3, § 13.)

Nobody will dispute, that, if this provision is to stand, the court appealed from *must* be allowed to appear as a party to this extent—*i. e.*, to defend their own decision before the appeal is “issued.” It would be wickedness to refuse it; for it would be judging men unheard. The Committee of Revision have, indeed, expunged this section, in their zeal to propagate the pet idea, that the lower court is in no sense a party when appealed from; but in doing so, they have exceedingly erred. For all agree in asserting the general principle of *responsibility of a part to the whole*. See this admirably expounded as one of the essential features of Presbyterianism, in Dr. Hodge’s discourse on the Church before the Presbyterian Historical Society. To deny this is to repudiate Presbyterianism. The superior court may not resign the right and duty of censuring the unjust sentence of the inferior court, if it deserves censure. Now, we beg the reader to note, that the *mode* known to the constitution of our church, in which the higher court judicially reaches a judge sitting in the lower court to censure him for his unrighteous judicial acts, is through this very chapter on General Review, Control and Appeals. It has been said that a civil court of appeals does not consider the judge below who is appealed from, as arraigned before it, to defend the righteousness of his decisions. We reply, no: for a very good reason; that the civil constitution provides a regular mode of *Impeachment* before a different tribunal, for reaching the unrighteous judge. But, in our Church Government, our mode of impeachment is practically to be found in the provisions of General Review, Appeal and Complaint. These are our forms of enforcing judicial responsibility. Hence the appeal or complaint *ought* to bring the sentence from below under a liability to censure, if wrong; and hence again, the lower court *ought* to be first heard in defence of it.

The fourth objection of the Princeton Review is, that “the present plan is cumbrous and almost impracticable.” A picture is then drawn (which must be acknowledged to be striking, whatever its justice), of an appeal or complaint, commencing in the Church Session, and going up ultimately to the General Assembly, where at length it appears with the original

accuser and respondent, the Session, the Presbytery, and the Synod as parties, all in a *general muss*, and inextricable confusion. To one who has studied our present Book of Discipline, and is familiar with the legitimate routine of appeal cases in our Church Courts, this picture so obviously appears a caricature, that he can scarcely credit the gravity of its limner. If we look into the provisions of our present Book, we find that, in defining the order of proceedings for issuing an appeal or complaint, and in all other places, the *judicatory* appealed or complained against is ever mentioned in the singular number. Nowhere is there one word to indicate that any parties appear before the superior court, except the two original parties, and the lower court from which the appeal immediately comes. The result is the same if we search legitimate precedents. There is not a case in Baird's Digest, where courts appealed from ever appeared thus in the Assembly, "two or three deep." On the contrary, p. 138, in the case of Abby Hanna, in 1844, we have the very case predicated by the Reviewer; an appeal came all the way from the Church Session, through Presbytery and Synod, to the Assembly. Yet, while the Assembly had all the proceedings of all the subordinate courts read, only the Synod appeared at the fifth step of the proceedings to justify its sentence. The General Assembly entertained the appeal only as from the Synod; the sentence of that body alone was before it immediately; the proceedings below were only read for the history of the case. If a superior court has ever acted otherwise, it was only from comity—or by license; not because of any demand of our book.

Let us note here, also, that the supposed necessity for this change, in order to clear up the doubt about the "original parties," is wholly imaginary. That doubt arises among us again and again, not because the Assembly has not repeatedly cleared it up in the most perspicuous manner, by precedent after precedent, decision after decision; not because the language of the Book itself is ambiguous; but only because, in large and inexperienced judicatories, there always are, and always will be, so many members who are heedless, forgetful, or inattentive to the proper sources of information. If the

reader will consult Baird, pp. 138, 139, he will find that the editor has correctly deduced from the precedents of the Assembly, the following principles, which cover all imaginable questions as to who are "the original parties:—"

"There may be

"A responsible *prosecutor* and the *defendant*.

"A prosecuting *Committee* and the *defendant*.

"Upon a *fama clamosa* case, the *court* may itself, without prosecutor or committee, conduct process against the *accused*.

"A *subordinate court* under grievance, may enter complaint against a *superior court*.

"A *minority* or *others* may complain against the action of a *court*.

"A process may be conducted by *one court* against *another*."

"Whatever aspect the case may afterwards assume, at every stage of its process to final adjudication before the highest court, the parties above specified are the original parties in the cases severally—*minutes passim*."

The Princeton Review has waxed so emphatic as to style the complications which it describes as "this Upas tree;" an application at which we fear the dignity of that respectable old rhetorical fiction will be somewhat hurt, as being scarcely a *nodus vindice dignus*. But we suggest that a moderate attention to these precedents already existing, and collected so conveniently for use by Mr. Baird, would have been sufficient to cut down the tree, or even to "eradicate it, root and branch," without making such extensive havoc among our good old laws in the effort to come at it.

Chapter VIII: Section III.—This section treats, as in the present Book of Discipline, of the management and effect of appeals. All the modifications of any moment proposed by the Committee in this particular, are indicated in the first paragraph. In place of the present definition, which describes an appeal as "the removal of a cause already decided from an inferior to a superior judicatory by a party aggrieved," the Revised Book begins thus:

"I. An appeal is the removal of a case already decided from an inferior to a superior judicatory, the peculiar effect of which

is to arrest all proceedings under the decision until the matter is finally decided in the last court. It is allowable in two classes of cases. 1st. In all judicial cases, by the party to the cause, against whom the decision is made. 2d. In all other cases when the action or decision of the judicatory has inflicted an injury or wrong upon any party or persons, he or they may appeal; and when said decision or action, though not inflicting any personal injury or wrong, may nevertheless inflict directly, or by its consequences, great general injury, any minority of the judicatory may appeal."

The reader will bear in mind that a complaint (which is allowed by the present book to any one who disapproves of any of that class of decisions described under the second of the above heads) does not suspend immediately the operation of the decision complained against, while an appeal does. The practical question therefore, is: Should we grant the privilege of arresting the operation of such decisions as would come under the second head, while the recourse is had to the superior judicatory? The first remark we make hereupon is, that the Princeton Review states the history of this question in a manner calculated to prejudice its fair solution. It says: "A cloud of obscurity rests on the present book, both as to the cases in which an appeal is allowable, and as to the persons authorized to appeal." It then proceeds to state that the uniform usage of the Scotch Church, and of our own, for the first hundred years, together with *the necessity of the case*, had admitted appeals to lie in other than judicial cases; but that at length differences of opinion had arisen, and *in one case* the Assembly had decided that appeals can only lie in judicial cases—deciding therein contrary to *all* usage and necessity. Now, the simple statement with regard to what is represented as this one false step of the Assembly, is the following:—Various and contradictory opinions and usage prevailed in our inferior judicatories on this point. In 1839 the sense of the Assembly was definitely sought on this point by a complaint from a lower judicatory; and it was decided by the Assembly that an appeal can only lie in judicial cases, while in all other kinds of decisions the complaint is the proper proceeding. On this



principle the Assembly has uniformly and consistently acted ever since in a number of cases; as well as all other law-abiding judicatories in our church. This, then, is the *one case* in which the Princeton Review considers the Assembly blundered! It has blundered on in the same way, with marvelous persistency, for nineteen years. Let the reader remember that as our Book of Discipline stood prior to 1820, no distinction whatever was indicated by it between appeals and complaints. The great men who then revised it introduced new and discriminative language on this subject: (why? unless they intended to establish a distinction,) but the confused usage which had been prevailing for two generations retarded the clear practical establishment of the distinction till 1839. Then, the attention of the Assembly being invoked, it spoke out in terms so unambiguous, that the usage has been uniform ever since. So that, in fact, instead of having "one case," "against *all usage*," we have nineteen years of usage on each side. It is true that the Princeton Review did strenuously oppose the Assembly's decision; but we suppose any one will hardly deny to the Assembly the right of settling legal precedents to please itself.

The Assembly, then, for nineteen years at least, has not thought that any cloud of obscurity rests on the present Book in this point. To all, at least, who regard the Assembly's precedents as of force, the meaning of the book is clear enough. As to an obvious "necessity" for granting appeals in other cases than judicial trials, the Assembly evidently does not consider that it exists. That is, it is not a necessity founded on natural right, that any body shall have the power of arresting the effect of any decision whatever for so long a time as a litigious spirit can protract an appeal in its passage through all the higher courts. This claim, now dignified with the name of a moral necessity, the Assembly intended most explicitly to refuse. It has been urged that it would be a sorry remedy for the man condemned to be hung, to review his sentence and declare it erroneous, after he had been executed; and so that decisions not judicial, may result in irreparable wrong, unless

the party injured be allowed to arrest their operation by an appeal, while a higher body examines their justice; because, if allowed to go into force at all, they may produce effects which their reversal cannot repair. We reply: to give to any or every litigious person the power to tie up any or every decision by an appeal, would much more surely work irreparable mischief. The chariot wheels of the church might be perpetually scotched. No human institution can be made to work so perfectly as to render any resultant wrong impossible. All that the wise legislator hopes, or attempts, is to study the *juste milieu*, by which the probabilities of wrong and loss on either hand may be most probably reduced to their *minimum*. Our book, to protect our rights as well as possible, has given us some form of recourse to the highest court, against any and every decision by which we may conceive ourselves or the church injured. To allow us to take this recourse against every sort of decision, in such a form as would arrest its operation for a whole year, might fatally hamper and embarrass important action. On the other hand, there are some decisions of such a nature that, unless they can be held in suspense, their reversal would be a very imperfect remedy of the injustice. The book, therefore, decides most wisely, that the forms of recourse shall be such, that judicial decisions shall be thus arrested, (with three exceptions, section 15.) But judicial decisions are just those in which personal right and church franchise are concerned. No man's membership, office, or fair standing, can be touched without trial; and if he chooses to appeal, they cannot be definitively injured till his appeal is heard. But these are all the perfect rights which he possesses as a church member. It is therefore proper that the privilege of arresting the decision should cover these, and no others. It has been urged, on the other side, that a pastoral relation might, for instance, be unjustly dissolved; that in spite of a complaint from the pastor, the pulpit might be declared vacant, and another pastor installed—thus rendering the mischief irreparable. We accept the instance: we reply that it is not a personal franchise of an individual to labor in one particular charge rather than another, contrary to the discretion of the

Presbytery, to whom the constitution commits the oversight of that charge.

Again: we must repose some confidence in the wisdom and justice of the lower courts. Brethren argue for this power in individuals to arrest all their decisions, till a higher court is invoked, as though there was no trust to be placed in them. We assert that, so far from being too rash or harsh, they are almost uniformly too forbearing and considerate; and that the chances of wrong involved in this power are exceedingly small.

And lastly: the most obvious exception may be taken to the generality of the terms in which the Revised Discipline defines the right of appeal. First: in any judicial case the party who is cast may appeal. Next, any party or person who considers himself as directly injured by any kind of decision may appeal. And last, when a minority of a judicatory conceive that any sort of decision causes great general injury, either directly or by its consequences, although it does not in the least injure them, they may appeal. And every such decision is then tied up, often to the irreparable loss of the church, until it is reheard by one, two or three, higher courts! We beg the reader to remember that the effect of the appeal is peremptory. The appellant, and not the judicatory appealed from, is practically the judge of the question whether the appeal is proper, and should lie until the higher court to which the appeal is taken entertains it. To decide that the injury done is not such as to justify an appeal, is the prerogative not of the court appealed from, but of the court appealed to; and this of necessity; for unless we give this power to an appeal, it would be a remedy wholly futile. The court appealed from might say: "We do not consider this a proper case for appeal;" which would be equivalent to giving them the power of saying to the aggrieved party, "you shall not appeal." The lower court must therefore bow to the force of the appeal, and submissively stand in abeyance till the higher court has spoken. Let the exceeding vagueness of the terms in the Revised Discipline be considered, together with their vast comprehension, and the reader will see that practically a completely indefinite extension is given to the right of appeal—"Any body may appeal

from *any thing* which *any church court* may decide." Such should have been the words of the article; for then we should at least have had perspicuity. But we foresee that the interpretation of the limits to the right of appeal, as drawn by the Revised Discipline, will produce more confusion and debate than all the mooted points together which remain to be adjudicated by the Assembly in the present book. Here, indeed, are "clouds of obscurity," more portentous, bigger with the muttering thunder of tiresome speeches and noisy difference, than any which brood over the other.

The remainder of the Book of Discipline has received at the hand of the Committee few alterations, and they are either minute, or of a beneficial character. We propose, therefore, to detain the attention of the reader no longer than to apologize for the demands already made on his patience, and to close by invoking the serious attention of Presbyterians, and especially of the officers of the church, to the subject. It is high time that they were carefully examining the proposed changes. If they are as unsatisfactory to the majority of our brethren as they are to us, they had better be arrested in the General Assembly. Their recommendation by the Assembly to the Presbyteries, will only prolong the discussion, and at the same time embarrass it, by giving a new element of factitious strength to the new articles. If, indeed, they are strong in the preference and approbation of the majority of Presbyterians, (as we devoutly hope they are not,) then it is proper that they should be recommended and adopted. But, until that fact is fairly evinced by the final decision, candid discussion is the right and duty of all interested. Let us again express, in concluding, the unshaken confidence we entertain in the fidelity and integrity of the Committee. If any word that has been written seems to indicate aught else than a respectful and modest (though sometimes decided) difference of opinion, it is our wish that it had never been written, and that we could detect it, to erase it. The course of the discussion has inevitably led us into frequent notice of the reasonings which the Princeton Review advances in favor of the Revised Discipline. While candor has compelled us frequently to dissent from the

arguments, it also demands our cordial tribute to the dignified, amiable, and Christian tone in which that article was written. If, in these respects, we have not succeeded in imitating it, we must acknowledge that failure as our error and misfortune.



ARTICLE IV.

MORPHOLOGY AND ITS CONNECTION WITH FINE ART.

The royal astronomer, Professor Airy, in a lecture delivered before the Royal Institution, 1850, states that no body of knowledge should be considered a science until the facts and phenomena are referred to their appropriate cause—that the *idea of causation* enters as a necessary element into our conception of a true science. That astronomy, in spite of the beautiful laws established by Kepler, was not a science until the time of Newton, and optics in spite of the beautiful laws established by Newton, only became a science in the hands of Fresnel. In a word, that true science is not the knowledge of the *laws* of phenomena but of the *cause* of phenomena.

Now, this distinction is beyond doubt a just and good one ; but, as it seems to us, pushed much too far by the learned Professor. It is true, indeed, that in physical science, the knowledge of phenomenal laws always precede the knowledge of *causal laws*, and therefore always marks an immature condition of science. But the knowledge of *law* is always science, whether it be formal laws or causal laws—for law is the expression of Divine thought. This is the great and real distinction between science and popular knowledge. But on the contrary it is doubtful, in most cases at least, whether in referring any *class* of phenomena to their so-called cause, there is any real change in the kind of knowledge ; whether it is any thing more

than the apprehension of phenomenal laws of greater extent and higher generality.

A series of phenomena are said to be referred to their *cause* when they are shown to be the result of the laws of other phenomena previously known and well understood; and particularly when they are referred to the laws of mechanics—the great foundation of physical science. We make ourselves thoroughly acquainted with laws of certain simple phenomena. By long habit, these laws seem so natural and necessary, that we no longer look upon them as *laws* of phenomena, but as actual *agents* in nature. Whenever, therefore, other less familiar and simple phenomenal laws are referred to these more familiar ones, they are supposed to be referred to some real *agent* or force as A CAUSE. Science may be compared to a complex architectural structure composed of many subordinate structures, of which the central and principal one is mathematics and mechanical philosophy. Each subordinate structure is supported upon its own basis of observation and experiment. Each as it rises becomes united with some other, and with it forms a basis upon which is raised a higher shaft. Thus as we rise, the number diminishes, until all unite with the central column and the unity is complete. Now, as long as each structure rises upon its own basis of *facts*, bound together by its own phenomenal laws, but unconnected with other similar structures, so long the science is said to be phenomenal or *formal*; but as soon as it becomes connected with a neighboring structure, and particularly when it becomes connected with the central column, it is said to be referred to its *cause*; it becomes a *causal* or physical science. Thus astronomy and mechanical philosophy rose together, each on its own basis of facts, and having its own laws until the time of Newton, when they became united and the laws of astronomy were said to be referred to their *cause*, and astronomy became a true physical science.

Now, the question arises, are there not some phenomenal laws which not only are not, but cannot, be referred to their physical cause? We believe there are. We believe that one great division of the phenomena of the material world can never be

referred to their physical cause, for the simple reason that they have no physical cause. There is, rising along side the complex structure of physical science, another structure, slenderer perhaps, but more graceful—less massive but more beautiful, which must ever remain separate from it. No secondary cause—no! nothing but the Great First Cause can unite them. Together they rise, pointing in the same direction; converging, but never meeting, until they meet at the throne of Deity. This structure is the science of organic forms, or morphology. This science can never become a physical science, but must always remain a distinct body of knowledge. The study of organic forms, and more particularly their distribution, both in Space and Time, prove this as it seems to us incontestibly. It would lead us too far to enter into the proof of this proposition. Suffice it to say, that in the geographical distribution of species, the existence of the most diverse forms on the same spot, and therefore under identical physical conditions, and of the most similar forms widely separate and under the most diverse physical conditions, is utterly inconsistent with the idea of a physical cause. Again, the distribution of animals and plants in geological times still more distinctly proves the same point. In the geological history of the earth, organic forms show the same fundamental independence of the physical conditions under which they exist, but still more strikingly displayed. In every case the most diverse species have appeared together, under identical physical conditions. They have remained unchanged in spite of changes of physical conditions; and finally, when physical conditions become unfavorable, they disappear, but change not. Physical conditions *may* destroy but not transmute them. They give up their *life* rather than their *specific forms*.

The conclusion, therefore, is irresistible, that organic forms have no physical cause, but they must either be referred directly to the Great First Cause, or else that each species has a distinct immaterial essence, which is the cause of its specific form. If so, this substance or essence is not complex but simple, and therefore like the simple elementary bodies of chemistry, cannot be produced by secondary agents, but must

be *created*. Hence it follows that the transmutation of species is as impossible as the transmutation of metals. And the development theorists are engaged in as bootless a search as the old Alchemists of the middle ages.

If, then, there is any secondary cause to which organic forms may be referred, that cause is psychological not physiological—metaphysical not physical. We commend this thought to the Psychologists. A true psychology should explain and account for the *forms* of organisms, and on the other hand the study of the laws of organic forms would seem to be the only possible means of rising to the highest generalizations in this science.

Science may then be divided into two great divisions, physical and natural, or physical science and morphology—the one the science of forces, the other the science of *forms*. The object of the present article will be to give some distinct idea, put into as popular a form as the subject admits, of the true nature and scope of morphological science, and then to show its close connection with *fine art*.

Until very lately the science of organic forms, zoology and botany has not been able to take high rank among the departments of science, for it was not properly natural science, but natural history. It was but a vast collection of interesting facts concerning the forms and habits of animals and plants, but not yet reduced to laws of the highest generality. Gradually, however, a change has come over the character of this science. In the last fifty years it has assumed a philosophic character which places it in the very first rank of sciences. The grandest generalizations have been attained, and a new world of noble and beautiful thought has been opened to the human mind. But as yet the appreciation, yea even the most superficial knowledge of these beautiful ideas, is confined to very few. A great idea, like a wave, spreads from a single point until the whole ocean is embraced in its circle. But in this case the wave has not yet reached even the intelligent unscientific mind, the idea has not yet become incorporated into general literature. In fact, it is only now becoming distinct in the minds of the most philosophic thinkers in organic science. We know of no attempt to put these ideas in a popular form, except that of



McKosh, in his "*typical forms and special ends in creation.*" And yet they are so simple, beautiful, and easily comprehended, so fertile of suggestive thought, that they seem to us eminently adapted as food for the thinking popular mind.

As physical science is not a knowledge of phenomena, but of the LAWS of phenomena, so morphology is not the knowledge of organic forms, but of the LAWS of *organic forms*. We shall now attempt to give some general idea of these laws. We will commence our illustrations with the vegetable kingdom, as this is the simplest.

If we take any portion of any plant, make a thin section and subject it to microscopic examination, it will be found to be entirely composed of microscopic cavities, surrounded on every side by walls, in other words, of closed cells. The whole plant is literally made up of cells, in the same sense as a house is made up of bricks, and all the functions of the plant is performed by cells. In a word, the plant may be regarded as an organized community of individual cells. In the earliest condition of this community—*i. e.*, in the germ—the individual cells are all alike, both in form and in function, for they are all globular, and all perform alike the few simple functions belonging to this early condition of the community. [Fig. 2—*Section of globular cells of the embryo or of pith magnified.*] As development goes on, these cells thus commencing from a common origin, begin to take on different forms and to perform different functions. There is a constantly progressive differentiation of form and specialization of function or division of labor. Some become polyhedral by mutual compression. [Fig. 3—*Section of globular become polyhedral by mutual compression.*] Some become hard and stone-like by internal deposit. [Fig. 1—*Section of cells of stone of stone-fruit, thickened by internal deposit magnified.*] Some take on elongated forms, become thickened in their walls, and thus are transformed into wood

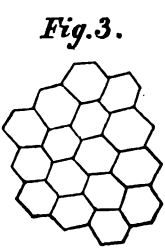
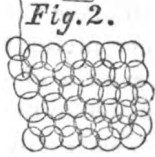


Fig. 4—Cross and longitudinal section of a longated and thickened wood cell.



cells and convey sap. [Figs. 4 and 5.] Others become enlarged, and many of them coalesce in a line to form the vascular tissue. [Fig. 6.] Some take on

Fig. 5—Same mere highly magnified.

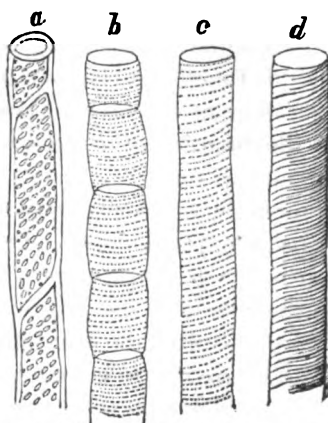
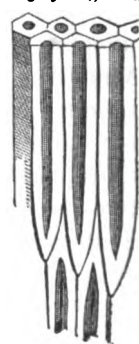
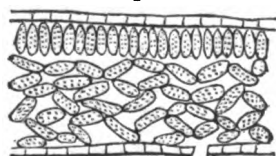


Fig. 6—Dotted and spiral vessels, showing the manner in which they are formed by coalescence of several cells in a line (a and b), the partitions of which are afterwards removed (c and d).

Fig. 7.



UPPER SURF.

Section of Leaf magnified.

LOWER SURF.

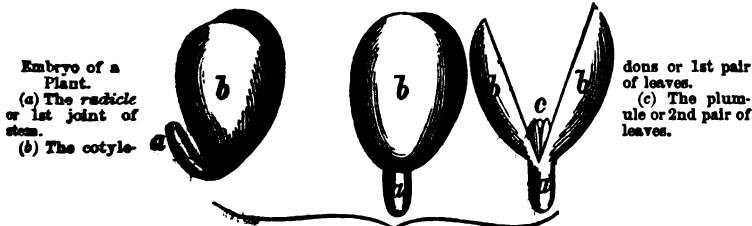
still other forms to make the leaves and perform the functions appropriate to that organ—viz., the elaboration or so-called digestion of sap. [Fig. 7.] Thus every tissue is easily reducible to the one elementary form, viz: the cell.

This is still more strikingly displayed in the animal body. The animal, too, is nothing more than an organized community of cells. Commencing in the egg, like the plant, with all the individual cells alike in form, viz: the universal globular; as function after function arise in the course of development an almost infinite diversity of form is necessary to perform these diverse functions; until, in the mature condition of the highest animals, each distinct form of cell is limited to the performance of a single function; and there is as many forms of cells as

there are functions in the organism. A certain number of cells *e. g.* take on each a particular form, and are limited to the function of contraction alone. These are the muscular cells. A number of such cells combine to form the organ we call a muscle. A certain number of other cells take on each another and different form, combine together to form the nervous tissue and perform the function of sensation alone. Others take on the form of liver cells, combine into an appropriate organ and perform the function of secretion of bile and that alone, and so on for all the functions of the body. Thus the infinite diversity of organic forms are built up of certain elements identical *in type*, though modified infinitely *in form*, in order to adapt them to the performance of the various functions which arise in the course of development.

If next, instead of these ultimate anatomical elements, the cells, we examine the proximate anatomical elements, the organs and regions of the body, we shall find the same prevalence of simple law. We will take our first illustration again from the vegetable kingdom. If we examine a seed, such as a pea, bean, &c.; after taking off the envelopes we find the embryo composed of a short stem and two large thick and often hemispherical masses, called cotyledons. [Fig. 8.] These

Fig. 8.



are the two halves of the split pea. This is really the first joint with its first pair of leaves. They will not be immediately recognized as leaves, but there is not the slightest doubt of their typical identity with the leaf. In a large number of plants they afterward grow into the ordinary form, take on the ordinary color and perform the ordinary functions of leaves. Now, if we separate these we will find already the rudiments of another pair of leaves. In the evolution of the plant this

grows and becomes a second joint with its pair of leaves. On the top of this again springs a third joint with its leaf or pair of leaves, (as the case may be,) and so on *ad infinitum*. [Figs. 9 and 10.] If the plant branches, these are only repetitions of

Fig. 9.—IDEAL PLANT.  
 (a) 1st joint or radicle.  
 (b) 1st pair of leaves or cotyledons.  
 (c and d) 2nd joint and pair leaves.  
 (e and f) 3rd joint and its leaf, &c.

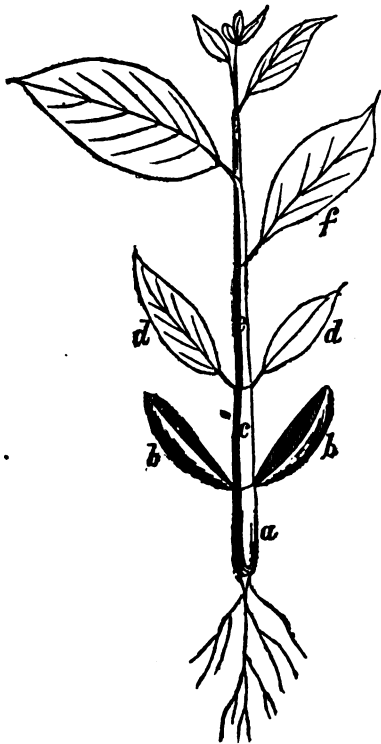
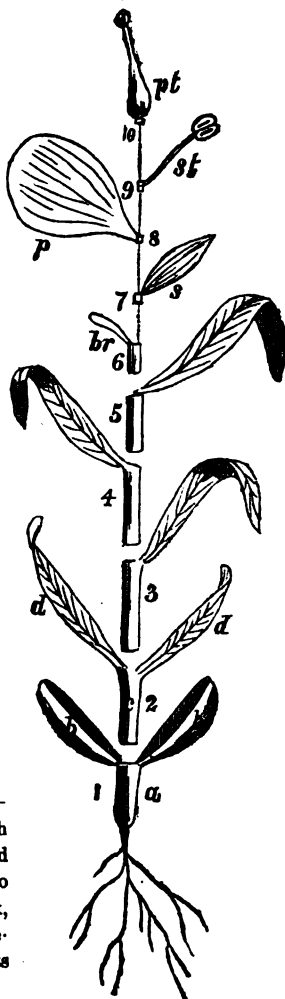


Fig. 10.—IDEAL PLANT IN FLOWER \*  
 (br) Bract.  
 (sep) Sepal.  
 (p) Petal.  
 (st) Stamen.  
 (pt) Pistil.



\* Here we have represented ten joints, with their appendages, under various forms—separated for the sake of greater distinctness. I have also represented each part of the flower—e. g., calyx, corolla, &c., by one joint only, with its appendage. In the *actual* plant each consists of several joints and appendages.

the trunk, and therefore consist also of an endless repetition of joints, each with a leafy appendage. Finally, however, there is another function to be performed, and one, too, entirely different from that of vegetation, viz: the function of flowering and fruiting. Shall we not find an entirely new organ introduced for the performance of this new and peculiar function? On the contrary, we find here again in the flower a repetition of the same identical elements, viz: joints and leaves under different forms. The flower, like the branch, is made up entirely of joints and appendages. Only the joints are undeveloped, and the appendages variously modified. A bud, whether leaf or flower bud, is an undeveloped axis with appendages unexpanded. In the flower the appendages expand, but the axis does not elongate; while in the branch there is elongation of the axis as well as expansion of the appendages. Take an elongated stem with the green leaves strung along spirally one to each joint. If we could slide these joints into one another like the joints of a pocket telescope, we should have a rosette of green leaves. We have only to change the color and texture, to make a flower. Or to reverse the process; take a flower. If we conceive the undeveloped joints of which it is composed to be elongated, either artificially or by development, the parts of the flower would be strung along the axis, spirally as in the leafy branch. We have only to add the green color and coarser texture to make a perfect branch. [Fig. 10.] That this is no mere speculative delusion, resting only upon its conceivableness as a basis, we have the most complete demonstrative evidence. By extensive comparison, the gradation between the true leaf and the calyx; between the calyx and the petals, and between the petals and the stamens and pistils, may be made complete. All the stages of gradation between these extremes may be traced with the most perfect certainty. They are certainly the extreme links of the same chain, for all the intermediate links may be found. Not only so, but it is not at all uncommon to find these apparently different organs changing from one form to another, as *e. g.*, petals assuming the form and color of leaves, or stamens and pistils changing into petals or even into leaves. All very double flowers, Rose

Camelia, &c., are instances of this retrograde metamorphosis—*i. e.* of stamens and pistils changing back to petals, and in the green rose all of them back into green leaves. In some cases the whole shortened axis of the flower becomes elongated into an actual branch. In the flower, then, we find still the same elements, viz: joints and appendages. Finally, enclosed in the pistil, (which is itself a modified leaf,) we find the seed containing the embryo, and this again, as we have already seen, consists of a joint and a *pair of leaves*.

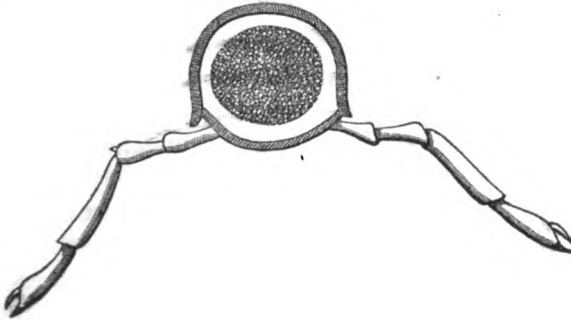
Thus we have passed through the whole cycle of vegetation and found nothing but an endless repetition of these identical elements, but variously modified in form to subserve the various functions incident to vegetable life. The joint may be longer or shorter. The appendage may be thick as in the cotyledons or seed leaves to contain nourishment for the germinating plant; may be thin, flat and green, for the elaboration of sap under the influence of sunlight; may be tender, delicate and gaily colored to form the floral envelopes, or may take on still more remarkable forms as stamens and pistils; but everywhere and under all these disguises their typical identity may be discovered by the thoughtful observer of nature.

Animals like plants are composed of a mere serial repetition of segments or joints, typically identical; but the complexity of the organism (except in the lowest animals) is so great, and the diversity of function so infinite, that the necessary diversity of form imposed upon these parts, in a measure conceal their typical identity. The diversity of expression is so infinite, that it is difficult and sometimes impossible to catch the unity of plan. In the higher animals it is only in the skeleton that this unity can be satisfactorily traced. *Again*, the whole animal kingdom cannot be reduced to one type; but, on the contrary, animals are constructed upon four entirely distinct plans. There are four great divisions of the animal kingdom entirely distinct in type, and having no structural connection with one another, except in the universal cellular structure of all organisms. These are the *Vertebrata*, including all animals having a backbone,—*e. g.* mammals, birds, reptiles, fishes; *Articulata*—*e. g.*, insects, crabs, lobsters, worms, &c.; *Mollusca*—*e. g.*, shells

mussels, snails, &c.; and *Radiata*—*e. g.*, starfishes, corals, polyps, &c. It would take us too long to speak of the characteristics of all these, and show the simple typical idea upon which each is built. It will suffice to take one or two examples.

The most easily comprehended, and at the same time one of the most beautiful, is the *articulate* type. If we take any animal of this type, such as an insect, crab, lobster, &c., and make a transverse section of the body, we will observe a *bony external ring*, containing all the organs of the body, with an articulated appendage on either side. [Fig. 11.] Now, the typical

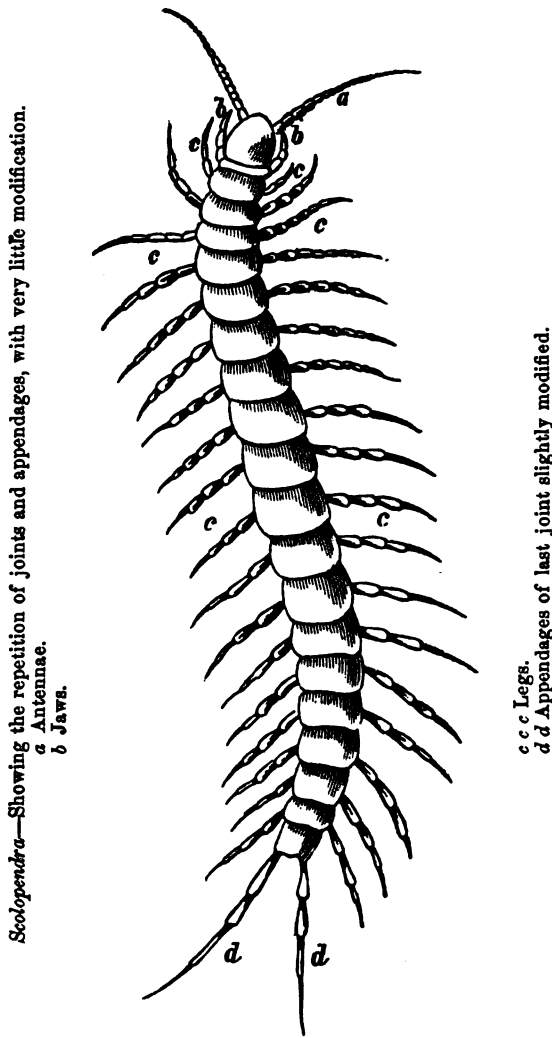
Fig. 11.—Cross section of an articulate, showing a ring or segment, with an articulated appendage on each side.



idea of an articulate animal is nothing more than a linear serial repetition of such rings and appendages from one end of the body to the other. The whole skeleton is actually made up of such rings and their appendages, variously modified according to the function they subserve. In the lowest species of this type, this simple repetition of similar parts or joints is perfectly evident to the most casual observer. Thus, *e. g.*, in the marine

worm, or in the scolopendra, centipede, millepede, and the like, [Fig. 12,] two or three joints are consolidated into a *head*,

Fig. 12.



*Scolopendra*—Showing the repetition of joints and appendages, with very little modification.  
a Antennae.  
b Jaws.

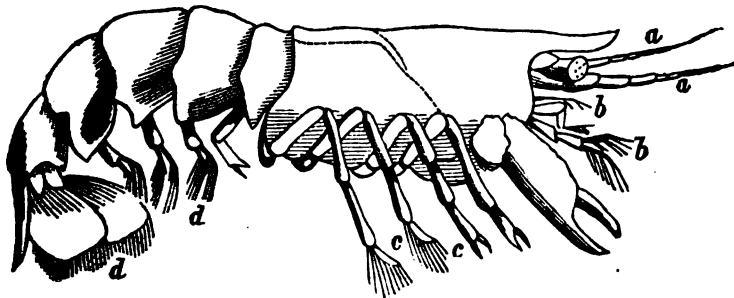
c c c Legs.  
d d Appendages of last joint slightly modified.

and the corresponding appendages become organs of sense or jaws, but all the rest of the joints are similar, and each with a pair of articulated appendages.



If we take, next, a higher animal of the same type, the very complexity will render the unity more striking and beautiful. In harmony, the more complex the variation, the more beautiful; if only the fundamental air is still traceable through the veil of ornate and diverse expression. For our next illustration we will take a *lobster* or *CRAWFISH*. [Fig. 13.] In this family

Fig. 13.



Ideal representation of a crustacean, such as a lobster or a crawfish. *a a* Sense appendages; *b b* jaw appendages; *c c* locomotive appendages; and *d d* swimming appendages.

a large number of the rings are consolidated *above* into a head and thorax, but *below* all the rings are distinct, and each with its pair of appendages. The skeleton of a lobster or crawfish consists of about twenty-one or twenty-two rings and pairs of appendages. The first three rings form the head, and their articulated appendages are the two pairs of jointed antennae or horns, and one pair of jointed eyes. The appendages of the next six rings are the so called jaws, articulated in a precisely similar manner, some for the gathering, and some for the mastication of food. The next five pairs are legs, and the remainder are again modified partly for swimming, partly for carrying the eggs and young. Even the side flappers of the tail are articulated appendages corresponding to the last joint but one. All these appendages, when closely examined, are seen to consist of several joints; in other words, are true articulated appendages.

In this animal also, then, we find the whole skeleton consists of rings and appendages, but variously modified to subserve the various functions of the body. Three pairs of appendages are modified into sense appendages, and become the organs of

special sense, seeing and hearing. Six pairs are modified into jaw appendages, the organs for gathering and mastication of food. The next five pairs become walking, and the remainder swimming appendages.

The examination of a single isolated species, such as the one mentioned above, is of course not sufficient to prove the truth of this law. Nature is not so easily interpreted. We only give *results* which have been attained by much time, labor and thought. It is only by extensive comparison of animals of this type in every position in the series from highest to lowest; and again in every stage of development from the egg to the mature condition; in a word, by extensive comparison both in the *Natural History* and embryological series, that these beautiful laws are obtained. Comparison is to morphology what experiment is to physical science, the great method by which truth is attained; the key by which the treasure house of Nature is opened. Let us give a simple illustration of this point. There can be nothing more different in general appearance than a caterpillar and a butterfly. Yet, when we have traced every stage of gradation between these extremes, and particularly when we have surprised the one form in the very act of changing into the other, who can doubt their specific identity. Now, the evidence in favor of the laws of morphology is precisely of this kind. The various appendages we have mentioned, viz: horns, eyes, jaws, legs and swimmers, seem very different in the higher articulata; and yet if we compare the different animals of this type, we find all the stages of gradation between them. In fact we find more. We find that what we have called the jaw appendages in the lobster, in some of the lower crustaceans become walking, while the walking appendages of the lobsters become in them swimmers. Again, when we trace the embryological history of these animals, we surprise these appendages often in the very act of changing from one to another.

If we go still higher in this type, viz: among the higher orders of insects, we find the modification of parts is still greater, and therefore the typical identity still more disguised and difficult to make out.

We will make one more illustration, and that from the highest

type, viz: the *vertebrata*. We did not take this first, although it is the most familiar type to all, because it is somewhat more complex. I will, as before, confine myself to the skeleton. If we examine a single vertebra of one of this type, we find it composed of three principal parts, viz: a centrum or body of the vertebra; two laminae passing upwards and meeting to form, above, the neural arch, (because it contains the nervous centres,) and two laminae passing downwards to make the visceral arch. [Fig. 14.] Now, the whole skeleton of a vertebrate animal, except the limbs, is made up of such vertebrae simply repeated in a linear series, and modified according to their function. [Fig. 19.] The bodies of the vertebrae C C C repeated, become

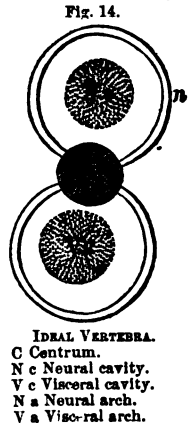
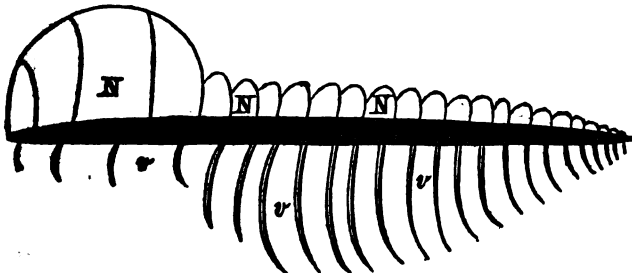


Fig. 19.—IDEAL REPRESENTATION OF THE SKELTON OF A VERTEBRATE.



the vertebral column; the neural arches N N N, repeated and placed together, make the spinal canal or cavity for the reception of the nervous centres; the visceral arches below v v v, make by their union the visceral cavity. Thus we find the essential characteristic of the vertebrate type is an internal skeleton, (instead of an external as in *Articulata*,) consisting of a central articulated column, composed of the bodies of the vertebrae; and two cavities, (instead of one as in *Articulata*,) one above, composed of the neural arches, and one below composed of the visceral arches. Both the bodies and the arches may be modified in size and shape, or some of them may be entirely wanting, as occasion requires. For instance,

we find in the dorsal region a nearly typical vertebra [Figs. 15 and 16] with all the parts; but the visceral arch enormously enlarged to contain the chest-viscera. In the neck the neural

Fig. 15.

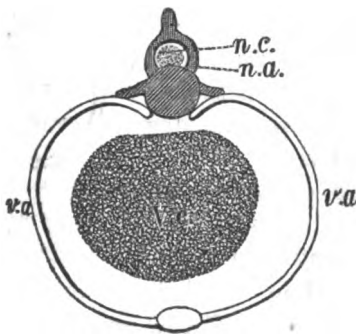
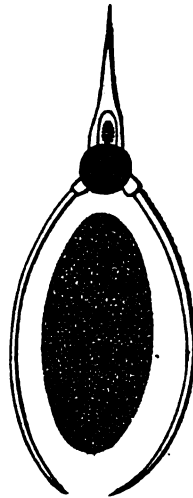


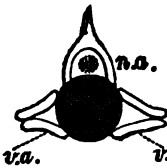
Fig. 16.



Dorsal vertebrae (Fig. 15) of the Mammal, and Fig. 16 of the Fish.

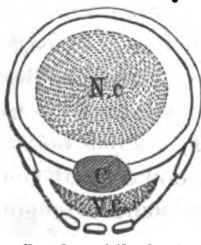
arch as usual, but the visceral arch almost obsolete; being represented by rudimentary processes. [Fig. 17.] The head is composed of four vertebrae, viz: the occipital, the parietal, the frontal and the nasal—the neural arches enormously expanded to contain the expansion of the spinal marrow called the brain, and the visceral arches correspondingly contracted to form the bones of the face and enclose the mouth

Fig. 17.



Vertebra of the neck of mammals. Among fishes, similar to fig. 16.

Fig. 18.



Vertebra of the head.

viscera. [Fig. 18.] As we go backward again to the abdominal region, we find the visceral arches entirely wanting in the higher vertebrates, though present in the fish. In the pelvic region the visceral arches of several vertebrae are consolidated to form the pelvic or hip bones, and enclose the pelvic viscera. It would lead us too far to give a complete exposition of this type. Suffice it

to say, that by extensive comparison of the animals of this type, all the bones of the vertebrate skeleton may be referred to this simple system of vertebrae, repeated and modified, with the single exception of the limbs which, as in the case of *Articulata*, must be regarded as articulated appendages to the visceral arches.

As in the case of articulates, so also in the vertebrates this structural identity of the repeated parts is most easily traced in the lowest families, and becomes more and more difficult as we ascend. In the fish or the serpent the whole skeleton may be said to be composed of such parts almost identical in form as well as in type or plan, the only essential modification being in the vertebræ of the head. As we ascend the scale, however, the diversity of functions imposes the necessity of diversity of form, and this again conceals the identity of typical structure underlying this diversity. Hence, it is evident, that it is in the lowest species of each type we are led most easily to comprehend the unity of plan—that we are brought nearest the simple Divine thought or conception upon which the type is built. This simple Divine conception, from which each type is actually unfolded, which we strive to approach but can never wholly attain. This ideal—for it is an ideal never completely realized in nature—this ideal I shall call the *ARCHETYPE*.

Hence, it also follows that the study of the lowest animals is not to be despised as trivial; but, on the contrary, in the present condition of science is far more noble, because more philosophical than the exclusive study of the higher. The problem of life and of organic forms, as exhibited in the higher animals, is far too great and complex for our minds at once to grasp. If we study these alone, our knowledge must necessarily be only superficial—a mere collection of facts—a natural history instead of natural science. The morphologist and the physiologist must take a lesson here from the physicist. The *physical* phenomena of the universe are *also* too complex for us to grasp at first. But the physicist by experiment removes one disturbing element after another until the phenomenon is reduced to its simple and essential nature—and then only its true cause is discovered. So must the *morphologist* by exten-

sive comparison extending down the whole series—natural history and embryological—remove one complication after another, until the plan is reduced to its naked simplicity. The complex problem of life and organic forms must thus be reduced to its *simplest terms* before it is possible to find the value of the unknown quantity. In science as in morals, man fails through pride. He must consent to “*become as a little child,*” and be led by the hand as an humble pupil upward from the simplest principles, otherwise he will never read the great book of nature and understand the thoughts of God revealed therein.

The other two types might be explained in a similar manner, but this would detain us too long. Suffice it to say that these two types seem to be entirely distinct from the foregoing—are built upon entirely distinct plans. The Molluscous type, for instance, is distinguished from every other by having no serial repetition of parts whatever; while the Radiata, such as polyps, corals, star-fishes and the like, are distinguished by a repetition of similar parts in a *circular instead of rectilinear series*. In this latter type we have a central mouth and stomach, with the typically-similar parts symmetrically arranged around in the form of rays. There is, therefore, in this type, no anterior and posterior extremity, and no right side or left side. In other words, we have *radial* instead of *bi-lateral* symmetry. But our object at present is not to give a complete account of the several types, but by a few simple examples to give a distinct conception of what we mean by the laws of organic form. This point being attained, there will be no difficulty in understanding what follows. The noblest ideas in every science are interesting to every intelligent, thinking mind; but some degree of technical knowledge is absolutely necessary to grasp the ideas, and hence the true dignity of science is often entirely misapprehended by the popular mind.

We wish in the next place, then, to call the reader's attention to some thoughts which have forced themselves upon us while reflecting upon these laws of morphology.

1st. It is observable that as we rise in the scale of life, we find the typical identity of the parts more and more disguised by modification; we find more and more complete differentia-

tion of form and specialization or limitation of function. Now, a necessary result of this limitation of function is an increasing mutual dependence of parts. In the lowest animals and plants, and in the embryonic condition of the higher, the cells are similar in form and function, and each, therefore, may be said to be an independent individual. But as development goes on, a portion of the independent life of each cell is, as it were, given up, and goes to make up the general life of the organism. The functions of the cells become more and more limited, and mutual dependence is the necessary result. So, also, with the joints and segments of the body. In the lowest animals of each type, these segments are similar, and therefore almost independent; and hence in some of these animals division of the body may take place with little or no injury. But as we rise, increasing differentiation of form and limitation of function produces increasing mutual dependence of parts, and division of the body becomes impossible without mutilation. It is this mutual dependence, arising from limitation of function, which binds all the parts into one organic whole. This, therefore, is the very fundamental idea of organization and of life.

2d. We have seen that there are four and only four distinct types of animal structure. We may look upon these as the embodiment of four distinct Divine thoughts—the expression of four distinct Divine *ideas*. Every object in nature is constructed with direct reference both to use and beauty—is an embodiment both of a mechanical and an æsthetic idea. From the mechanical point of view, these four types may be regarded as the embodiment of four distinct mechanical ideas—in a word, as four distinct machines. Now, as human machines may, if the inventor be sufficiently ingenious, be adapted to various purposes without essential change of the original conception, but only by modification of the size and shape of the various parts, so each of these Divine machines are adapted to the various mechanical purposes for which the animal body is designed, without change of the fundamental idea. By slight and simple modification of the various pieces, it becomes a swimming machine, a walking machine, or a flying machine. It is adapted to locomotion in water, on land, or in air.

Or from the æsthetic point of view, these four types may be regarded as four distinct styles of Divine architecture. There are also at least four distinct styles of human architecture—viz: the Gothic, the Grecian, the Egyptian and the Oriental—each the embodiment of a distinct æsthetic conception. Each of these may be modified infinitely to subserve the various purposes for which buildings are made, without in the least affecting the fundamental æsthetic idea—which may yet be traced in the minutest detail. So also these four distinct styles of Divine architecture are infinitely modified to subserve the various purposes of use and beauty—but the thought—the style remains unchanged.

Thus the works of nature may be properly compared with human works. In this comparison we shall see both their similarity and their difference; similarity in kind and difference in degree of perfection. And thus we are led to recognize the similarity in kind, but difference in perfection of the minds which produced these works. We have already spoken of this similarity in kind. Let us now illustrate this infinite difference in perfection.

In human works of art, whether mechanic or fine, we constantly find it necessary to sacrifice beauty to use or use to beauty. The perfect union of these two elements in the highest degree seems to be impossible. It may be stated as an universal rule, that to attain the highest use or the highest beauty, every ulterior object must be in a measure sacrificed. It is for this very reason that of all the fine arts, architecture is that which is most difficult to bring to any thing like perfection. It is for this reason that there is in this branch of fine art such utter confusion and want of taste. Use and beauty are both absolutely necessary elements in this art. It is both a mechanic and a fine art—founded alike on the laws of *force* and the laws of *form*; and the consequence is, the most incongruous and unharmonious combinations. But in the Divine architecture of organisms, the one is never sacrificed to the other. In every organism we find united the most perfect use and the most perfect beauty of its kind.

Again: in human machines we find often the original plan



or conception must of necessity be altered, in order to adapt it to various purposes not contemplated in the original design. Thus, for example, the steam engine originally designed for stationary labor had to be materially changed—*i. e.*, entirely new parts added, in order to adapt it to locomotion in water—and again still farther changed to adapt it to locomotion on land; and these three forms of the steam-engine cannot in any sense be said to be structurally identical. The Divine machines, on the contrary, are never changed in plan—no essentially new parts are introduced inconsistent with the original *idea*. This we have already illustrated by the embryological history of animals and plants. As new functions arise in the course of development, no new organs are introduced but the single anatomical element, the cell is variously modified to perform these various functions. So, also, we found it with reference to the regions of the body. As we pass up the scale of animals and plants, and the functions become more numerous and complicated, no new organs are introduced, but the typically identical joints and appendages are variously modified in size and shape to perform these various functions. But the most magnificent illustration of this great truth is to be found in the geological history of the earth—for the laws of form which we have pointed out, apply not only to animals and plants of the present epoch, but to those of all time. There was a time (*viz*: during the Palæozoic or first great geological epoch) when fishes were the only representatives of the vertebrata. During the whole of this immense period the vertebrate archetype was so modified as to adapt it to locomotion in water. During the secondary period (or to some extent in the coal) reptiles were introduced. Here, then, was an entirely new function, *viz*: that of crawling—locomotion on land. But no new organ is introduced. The same organs which before served for swimming, by slight modification in the size and shape of the parts, are adapted to this new function. A little later and birds are introduced. Here, again, we find an entirely new function, *viz*: that of locomotion through the air; but still no new organ is introduced, but the same is again modified for this new function, and bone for bone we may trace

the same pieces in the wing of the bird and the leg of a reptile. Last of all, man is introduced—man made in the image of God—man endowed with reason to understand the laws of the universe, and capable through reason, of indefinitely progressive civilization. Here, then, we want an organ delicate in sensibility, pliable, ingenious, dexterous—an organ which shall be the willing and competent instrument of reason in this great work of progressive civilization. In a word, we want a hand. But nature's laws are not violated even for man. Even here no new organ is introduced, but the same is again modified for this exquisite function. And thus in the arm of a man, the foreleg of a quadruped or reptile, the wing of a bird and fin of a fish, we may trace fundamentally the same organ modified for various purposes.

Thus man, short-sighted and finite, changes or improves his original plan, from time to time, as unforeseen contingencies arise. But God, foreseeing and foreknowing the end from the beginning, every possible contingency is included and provided for in the original conception. The whole idea of that infinite work of art which we call nature, is contained in the first strokes of the Great Artist's pencil, and the ceaseless activity of the Deity is employed through infinite time only in the unfolding of the original conception. Can we conceive anything which so nobly illustrates the all-comprehensive fore-knowledge and the immutability of the Deity?

Thus in every department of nature the most varied and stupendous results are brought about by the simplest means. In physics a few forces cause all the diversified phenomena of the material universe. In morphology the combination of a few simple elements of form give rise to all the infinite diversity of organic nature.

We have elsewhere said, "that the object of all science is to establish universality of law—to show unity in the midst of diversity—harmony in the midst of apparent confusion—unity of force in the midst of diversity of phenomena—(physical science)—unity of thought or plan, in the midst of diversity of expression—(natural science or morphology). In a word, the object of all science is to establish the unity of Deity amidst

the infinite multiplicity of nature." Now, this absolute unity of Deity may be said to be at last established both in physics and in morphology. The several forces of nature—heat, light, electricity, chemical affinity, gravitation, &c., which at one time seemed to us as separate and distinct agents, producing and controlling the phenomena of the universe—are now shown, on the principle of cor-relation of physical forces, to be but modifications of the same all-pervading energy. So, also, the different types of the animal and vegetable kingdom, which at first seemed entirely distinct, are now known to be reducible to one elementary form—the *cell*. Thus science demonstrates to our reason the absolute unity of Deity. Thus what was first revealed to the eye of faith is now demonstrated by the light of science. Is not this the type of all education—of all human progress, whether of the individual or of the race? We are here upon the earth like little children. What is absolutely necessary for our welfare and improvement is mercifully revealed to us. If, in the true spirit of children, we believe our Father, much of what we first took upon faith shall be made plain to our reason. But if we believe not, we shall remain in darkness and ignorance and barbarism forever. Thus it is only through faith that the race is educated to the conception of science; and thus it also follows that a true science must eventually confirm and establish a well-grounded faith.

But the science of morphology has been reproached by those who have been educated in the school of physics alone, with being transcendental. Yes! It is in one sense transcendental, since it transcends the categories of physical causation, and cannot be bound by the chains of mathematical equations. It is nothing unless transcendental in this sense. But it has categories of its own, and as strict as any in physics. The four great plans of structure or styles of architecture. In a word, the four great archetypes or Divine thoughts are the categories of animal morphology. Every animal was created under these categories, and all our reasonings in morphology must be conducted within their limits.

There is one other point, and as we think one of great philosophic importance, but which as far as we know has never been

mentioned by any writer on this subject—and that is the close connection of morphology with *fine art*—and particularly with that branch called *plastic art*.

With every theoretical, there is, or may be connected, a practical. For every science there is a possible art—with physical science there is an art connected as its material embodiment, viz: mechanic art. So also with morphology there must be an art connected, as its material embodiment, and there can be no other but fine art. Mechanic or useful art is the material expression of the laws of force: so fine art is the material expression of the laws of form. As in mechanic art man succeeds only in so far as he works in accordance with the laws of force: so also in fine art, success must be the result only of working consciously or unconsciously in conformity with the laws of form. In both cases man's work must be in the image of the Divine, or it is worthless. We have already said that every work of nature is the embodiment both of a mechanical and an æsthetic idea. Mechanic art attempts to give human expression to the former, and fine art to the latter. The one is the embodiment of the useful, the other the embodiment of the beautiful.

In confirmation of this idea, observe the character of the great founder and the most successful cultivators of this science. Who then was the founder of morphology? *Goethe*, the poet, the dramatist, philosopher and naturalist, "*the many sided Goethe*,"—the greatest creative mind the world has seen since Shakespeare. Nothing can be more instructive in a philosophic point of view than the life of this great man. His astonishing plastic power and most marvellous sense of beauty, combined with a power of sustained thought, patient, minute observation, sincere love of truth, and thirst of knowledge in every form, left no department of art or science untouched by him. While his chief delight was fine art, yet he devoted years of intense study to chemistry, physics and natural science. But observe, that while his labors in chemistry and physics (which latter he valued above all his works) are of no scientific value, his labors in natural science are beyond all praise. While his theory of colors, which he fancied entirely overthrew

the Newtonian theory, must be looked upon with regret, as a lamentable instance of misdirected genius through the use of false methods, his morphology of plants and vertebral theory of the skull have created a new era in science. He found natural science little more than a confused heap of disconnected facts; he endowed it with form and life. He found it natural history—in his hands it became morphology.

Now, the reason of this amazing difference in his success in these two divisions of science is sufficiently obvious. Goethe was endowed by nature with the keenest perception of the laws of form, but none whatever of the laws of force and causation. His perception of the laws of form exhibited itself in his successful study of morphology, and his still more wonderful success in the cultivation of fine art; while his utter want of appreciation of mathematics, and particularly of mechanical philosophy, rendered successful cultivation of physics to him impossible. He attempted to apply the methods of morphology to physics, and necessarily failed. Among the successful cultivators of this science, are the poet Chamisso—the imaginative but somewhat fanciful and transcendental Oken—the enthusiastic and wonderfully suggestive Agassiz—the philosophic Owen—Braun, the botanist, and many others, whom we might mention, in all of whom the æsthetic element is more or less predominant. In fact, I believe that no one entirely destitute of a love of fine art, has ever been found to take pleasure in this department of science. But a love of fine art alone is by no means sufficient to make a successful morphologist. On the contrary it requires a peculiar and rare combination of the æsthetic and philosophic turn of mind. Intense love of form, and an *intuitive* perception of its laws, constitute the artist. The *rational* perception of these laws constitute the morphologist. If the æsthetic predominates over the philosophic, the perceptive powers predominate over the reflective—you have an Audubon. If the philosophic predominates over the æsthetic, you have an Agassiz or an Owen. In Goethe alone, the two were united harmoniously and in the highest perfection. In fact, the unflinching good sense of the popular mind has always associated the naturalist and artist as somewhat kindred. But

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it is much more than this distant kinship recognised by the popular mind which I insist on. It is rather that close and necessary connection which exists between theory and practice, between thought and expression—a connection precisely similar to that which exists between physical science and the useful arts.

But it will no doubt be objected that fine art has always been independent of science—that it reached an almost absolute perfection among the Greeks, and again during the sixteenth century—while the science of morphology is scarcely a half century old, and is only beginning to be appreciated. Not only so, but that whenever science has attempted to interfere with art, the latter has always suffered—that the exercise of reason only clips the wings of genius. Beyond doubt this is to some extent true. But fine art is not peculiar in this respect. All art precedes science, and must of necessity do so. Walking, running and swimming, are but practical embodiments of the principles of the lever and of centre of gravity. Yet these necessary arts were perfectly practised before the mechanical principles involved were understood. Handspikes and wedges were used before the principles of levers and inclined planes were comprehended. Even the complex arts of metallurgy, of dyeing, and of agriculture, had arrived at a very high degree of perfection before the corresponding sciences existed. Is it to be wondered at, then, that fine art—the art of forms—should precede morphology, the science of forms?

There is a fundamentally wrong idea on this subject almost universal among the intelligent people, and one, too, which is in the last degree degrading to science—and which, therefore, we are anxious to remove. The idea is, that the chief end of science is to embody itself in art, and thus to increase our material comfort and happiness—to feed us, clothe us, and bear us about; that the philosopher who spends his life, regardless of health or fortune, in studying the thoughts of God as revealed in the laws of nature, is sufficiently rewarded for his broken health and wasted strength, if he invents a new machine for ginning cotton, or discovers a new method of

making spectacles. And this is not confined to the ignorant, but men of the highest intelligence think and speak in this grovelling way. Verily, such men would turn this beautiful earth—the garden of the Almighty—the glorious exhibition of Divine wisdom and beauty—into a stable or fodder house—would pluck the lights from heaven to put them in candlesticks; would hew down the tree of science to make timber withal, instead of allowing it to blossom and bear fruit for the healing of the nations. But they who look upon science in this way have no just conception either of the dignity of science or of the dignity of man. The highest end of science is not to lead us downward to art, but upward to the fountain of all wisdom. Astronomy is more to be honored for “opening the gates of heaven,” and revealing the harmonies of the universe, than for extending the limits or increasing the safety of navigation; geology more to be admired for “re-clothing dry bones and revealing lost creations, than for tracing veins of lead or beds of coal.” Only it has been mercifully ordered for our *encouragement*, that every step in the higher walks of science shall be attended sooner or later with material blessings—that every law of nature, besides its higher function of pointing to the Great First Cause, have also its appointed duty of administering to the material wants of man; that sun, moon and stars, while they join their spherical harmony to the songs of angels, shall not forget to bless man in their course; that streams, whether “adown enormous ravines they slope amain,” filling the hills with their “fierce gladness,” and in their perilous fall thundering the praises of God—or peacefully bear the image of Heaven on their broad placid bosoms, shall also turn our mills and water our meadows.

We repeat, for our *encouragement* it is thus ordered, but not for our reward. And let us beware that we do not so consider it. The prime object of science is not to lead us to art, but rather of art to lead us to science, though science in her turn perfects art. Science is the soul of which art is the body. Education of the body precedes education of the mind. A sound and vigorous body is the proper basis of a sound and healthy mind. But cultivation of the mind through many

generations re-acts in refining and beautifying the body. So art leads upwards to science, but science in her turn, like a Sovereign, dispenses blessings freely upon art and upon man. Thus art educates man to the conception of pure science, as the splendors of Jewish symbolism educated man to the conception of a pure Spiritual religion—or as Christ, the incarnate Deity, leads us upwards to the Spiritual father.

But it necessarily happens in this passage from art to science, that at some period, science, or rather the presumptuous and premature application of science, interferes with the truer instincts of man, and art is crippled. It is only in the most perfect sciences that we can apply principles with certainty—that reason can assert her ascendancy over instinct and experience, and undertake to guide them. The application of immature science is often extremely hurtful to art. This is true of the useful as well as the fine arts. The arts of agriculture, medicine, and even of metallurgy, are even now in this condition. The application of scientific principles in these arts, unless checked and guided at every step by judgment, is in the highest degree hurtful. In all these, great experience and quick perception will do much without science—while the latter without the former is only destructive.

Now, plastic art is precisely in this position with reference to morphology. The application of any practical rules derived from the study of morphology, would be but a poor substitute for genius; and unless restrained and directed at every step by healthy instinct, would be positively injurious. But we believe that even now, rules might be drawn from morphological laws, the judicious and cautious use of which would be useful to art. It may be difficult, perhaps impossible, in the present condition of science, to state precisely the nature of these rules. We believe, however, we can indicate at least one of these—one, too, of fundamental importance in art. We have seen that in all organic nature we find everywhere some simple idea infinitely modified. Differentiation of a simple elementary form and specialization of function, resulting in mutual dependance of parts, is the fundamental idea of organization, the very idea of life, the very principle of the *Divine architecture*. Now, is



not this the principle too, unconsciously applied, of the highest human architecture. In the best specimens of Gothic architecture—*e. g.*, how often do we find the same elementary form repeated almost *ad infinitum*, under various disguises, according to the functions of the several parts. Every pinnacle is in type, like the spire, but variously modified. The doors, the windows, the arches, the columns, even the minutest ornament and tracery, repeating in various disguises the typical idea. Is not this differentiation of simple elementary form and specialization of function? Is it not the mutual and harmonious dependence of parts which constitutes true organic unity? Is it not organization? Is it not life?

We believe that this idea of organic unity is the basis of all art. In Greek art the unity is so simple and complete, that the impression upon the mind of a work of art is apparently single. Modern, and particularly German art, like a work of nature, is too complex to be appreciated at once: it must be studied minutely in all its parts, and the relation of these parts to one another and to the whole, must be understood before the grand harmony can be felt. Greek art is a simple and exquisite *melody*, which haunts the memory and dwells forever in the heart. Modern art a complex *harmony*, an orchestra of many parts, sometimes perhaps harsh and dissonant, because difficult to bring into perfect unison; and even when in unison, difficult to understand on account of its complexity; but when the harmony is good, and perfectly understood, producing the highest æsthetic effect. In the contemplation of a work of Greek art, the mind is the almost passive recipient of the noblest impressions. This is the result of the complete unity, and is, therefore, the highest evidence of perfection in art. In the contemplation of the highest works of modern art—*e. g.* Shakespeare's dramas—the mind is active. Much thought, reflection and criticism, must be passed through before the single impression of the whole is attained, before the mind returns to the state of passive recipiency and enjoyment.

If with this light we compare modern with Greek art, their relation to one another will be easily understood. Observe that there are in art, as in organic nature, two necessary ele-

ments. 1st. Diversity of parts. 2nd. Co-ordination of these into organic unity. This is the unity amid diversity, so much spoken of by writers on art. Art is perfect in proportion as these two ideas are carried out. In ancient art the unity is complete, but the diversity is not great. In modern art, on the contrary, the diversity is very great—so great that complete unity has seldom if ever been attained. Greek art is lower in *type*, but more perfect in *development*. Modern art is higher in type, but less perfect in development.

In all that we have said concerning modern art, we mean, of course, art which is essentially modern in spirit, not that which is imitated from, or in any sense inspired by Greek art. Modern art is essentially *Teutonic*. Its spirit is best studied in Shakespeare, in Gothic architecture, and in German paintings, drawings and music. This peculiarity of German art we do not say is the result of morphological studies, but it is at least the result of the same turn of mind, viz: the combination of the philosophic with the artistic, which has made them excel all other nations in morphology. •

We might give many illustrations of this point, but this would lead us too far. We are sure they will suggest themselves to those familiar with German art. •

If, then, this idea of organic unity which has been thus unconsciously embodied in art, was more distinctly insisted upon as a principle, as something to be consciously aimed at; and above all, if the idea itself was made more distinct and vivid in the minds of artists by the attentive study of the works of Divine art, would it not result in the highest benefit to art?

But it will be perhaps objected, that there is already a science, though a very imperfect one, of whose laws art is the material expression, viz: the science of æsthetics. What, then, is the relation of æsthetics to morphology. As this is an important point, we will attempt to make it clear.

There are in æsthetics, as in all other subjects, two distinct methods of research, viz: the inductive and the deductive. There has been consequently two distinct systems of æsthetics. The one, an attempt *inductively* to establish the laws of beauty by critical study of the great works of art; the other is an

attempt to *deduce* these laws from the laws of the human mind. The former is strictly a branch of inductive science, the latter of metaphysical science. It is only with the former or inductive system that we are here concerned.

Aesthetics and morphology, then, are both concerned with the laws of form; but aesthetics seeks to establish the laws of *beautiful form* by the study of the works of human art, morphology the *universal laws of form* by the study of the works of Divine art. If it be asked, then, what is the relation of aesthetics to morphology, we answer, it is the relation which every special science bears to a more general one. The same which astronomy, for instance, bears to mechanical philosophy.

Astronomy, until the time of Newton, was studied without reference to any other branch of science. Laws, many and beautiful, were established by Kepler, but they were phenomenal laws only, and had no reference to their cause. Astronomy was a distinct science, founded upon its own basis of facts, and bound together by its own peculiar laws. In the meantime, however, another and more fundamental science had been perfected by Galileo, viz: the science of mechanics. By the reference of the phenomenal laws of astronomy to the more general laws of mechanics as their cause, astronomy became in the hands of Newton a physical science.

So also the laws of art were studied first without reference to their cause. Works of human art were subjected to critical observation, and from such observation the formal or phenomenal laws of aesthetics were inductively established. In the meantime there has grown up another and more fundamental science of forms, viz: morphology. The reference of these formal aesthetic laws to the more general and fundamental laws of morphology is, as it were, referring them to their *cause*. And thus aesthetics becomes a branch of morphological science, as astronomy became, in the hands of Newton, a branch of mechanics. We all know the immense impulse communicated to the progress of astronomy, and to its application to the arts, by the subordination of its laws to the laws of mechanics. May we not look for a similar impulse to aesthetic science and its application to art, as a result of the subordination

of its laws to the laws of morphology. May we not hope that the time will come, and that shortly too, when plastic art will be no longer the *unconscious, intuitive*, but the *conscious and rational* embodiment of morphological laws, in the same sense as useful art is now the rational embodiment of physical laws.

There are three necessary stages in art as well as in every species of development. First, under the guidance of instinct, art reaches a high degree of perfection though simple in its character. Then comes science imperfect, immature, interfering with and paralyzing art. Lastly, under the guidance of perfect science, art reaches its highest perfection. First, instinct, simple, pure, childlike, leads us directly and unconsciously to a simple but perfect art. Then comes reason, unskilled, immature, but yet often proud, arrogant—asserting her superiority, and thus doing much harm—but finally, when mature, guiding instinct with unerring certainty. May we not thus confidently prophesy a still higher career for fine art than any it has yet attained? It has already passed through two stages. Shall it not, under the guidance of morphology, attain the third and highest?

One more thought and I am done. Fine art has an ideal which it seeks to *embody*. Morphology also has an ideal (the archetype) which it seeks to *discover*. The ideal of art is that *toward which all nature ceaselessly strives*,—the ideal of science, that *from which all nature is ceaselessly unfolded*. Both must ever remain ideals at an infinite distance from us. We must forever approach, but can never attain them. For the ideal of science is to be found only in the eternal thoughts of God the Father—the ideal of art only in the person of God the Son. Religion, more perfect, and far more practical than either, strives, through the influence of the third person, the Holy Spirit, to embody the same ideal, not in human thought nor in human works of art, but in human life and human character.

ARTICLE V.

*The Testimony of Modern Science to the Unity of Mankind; being a Summary of the Conclusions announced by the Highest Authorities in the several departments of Physiology, Zoology and Comparative Philology, in favor of the specific Unity and Common Origin of all the varieties of Man.* By J. L. CABELL, M. D., Professor of Comparative Anatomy and Physiology in the University of Virginia. *With an Introductory Notice by JAMES W. ALEXANDER, D. D.* New York: Robert Carter & Brothers, No. 530 Broadway, 1859, pp. 344.

There is a historical interest in the prominent speculative errors that have appeared in the world. By prominent we mean those related to important subjects, or which were conceived by minds of large proportions, for giants even produce deformed offspring. In reference to the origin of man, for example, such a retrospect would begin with the notion of Aristotle; that as a race man has had no beginning; but that there has been a succession of men, such as now, from eternity. But had there been such a succession, and increasing as it does now, or even at the rate of one in a century, no finite space, much less the earth, could contain the living men.

Epicurus supposed that man in his organized form had a beginning, although the elements of which he is composed had not; but had been in the form of minute atoms, dancing forever in space, until by chance certain of them meeting together formed that being of life, thought, will, action, which we call man. But science in these days ignores chance as a cause or agent altogether, whatever it may have allowed in the days of Epicurus.

The development theory of La Marck and others, represents man and every other animal as having been gradually developed out of the same germ, or egg laid by the ocean; so that all the races of men are nearly related together, but not much more nearly than they are to the beasts of the earth, the fowls of the air, and the fish of the sea. It is a fact, however, that

although such changes have been going on gradually, no Palaeontologist has ever discovered a fossil, nor has any Zoologist seen an animal partially transformed; for Ovid cannot be regarded as one or the other; nor were the metamorphoses which he describes sufficiently gradual or progressive to harmonize with the theory.

Voltaire, whom Mr. Carlyle has recently designated the "man of thought of his century," expressed an opinion in reference to the origin of man, which has lately been brought prominently to the public attention in a scientific form. It is this. Man zoologically considered is a genus, *including several species*. Men are so distinct in nature, that they cannot have sprung from a common parentage.

A distinguished naturalist of our own day, and living in our own country, has proposed a modification of this theory. He teaches that all men have not a common parentage, but that, nevertheless, they are of the same species, because these various progenitors of the different races were created with the same nature, at distinct centres of distribution or migration. Adam and Eve were not the only progenitors of men—not the first parents of all men; but there were as many first parents as shall hereafter be determined.

The whole Christian Church maintains, in opposition to Aristotle and Epicurus, that man was created by God; in opposition to La Marck, that he was created mature in body and mind, and morally perfect, and has fallen from his original elevation; in opposition to Voltaire and Agassiz, that there was but one original pair of human beings created, and that from them all men in every part of the world have descended, and that consequently all men are of the same nature.

And because the most profound and extensive researches in science have indicated the same conclusion in reference to the unity of mankind, the interpreters of that portion of the volume of nature which pertains to this subject are generally willing that the comprehensive Humboldt should record the verdict of reason in these words: "Whilst attention was exclusively directed to the extremes of color and of form, the result of the first vivid impressions derived from the senses was a

tendency to view these differences as characteristics, not of mere varieties, but of originally distinct species. The permanence of certain types in the midst of the most opposite influences, especially of climate, appeared to favor this view, notwithstanding the shortness of the time to which the historical evidence applied; but, in my opinion, more powerful reasons lend their weight to the other side of the question, and corroborate the unity of the human race."

The volume before us contains an argument on the unity of the human species; and another on the common parentage of the human races. Dr. Cabell, the author, is Professor of Anatomy and Physiology in the University of Virginia. As the points under discussion are related to various sciences, it is very gratifying to have the testimony and the reasonings of enlightened men, who view the subject from these different positions. Looking at the subject as it now stands prominent, and illuminated by the various lines of evidence from so many sources, no candid and well informed man can say that the unity of mankind is maintained by those who are ignorant of Anatomy or Physiology, or Ethnology, or Zoology, or Mental and Moral Philosophy, or the Monumental History of Egypt. Eminent authorities in all these departments of knowledge, in every enlightened nation, impressed with a sense of their responsibility for their opinions, have uttered their convictions, and thus accumulated a weight of authority that is too heavy for the weakness of error to bear.

Dr. Cabell has conducted his argument in a spirit highly to be commended. Everything is done fairly. He has confidence in the truth. He feels the need of no suspected facts; he argues from such as are well known; and if, therefore, there is nothing new in this way in his book, if he has not increased the numbers of the army by recruiting, he has marshalled the veterans, and by putting them in position, and animating them, and arming them with new weapons, has made them formidable and effective. He does not restrict himself to the departments of Anatomy and Physiology; but adjusts his mirrors so as to gather the rays from every light. We are glad that he has spoken from the Professor's chair in the University of Virginia.

On a question involving such interests, it is desirable to know the attitude of the institutions of learning in reference to it. As a scientific question, it belongs to them to lead the way; and as a question involving greater interests than any that are purely scientific, it is appropriate for them to exert that influence in behalf of truth and humanity defrauded of its birth-right. This new movement is infidel, and we presume designed to be so by most of its friends. In days past, infidelity having unsuccessfully assailed the direct and peculiar evidence for the Divine origin of the Christian religion, now seeks to produce the impression that there is a contradiction between the works of God and what claims to be His word: but in the way that it seeks to do this, in the present case, it is as clear that there is a similar want of harmony among the works themselves; and if any man will attempt to classify all animals on the new basis, according to the new ideas of species, he will soon perceive it. We protest against calling this a scientific movement. Its origin and history warrant such a protest. There is no controversy between Christianity and science. They dwelt harmonious in the minds of Bacon, Newton, Locke, Burke and Sir Wm. Hamilton; and if science did not teach these men infidelity, it alone never taught any. But those ambiguities which some call science, can unsettle everything, and will produce a world of confusion if we allow them to usurp the place and exert the influence that belongs only to truth well established. There is no doubt that some men wish to be infidel; some for one cause, and some for another. But being oftentimes intelligent men, they wish to have at least some appearance of reason; and hence they are ready to welcome every new appearance in the world of speculation that is not yet sufficiently understood to be divested of all difficulty.

The first point discussed by Dr. Cabell is, whether all men are of the same species. The word *species* is used in the zoological import of the word. It designates the lowest of those divisions into which animated nature is classified. There are indeed some differences among animals of the same species; but they are so variable as not to admit of distinct classification, and in general are called varieties. All animals are of the



same species which have the same nature, which specific nature is transmitted from the parent to its offspring. We cannot know what species is in its essence, neither is it necessary to the solution of this question; but it is necessary that we should have just views of the criteria or characteristics of species, not omitting the application of those that are indicative of nature, and not applying such as distinguish varieties, that spring up as the species becomes so enlarged as to spread over extensive and varied regions of the globe.

The elements essential to species were created. God created species, and hence the specific nature is inherited by every individual descended from the common parentage, no matter how it varies in appearance from the original type. Professor Dana says: "The individual is involved in the germ-cell from which it proceeds. That cell possesses certain inherent qualities or powers, bearing a definite relation to external nature; so that, when having its appropriate nidus or surrounding conditions, it will grow and develop out each organ and member to the completed result; and this both as to chemical changes and the evolution of the structure that belongs to it, as subordinate to some kingdom, class, order, genus and species in nature."

Since species is thus fixed, and the developments of the hereditary nature are the characteristics of species, where is the difficulty of determining the specific relations of man or any other animal? The difficulty arises from a fact to which we have already referred. As any particular species of animal becomes extended, there spring up varieties, and some of these varieties become permanent, and the difficulty lies in distinguishing between fixed varieties and species. Now, some reformers in zoology wish to take advantage of this obscurity, so as to confound species and fixed varieties. But this cannot be done, for the simple reason that within recent observation fixed varieties have come into existence, under well known species. This is true even of men, for Mr. Poinsett testifies to the existence of a regiment of spotted men in Mexico. There is nothing surer in zoology than that there are varieties of animals, now permanent, that were not created so. The same is true of

plants. There must be an original and fundamental difference between species, which has its foundation in nature, and all varieties which are superficial and subsequent to the creation of the nature. Species came into existence under the law, and in the act of creation—varieties under the law of Providence. If these varieties existed only among men, then the difficulty might be insuperable, but all the animals that accompany man in his migrations over the world, exhibit the same kind of variations.

It will at once be perceived what valuable aid history may afford in solving one problem, and by determining that, remove any difficulties of the same kind that might otherwise embarrass future investigations. If two sheep were for the first time presented to you for classification—the one white, the other black—the one with coarse hair, the other with a wool of fine texture—the one differing from the other in size and shape, you might very naturally be puzzled by these very different appearances, now for the first time observed. But if you were assured by a man of truth that he was acquainted with their history, and that they were the offspring of the same parentage, this truthful statement would settle the question. Where history is sure, there is no necessity to resort to any other tests. Science indeed may not be able to satisfy every mind that all the varieties of mankind are of the same species; but the aid of history is altogether with the unity of origin and species. The most ancient and the most perfect history that man possesses, states that Eve was “the mother of all living”—that at one time the whole race was swept away by a deluge, except one family, and that from the three sons of Noah, “was the whole earth overspread.” History never settled any question more clearly than this. But men object to receive this testimony. Why? Not certainly because it is history, for these very men are most deeply interested in every hieroglyphic inscribed on the monuments of Egypt; and if, perchance, some of these anonymous inscriptions should not agree with the sacred history, they are ready to give full credit to the former, to the disparagement of a volume written in a connected style, and in a language that thousands

can read, belonging originally to an ancient people so peculiar and remarkable in religion, that if the true God ever did reveal himself, it must have been to them;—a volume of such authority, that if any words ever did emanate from the Majesty of the world, they are in it, and, as might be expected, are at this distant day exerting an influence beyond all other visible moral agencies combined, over the different races of mankind. Did such infatuation, as such a preference exhibits, ever have a parallel!

We are speaking on the supposition that the inscriptions on Egyptian monuments are in conflict with the statements of the Sacred History on this subject. But are they? Who shall decide? Until more eminent authorities arise than Bunsen and Lepsius, we shall maintain that there is harmony between the monumental history of Egypt and the inspired declaration, that "God hath made of one blood all the nations of men, for to dwell on all the face of the earth." But what is the important fact revealed by the monuments of Egypt on this subject? It is this. The negro type is delineated upon them, according to Dr. Nott, twenty-four centuries before Christ, from which he would infer that the negro existed as a distinct species from the beginning. The history of permanent varieties proves that ample time existed between the period of that delineation and the creation, for the development of such a variation from the original type. But more than this, Dr. Nott contends that these same monuments present the Egyptian empire in a high state of civilization four thousand years before Christ, from which he infers that the date of the creation must extend much farther back than we have been accustomed to imagine: then surely with this indefinitely extended period there would be time enough for all the varieties of men to make their appearance before the negro type was delineated on the monuments. He must either give up his idea of the protracted existence of the human race on the earth, or cease to attach any importance to the representation of the negro twenty-four centuries before the Christian era, as indicative of original diversity.

But it is farther objected against the evidence adduced from sacred history, that the language of the Bible is so contradictory to the discoveries of modern science, that it is incompetent to decide any scientific question. We are very willing to admit that it is not the design of Divine Revelation to teach science, technically so called. It has a far higher purpose. God made a different provision for the discovery of the truths taught in the volume of nature. The Bible does not pretend to teach zoology, but it teaches history, and if any question is so related to both that the statement of the historical fact solves a problem in zoology, the lover of truth will not reject her because she comes in a more simple dress than he desired. The Bible does not say, in the language of science, that all men are of the same species, but it does say, that all men are descended from one and the same original pair; and of course it follows, as a necessary consequence, that they must be of the same species.

It is entirely too broad an inference which the objection would draw from the use of popular language by the writers of the Scriptures. Suppose, for example, that some distinguished physician, who has by no means restricted his studies to the healing art, but has in the intervals of severe professional toil wandered through the fields of general science, should promise verbally, or in writing, to meet a medical brother at a patient's house for consultation; at *sunset*, would it be just or proper to criticise the language so as to infer that the learned Doctor was ignorant of the Copernican system, or that he intended to contradict it; or because he used language so much at variance with the true system of astronomy, that his testimony on subjects which he designed to teach was worthless? We should protest against any such inferences. If we are to infer ignorance, or opposition, or general incompetency, as a witness on such grounds, who is there that may not be impeached? Even professedly scientific treatises themselves, that speak of the summer and winter *solstice*, and of the sun passing through the signs of the zodiac, must be condemned. And if any man would see a sufficient reason for the use of such language, let



him attempt to express the idea of sunrise in strictly scientific terms, and he will perceive that scientific language is very imperfect, even in the nineteenth century.

We have heard it sometimes intimated, that Christianity is an obstacle in the way of scientific advancement. But such intimations have not been suggested by those great men who have done most to enlarge the boundaries of knowledge. They have not been conscious of any such impediment. It is true that Christians knowing the difficulty of correctly interpreting the works of God, and the fallible nature of the interpreter, and the number of errors that in fact mark the progress of the human mind toward every great truth, the discovery of which has been the reward of much diligence and patience, have been cautious in bestowing on every opinion of scientific men the honors due only to truth. It may be that in some cases such a wise general policy may have been misapplied. Indeed, instead of being an obstacle, the great reason that science has made such progress in Christian lands is, because Christian principle has given men and money to the widest possible diffusion of education and intelligence, thus bringing so many laborers into the fields of science that, with the blessing of Providence, the harvest naturally must have been great; and that blessing of God was secured by the general prevalence of those principles which he regards with favor; "for godliness is profitable unto all things, having promise of the life that now is and of that which is to come." It is just as preposterous for men to urge such objections now, as it will be for those nations which Christianity is now elevating from the depths of ignorance and vice at some future day, when the work is partially accomplished, to say the same thing. The stench of the ungrateful charge infects the air.

We are aware that the case of Galileo is cited, who was imprisoned by the Romish Inquisition for asserting that the earth moves around the sun, and not the sun around the earth. But "let every man bear his own burden." Is the sin of the Romish Hierarchy to be visited on Christianity, or even on us Protestants, who have used every power that God has given us to free ourselves from any participation in her acts at the peril of every

temporal interest? Just as reasonably reproach the United States because it is a civil government and a republic, with all that took place in the name of Reason and Republicanism in France during the latter part of the last century. When the far greater wrongs are considered that we have suffered from the same savage hands for asserting our right to read and interpret the word of God, it must seem suitable that science should congratulate itself that it fared so well. Considering the character of that Inquisition—what a disgrace it was to humanity—it is wonderful that only one such case of suffering can be referred to. Although Galileo was a great man, and perhaps a good man, too, yet we feel no hesitation in saying that the Inquisition not only imprisoned, but tortured and put to death hundreds of better men; men who loved the truth for which they suffered too well to recant, and who suffered for a less offence in the eyes of God than asserting that the earth moves.

We are sure that there can be no good reason for withholding assent to the historical statement of the Bible, that all men are from a common parentage, nor to the scientific inference from it, that they are all of the same species. The objections made to this statement have been the means of developing some very striking corroborations of it from nature. The two volumes are harmonious, for their author is the same, who is immutably wise and true: "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

No exception can be taken to the manner in which science seeks to solve this problem, provided a proper spirit guides the investigation. Man has his place in the zoological system, and if all men have the same nature, they are of the same species. Nature is indicated by the anatomical structure, by physiological arrangements and facts, and by the mental and moral powers, conditions and phenomena.

The structure of an animal indicates its nature. But it must not be supposed that all parts of the structure are equally indicative of nature, or that certain conditions of it are at all

so. We observe animals that we know to be of the same species, differing in size, in figure and color, hence the logical inference that these are not to be considered in determining the species of those kinds of animals. And what kinds are they? Those that are so constituted as to live and flourish in different climates, and on various kinds of food, and in a variety of external circumstances. In all those animals which, like man, are thus adapted to these varieties of circumstances, changes take place in these particulars of structure, so that if a man should ask how can you believe that two men, the one white and the other black, are of the same species, the answer is, in the same way that we believe a white sheep and a black one are of identical species. Or should he still farther enquire how two men, the one having the skull of the negro, and the other the well developed skull of the Caucasian, can be of the same species, we answer, in the same manner that the bull dog and the grey hound, or that varieties of hogs with their very differently developed heads, may be of the same species. And in like manner of all other variations. If man did not exhibit such varieties, he would be an exception among all such animals as are adapted to inhabit every part of the globe. Indeed, from one circumstance we should expect greater varieties among men than other animals. There is greater variety among individuals of the human species than among those of other animals. They differ more in size, proportion, expression, voice, gait, than other animals of the same species, probably because it is more necessary to distinguish them. Hence all African skulls do not conform to the typical one, nor do their features. Now, we might reasonably expect from this greater individual diversity among them, greater permanent variation also. Hence it will be perceived that if any man, but especially one not skilled in classification, attaches much weight to such peculiarities of structure as these, he will inevitably blunder. And yet (we wish to call particular attention to this fact) it is *on these structural differences* that the reformers of zoology plant themselves—on these uncertain data they expect to overturn science and revelation! We do not believe that they

expect it—they must know there is not enough force in such shadows to produce such effects.

The main question, without descending to particulars for which we have not space, is, will the science of anatomy, as understood in Paris or Edinburgh, or Philadelphia, answer the purpose for Peking or Timbuctoo? Will a human skeleton, or a subject for dissection, answer every purpose, no matter where it came from?

Prof. Owen, of England, than whom there is no higher authority on comparative anatomy, in a lecture on the Anthropoid Apes, as quoted by Dr. Cabell, p. 122, says: "It is not without interest to observe, that as the generic forms of the *Quadrumania* approach the *Bimanous* order, they are represented by fewer species. The Gibbons (*Hylobates*) scarcely number more than half a dozen species; the Orangs (*Pithecius*) have but two species, or at most three; the Chimpanzees (*Troglodytes*) are represented by two species. The unity of the human species is demonstrated by the constancy of those osteological and dental characters, to which the attention is more particularly directed in the investigation of the corresponding characters of the higher *Quadrumania*. Man is the sole species of his genus—the sole representative of his order."

If any one should be curious to know how it comes to pass, that all the individuals of a certain race of men partially agree in structure, and differ from those of another race, zoology will afford them numerous analogies. As we have seen, there is a variety among individuals of the same race. In addition to this, among those animals that are adapted to varieties of climate, food and other circumstances, there arise variations in structure that are transmitted, and become permanent. In this way have arisen permanent varieties of the horse, the sheep, the ox, the hog, the dog, the gallinaceous fowl—and in like manner of man. It must not be imagined that all white men are of the same race, neither are all black men of the same race, nor are all olive colored men of the same race, neither do all the men of any one race exhibit all the peculiarities of that race which they would if these were specific



characteristics. There are negro skulls, for example, that conform more nearly to the Caucasian type than some of those which belong to the Caucasian race.

Any just description of species must evidently be in such terms as to include every individual of the species described, and not include any of those belonging to another species. Now, on the hypothesis of one species among men, this can be done, but it cannot on the hypothesis that there are more than one, for nature will not accommodate herself to error. For example, if but two species are supposed, the Caucasian certainly will be one. Now, let the most skilful man attempt to describe the Caucasian species in such terms as shall include all that we know to belong to that race, and none that we know belong to other races. It cannot be done. For if we take the complexion as the most distinguishing feature, there are whole nations of this race that are dark-skinned, and some of the Indostanee family are black—whilst on the other hand, the fair Mandan Indians of this country would come in under such a description. Where different races approach each other by such insensible gradations, it is the evidence of nature that different species do not exist, for all species are so well defined by nature, that they can be by language.

The organization of society in the East, and in Pagan nations generally, is more favorable to the extension of any peculiarity of structure that might belong to the lord of a harem, than where marriage is only between one man and one woman.

But, it may be asked, why do we not see such permanent varieties more frequently appearing now? Also, whether the long continuance of the black race in colder latitudes than Guinea will convert them finally into white men? To be sure this question may not at the present be capable of a satisfactory answer. It is the opinion of many, that a comparison of the negroes of this country with those of Africa, would show an evident departure from the African, and an inclination to the Caucasian type. But we perceive a sufficient reason why the races of men now should not as readily change as at an earlier period. The most impressible and plastic period of an individual's life, is when he is young, so with races. The

varieties of structure, which the varieties of circumstances were adapted to produce, have had their effect in the childhood of the race; and now, these having been established by so many centuries, it is possible that if they can be re-changed at all, it will take a long time to effect it.

As these permanent variations seem to be in a great measure restricted to those animals that are generally distributed over the globe, it seems quite reasonable that they should be caused, under Providence, by the varieties of air, heat, food, and other circumstances connected with different regions of the world. Indeed, there are facts that establish this beyond controversy. We challenge a denial of them. Dr. Bachman says, that "every vertebrated animal, from the horse down to the canary bird and gold-fish, is subject, in a *state of domestication*, to very great and striking varieties, and that in the majority of species these varieties are much greater than are exhibited in any of the numerous varieties of the human race." Here are the facts:—In accounting for them, that eminent physiologist, J. Muller, as quoted in our author, p. 36, says: "The concurrence of different conditions of internal, as well as external nature, which cannot be severally defined, has produced the existing races or fixed varieties of the different species of animals." Prof. Draper, also quoted p. 125, says: "I do not, therefore, contemplate the human race as consisting of varieties, much less of distinct species; but rather as offering numberless representations of the different forms which an ideal type can be made to assume under exposure to different conditions."

We have taken up so much space with observations on the structural, that we shall have to be more concise on the physiological and psychical arguments than otherwise would have been desirable. The physiological characteristics are more uniform, and hence afford more satisfactory criteria for judgment. These physiological characteristics of the different races have been collected with great care. Dr. Cabell sums them up in these words, p. 124: "Authentic statistics have been collected which serve to establish a most exact correspondence between the different races as to the average duration of life

under the same conditions of climate, mode of life, &c.; as to the maximum longevity; the rate of mortality; the age at which the body attains its maximum development; the epoch of the first menstruation (with a partial and easily explained exception in the case of the Hindoo females); the frequency of the periodical recurrence of that function; the epoch of life to which it extends; the duration of pregnancy; the fertility of mixed breeds; and finally their liability to the same diseases. So wonderful a correspondence, through so extensive a range of physiological susceptibilities and powers, covering as it does the whole physical nature of man, proves conclusively the specific unity of his varied types, while a similar comparison of even the lowest type of man with the highest anthropoid apes, establishes, beyond all question, a marked difference of specific nature."

But we cannot dismiss this part of our subject without reference to one of the most convincing proofs of the specific unity of the different races. It is the argument from the fertility of mixed breeds in contact with the well known sterility of hybrids, or the cross between different species. Our eminent countryman, Dr. Bachman, who stands so high in the world as a naturalist, and whose tastes and studies had been so Providentially directed, that he might be ready for the conflict that was coming on, has used this weapon with great effect. If it be truth, it is not wonderful that its effects should be so visible; but, if it be error, surely the reformers are men of wit enough to make it appear. How reasonable that the same wisdom that created species should make such arrangement as would preserve them distinct. This is the case. There is an instinctive repugnance that keeps the sexes of different species apart, and if by force or disguise they are so associated as to have issue, the hybrids are incapable alone of perpetuating their kind, and are doomed to final sterility. But the half-breeds of the different races of men are not sterile *inter se*. Then they are not hybrids, and consequently their parents are not different species. The numerous facts that Dr. Bachman placed before the public, as the result of the most extended experiments, evidently bewildered some men. When they re-

covered from their confusion, their first impulse was to deny that mulattoes were prolific, but they found that this would not do in this country. They took the other horn of the dilemma, and denied the infertility of the hybrids of proximate species. Now for the evidence—the facts. Why the fertility of mulattoes! The very thing in controversy is assumed! This is the logic, and the only logic by which the foundations of science and religion can be overturned. There are hundreds of distinct species of animals, admitted to be so by all. Let facts be brought from these.

In those animals that have but little else besides structure to distinguish them, species are easily distinguished by such characteristics; but where the organization is more perfect, structure is more variable, and physiological tests command more confidence. So the psychical phenomena as being the highest, are still more satisfactory. That profound science called mental philosophy, has never recognized any specific differences in the minds of men. All races exhibit in their language, their literature, their philosophy, their trades, their social life, the very same mental powers and phenomena. If the contrast between man and the anthropoid apes, in reference to structure and physiological development is so marked, what shall we say when the mental and moral characteristics of the two are compared? But the demonstration afforded by the moral resemblance of all men, is conclusive and irrefutable. They are all fallen, all sinful, all wretched. If a race of men had been discovered that were holy—where the restraints of civil government were not necessary—where crime of any kind was unknown—where every duty to God and man was faithfully performed—what an evidence would this afford that such a race had distinct parentage, and was not therefore of the same species with the children of Adam. No such race exists, but there is such a spiritual resemblance among all human races, as indicates that they are the children of common parentage and therefore brethren.

But it is certainly obligatory on those who assert that there are various species of men, to make out their classification and subject it to criticism. How many species are there? How

is each distinguished? If we believers in the unity of the species are required to recant, let us have the precise terms of the recantation? This is not an unreasonable demand. Men are not rare, and specimens of all kinds are not difficult to find; they are not so minute that a microscope is necessary to bring them within the field of intelligent observation; they do not live in the upper atmosphere, nor in the depths of the sea, nor conceal themselves from the light of day. Where is the difficulty of the classification? The real difficulty lies in proceeding on a wrong assumption, and any attempt must inevitably terminate in the *reductio ad absurdum*. And if the same principle of classification is carried through zoology, it must cease to be a science, regulated by well defined and established laws. Science thus far must share the same fate with Revelation.

And now, if science by a method of its own has reached the conclusion that all men are of the same species, and consequently descended from a common parentage, we would inquire how did Moses, the penman of the Pentateuch, know this! He was not present at the creation, nor at the flood. No untrue tradition of these events could be of any service to him. The extreme varieties of men were delineated on the Egyptian's monuments before he wrote, it is said. Had science, even then, corrected the superficial conclusion of the senses, or was he taught by God?



ARTICLE VI.

THE TELLURIC PORTION OF THE COSMOS.

The first volume of Humboldt's great work was given to the world in 1844; the second and third have been several years before the public; and the fourth, or concluding volume, has just been issued. The greater portion of the first, and all of the last, are devoted exclusively to telluric phenomena. The

relation which these two volumes bear to each other is thus stated by the author :

“As in collections of geographical or geological maps, representing graphically the configuration of land and sea, or the characters and arrangement of the rocks at the earth’s surface, general maps are made to precede special ones ; so it has appeared to me most fitting that in the physical description of the Universe, its representation as a whole, contemplated from more general and higher points of view, should be followed by the separate presentation in the two last volumes of those special results of observation on which the present state of our knowledge is more particularly based. These two last volumes, therefore, are to be regarded simply as an extension and more careful elaboration of the general representation of nature, which constituted my first volume ; and as the third was devoted exclusively to the uranological or sidereal domain of the Cosmos, so the present and last volume is designed to treat of the telluric sphere, or of the phenomena belonging to the globe which we inhabit. We thus retain the highly ancient, simple and natural division of creation into the Heavens and the Earth, as preserved to us in the earliest monuments of all nations.” Vol. IV, part I, p. 4.

Instead of undertaking a critical examination of this celebrated work, we shall briefly consider some points of special interest in the domain of terrestrial phenomena.

To determine the form and magnitude of the earth is the fundamental problem of astronomy—a problem which for almost six thousand years baffled every effort of the human mind. Admitting the sphericity of our planet, its circumference is readily deduced from the measurement of an arc of the meridian. About the middle of the sixteenth century, Fernel measured the distance between Paris and Amiens by counting the revolutions of his carriage wheel. From the data thus obtained, he estimated the diameter of the earth at 7,925 miles—a remarkable approximation to the truth. In 1635 Norwood, by the measurement of an arc in England, found the diameter 7,967 miles. Precisely a century later, (1735,) two expeditions were sent out from Paris at the instance of the French Academy

of Sciences, one to measure an arc near the equator, the other as near as possible to the pole, in order to ascertain the polar compression of our planet, as well as its true magnitude. More recent measurements have determined both with perhaps as much accuracy as could reasonably be expected.

The earth is an oblate spheroid; the equatorial diameter being 7925.6 miles, and the polar, 7898.3. Hence the difference of the two, 27.3 miles, is 1-290th part of the greater. This fraction is technically called the compression or ellipticity.

"The discovery of the spheroidal form of Jupiter by Cassini had probably directed the attention of Newton to the determination of its cause, and consequently to the investigation of the true figure of the earth."\* The precise time of Cassini's discovery cannot now be ascertained; but the fact was *probably* observed at least a quarter of a century before the date of its announcement, 1691.† On the hypothesis of homogeneity, Newton found the ellipticity to be 1-230.‡ As this exceeds the actual compression, the density of the earth must increase toward the centre.

Determinations of the earth's ellipticity have been obtained by three different methods; the actual measurement of arcs of terrestrial meridians, by pendulum experiments, and by the effect of the compression in disturbing the moon's motion. The first method, according to the latest calculations, gives an ellipticity between 1-291 and 1-292.§ The second gives a result almost identical, viz: between 1-288 and 1-289.¶ The mean between these determinations is 1-290. This polar flattening of the earth is a fact of great cosmical significance, as pointing to its primitive igneous fluidity.

The subject of terrestrial magnetism has long engaged the attention of Humboldt, and is discussed at length in the last volume of his *Cosmos*. Not the least interesting portion of

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\* Brewster's *Life of Sir Isaac Newton*.

† *Cosmos*, Bohn's Edition, 1849, Vol. I, p. 156.

‡ *Principia*, Book III, prop. 19.

§ *Cosmos*, Vol. IV, Part I, p. 482.

¶ *Ibid*, p. 458.

this discussion is that which relates to the connection recently detected between the terrestrial magnetic force and certain variations in the solar atmosphere. A remarkable periodicity in the appearance of the sun's spots was discovered a few years since by H. Schwabe of Dessau. In 1826, this astronomer instituted a series of solar observations, which have been continued without interruption to the present time. On each clear day he notes the number of visible groups, giving to each a special designation, to guard against counting it twice in a single rotation of the sun. The following table will exhibit at one view the ground of Schwabe's highly interesting induction:

*Results of Thirty Years of Observations on the Spots of the Sun, by H. Schwabe, of Dessau.*

DATE.	Days of Observation each year.	No. of Groups of Spots each year.	Epochs of Maximum and Minimum Groups of Spots.	No. of Days each year when no Spots were observed.
1826	277	118		22
1827	273	161		2
1828	282	225	Maximum.	0
1829	244	199		0
1830	217	190		1
1831	239	149		3
1832	270	84		49
1833	267	33	Minimum.	139
1834	273	51		120
1835	244	173		18
1836	200	272		0
1837	168	333	Maximum.	0
1838	202	282		0
1839	205	162		0
1840	263	152		3
1841	288	102		15
1842	307	68		64
1843	324	34	Minimum.	149
1844	320	52		111
1845	332	114		29
1846	314	157		1
1847	276	257		0
1848	278	330	Maximum.	0
1849	285	238		0
1850	308	186		2
1851	308	151		0
1852	337	125		2
1853	299	91		3
1854	334	67	Minimum.	65
1855	318	79		146



In the first year 1826, 118 spots were observed; the number was considerably greater in 1827; and in 1828 it had increased to 225. During the next five years there was a gradual *decrease*; the minimum being reached in 1833. From this time the number again increased, attaining a second maximum about 1837-8. The table, in short, presents a marked *periodicity* in the appearance of the spots, the interval between two consecutive maxima or minima being nearly ten years. It has been found, moreover, that the spots at the time of minimum are much smaller than at the maximum. In the present state of our knowledge it may be impossible to ascertain the true cause of these cyclical changes: the series of observations, however, from which they are deduced, is sufficiently extensive to preclude the possibility of accidental coincidence.

Since the announcement of Schwabe's discovery, Dr. Lamont of Munich has detected a corresponding decennial period in the variation of the magnetic needle. This astronomer has found, by comparing a great number of observations, that the amount of the diurnal variation of the magnetic declination increases regularly for about five years and one tenth, and then decreases during an equal period. The epochs of the *maximum* of this amplitude, as found by Dr. L., were in 1837 and 1848; the *minimum* in 1843. These results have also been confirmed by other observers in places quite remote from each other; so that the decennial magnetic cycle may be regarded as well established. The equality of this period with that of the solar spots, naturally suggested the hypothesis of their intimate relationship. Such a causal connection, however difficult of explanation, has been placed beyond reasonable doubt by the researches of Gen. Sabine and Mr. Rudolph Wolf. The latter, besides carefully observing the sun's spots since 1847, undertook the discussion of all accessible recorded observations, both solar and magnetic, bearing upon the subject. He thus ascertained a number of epochs of maximum and minimum anterior to those observed by Schwabe, from all of which he has determined the period of the spots to be *eleven years and one-ninth*. He undertakes to show, moreover, that this period coincides more exactly with that of the magnetic variations,

than Lamont's cycle of ten years and one-third. "I willingly subscribe to the opinion," says Schwabe, "that this period may itself be a variable one."

The following table of the magnetic variations, from 1835 to 1850, inclusive, is taken from a paper on the subject by Dr. Lamont. The results for the first seven years have been deduced from the *Göttingen Observations*; the remaining ones have been established by Dr. Lamont himself at the Munich Observatory:

*Mean Daily Variation in Declination of the Magnetic Needle.*

DATE.	VARIATION.	DATE.	VARIATION.
1835	9'.57	1843	7'.15
1836	12.34	1844	6.61
1837	12.27	1845	8.13
1838	17.74	1846	8.81
1839	11.03	1847	9.55
1840	9.91	1848	11.15
1841	8.70	1849	10.64
1842	7.08	1850	10.44

Dr. Lamont has also shown that the observations of Col. Beaufoy from 1813 to 1820, and the earlier observations of Gilpin and Cassini, indicate the same period of variation. Mr. Wolf, moreover, has found a remarkable correspondence between the solar and magnetic periods in their *minor* irregularities as well as in their *general* changes. From his own observations of the solar spots, he claims to have discovered a short period of variation corresponding to the time of the sun's rotation with respect to the earth, (about  $27\frac{1}{3}$  days.) Should this (perhaps premature) induction be sustained by future observations, it would seem to indicate some peculiarity in a particular portion of the surface, in consequence of which spots

are developed more numerously than elsewhere. As bearing on this subject, Mr. Wolf calls attention to the fact that Buys-Ballot, of Utrecht, from comparing a great number of thermometric observations, has concluded that one side of the sun has greater heating power than the other. This result, however, requires confirmation. (See *Cosmos*, Vol. III, Part 2, Bohn's Edition, p. 396.) We may here remark that the direct influence of the sun upon terrestrial magnetism is evident from the fact, that the magnetic force is most intense when the earth is in the portion of its orbit nearest the sun.

"All the phenomena of nature," says an eminent writer, "are connected; all flow from a few simple and general laws, and the task of the man of genius consists in discovering those secret connections, those unknown relations, which connect the phenomena which appear to the vulgar to have no analogy." The truth of this remark is strikingly illustrated by the unexpected discovery that the phenomena of terrestrial magnetism are at least partially referable to the same physical cause that produces the spots of the sun. The nature of that cause is still involved in much obscurity, nor can a satisfactory explanation be reasonably expected without long-continued observation and research. To the cultivators of physical science it undoubtedly offers a most interesting field for future investigation.

There is a striking analogy between the phenomena of variable stars and the periodic recurrence of maxima and minima in the number and magnitude of the solar spots. If the inherent light of the sun and stars is produced by electro-magnetic action in their gaseous envelopes; and if those atmospheres in all cases, like that of the sun, are subject to periodic disturbances, the intensity depending upon the physical constitution of the respective orbs, then a regular variation in the light of each must follow as a necessary consequence. The change, however, would not be appreciable except in cases of extraordinary variation.

Fossil organic remains found in the various strata of the earth's crust, indicate that the surface-temperature of the pre-Adamic earth was much greater than the present. We find also a general increase of heat as we descend beneath the earth's

surface, varying indeed for different localities, partly no doubt on account of the different conducting powers of the rocks which constitute the crust, but averaging not less than one degree for every sixty feet. Assuming this rate of increase to continue, the depth at which all known rocks would be in a state of fusion could not probably exceed fifty miles. Humboldt estimates that with an increase of one degree for every fifty-five feet, the heat would be sufficient to fuse granite at a depth of twenty-five miles. Hopkins, on the other hand, makes the thickness of the crust several hundred miles. "On geological grounds," says Humboldt, "I fully concur with Naumann's doubts of so enormous a distance between the fluid interior and the craters of active volcanoes." The thickness in all probability is extremely variable.

Not only is this molten interior the seat of the volcanic activity of our planet, but the phenomena of earthquakes doubtless result from its re-action on the solid exterior.\* A contraction of the crust equal to the one hundred thousandth part of an inch, would cause the ejection of more than one million five hundred thousand cubic yards of lava. The occasional penetration of water to the molten nucleus may be another cause both of earthquakes and volcanic eruptions.

To account for the ancient high temperature of the earth's surface, its present internal heat, the phenomena of thermal springs, &c., Posson has proposed an ingenious, though we think improbable, hypothesis. Starting with the fact—established beyond doubt by the observations of modern astronomers—that the solar system has a progressive motion in space, he supposes that in the sweep of its mighty orbit it has passed through regions of very different temperatures, and that the heat of former periods—the residuum of which is still found at great depths beneath the surface—was received *ab extra*, while

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\* "The similarity of lava, wherever found, and the close agreement as to composition and physical characters of the basalt of ancient epochs, and of that still bursting through and intersecting the walls of modern volcanoes, are proofs that all such eruptions have a common origin, and are due, as well as the accompanying physical phenomena of earthquakes, to forces acting on the still liquid portion of the earth."—*Portlock's Rudimentary Geology*, p. 70.

in a portion of space much richer in stars, and having therefore a higher temperature than that through which it is at present passing. "The physical doubts which have reasonably been entertained against this extraordinary cosmical view (which attributes to the regions of space that which probably is more dependent on the first transition of matter condensing from the gaseo-fluid into the solid state) will be found collected in Poggenдорff's *Annalen*, bd. xxxix, § 93—100." *Cosmos*, Vol. I, p. 165.

The explanation adopted by Humboldt is more satisfactory. The form of the earth "indicates the mode of its origin, and is, in fact, its history. An elliptical spheroid of revolution gives evidence of having once been a soft or fluid mass. Thus the earth's compression constitutes one of the most ancient geognostic events, as every attentive reader of the book of nature can easily discern." But this primitive fluidity could not have been aqueous, it was therefore *igneous*. Indeed, it can scarcely be doubted that the solidification of the exterior of our globe was a mere cooling by radiation from the surface. If we accept this theory of the formation of the outer terrestrial crust, the facts to be accounted for are obvious results.

We may state, as a matter of interest, that "the Nestor of Science," not only in the earlier volumes of his great work, but also in the last, favors, though somewhat cautiously, the nebular hypothesis. "In the first formation of the planets," he remarks, "it is probable that nebulous rings revolving round the sun were agglomerated into spheroids, and consolidated by a gradual condensation proceeding from the exterior towards the centre." Whatever opinion may now be entertained in regard to this celebrated theory, it is doubtless true that the disrepute into which it has been brought with thoughtful minds, is mainly due to the attempt of the author of the "Vestiges" to connect it with the Lamarckian theory of development. The latter itself is not essentially atheistic; but it is at variance with the Sacred Record, unsupported by physical facts, and now, though at one time regarded with some favor, almost universally rejected by men of science. Its complete refutation leaves the nebular hypothesis untouched;

and, on the other hand, the demonstration of La Place's theory would afford no evidence whatever of the truth of the Lamarckian hypothesis. To regard them as interlinked, dependent and essential parts of a great atheistic scheme, is to mistake entirely their mutual relationship.

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ARTICLE VII.

INAUGURAL DISCOURSE ON CHURCH HISTORY AND  
CHURCH POLITY.\*

In assuming the office to which your partial kindness, my brethren, confirmed by the vote of the Synod of Georgia, has raised me, I am unfeignedly sensible of my unfitness every way to perform its duties; and, therefore, were it not that the dispensations and leadings of Divine Providence towards me, privately, seem to signify that I should acquiesce in this election, I would, on that account, have respectfully declined the call. Having accepted it, and having been inducted into this office, I must now hope with the Divine blessing, by prayer and pains, to prepare myself in some measure for an adequate discharge of the duties you have imposed.

You have appointed me to preside over that department of instruction in our Theological School which relates specifically to the Church. To one of my colleagues you have given for his branch of instruction, the interpretation of the Scriptures—associating with him an assistant teacher of the Hebrew and other Oriental languages; to another, the Pastoral and the Preaching work; to another the Doctrines of Theology; to me, the Church considered in respect to all the principles of her Divine polity, and to all the events of her history from the beginning to the present time.

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\* This article is the Inaugural Address of Dr. Adger, delivered before the Board of Directors of the Theological Seminary and the Synod of South Carolina, at Sumterville, S. C., Friday evening, October 29, 1858.

The History of the Church is indeed a wide field of research, and a noble sphere of instruction. But who could undertake to teach the whole of it? In making me your Professor of Church History, you surely do not mean that I shall profess to do any such work as that! A full and complete learning and teaching of the History of the Church of Christ would demand a full and complete mastery by the pupils as well as by the Professor of nearly all human history, because, for the most part, wherever in human affairs there has entered no influence from the Church of Christ—wherever the interests of a nation have had no connection at all with the interests of the Church of Christ, neither influencing them nor being influenced by them—there, for the most part, there has been little for history to record, and history has recorded but little. The world and all its kingdoms have been kept in being and in action for the church's sake. They have constituted simply her theatre upon which to act out the drama of her life and progress.

To teach the whole of Church History, also demands the complete scrutiny and exhibition of nearly the whole of human philosophy. For what philosophy is there, ancient or modern, which has not affected the doctrine, and so the interests of the Church of Christ? "In Plato (says Professor Butler) philosophy is but another name for religion." And so in all her teachers philosophy is just the wisdom of men expressing itself upon man's nature, origin, duty, destiny—in other words, philosophy is just the opinions of men concerning those very subjects, amongst others, which Christianity treats of. And to know the influence Christianity has had, and the effects Christianity has wrought, we have to comprehend also the influences those opinions have had, and the effects those opinions have wrought.

You will not therefore expect me to teach the whole history of the church. Suppose no other obstacle to stand in the way, more than sufficient would be the very limited period of time which is allotted to our course. Until the church shall require her students to devote a fourth year to their studies, all I can hope for is to be able to acquaint them with the main facts of Church History, to furnish them the key to those facts, to in-

spire them with a taste for this study, and to impress them with a sense of the value of this knowledge.

And what is the value of a knowledge of Church History? I answer that, just as the review by any man of the dealings of Divine Providence with him personally is calculated to make him humble, and at the same time thankful, so the study of Church History by our rising ministry will teach them, and through them the Church, humility and thankfulness—and also faith and hope.

I answer again, that indeed it is impossible there should be any intelligent acquaintance with the church, as she now is, where there is not a due knowledge of the church as she has been, nor any proper conceptions of her future that are not associated with correct apprehensions of her past.

Again I answer by observing, that this study is the best illustration of Dogmatic Theology. What is it you get from Theology? You get Divine ideas. But Church History gives you these Divine ideas in action. She takes the abstract truths and clothes them with dramatic interest. In her hand these old truths, long ago settled and determined, enact over again before you their old battles with error, and excite you in the same way and for the same reason as some question of to-day; and, therefore, under her magic influence they get power to impress you strongly, and so you perceive them as you never did before. Theology is a grand study. It is the science of sciences. It systematizes the principles and facts which God himself reveals. It takes the most glorious truths, the most inspiring as well as most overwhelming considerations ever viewed by the human mind, and presents them in their mutual relations and due order before that mind. But Church History, gathering in her right hand these truths, with her left hand grasps her brightly burning torch, and exploring the long track of ages past, exhibits before you the operation of these truths upon the character and conduct of mankind; their influence upon the nations; their power in the lives and deaths of individual men receiving them. You thus get the clearest views of the doctrines themselves when you see them held up in **this** practical point of view; when you see how they have been



expressed in different ages and languages; and when you have them continually contrasted with various conflicting errors that have successively been invented by the adversary, in order to corrupt or to overthrow them. The History of the Doctrines is therefore a necessary help to a perfect understanding of the doctrines. And then, what a confirmation of our faith in the truth of the doctrines of theology is it, to observe their effects amongst men! And what a testimony to the truth of these doctrines is it also, to find, by the researches of Church History, to how great an extent through all the course of ages, the faith of God's people has been constant, has been one and unalterable! And what a safeguard against the inventions of heresy does the knowledge of Church History afford! It rebukes the rashness of all attempts to improve that which has stood the test of ages—to improve that which, it plainly teaches us, was in the very beginning of it no work of man, but revealed by God, and therefore, not to be improved by man. Church History presents us with a constant recurrence of the same opinions of men setting up themselves against God's Revelation of truth. It shews you in regard to this Revelation how, as Archer Butler expresses it, speaking of Intellectual Philosophy: "The various ages have returned the echoes of old errors; have rushed with all the ardor of novelty and inexperience into illusions long before exposed; and have mistaken again and again *that* for the coinage of eternal truth which a forgotten antiquity had proved to be the base alloy of prejudice, or the gilded forgeries of a too active imagination."

Again, in answer to the question of what value is Church History, let me suggest that the whole of Christianity is based upon *facts* which are the staple of all history. The proof of Christianity depends upon *facts*,—as the facts of Christ's life, death and resurrection. The substance of Christianity also is *facts*, with some accompanying doctrines and precepts. Christianity therefore besides being, as has been well said, the only religion that claims to be based on evidence, or that is at pains to furnish evidence wherewith to accredit herself, is also the only religion which fair, impartial, honest history can help. The History of Christianity or of the Church, accordingly, is

all important, especially to the Christian Ministry. I have said Christianity is based on the facts of Christ's life, death and resurrection. What is the whole History of the Church either before or since the period of those particular facts, but the History of God's doings for and with his church—the history of the facts brought to pass by Him, or with His permission, in the progress of His working out the fulfilment of His counsels respecting His elect people. If theology is of value which treats of the things spoken by God, Church History must surely be of value which treats of the things done by God. If the true History of the Church had been written in complete fullness and by an inspired pen, it must have comprehended a journal of all the proceedings of the God-Man-Mediator in the progress of His work as Head and King of His Church! What has been written of Church History by uninspired men is, of course, a very feeble, yet by no means a useless attempt to realize what it was not given to man to accomplish, but what may all along have been and may still be in progress of preparation, by the pens of angelic or of sainted scribes in the upper temple!

This department of instruction, so inseparably connected with all history and all philosophy and all theology, and indeed with all learning, making all tributary to itself, and in its turn enlightening and guiding all; this most comprehensive and valuable of the sciences—for it both includes and perpetuates every one of them—has been well called an Encyclopedic department. I have acknowledged to you, my brethren, that I do not hope to learn, much less to teach it all, but only to introduce my pupils to the main facts it presents, and to impress them with a sense of the value of the study, as one which they are to begin with me indeed: but much more, to pursue to the end of their ministry, as doubtless we shall pursue it indeed throughout our whole eternal being. For, taking up just one of the branches of Church History, into which authors divide the subject, viz: the history of the religious and moral life—who will question that our eternal being may find room for unending research and investigation into God's gracious and glorious doings in and for the innumerable hosts of His re-

deemed people, even in this one line of His adorable working? Who will question that in heaven the history of God's dealings with each of us will instruct all the others; that the religious experience, not only of Abel, of Enoch, of Job, of Abraham, of Elijah, of Apostles and of Martyrs, but also that of thousands and millions of the perfectly obscure saints of God, shall still serve to edify our faith, and still minister to the ever-growing power of grace in us; whilst we thus for ever and for ever ask one another, and answer one another questions in Church History—questions about all the way by which our Divine Shepherd led home his sheep? I shall hope to impress our students with some slight sense of the value of this study, which once they begin they shall never cease to carry on.

I said that I hoped to teach the main facts of Church History, and to give my pupils the key to those facts. It is this office and duty which constitutes the power and the charm of the professorship to which I have been appointed; henceforth my high calling, my business and my privilege, is to interpret the facts of Church History. And to have the facts interpreted for them, and to learn how to interpret them for themselves—this it is, undoubtedly, which is to constitute for our pupils, the charm of the study in an intellectual point of view. Bare facts are of no value, and of little interest. The value of any fact, historically considered, is in the principle it exhibits and illustrates; and *isolated* facts are of little value, even when considered with regard to their principle. It is the connections and the sequences of every fact—its dependencies and relations, its causes and results, we love to trace. The philosophy of the facts is far more attractive and exciting, and important, than the facts themselves. As has been well said, "there is a profound order; a regular plan; a comprehensive system lying at the bottom of history. She therefore dwells not in the region of facts, but continually rises into the region of ideas"—of ideas which rule and have always ruled the world. The facts rightly viewed are a great store-house filled with treasures, all arranged in due order; but we want a key which shall open that store-house, and so make those treasures of practical value, and give us real satisfaction in the possession of them.

Now, it is very obvious that different minds will interpret the same facts differently. There is, of course, but one true key to the store-house. There is but one thread which runs through the labyrinth. But there are many false keys, and many threads of error and deceit. And different teachers of Church History will often present the philosophy of it in contrary aspects, and make the same facts tell an entirely opposite tale. There are, among Protestant writers of Church History, some Evangelical and some Rationalist; some Lutheran and some Calvinist or Reformed, and some Anglican; differing from one another in their treatment of the same persons, and the same doctrines, and the same events. Then, there are Roman Catholic Church historians, who vary from these all in their way of handling the very same matters. And then, also, occasionally an infidel takes up his pen to write *the Life of Jesus*, and not so much denying any of the facts of that life recorded in the Evangelists, as merely endeavoring to show that they were only *myths*, he labors to make out that "the cultivated intellect" presents us with this "dilemma: either Jesus was not really dead, or He did not really rise again;" and thus he would compel us either to acknowledge the death of Christ a mere syncope, or else his resurrection a mistake or fable. In our country we have not had as yet, and indeed for a long time, perhaps, we cannot be expected to have, many authors of Church History. Our greatest proficient in the study have, for the most part, thus far contented themselves with translating and editing, criticising and reviewing, the productions of foreign writers, or with lecturing on the subject in our Theological Schools. Nevertheless, we also, like the European Church Historians, are divided into various classes. There are amongst us as many interpretations of some of the facts of Church History as there are sects. Nor is there any possibility of its being otherwise, so long as we are divided in our views of doctrine; for a man's views in theology constitute the stand-point from which he regards the facts of Church History, so that his apprehension of those facts must be affected by the type of his doctrinal opinions. And so, on the other hand, a man's interpretation of the facts will always affect his

views of the doctrine. For this two-fold reason it is that we consider it essential to teach Church History for ourselves to our own rising ministry. We are convinced, if I apprehend correctly, my brethren, your position in the matter, that the true stand-point for rightly interpreting the facts of Church History, is that very doctrinal position which we, as a church, are occupying, so that Old-School Presbyterians, other things of course being equal, can better understand and explain the facts of Church History than any other class of men. And we are also convinced, that any other than the right interpretation of these facts is injurious to the soundness and integrity of theological opinions, so that we cannot transmit unimpaired our Old-School Presbyterian testimony to the generation that is to follow, if we do not furnish, for ourselves, to our rising ministry, that true key with which we have been entrusted, for unlocking the store-house of history.

Now, is this all mere sectarian bigotry? My brethren, doubtless these sentiments will, in the eyes of some, constitute us bigots. But they must then, also, call Neander a sectarian and a bigot, who distinctly expresses the same idea.

"It is pre-supposed," says Neander, vol. i, p. 1, "that we have formed some just conception of that in its inward essence which we would study in its manifestation and process of development. Our knowledge here falls into a necessary circle. To understand history, it is supposed that we have some understanding of that which constitutes its working principle; but it is also history which furnishes us the proper test, by which to ascertain whether its principle has been rightly apprehended. Certainly, then, our understanding of the history of Christianity will depend on the conception we have formed of Christianity itself." Guericke expresses the same idea when he tells us (p. 3) that "the phenomena (of Church History) must be unfolded genetically from their causes—primarily and chiefly from the innermost principle lying under all ecclesiastical phenomena." There is, then, an underlying principle, and each school of interpreters will form its own judgment of what that principle or doctrine is, and how it operates.

But Dr. Davidson, the Rationalist Professor of Church His-

tory amongst the English Dissenters, says that Guericke is "one sided,"—which means that he is a thorough and earnest believer in the inspiration of the Scriptures, and in the possibility of our comprehending in measure the truth they reveal, and of our expressing that truth in definite formularies of faith. Yet even Dr. Davidson's favorite Geiseler, whose Church History is a cold and dry skeleton,—invaluable, however, in this branch of study, just as the actual human skeleton is to the student of physiology—even Geiseler uses this language, "The ecclesiastical historian \* \* \* cannot penetrate into the internal character of the phenomena of Church History without a Christian religious spirit, because one cannot generally comprehend aright any strange spiritual phenomenon without reproducing it in himself." Even the cold, dry Geiseler, therefore, acknowledges that the external phenomena have an internal character, and that this internal character can only be comprehended by regarding those phenomena with a certain kind of spirit.

While, therefore, with Neander, I say that Church History "must not look through the glass of a particular philosophical or dogmatic school;" in other words, that she must be impartial and just in all her interpretations, I yet hold that every man will necessarily judge of all things, to some extent, from his own stand-point; and also, that there are principles running through the whole of Church History as its real life, insomuch that only those students who rightly apprehend them will be able to take the true and proper gauge and measurement of the facts that have chrySTALLIZED upon these principles as their thread.

This view of the necessity and value of just and true pre-conceptions respecting whatever we undertake to investigate, has been expressed by writers in other departments besides Church History. For example, MacCulloch, the Geologist, says well that the "work of the observation of facts cannot proceed without general principles—without theory. Not understood, facts are useless; not understood, they are not seen. He *who knows what to see, sees*; and without knowledge the man and the quadruped equally seeing, see to the same purpose." (Vol. II. p. 382.) Thus speaks the philosopher of nature. He means

to say that when we enter a very wide circle of particulars, we must have some general theory before hand, or we cannot generalize at all; and that where there are thousands of objects thrown before us in confusion, without the aid of some general pre-conceptions teaching us what to see, we shall not see at all. Just so it is in history—the man sees nothing who sees only the separate facts, and has before hand no principle around which to range them. The same thing say the philosophers of mind. Cousin holds that in all investigations, “as long as we have seized only isolated, disconnected facts; as long as we have not referred them to a general law, we possess the materials of science, but there is yet no science.” “To unite observation and reason—not to lose sight of the ideal of science to which man aspires, and to search for it and find it by the route of experience—such is the problem of philosophy.” Sir William Hamilton holds what Aristotle held before him, that it “is the condition of the possibility of knowledge that it does not regress to infinity, but departs from certain primary facts, beliefs, or principles—*ἀρχαί*, *principia*, literally ‘commencements,’ points of departure.” Now, if all knowledge is to be thus traced back to some few original beliefs—and if all facts depend upon some few of these primary principles, or seeds of things; if, as Sir William says, “the humble *Crede ut intelligas* of Anselm, and not the proud *Intellige ut credas* of Abelard,” be the correct rule of philosophic apprehension in respect to all knowledge, is it bigotry for us to maintain that right pre-conceptions of what Christianity itself is, are necessary to any right understanding of the history of Christianity?

Archer Butler, in his late beautiful exposition of Platonism, tells us that the ideas of Plato, about which innumerable critics have had so much to say, “are no other than the eternal laws and reasons of things.” “The essence of the theory of Plato (he says) is, that the whole conceivable universe is metaphysically divisible into Facts and Reasons, the objects of Experience and the objects of Intellect; with—as equally the ultimate point of both—that Supreme Essence, who is at once the greatest of facts and the most perfect of reasons, holding in Himself the solution of His own existence.” (Ancient

Philosophy, p. 129.) Thus, he says: "The object of Plato was to trace all that is offered by the senses throughout this wondrous world, down to its root in a deeper and invisible world, and to pronounce that the notion of perfect science is a delusion when it does not penetrate to this profounder reality," (p. 130.) Now, why may we not apply this to Church History, and say that just as there is a "profounder reality," which lies at the bottom of all that is offered by the senses, and which constitutes its root, so there is a profounder reality than all the facts of history which lies at their base? There is a principle, or there are various principles which, under God, are the causes of all the changes and events recorded by history, and whoever undertakes to learn these facts will fail, unless he have some correct understanding beforehand of these principles.

The position I am maintaining, so far from being the utterance of a stiff Presbyterian bigotry, has been very ably defended by Professor Shedd, of the Congregationalist Seminary at Andover. He says well, in his masterly Lectures on the Philosophy of History, "notwithstanding all professions to the contrary, every writer of ecclesiastical history, as well as of secular, has his own standing point and view-point. This can be inferred from the spirit and teachings of his work, as unmistakably as the position of the draughtsman can be inferred from the perspective of his picture." He says well, that "the true idea of any object is a species of preparatory knowledge, which throws light over the whole field of inquiry, and introduces an orderly method into the whole course of examination." He says, that "we have only to watch the movements of our minds to find that we carry with us, into every field of investigation, an antecedent idea, which gives more or less direction to our studies, and goes far to determine the result to which we come."

Lord Bacon (quoted by the same Professor) says, respecting the investigation of nature, "we must guide our steps by a clue, and the whole path from the very first perception of our senses must be secured by a determined method." "The sciences require a form of induction capable of explaining and separating experiments, and coming to a certain conclusion by a proper series of rejections and exclusions." Bacon (says



Shedd) often speaks of "rejections and exclusions in the investigation, as though there were a complexity, a mixture, and, to some extent, a contrariety in this domain." And most unquestionably, my brethren, Bacon was right. The facts of any science whatsoever, are they not like thousands of books laid down in great confused heaps upon the floor of some vast library hall, which you are required to arrange in due order upon the shelves standing around? Can you begin to arrange those mingled volumes of the works of different authors in various languages, and upon manifold subjects, unless you first form in your mind some plan, according to which you will arrange them, putting history here, and philosophy there, and poetry, and mathematics, and every other class of books in its own quarter of the room? And will there not always be some one plan of arrangement which, considering all the circumstances of the case, is the best and the true plan? "Opposed (says Shedd) as this sagacious and thoroughly English mind was to the unverified and mere conjectures of the fancy, such as the alchemists, *e. g.* employed in investigating nature, he was not opposed to the initiating ideas and pre-conceived methods of the contemplative scientific mind. The fictions of occult qualities and hidden spirits he rejected, but his own map of the great kingdom of nature, with his full list of *a priori* tests and capital experiments, to guide the inquirer through a region which he has not yet travelled over, and in which Bacon himself had entered only here and there by actual experiments and observation; this example of Bacon shows that he regarded the sober and watchful employment of the *a priori* method by the scientific mind, to be not only legitimate but necessary." Such a form of induction is needed in history, that the investigator may make the requisite "rejections and exclusions;" for whilst the mere chronicle gives you a miscellany of all that has happened, the science of history has a discriminating spirit.

Coleridge, (also quoted by Prof. Shedd,) says well, "We must, therefore, commence with the philosophic idea of the thing, the true nature of which we wish to find out and exhibit. We must carry our rule ready made, if we wish to measure

aright. If you ask me how I can know that this idea, my own invention and pre-conception, is the truth, by which the phenomena of history are to be explained, I answer: in the same way exactly that you know that your eyes were made to see with; and that is because you *do* see with them." \* \* \* \* "To set up for a philosophic historian upon the knowledge of facts only, is about as wise as to set up for a musician by the purchase of some score of flutes, fiddles and horns. In order to make music, you must know how to play; in order to make your facts speak truth, you must know what the truth is which *ought* to be proved."

It must therefore be admitted, that what we have said is not the utterance of bigotry, but of sober judgment and reason. We are bound to teach Church History for ourselves. Guericke is right when he says, that Church History is of the nature of commentary. It must, also, be admitted that, in order to any success in his undertaking, the teacher or writer of it must begin by holding right principles of dogmatic belief. I do not, of course, by any means assert that this is the only essential pre-requisite of success in teaching Church History. But I do insist that if you will include in this *holding* of right principles what indeed belongs to it, viz: the experimental knowledge and sense of them, then it is beyond comparison the most essential pre-requisite. Other needful qualifications are of great importance: as, a just and candid and honest mind; a docile humility; an untiring industry; powers of induction and of deduction, of analysis and of generalization; a competent knowledge of languages, of books and of men—that is, of human nature, which is ever one and the same the world over, and through all ages; a philosophic spirit; a sound and sober judgment; and a lively, enthusiastic delight in the studies of this department; but none of these is *absolutely indispensable*, like that one I have dwelt upon so long. You could be content to have in your Seminary a teacher of Church History and Polity possessed of some, or all, of these qualifications in but a moderate degree,—or else surely, brethren, you would never have elected me to this chair! But with that first and chief pre-requisite you could not be content to dispense at all. Your

Professor of Church History and Polity must have what you judge, in the fear of God, to be the right ideas of Christianity and of the Church.

Now, whence are these ideas to come? They are to come from the Scriptures. Church History is the record of a double development: a development of God's truth, and of the errors men have mixed with His truth. The written Word of God itself was slowly and gradually developed into its full proportions during a period of more than 4,000 years. And now, for a period of nearly half that length, the scheme of doctrines this Word of God contains, has been continually undergoing a process of development in the life and experience of the church. The ideas have for nearly 2,000 years all been there in the Book of God; but the Christian Church at first did not see them all. Gradually she learned more of these ideas, but continually she mixed errors with them,—whence arose controversies and disputes that rent her sore. One great cardinal set of truths, after another, was first the subject of general and wide-spread and often bitter discussion in the church, and then the true faith of God upon those points became settled and decided, and has so remained. Thus, on the whole, the truth more and more has been developed to the consciousness of the Church. Still, is it being so developed. And thus, no doubt, it is still to be developed hereafter. There are yet to be acquired, no doubt, new views of the truth contained in that Word of God; there are yet to be seen new relations of the old revealed ideas, and new aspects and bearings of them. There are yet to be, no doubt, higher and clearer and stronger developments of them to the faith and apprehension of God's children. And doubtless there are to be new admixtures of errors with them, and hence new controversies are to rise and disturb the peace of Zion for a time; still to result, however, in her learning more of the doctrine that is according to godliness. And then, we may suppose, when the whole development that was appointed from the beginning has been accomplished, the end of all things will have fully come, and the Church's education being complete, there shall have arrived the glad day of the public inaugura-

tion before the universe of her everlasting espousals with her Lord!

Respecting the development of these revealed ideas on the one hand, and of the false opinions of men upon the other, two things deserve to be considered. The first is, that in the development of the truth there has not been for two thousand years past, and there could not have been, any new, vital or fundamental ideas added to the system, as it stood when the New Testament Canon was closed. It was then the whole and complete Word of God, and not one line was thenceforth to be added to it or taken from it. And the second is, that every development of these ideas in the life and experience of the church—every aspect assumed by these ideas, and every relation and sequence ascribed to them in the doctrinal formularies of the church—was to be such as it might be easy to trace directly back to the Scriptures. “Thy Word is truth,” said the Saviour. None of the developments of error will stand when judged by these two Scriptural marks. Take, for example, the recently decreed Romish article of faith respecting the immaculate conception of the Virgin Mary. That idea was first broached in the twelfth century by Peter Lombard. In the thirteenth, Aquinas disputed the statement. In the fourteenth, Duns Scotus maintained it and gave it general currency. In the fifteenth, Sixtus IV, by a special edict, promised remission of sins to all who should keep the annual festival of the Immaculate Conception. For ages it was fiercely opposed by the Dominican Monks, but had the stout advocacy of the Franciscans. In the seventeenth century Popes Paul V, Gregory XV and Alexander VII, had great trouble with their disputes on this point; but, afraid of both the contending parties, in vain were they solicited by Philip III and Philip IV of Spain, to decide the question by a public decree. But now at length in our own day, seven centuries from the birth of the idea, it has been decreed at Rome, in the regular and constitutional way of that church, to be an article of faith! Well, this is certainly a notable development of doctrine! But we know it to be of false doctrine, because it neither can be traced directly back to

Scripture, nor is consistent at all with Scripture, while also it is the addition of new doctrine upon a fundamental point. It destroys the fullness of our Saviour's humiliation in being made of a woman; and it robs Him therefore of a part of His glory. Its design is indeed to complete that substitution of Mary for Jesus which the Church of Rome has been treacherously developing into mature fullness for long ages past. But take now, on the other hand, any one of those statements of the doctrine of the Trinity, or of the person of Christ, which the six earliest general councils drew up as developments of truth in their times; or take any one of those anthropological statements received by the Church as the result of the controversies between Augustine and Pelagius; or take any one of the chief developments of evangelical doctrine made by the Reformers of the sixteenth century, and how easy it is to discover both that it presents nothing new upon any fundamental, doctrinal question, and, also, that it directly springs out of the Bible. Indeed, in respect to these last—to the developments of truth at the time of the Reformation, perhaps it might be more correct to call them *exhumations* than developments of doctrine. The Apostolic Church of Rome had buried those truths under mountains of lies; Luther, Calvin, and the other Reformers, only gave them resurrection.

Let me illustrate again by a reference to Chevalier Bunsen's Hippolytus. He maintains that Hippolytus, a Bishop of the Harbour of Rome, in the third century, and not Origen, is the real author of the book entitled "A Refutation of all Heresies," found in 1842, in the Greek Convent of Mount Athos, by a French Scholar, and in 1851 published by the University press of Oxford. And he undertakes to show what, supposing Hippolytus to have been the author of this newly discovered production of antiquity, were some of the matters believed by many now, which this Christian Bishop officiating near Rome itself, in the third century, did not know anything about. Bunsen accordingly enumerates the following developments of doctrine since the times of the third century, as all alike developments of *error*, viz:

"1. Hippolytus knew of no title to supremacy on the part of the Church of Rome, even in Italy;

“2. He knew of no sacred language used by the church in preference to the vernacular;

“3. Nor anything of the celibacy of the clergy;

“4. Nor of the Church of Christ being a Levitical-Priest-church;

“5. Hippolytus therefore was no Papist;

“6. Nor was he a Nicæan divine, much less an Athanasian;

“7. Nor did he know anything of Pædo-Baptism;

“8. Nor did he teach original sin. At the same time we have no proof that he was a Pelagian. He would have raised many a previous question against both St. Augustine and Pelagius.

“9. He would have considered Luther’s doctrine of justification by faith, a quaint expression of a truth which he fully acknowledged.

“10. As to Calvin’s predestination, he would have abhorred it, without thinking less highly of God’s inscrutable counsels.

“11. Gaussen’s theory of plenary inspiration he would have considered a dangerous Jewish superstition.

“12. On the whole, if Hippolytus was no Papist, his divinity cannot be reduced to our Protestant formulas without losing all its native sense and beauty. There is nothing in his work which would contradict the general principles of evangelical doctrine—but as to the positive expressions he would not understand much of them. \* \* \* \* \* Without proceeding further, the absurdity of this whole method of understanding and judging the system of thought and doctrine of a Christian in the second and third centuries, by the conformity or non-conformity of his formulas with our own, must be self-evident. \* \* \* \* \* You cannot thus find out the real truth. You are out of the centre of the man and of his age.”

Now, it is evident enough that, unless we put ourselves in the same centre with Hippolytus and his age, we cannot understand him nor it. But it is not so evident that we are not at liberty, to a certain extent, to judge of the system of thought and doctrine of Hippolytus by the conformity or non-conformity of his formulas with our own. The centre of true Christians in

all ages is the same, and therefore they must move to a very great extent in one and the same circle. Their common centre is Christ. The Scriptures are to them all, in proportion as they are enlightened, the source of ideas and principles; and in proportion as they are not enlightened, of course it is doubtful if they are Christians, because Christianity is light. There has been in the Church of Christ a development of ideas, but it is not of any fundamental ideas that were not written with the finger of inspiration on the pages of the Bible. There has been a development of new aspects and relations, new dependencies and sequences of those old written truths, but there has been nothing developed in the life and to the consciousness of the real Church of God, which could not be traced back directly to the Scriptures. Try the twelve developments which Bunsen falsely alleges to be all alike errors, by these two rules, and if you are candid and docile, and if, moreover, we must add, it be given you to know the doctrine of God, you shall quickly be able to judge betwixt them. And so with any true child of God, in any age, if he had the Bible in his hand! No sooner had any one of these twelve points come into discussion in the visible church, than it was quite possible for all who were taught of the Spirit, and had the Scriptures in their vernacular, to know the truth respecting it. In the progress of years, therefore, new questions must constantly be expected to arise, and the old truths to stand in new relations, and thus a development that is healthful and useful to go forwards continually for the enlightenment of those who are without and for the church's edification; but as to all the main doctrines of the Gospel, it may well be questioned whether, in this nineteenth century, we receive them in any greater fullness, simplicity or integrity, than the true children of God (having corresponding advantages) have received them in all times. The Bible—the Theology of the Bible—the Evangelical Doctrine is not the vague, uncertain thing Bunsen would represent it, incapable of being clearly and distinctly comprehended. No, it is and always has been something definite, something fixed and positive. And this Book of God, and the pre-conceptions which it gives us respecting the being and attributes of the Triune

God; respecting His counsels and His purposes and His government; respecting man's creation and probation and fall; respecting the Church given of God to His Redeeming Son; respecting the ordinances and the promises, the officers, the powers and the work given to this Church; respecting the future glories that are to be revealed in her and to her—this wondrous Book of God, I say, with these wondrous ideas it furnishes to us, this is the key of History—this the innermost principle and profounder life of the whole course of events—this the interpreter of the multiform, the confused, often the contradictory chronicles of a thousand scribes.

So much, my brethren, I have deemed it proper for me to express on this occasion respecting Church History. It would seem necessary I should add a few words respecting Church Polity.

We hear it often said now that this is the field of religious enquiry for our period—that first Theology was developed in the life and to the consciousness of the Church—then Anthropology—next Soteriology; and that now, at last, Ecclesiology is being developed. To a certain extent I think this correctly said. For, what are the religious questions of our time? They are:

1. Our controversy with skeptical criticism, which would overthrow the inspiration of the sacred *writings* by affirming inspiration of the sacred *writers*, only however, as all men of genius are inspired; which would make human reason the *a priori* judge of Divine Revelation; which would undertake to eliminate all that is human out of the Christian Scriptures, and which reduces to myth or legend, or allegory, whatsoever in the Divine records is unpalatable to its own taste.

2. Our controversy with ontology in that transcendental, pantheistic form of it, which instead of investigating being by the legitimate use of the human powers, undertakes to shew by metaphysics how the universe must have been evolved out of the absolute—how the infinite becomes real in the finite—how One is made All, and All are made One,—how God alone exists, and all things in the universe are but His phenomena.

3. Our controversy with the physical sciences, as in the



hands of some of their dévotees, they turn against the Christian Scriptures and seek to destroy their credibility.

All these controversies together form the battle ground, in our day, of the evidences of Christianity—the battle outside and against the citadel itself. These are our contests with the enemies of all revelation. But besides these questions, there are various subjects of controversy amongst the professors of the Christian faith themselves; and, perhaps, it may be said, that of these the most earnestly debated do relate in some way or other to the doctrine of the Church. It is now (as indeed to some extent it always has been) *their Church and her Sacraments* that Roman Catholics are holding forth and pressing forwards every where with a new zeal. It is not so much any abstract dogma as it is their visible Hierarchy and Ritual, their Cathedrals and pompous Liturgies, their Nunneries of women devoted to the service of the Church, their Sisters of Mercy recommending the charity of the Church, their schools illustrating the Church's love of knowledge and of light;—these are the contrasts which they seem anxious to set forth and make manifest between their Church and the cold, naked, barren, dry sects of Protestantism. And then what they deny to us is not so much the true doctrine as the true Church. We might even maintain what they would call false doctrine, if we would but acknowledge their Church to be the only true Church and the Pope its head. The unity they most earnestly cherish is this external unity. The most important differences of doctrine they know how to tolerate when necessary, if only there is external submission to the Pope. But we do not thus submit to the Pope. We renounce his and their communion—and so they declare that we have no Church at all, and no Sacraments at all. On the other hand, the aspect of Rome in Protestant eyes, is more and more that of an Apostate church. Protestants, who are thoughtful and earnest, more and more agree in denying altogether to Rome the possession of the ordinances as well as of the doctrines of the gospel. John Calvin did not deny the validity of Romish Baptism. But our Assembly, and probably our Church generally, denies that their baptism is Christian baptism any more than their Mass is the

Lord's Supper. And this appears to be the tendency of opinion amongst all real Protestants in America. The extended and complete hierarchy of Romish Priests and Bishops, which has grown up in the midst of us; their pompous worship challenging the popular gaze; their monastic system for females as well as for males; their educational schemes to entrap Protestant youth; their foreign teachers and preachers selected of the very best which the Romish Church any where in Europe can produce; the allegiance due from every one of their clergy at least, to a foreign despot; the spacious religious edifices they are at vast expense erecting at all important points throughout the country; their seemingly exhaustless pecuniary resources brought from foreign lands; their proselytizing zeal; their manifest use of our political hucksters to serve their own ends, and the evident readiness of a large portion of our secular press and of our politicians to curry favor with them; their growing confidence and arrogance with respect to their winning this Western Continent for the seat of their power which has long been and is still threatened with overthrow in the old world; their virulent abusiveness in controversy with Protestants; their uncompromising bigotry, which gives over to destruction every Christian believer even, except he will exclusively acknowledge their church and her Pope; all these things, looked at now with considerable care for thirty years past, during which Rome has been so rapidly developing her strength in this country, have at length produced among all American Protestants who deserve the name, a calm but an intelligent and profound abhorrence of that system, especially as a visible, living, active organization. Not the theology—not the abstract doctrines of Rome so much as *the Church of Rome*; that church in its relation to other churches,—to all Protestant churches; that church denying to all others any right to be, and not very equivocally manifesting that they should not be, had she now power to hinder; this we conceive to be the particular aspect in which Protestant America regards the Romish development amongst us with such an intense interest.

In like manner British Protestants are looking very earnestly

now at these ecclesiological questions, having beheld clergymen of the Established Church, some of them of great eminence, renounce their Protestant orders and go to Rome for better. Perhaps these losses are more than made up to Protestantism, both in England and in Ireland, by the conversion of Roman Catholics. Whether they be so or not, there is unquestioned, far more earnestness, both with Romanists and Protestants in Great Britain, about the question of the Church. If the German mind be less roused by this controversy than the British, it is perhaps because questions of philology and metaphysics pre-occupy it. Of the church controversy as to France, I say nothing, because we are all waiting outside of France, as within doubtless, also, to see what will come forth religiously and politically of the strange, unexpected, inexplicable condition of their public affairs. Not only is Protestantism pent up there, but the mighty spirit of the nation is pent up likewise—pent up probably only to explode with proportionate violence. The position of things there is anomalous. France herself is an anomaly—a mystery, and yet a lesson of profound instruction.

But leaving the questions which divide Protestants and Roman Catholics, what divides the Protestants of Great Britain amongst themselves? It is questions of dissent and of conformity with the Establishment. And what divides the Establishment itself? It is questions still about the Church between the Anglicans and what they call the Ultra-Protestants. Pass to the Episcopalians of this country, and they are very much engaged in the discussion of church questions. Amongst Congregationalists, there is unquestionably a firmer and more earnest faith in their distinctive views of church polity. No "plan of union" between them and us would now be a possibility on their side any more than on ours. Even our New-School brethren are hardly able now to agree with our Congregational brethren in this "plan of union." Questions of church-order disturb even their foreign missions, composed of Congregationalists and Presbyterians. With our Baptist brethren the increase of denominational zeal is exceedingly manifest. Some of them exhibit a strong tendency to deny

that Pædo-Baptist Societies are any churches at all. On our part there is, we believe, a stronger and clearer development of the primitive doctrine of the church-membership of infants. There is also amongst us an increasing sense of the essentially schismatic position of both Baptists and High Church Episcopalians; of the former, for rending the body of Christ about baptism—of the latter, for rending it about ordination. Then as to the Methodist Episcopal Church, there is begun amongst them, too, a serious and a slowly growing question of the church, which relates to the absence of any representation of the people in their Conference. This question has already produced the Protestant Methodist Church, consisting in 1843 of 22 annual conferences and 1,300 ministers, opposed to the absolute committal of all church property, as well as power, into the hands of a body of clergymen alone.

Leaving, again, these various questions amongst the different denominations, we might refer to the Millenarian controversy which is more or less earnestly carried on in this country and Great Britain and Switzerland, and to some slight extent even in Germany. This is a question about the meaning of prophecy—but of prophecy respecting the Church. The Millenarian controversy may be said therefore to belong to Ecclesiology, inasmuch as it discusses whether Christ is to appear personally in a short time to reign with His Saints over the earth as His Kingdom, overthrowing and destroying all apostate churches—or whether the present dispensation is to continue to the end of the world and the day of judgment.

Perhaps we might also say that the question of slavery, so largely discussed during thirty years past, has been, in respect to its most important bearings, a question of Ecclesiology. For never did they touch bottom in that discussion until they enquired whether slaveholding is sinful and must be made a matter of Church discipline. Wherever these simple questions have been decided in the negative, the battle of the slaveholder has been won—the fight has immediately become a conflict, not with him but with Christianity and the Bible, and the struggle has been transferred from the field of Ecclesiology to that of the Evidences.

The same is true of the controversy of total abstinence and some others like it. The settlement of this question upon Scripture principles has determined the true limits of Church power, as well as defined the true nature of the Christian virtue of temperance.

Thus it would seem to be true to a considerable extent, that the question of our age is, *the Church*, her nature, her mission, her functions, her powers, her officers, her members. The question is not about points of abstract doctrine, nor questions of systematic divinity; but points of church-order, church-office, church-powers, church-membership, church-work, church-discipline.

Of the position of our own Church in all these discussions, brethren, we have no reason to be ashamed. Only let us well beware that we glory not except in the truth which is given to us to hold. We stand up, on the one hand, for the liberties of the Church of Christ, as they are invaded by Popes and Prelates; and, on the other, we stand up for the powers of Church Rulers as they are invaded by ecclesiastical radicalism. The King of Zion has given her a government which, on the one hand, allows no place for tyranny by any independent order of men, but which, on the other hand, creates offices of rule, and attaches power to those offices. We stand in the safe and true middle between these extremes of error. So, too, we occupy no extreme and no narrow ground respecting Christ's members. We receive all members whom we believe He receives. We sit down at the supper-table here with all whom we expect to sit down with at the supper-table above. And we acknowledge all ministers whom we believe He calls and acknowledges; that is, in other words, we acknowledge every ministry which any true church of the Lord calls and ordains. And we acknowledge as a true church, every church which holds the Head, viz: Christ;—every church where the Word is preached and the Sacraments administered in their integrity. The Presbyterian Church is often called a church of bigots, and John Calvin, one of her great lights, the prince of bigots. But whoso reads his immortal Institutes discovers the extreme candor, liberality and moderation which con-

stantly accompanied the stern honesty of that Reformer. And the Presbyterian Church is Catholic enough to adopt his Catholic language on this point. "The preaching of the Word," says Calvin, "and the observance of the Sacraments, cannot anywhere exist without producing fruit and prospering by the blessing of God. \* \* \* There the face of the church appears without deception or ambiguity, and no man may, with impunity, spurn her authority or reject her admonitions, or resist her councils, or make sport of her censures, far less revolt from her unity. For such is the value which the Lord sets on the communion of His Church, that all who contumaciously alienate themselves from any Christian society in which the true ministry of His Word and Sacraments is maintained, He regards as deserters of religion." (Book IV, cap. I, § 10). And he adds, "We may safely recognize a church in every society in which both exist. We are never to discredit it so long as these remain, though it may otherwise teem with numerous faults. Nay, even in the administration of the Word and Sacraments, defects may creep in which ought not to alienate us from its communion. For all the heads of true doctrine are not in the same position. I have no wish to patronize even the minutest errors, as if I thought it right to foster them by flattery or connivance; what I say is, that we are not, on account of every minute difference, to abandon a church, provided it retains sound and unimpaired, that Doctrine in which the safety of piety consists, and keep the use of the Sacraments instituted by the Lord. Meanwhile, if we strive to reform what is offensive, we act in the discharge of duty." (Ibid, § 12.)

Inasmuch, then, my brethren, as I am not ashamed of the position of the Presbyterian Church in relation to this question of the age, let me endeavor to enquire precisely and distinctly what is that position. What do we hold about the Church question? What are our radical principles of church government? There is a note, p. 425 of our Book, which sets forth that the radical principles of Presbyterian Church Government and Discipline are—that the several different congregations of believers taken collectively, constitute one Church of Christ,

called emphatically *the Church*; that a larger part of the Church, or a representation of it, should govern a smaller; that in like manner a representation of the whole should govern every part—that is, that a majority should govern; and consequently that appeals may be carried from lower to higher judicatories. Now, this unity of the whole church in one body which governs its several parts, and governs them by majorities, and governs by courts of appeal—these several principles certainly are among our radical principles of church government. But they are evidently not all the principles which we hold to be fundamental. The following may surely be added:

1. The Headship and Kingship of Christ. This involves the church's being free of the State—and to be governed by the spiritual officers appointed by her King. This is a principle of the ancient Church which Calvin in Geneva first exhumed from its burial place—which our Mother Church in Scotland, receiving it from him through John Knox, testified to with her blood and transmitted to us—but which thousands of Protestants, in England especially, have never yet received.

2. The State's freedom of the church, and the freedom of the individual conscience. In this country Presbyterians have long known what even in Scotland they have yet but partially learned, that a union of Church and State necessarily involves the inevitable subjection of one of these two parties under the sway and power of the other. American Presbyterians wish to see neither of them subject to the other, but both moving freely in their respective orbits. They wish, also, to see every man held responsible, so far as any legal penalty is concerned, only to God for his religious opinions. Mankind have been as slow to learn this as they have many other things equally plain to us in this age and country.

3. The parity of Bishops on the one hand, and on the other hand:

4. The distinction between Bishops or Elders who teach *and* rule, and Bishops or Elders who rule *only*. It is this distinction which gives us our name of "the Presbyterian Church"—the

Church that holds to government by elders, the essence of whose office is ruling, and not teaching.

5. The right of the people to choose their own rulers.

6. The right of the chosen rulers to govern the people.

It is all these Divinely revealed principles of church government taken together, which, co-operating with the doctrines of a sound theology, make the Presbyterian Church what she is. It is these principles which separate her from lax, disjointed Congregationalism on the one hand, and from tyrannic Prelacy or Popery on the other. It is these principles which set forth that beautiful system revealed in the Scriptures of a Head of the Church, who is, at the same time, one with His members—who gave them their freedom and their rights, and at the same time imposed on them duties of submission to him, and to one another, and to the whole body. It is these principles which make the Presbyterian Church so eminently conservative in her temper, and yet so able to sympathise with the spirit of the age, in respect to every kind of real and true progress and improvement. It is these principles which make her at once the supporter of good and just government, and yet a lover of true and real liberty; at once the defender of necessary, wholesome, righteous restraint, yet the advocate of freedom, regulated and enlightened. It is these principles which influence her to render unto Cæsar the things that are Cæsar's, and yet to deny to Cæsar the things that are God's. I do not say that Presbyterians have always acted up to their principles; that would, perhaps, be too much to assert of any good men. But I do say that their heaven-descended principles have always been their ornament and strength. I glorify not the men but the principles. The men have never dishonored themselves except when they have dishonored their principles!

There are some other principles of Presbyterian Church government, taking the term in a wide sense, not so fully developed amongst ourselves as those to which I have just alluded, but more or less generally received, and, as I suppose, constantly



gaining ground amongst us ; and of which I will proceed to speak briefly, by way of publicly expressing on this occasion my own adherence to them.

Of these, the first I shall mention is plainly enunciated in the Scriptures, and in our Confession of Faith, and is, also, distinctly mentioned in our Form of Government and Directory for worship ; and yet it has but lately been developed at all distinctly or generally in the life and practice of our Church. It is that giving is a grace—a fruit of grace—a sign of grace—a means of grace ; that offerings of money for pious purposes are acts of worship to be systematically performed in every church and by every Christian. This is a principle essential to the full and complete fellowship of the Saints, for many of the members of the Lord's body are of the poor and afflicted. How conspicuous was this lovely grace amongst the shining virtues of the primitive church, everywhere recommending her to the nations that had never seen amongst men any care for the poor and needy as such—never had beheld any such institutions as the hospital or the asylum ! This principle still possesses the utmost vigor and force. It is destined by God's grace, as it shall, more and more, simply be *held up* by faithful ministers before a believing people, to work wonders of beneficence. It has a vital power which is superior to all mere schemes and plans and expedients for collecting money. My brethren ! what is needed in the church respecting the whole matter of funds is not more machinery, nor, indeed, so much ; but it is more *power of life*, which always comes from the Spirit by the truth ! When the true doctrine about giving shall be fully developed in the church, you will not need to have your Society for the Relief of Superannuated Ministers and their destitute families, nor indeed societies for any similar purpose. The church will, herself, attend to this duty ; each particular church will do her duty in every such case, and will do it directly and spontaneously. Let us then simply but earnestly hold up to the church's apprehension the truth that giving is a grace, for it will have power with the church, the like of which no machinery can have. And more than this, it has

power with God, for God loveth a cheerful giver, and accepts the offerings of our substance, and is able to make all grace abound toward us.

Another principle of Presbyterian Church government, in the wide sense of the term, which comparatively of late has begun to be acknowledged among us, is, that the Church is of necessity a Missionary institution. The first Protestant Reformers, hard pressed on all sides by dangers and by difficulties at home, seem not to have had time to think of the heathen. Even Calvin, in treating of the Evangelist's office, makes not the slightest allusion to the subject of propagating the faith abroad, and so does not in any way identify the Evangelist of primitive times with the foreign missionary of our own. Yet Calvin is said to have taken part with Coligny in sending missionaries from Geneva to Brazil; and if so, his otherwise illustrious name ought to be held in still greater esteem, because thus associated with the very first missionary efforts of a renovated Christianity. For a long time the Presbyterians of this country were content to do their feeble part in Foreign Missions through the agency of our Congregational brethren. Now, however, it is their universal sentiment that this is a work not for a mere association of individuals, but for the Church as such. The same is now held by us all as to Domestic Missions and the Education of Ministers. These are works of the Church in her Church capacity. Her courts must superintend these operations as part of their regular duty when met together. We have no need of any outside associations, and we have no right to resort to them. The church is competent to do these things herself, and is required by her Lord to do them herself, not to *assist another body* to do them.

Upon this point we are all agreed. Some go still further, however, and I confess I go with them, and maintain that the church is required to do these things herself, and not to *appoint another body* to do them. I would express myself on this moot question with becoming modesty. I honor the many respected brethren from whom I differ, for their superior wisdom and knowledge, and their greater advances in the Divine life. On this public occasion, however, when I am providen-

tially called on, and am by you expected to speak out and tell what are my sentiments and views upon all matters of Church polity, I feel constrained to say frankly what I believe on this particular point. It does seem to me, then, that our Church is not herself doing her own works of foreign and domestic missions and of education, but *appoints other bodies* to do these things. I call them *bodies* because they have the form and the constitution which make an organized body of men—their Presidents and Vice-Presidents, and their Executive or Prudential Committees, and if I do not greatly mistake, their Honorary Members and Honorary Directors, precisely as any voluntary society in all the land. I deny that there is any necessity of appointing these *other bodies* to do these works of the church, because a simple Committee, or better still, a Commission of the General Assembly—perpetuated from year to year that it might acquire experience and character, and reporting directly to the Assembly—a Commission not composed of a score or two of prominent ministers and elders scattered over the whole land, unable ever to assemble together, compelled actually, after all, to *commit* their work to a Committee, and so never performing themselves any real service at all, but only vouchsafing to the cause the use of their honorable names and titles—a Commission, located in some one neighborhood so that really and in *bona fide* it might meet and do the work committed to it,—such a mere Commission would be both more efficient and also more in harmony with our system. In the case of our own Seminary, which is the creature of several Synods, inasmuch as no simple Committee or Commission could represent these Synods, we do need and must have a Board of Directors, which is made up of joint Commissions of the various Synods, to which, of necessity, the direction of the institution is referred from time to time by the Synods. If this Seminary belonged to one Synod, we would need no such compound organization of our Board of Directors. The General Assembly is one body and has no partner. That Assembly can therefore do its work very simply and very efficiently, without recourse to any compound organization whatsoever, and still more without recourse to any outside

organization. These outside bodies are of no good use therefore at all, and only operate to hinder the free passage of the sympathies of the church from her own bosom directly to her missionaries and missions, and the return of their appeals and their influence back again to her heart and her affections. And then they are a relic of our old Congregationalist bondage—in fact, a piece of Congregationalist machinery—an institution not known to our Book, and an excrescence upon our system.

These, however, are by no means the weightiest objections I have to the present mongrel system. That we must have a central agency of some sort to conduct these general operations of the church, cannot be denied. But is it not utterly preposterous to imagine that any such agency (whether it be a simple or a complex one) located at any centre, can superintend the work of domestic missions or of education in the bounds of all our established Presbyteries? Moreover, is it not the constitutional right and the necessary duty of every Presbytery, as it is of every Session, to cultivate its own field? The domestic missions of our church, I conceive, require a Central Committee only for the purpose of equalizing the resources of the richer and of the poorer Presbyteries, and of carrying on the work on the frontiers. It should be the earnest and determined effort of every Presbytery to overtake the necessities of its own immediate field, and to have likewise an annual surplus for domestic missions to send on to the Assembly's Committee. And there is such vigor and life in the Divine "grace of giving," that nearly every Presbytery which earnestly makes this attempt in the right way, will, by the blessing of God, succeed in it. We are not straitened in our Head nor in His people. Let them but have their duty set before them, and by His grace they will exert themselves and do it. What is needful in the matter of external arrangements is to apply power where it will be most efficient. If a Central Committee or Board cannot, in the nature of things, engage the attention of the people, nor give their own attention either, to the necessities of every separate and individual portion of the field so well as the Presbyteries can—if such a central agency cannot, in the nature of

things, even *know* the wants of each particular subdivision of the field so well as can the Presbyteries which severally have the oversight thereof; it seems to be evident that the work of domestic missions can never be thoroughly and efficiently carried on in all our established Presbyteries by any Committee or Board in any centre. Our domestic missionary plans and arrangements would be but one degree more absurd and preposterous than they are now, if we were to undertake to carry on by a central Committee or Board, our Church's work in the bounds of every particular church session.

There is only one more point about which I shall say any thing, and that is the true nature of the Ruling Elder's office. Upon this topic there is some difference of opinion in our Church. One view of the nature of this office makes the ruling elders just *assistants of the minister* in the church which they both serve. They have other duties, indeed, belonging to them as members of the various church courts, but there also, according to this view, they are still only assistants of the ministers. They rule with the ministers; they help the ministers to rule. A leading authority says: "It is clear that a Presbytery, in the sense of our Book, is a body of ministers regularly convened, in which ruling elders have a right to deliberate and vote as members;" "the Presbytery often means the body of ministers who are its standing members without including the delegated, any more than the corresponding members who may happen to be present." (Bib. Rep. 1843, p. 438.) Accordingly it is held, that the right of ruling elders to appear along with the ministers in these courts, depends on their being the representatives of the people. They appear in the church courts not in virtue of their being rulers, but in virtue of the people's having delegated to them the right of representing them there, and as assistants to the ministers who alone are full and complete members thereof by inherent right of office.

The other view, and I think the true view of the nature of this office, makes the ruling elder to be the *aboriginal* Presbyter, and makes the essence of the Presbyterate to be *ruling*. It makes the overseers or bishops of the church at Ephesus,

whom Paul summoned to Miletus, to be ruling elders. It makes the description which Paul gives to Timothy of the bishop relate to the ruling elder. It makes those whom Titus ordained in every city, ruling elders, in distinction from teaching elders. It denies that presbyter and preacher were originally synonymous; but views preaching as a function,\*—a *charisma* (or gift) as Neander expresses it, which came to be superadded to certain of the Rulers. They had suitable talents, and so were chosen and called to that work. Beginning with the elders of Israel, in the days of Moses, and coming down to the elders of the synagogue after the return from Babylon; and thence still further descending to the elders or presbyters or bishops or pastors of the New Testament, this view finds them always to be *rulers* in distinction from *teachers*. And scrutinizing carefully the testimonies of the Apostolic fathers also, and of the primitive church, this view finds the presbyter, or the elder in the early church, to be simply a ruler and a shepherd of Christ's flock. But it also discovers very early the working of the mystery of iniquity. It discovers how very soon the name of Bishop came to be appropriated to the teaching elder only, and how these teachers began to grow so great as to crowd down the mere rulers. It discovers also how subsequently these ruling elders caught the same spirit of ambition. Then it was that ruling elders, who had been allowed occasionally in the absence of the teaching bishop to instruct the people, coveting the especial honor awarded by Paul to elders who labored also in the Word, claimed the right of preaching as officially their own. Presbyters learning to despise mere ruling eldership, and along with even deacons, pushing themselves up into preachers, bishops soon found

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\*It was, however, a function of greater and wider influence and power, of course, than the *charisma* of government, and for this reason it was afterwards coveted by many ambitious rulers to whom the Lord had not given it. His will and pleasure was, that along with Ministers of His Word and Sacraments, there should always be in His Church a class of Rulers most directly and immediately connected with the people, to the end that the government might always remain *popular* rather than *hierarchical*.

means to advance themselves into prelates,—to drop preaching and to assume the discarded power of rule on a new and grand scale! They became rulers of dioceses that were rich and extensive provinces! Out of these Diocesan Bishops grew Arch-Bishops, Metropolitans and Patriarchs, until at last the Pope was developed, full grown and monstrous, the usurper of Christ's sole Headship of His Church, assuming to be God's vice-gerent in the whole earth!

It is obvious that this view of the office of the ruling elder, so far from merging that office into the Ministry of the Word, distinctly separates it from that Ministry, and shews plainly wherein the ruling elder is inferior to the teacher. He is inferior to him in respect to the Word and Sacraments. Paul says, that a bishop (or ruling elder) must be "apt to teach," but not because the duty of public instruction belongs officially to him. He teaches, indeed, from house to house, and he teaches also, whenever in the church courts he helps, either by advice or by mere voting, to make the deliverance of the body which decides some question of doctrine or order. And he must, therefore, be an intelligent man, qualified to disseminate the truth he learns from the teaching eldership, and from the Word of God. Yet he is not himself a teacher, but simply a ruler in God's house.

At the same time this view gives a very definite character to our church courts. It gives those courts the very character in which they are set forth in our Confession of Faith, chap. xxxi. "For the better government and further edification of the Church, there ought to be such Assemblies as are commonly called Synods or Councils, and *it belongeth to the overseers and other rulers* of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not destruction, to appoint such Assemblies, and *to convene together in them* as often as they shall judge it expedient for the good of the church." So far is it from being "the sense of our Book," that in these courts the complete and regular members are ministers, while the elders are only admitted for a particular purpose, and on a special ground—that, on the contrary preachers or teachers, *as such*, have indeed no place at

all in them! They are assemblies of ruling elders, many of whom have the superadded *charisma* of preaching, but all of whom belong to the order of rulers. These courts are not "bodies of ministers," nor yet bodies of ministers with certain "delegates of the people" *admitted to sit with them* upon some special principle, such as that which admits "corresponding members." But both the ministers and the elders appear in that body as rulers—the one class having precisely the same right to be there as the other. The government appointed by the Lord for His Church is based throughout upon the principle of representation, and "sets them to rule who are most esteemed in the House of God." From the very beginning this principle of representation has always had place in the government of God's people. Both the Patriarchal and the Mosaic constitutions were based upon it. And it is essential to all right conceptions of the Church Government of the New Testament. Accordingly all the acts of our church courts are acts of the church through her *representatives*, and her representatives are those whom *she has chosen to rule and govern her*. Our church is not governed by officers having only such powers as the people possess, or as the people bestow, and assembling to do only what the people might themselves do, or what the people have instructed them to do; but she is governed by officers whose powers come from the Lord who instituted the office—by officers whom the people freely elect, and then must obey—by officers to whom the consideration and the determination of all the affairs of the church are, under God, committed for absolute decision by them. Nor, on the other hand, is our church governed by a hierarchy in any form, even the most qualified. Her officers that rule over her are not priests, any more than is every member of the Christian brotherhood a priest. She is not ruled even by a body of *ministers alone*, but constantly it is provided that there shall be the presence, and the complete jurisdiction also, of ruling elders—elders of the people, coming as directly as possible from amongst the people, and as directly as possible representing them; and, moreover, it is provided, that the ministers themselves shall only appear among the rulers or representatives because **they**



are themselves also rulers or representatives. Such is the representative government which the Lord has given to His Church. Her ministers are her representatives, for none of them ordinarily is ordained except upon her call. She must choose them, and they appear in all the courts as *chosen* by her. It is as being a Ruler that we meet the minister in the session. The particular church governed by that session has chosen and called him to be her pastor and her shepherd, to feed and guide, and direct and rule her; and, accordingly, she is bound to obey him in the Lord. When the various sessions of a particular district are associated together in a Presbytery, or in a Synod, then do all the ministers appear there respectively *as the chosen rulers of the several churches*, governed by that Presbytery or that Synod. And when that Presbytery sends delegates to the General Assembly, it is from amongst these ministers who have *all been chosen for rulers by the church*, that she through that Presbytery sends some to represent her in that highest of her courts. In like manner her elders are her representatives. When our Book says (chap. v): "Ruling elders are properly the representatives of the people," it proceeds immediately to add, by way of explanation of this term, "*chosen by them for the purpose of exercising government and discipline.*" They are representatives of the people, because they are *chosen rulers* of the people; and the Book says they are "properly such representatives," because they are *nothing more* than such representatives, or chosen rulers, and do not, like ministers, have the function, also, of laboring in the Word, and administering the Sacraments. Perhaps the Book says they are "properly" or specifically representatives of the people, for the reason, also, that not every elder in any district may be a member of Presbytery; but by conventional arrangement, for the sake of putting the feeble churches in some necessary and just degree on a level with the strong ones in their mutual government, it is provided that each session shall send one elder only with the minister, to *represent that session*, and so to represent that church or people.

This view of the elder's office, I am free to confess, brethren, I find in the Scriptures of the Old and New Testament, and in

the history of the Primitive Church. I find it revived in the writings of Calvin, and in the Discipline of the Scotch Church. Our General Assembly did, indeed, decide against this view, both in 1843 and 1844; but there is considerable reason to believe that the opinions of very many who acted with those Assemblies, have been considerably modified in the course of the fifteen years that have since passed. It may be well doubted if a General Assembly would now decide that way. Certain it is, as I conceive, that great good came out of that controversy. We never hear now of what formerly sometimes occurred, viz: that "a minister in Presbytery moving for a committee would suggest that, as the business was important, and required direct action, the better course would be not to appoint any ruling elder." Our ruling elders are not the cyphers they were, when "for a long period there can be found in the records of our highest courts no instance of a ruling elder ever being appointed on a Committee."

But, brethren, whatsoever difference in views may still exist amongst us on this subject, there is one point relating to it on which we all agree, and that is, that the church needs better ruling elders. We ministers come far short of our own duty, and must confess ourselves very unfaithful, as well as very incompetent. The church wants better preachers than most of us can pretend to be. We all have reason to lament our numerous imperfections. But, brethren, the church can ask, and could receive from her Head, no better blessing than a ruling eldership thoroughly qualified for their work, and truly faithful in it! When He ascended up on high, He gave some Apostles, and some Prophets, and some Evangelists. These were extraordinary officers, that do not belong to a settled state of the church. Then he gave, also, for ordinary officers, some Pastors and Teachers. I do not say the office of rule is superior, nor yet in every respect even equal to that of instruction; but I say the Holy Spirit here names it first: "Some pastors and teachers." And I feel warranted in saying, that in this settled Church State which our lot is to enjoy, the Lord himself has no better blessing to give us in the shape of a human instrumentality, than a ruling eldership after His own heart.

My brethren, you are looking to the Seminary, under God, to furnish you a better article of preachers. God help us to do faithfully the solemn and responsible duty committed to us! To what quarter amongst men will you look to get a better article of elders? You must look to the faithful labors of ministers in training better the rising generation of disciples, and in holding up to ruling elders a full and complete view of all their duties. But you are also to look to a true testimony by our church courts respecting the nature of this office. There prevails amongst us too low a conception of what the office is, and what it involves. The ruling elder is not a mere assistant of the minister. He is a high spiritual officer in Christ's house. He is a shepherd of the blood-bought flock. He rules in Emanuel's kingdom. He is a judge in the courts of the Lord. Sitting in that court he has committed to him the keys of the kingdom of heaven—and as he binds or looses on earth, it is bound or loosed in heaven! (See Calvin's Institutes, Vol. III, p. 280.)

If it be objected by any that there is danger of exciting in the eldership a spirit of vain glory by the expression of such views as these, and that in some cases even now, because possessed of wealth or station in society, elders lord it over their minister, and are dictatorial and domineering, I need only, by way of reply, quote (with a slight alteration) John Owen's words, who says, "let them remember on the other hand how, upon the confinement of power and authority unto the bishops of the church, they have changed the nature of church power and enlarged their usurpation, until the whole rule of the church issued in absolute tyranny. Wherefore, no fear of consequents that may ensue and arise from the darkness, ignorance, weakness, lusts, corruptions or secular interests of men, ought to entice us unto the least alteration of the rule (or government) by any prudential provisions of our own."—*Owen on the true nature of a Gospel Church*—Works, Vol. XX, p. 504.

Suffer me, then, by way of enforcing all I have said, to draw a plain, unvarnished, faithful picture of the real state of the case in our church as respects this office.

There are some ruling elders to whom does not apply what I

am about to utter very frankly, respecting their class generally. Many however are utterly unacquainted with our system of doctrine and order. They do not know what the Book contains, whose laws and rules they are to administer. They have never carefully studied the Confession of Faith, the Form of Government, the Book of Discipline, nor the Directory for Worship. Perhaps they have never read them once through consecutively, and compared them with the Scriptures! The consequence of this, and other failings and imperfections, is that, when assembled in the session, they are entirely dependent on the minister, and must succumb to his judgment in every case. They take no independent part in the proceedings of that court. They come to the meeting when summoned, and they hear what is said by the Moderator, and they agree to what he proposes! Instead of the minister simply moderating the court, and proposing to that body whatever questions come up for them to judge of and decide according to the votes of the majority, very often that minister is not only Moderator of the session, but actually and practically the Session itself! And, accordingly, much more, when elders appear in Presbytery or Synod, or General Assembly, it is to take no part worthy of responsible and independent judges and rulers of the Lord's house!

In their own congregations many elders there are whom the people respect as good citizens; industrious, honest men; kind neighbors and pious Christians; but they get none of the respect which is demanded by the high spiritual office they wear. The reason is, that the elder himself is not sensible that "the Holy Ghost hath made him an overseer over the flock, to feed the Church of God;" and, accordingly, he does not go about as he ought, both with and without the minister, "from house to house, warning every one night and day with tears." The people do not have the remotest conception that he is a pastor of the flock, because there is no visitation or other pastorship of the flock by him. I have heard it said that in the old country the children look on the visit of the elder with the same reverential awe, and yet the same filial delight, as on the visit of the minister. *There*, he is a minister; he is a pastor; he is

a bishop of souls. "In this country, sir," (said an old Scotch-Irish-Presbyterian to me not long since,) "there is no respect for the face of the elder."

Now, perhaps the one sufficient cause of this low estate of the elder's office amongst us, is the low conception referred to already, which is commonly entertained respecting the nature of the office. Our Church, to a great extent, has unfortunately conceived of them as only *assistants of the minister and deputies of the people*. "Who is your elder, sir?" was the mode formerly of enquiring at each minister in order to make the roll of the representatives of the churches. I have looked over the Minutes of the last General Assembly, and found there particular information upon almost every conceivable interest or concern of the church, but none at all about her ruling elders. I found all about the funds of her Seminaries, and the names of their students and professors; all about her various Boards; all about the number of communicants added to each church on certificate and on examination; the number of colored communicants; of infants and of adults baptized; of children in the Sunday Schools; all about the funds raised for Foreign Missions, Domestic Missions, Education, Publication, Church Extension, Presbyterian purposes, Congregational purposes, Miscellaneous purposes; all about the ministers and licentiates; every one's name and post-office, his titles of honor, his station in the church; the number of ordinations and installations of ministers, of ministers received and ministers dismissed to other denominations, of ministers deceased; the names of all the Moderators, all the stated clerks and all the permanent clerks the Assembly ever had; and the names, &c., of all the Presbyterian periodicals published in all the land—the whole closing with (a very useful thing by the way) a second list, in alphabetical order, of all the ministers and licentiates in the church. But, with all this extreme particularity of information about every other matter, not a word to let us know any thing about even the number, much more the names, of all the ruling elders! The whole volume seems to say that the Church does not value much her ruling eldership, that very special Ascension Gift of her Lord! Accordingly, when

an elder is to be elected and ordained in a congregation, very often, simple personal respectability, conjoined with hopeful piety, is considered as amply qualifying any man for the office. Rarely is it insisted upon that he shall be well acquainted with our Book or thoroughly grounded in his attachment to our system—and yet he is to administer the rules of that Book and govern according to the principles of that system! Sometimes a very moderate share of ordinary education is deemed sufficient for this pastor or bishop;—and yet this pastor or bishop must be “apt to teach!” Frequently the office is given to a man deeply immersed in worldly cares;—and yet he is a high spiritual officer, who must be devoted to the interests of the kingdom! How can it be imagined that an hour or two of some evening every week, or even perhaps every month, to be spent in attending the meetings of the session, is enough for the discharge by such an officer of that awful cure of immortal souls which he has suffered to be bound for life upon his shoulders!

Mr. President and brethren of the Board of Directors and of the Synod, I feel my spirit rise within me, and my heart glows as I look forward and anticipate the day, which appears to be approaching, when thoroughly Presbyterian views will prevail amongst us! We have a Divine system of government! We have Divinely instituted officers for the edification of the church! What we want is life, flowing through God’s own ordinances into the church—the life of God—the grace and power of the Almighty Spirit! We need to have more confidence in God; in His Word; in all that He has given to us as means of communicating His grace! We need to have a higher conception and a better appreciation of the Redeemer’s Ascension Gifts for the permanent use and benefit of His Church—His gifts of Pastors and Teachers! If the pastors and the teachers that now belong to us are so great a blessing, what a rich gift would be such as are really worthy of the name! If the elders we have now, imperfect as they are, help to make the Presbyterian Church what she is, in distinction from other non-Presbyterian Churches that are around her, what benefits would be conferred on her in an eldership such as God gave

the primitive church, and can give us also! We have several ruling elders in every church—in the whole body there must be several thousands. Just imagine all these office-bearers to be worthy of their high vocation; to be spiritual men, devoted to the service of the church; to be real workers in her service, real pastors or bishops, carrying into every house and family the doctrines faithfully preached in the pulpit by the teacher, and in the high and worthy sense of the term, his assistants and his supporters! How would such a ruling eldership re-act on the ministry itself, and help to push it up higher in efficiency and in power! Our teaching and our ruling elders thus become, by God's blessing, what they should be, then would our church begin to understand the greatness and the value of her Lord's Ascension-Gifts for her permanent use and benefit,—then would she find out the real power of that simple yet mighty Ministry which Christ Jesus himself established, the ministry of pastors and teachers!

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ARTICLE VIII.

**THE NEW THEOLOGICAL PROFESSORSHIP—NATURAL SCIENCE IN CONNEXION WITH REVEALED RELIGION.**

The importance of having in our theological seminaries an additional professorial chair to teach—not natural science in its minute and technical aspects, but the *connexion* existing between the natural sciences and revealed religion—has, by those who have observed the rapid progress in this department of human knowledge, and especially the use made of it by infidelity to invalidate the authority of Divine revelation, long been felt by many individuals. Public attention was called to this subject some eight or ten years ago by Professor Hitch-

cock, in his valuable book, "The Religion of Geology." And all of us, whose lot it has been to combat Infidelity, within the last score of years, are perfectly aware of the fact, that the great "Battle-field with scepticism does not now lay in the regions of metaphysics, or history, or biblical interpretation, as formerly, but within the domains of natural science."

No steps, however, were taken towards the establishment of such a professorship, until the autumn of 1857, when the Tombeckbee Presbytery adopted, unanimously, the following preamble and resolutions, viz :

*Whereas*, We live in an age in which the most insidious attacks are made upon revealed religion, through the Natural sciences, and as it behooves the church, at all times, to have men capable of defending the faith once delivered to the Saints, therefore

*Resolved*, That this Presbytery recommend the endowment of a professorship of the natural sciences, as connected with revealed religion in one or more of our theological seminaries, and would cheerfully recommend our churches to contribute their full proportion of funds for said endowment.

*Resolved*, That the same be brought before our Synod (of Miss.), at its next meeting, for consideration.

This action of the Tombeckbee Presbytery was referred to the Synod's Committee on Bills and Overtures, which did not report it to that body until the last hour of its session, when there was not sufficient time to discuss its merits. It was accordingly laid on the table "for the want of time to consider it." At the next (the last) meeting of the Synod of Mississippi, which took place at Vicksburg, the aforesaid overture was taken up and discussed, when the following resolution was unanimously adopted, viz :

*Resolved*, That this Synod approve of the overture of Tombeckbee Presbytery, in relation to the endowment of a professorship in our theological seminaries of natural science, in relation to revealed religion, and cordially recommend the same to the consideration of the next General Assembly.

The Synod, in the aforesaid action, were influenced by facts and considerations something like the following :



I. In the first place, in even the highest and best of our colleges and universities, the amount of time devoted to the study of the natural sciences is exceedingly meagre compared with the wide and ever-widening field now embraced by that subject. And not only so, but the great majority of our college students are too young and thoughtless to appreciate the value of this kind of knowledge; and consequently regard their attendance in the scientific lecture room, for the most part, as a great bore. So that, in fact, the minds of most of our college graduates have scarcely reached that degree of development and discipline that would enable them to estimate even the limited advantages they enjoy. Moreover, there is no college, from the very nature of the case, that can keep even pace with the rapid advance of science; so that if the student did actually receive the full amount of knowledge in this department provided for in the curriculum, yet the science is in advance of the text-books. Consequently, it is easy to infer—a conclusion, too, not wanting in multitudinous examples, both to verify and illustrate it—that if the student stops short in his scientific pursuits with mere college attainments, he not only stops short of the real goal at which every one making any pretensions to learning should aim; but, without a taste developed, and to some extent cultivated for such studies, he will soon find himself an immeasurable distance behind it! Our colleges do not, and cannot, from the nature and circumstances of the case, furnish that kind of preparation which the present wants of the church demand in her young ministers. It is perfectly manifest, therefore, that however well posted up and learned in theology, ecclesiastical history, and Biblical interpretation, our Seminary graduates may be, they are sadly deficient in ability to defend Christianity against the virulent and oft-repeated attacks made upon it through the medium of the sciences.

How perfectly at default does a newly ordained minister feel, who has settled in some new State or back-woods settlement, far removed from books and libraries, and learned advisers, when some young physician, fresh from one of our infidel medical colleges, comes along, and in order to attract

public notice, or from the impulses of insurmountable vanity, or unmitigated depravity, begins to deal out his recently acquired infidel cant—for it is a lamentable fact, that at some of our medical schools, whilst our young men are taught how to heal the body, they are at the same time instructed how to kill the soul! On the subject of “Materialism,” or “the Unity of the races!” such an assailant can deal out in one lecture of a half an hour’s length, as many dogmatical assertions impugning the Bible account of the origin of man, and of his moral responsibility, as would require a young minister, without previous training, a half a year to answer; nay, such as he could not answer at all, for the answer would depend entirely upon an appeal to facts, without suitable books or other helps. Some disciple of the “Westminster Review,” for example—and it is not wonderful that that journal, considering the ability with which it is conducted, has readers throughout the length and breadth of our land—reads in it an article on the “Vestiges,” or on the Development theory, or on Ethnology, or Geology, or something else adverse, as a matter of course, to the claims of the Bible, and infects all the thinking young men of the village. But the village pastor, however strongly his faith and inward convictions may be fortified by his own religious experience, and the “witness of the Spirit,” yet is unable to stay the contagion amongst the young of his charge! Another reports from the same or like source, that certain “monuments,” “inscriptions,” “astronomical hieroglyphics,” &c., have been discovered in Egypt, India, or the ruins of Nineveh, proving incontestably that the human race has been living upon the earth not less than *thirty* thousand years, instead of *six* or *eight* thousand, according to the Bible account!

These, and similar assaults, are constantly being made upon Christianity, and as they consist entirely of an array of supposed facts, of course it is only by an appeal to facts that they can be answered—a voluble tongue, an engaging address, the arts of rhetoric, will not serve the purpose. Supposed facts must be rebutted by real facts. Here comes the grand difficulty. How shall the young minister, in some frontier settle-

ment, far removed from sources of information, living on a small salary requiring stinting economy, meet and repel their dangerous assaults? He does not in the first place know where to find the necessary information, what books have been written, or whether any on these subjects—or if he should, by writing to some friend of rare learning, have recommended to him a list of books, such as he needs, he may not be able to purchase them—or if purchased and read after a year or two's delay, so long a time may have elapsed since the poison was first imbibed, that he can scarcely hope ever to neutralize all its baneful effects!

If, however, this young pastor had been taken over this very field in his Seminary training—had his attention been called to these very assaults, and the manner in which they were usually made—had he heard the answer of the professor, and noted down the books referred to, &c., &c., he would, without hesitation, at once have been able to meet and repel such insidious and captivating attacks.

Hence the importance of a chair in all our Theological Seminaries, one of the primary objects of which shall be to forearm and equip the young theologian to meet promptly the attacks of infidelity made through the medium of the natural sciences.

II. A second object, of scarcely less importance, to be accomplished by such a provision, is to furnish our young theologians with such enlarged views of science, and its relationship to revealed religion, as will prevent them from acting with indiscreet zeal in defending the Bible against the supposed assaults of true science. If Christianity be the truth of God, and the works of nature the products of His hands, then, of course, as God cannot contradict himself, it is impossible for these two emanations from the Divine Mind to oppose—but most reasonable to expect them mutually to explain and illustrate—each other. Christianity need fear no test, however scrutinizing. Tertullian said that "Truth dreads nothing but concealment;" nothing can be more true. If Christianity be a fable, then the sooner the world gets rid of it the better. Falsehood, from its own nature, is necessarily productive of

misery. An "evil tree" cannot bring forth good fruit. But if Christianity indeed be God's truth, it is mighty, and the gates of hell shall not—can not prevail against it. Therefore, let us not tremble at the vauntings of "science, falsely so called," nor bristle up with indiscreet and ignorant zeal in opposition to true science. In this case defeat, sooner or later, is certain; and this is not the worst of it. The great cause which the zealous combatant defends, is wounded through him, and suffers temporarily by his overthrow. Indeed, we think we hazard nothing in saying that the heaviest blows and deepest wounds ever inflicted upon Christianity, have been at the hands of her friends! Her greatest foes have been they of her own household. Such wounds are peculiarly aggravated; they fester long, and are hard to heal: for, in exposing the error of a rash defence, we do thereby destroy, or weaken, at least, confidence in the defender. Many such gashes and wounds Christianity has already received. There has scarcely been a new science promulgated, or a new principle in science proclaimed for the last three centuries, that has not been fiercely assailed, and its advocates denounced as Infidels and Atheists by some religious zealot! The remarks of Lord Bacon, in his *Novum Organum*, Book I, Aph. 89th, are so much to the point, on this subject, that we cannot refrain from quoting the following, viz:

"In short, you may find all access to any species of philosophy, however pure, intercepted by the ignorance of Divines. Some, in their simplicity, are apprehensive that too deep an inquiry into nature may penetrate beyond the proper bounds of decorum, transferring and absurdly applying what is said of sacred mysteries in Holy Writ against those who pry into Divine secrets, to the mysteries of nature, which are not forbidden by any prohibition. Others, with more cunning, imagine and consider that, if secondary causes be unknown, everything may more easily be referred to the Divine hand and wand—a matter as they think, of the greatest consequence to religion, but which can only really mean that God wishes to be gratified by means of falsehood. Others fear, from past example, lest motion and change in philosophy should terminate in an attack upon religion. Lastly, there are others who appear anxious lest there should be something discovered in the investigation of nature to overthrow, or, at least, shake religion, particularly among the unlearned. The two last apprehensions appear to resemble animal instinct, as if men were diffident, in the bottom of their minds and secret meditations, of the strength of religion and

the empire of faith over the senses, and therefore feared that some danger awaited them from an inquiry into nature. But every one who properly considers the subject will find natural philosophy to be, after the Word of God, the surest remedy against superstition, and the most approved support of faith. She is, therefore, rightly bestowed upon religion as a most faithful attendant, for the one exhibits the will, and the other the power of God. Nor was he wrong who observed, 'Ye err not knowing the Scriptures and the power of God,' thus writing in one bond the revelations of His will and the contemplation of His power. In the meanwhile, it is not wonderful that the progress of natural philosophy has been restrained, since religion, which has so much influence on men's minds, has been led and hurried to oppose her, through the ignorance of some, and the impudent zeal of others."

We Protestants are accustomed to laugh at the Romish Church for compelling Galileo to recant his doctrine relative to the rotation of the earth upon its axis. But we forget that some of our ablest Protestant leaders, Turretine amongst others, for example, took ground with the Pope in all save the inquisitorial persecution. Nor need we go back three hundred years for similar illustrations of this folly. The Church of Christ at the present day and hour—the Protestant Church, the Presbyterian Church—nay, the Old School Presbyterian Church (which is saying a great deal when we consider that this great and influential branch of Christ's kingdom has hitherto taken the precedence in learning and science), is not wanting in men pretending to be learned, who, with Uzzah's zeal, must lay hold of the Ark of God, fearing that it cannot stand the jostling of science—thereby delaying and hindering its onward progress to its final resting place—its certain conquest of the whole world. What a ridiculous book might be made—and we know not but that it would serve a good purpose, like the "Hill of Error" bestrewed with dead men's bones in Bunyan's pilgrim,—if all that has been written by impulsive and self-conceited zealots in defence of the supposed assaults of science upon the Bible, was collected into one huge conglomeration!

In view of the foregoing, the position we take is this: that such rash inconsiderate haste—this zeal, emphatically *not* according to knowledge—does infinitely more harm to the cause of religion than any thing we have to fear from science.

So, that if the aforesaid new theological professorship should accomplish nothing more than to furnish our young divines with such enlarged views of science, and its true relationship to revealed religion, as would put them on their guard, and enable them to distinguish a real from a pretended danger—to discriminate between the lion, and the ass with the lion's skin—thereby preventing them from unwittingly taking false positions, from which they must eventually recede, thus bringing reproach upon the cause of Christ, and turning his ministers into merited ridicule, it will abundantly justify its establishment.

III. But a third consideration of more weight, if possible, than either of the preceding, in recommending the establishment of the new chair, is derived from the fact, that the works of nature, of which natural science is but a systematic delineation, constitute the first great revelation that God has made of himself.

Nature, with open volume, stands  
To spread her Maker's praise abroad,  
And every labor of his hands  
Shows something worthy of a God.

This great "Open Volume" of revelation is just as authoritative—just as much inspired—just as infallible in its utterances, so far as they go, and just as much needs an expounder in our Theological Seminaries, as does that other great volume called "The Bible." Not an expounder of it, in its elementary and minute details, (here is where many of the authors of the celebrated "Bridgewater Treatises" made their grand mistake,) not an expounder of it in the midst of crucibles, retorts, tests, solvents, and the fumes of a laboratory! This no more belongs to such a chair than does the art of spelling and pronouncing, reading and parsing, to the chair of Didactic Theology! What is wanted is an expounder of it in its *relationship* to the Bible—an expounder of the connexion existing between natural science and revealed religion. The design of this professorship is, as it were, to take science already prepared to hand, as material hewed in Lebanon, wrought in the quarries, cast in the clays of Jericho, brought from Babylon, or

imported from Tarshish, and work it into the foundations, and walls, and domes, and pinnacles, and glorious veil of the great Temple of Christianity! "Revelation," technically so called, is but a supplement to Nature, rendered necessary by the introduction of sin into the world. Indeed, God has made three great revelations of himself—or shall we say, each person of the Holy Trinity is revealed and represented by a separate and distinct volume? THE WORKS OF NATURE reveal God the Father and Creator in the midst of his natural attributes, infinitely powerful, wise and good. But they tell us nothing of mercy, forgiveness and pardon. THE BIBLE is the revelation of the Son of God, in the midst of his redeeming attributes, working out redemption for fallen man. Its first utterance, after the fall is, that "the seed of the woman shall bruise the serpent's head"—and all subsequent revelations were only the carrying out and the fulfilment of that first promise. PROVIDENCE reveals God the Spirit in his moral government over the world—and in his regenerating and sanctifying influences upon the hearts and consciences of men. We denominate it History—and we sometimes distinguish between "Church History" and "Civil History"—"Sacred History" and "Profane History;" but, strictly speaking, it is all "Church History," since a comprehensive and intelligent view of God's providential dealings towards our race will convince the pious and thoughtful student that all the great events, and small ones too, so far as we are capable of tracing their bearing, in the world's history, will be found, when properly investigated and understood, to be so many wonderful providences, all pointing as the needle to the Pole—and all tending as the rivers to the Ocean, to the one glorious result, no other than the restoration of fallen man to his primitive holiness, and the final triumph of the Gospel! So that all true History is *Church* History, in its enlarged and comprehensive aspect—and true history is but a record of the dealings of providence, which is but another name for the operations of God's Spirit in the world. It is therefore a revelation of God the Spirit. And it is perfectly manifest that these three revelations are the complements of one another. Without a "Bible" we could know nothing of the great work of

redemption by the Son of God. Without a "History" we could know nothing of the operations of God's Spirit in the world, in applying this redemption. Consequently no comprehensive system of theology is complete that does not embrace all these three great revelations. And yet it is a fact, and a remarkable fact, that hitherto the Church has virtually—almost literally—ignored one of them, the first, in its theological training! History has its chair, generally filled by one of our most learned men. The "Bible" has its *two* chairs, occupied by the ablest and wisest that our Church can produce. But Natural Theology, the first great revelation that God made of himself, has had no chair in any of our Theological Seminaries. Is not this, in view of the foregoing considerations, a most marvellous fact? Why is it so? Why should this great department of Ministerial training be repudiated in all our Theological Seminaries? Is it because our Colleges are supposed to furnish a sufficient training on that subject before the Seminary is entered? We have already seen, in the outset of this article, that our Colleges are wholly incompetent to that task. They have not the time—nor is it their province. A smattering of science, nothing more, in its elements, in its details, in its technical aspects, is all that they, in so short a time, pretend to give. Moreover, the College lad, for the most part, is too young and inconsiderate to appreciate that kind of information, (the relationship between natural science and revealed religion,) or even to acquire a taste for it. Is it then hoped that this indispensable part of clerical training will be attended to by the young theologian after he has entered upon the active duties of the ministry? This may be, and *is* true in a few *rare* instances, where accident, natural proclivity, or peculiar circumstances happen to turn the mind of the young minister into that channel. But this very seldom happens, and therefore ought not to be depended upon. On the contrary, the young divine who leaves the Seminary without a taste for this kind of knowledge being previously developed and cultivated, and enters upon his field of active labors with heavy cares and small means,—and consequently a meagre library, containing probably not a single volume on the subject—will be



very apt, to say the least, to neglect it altogether. This, of course, we regard as a great misfortune; for even though he should not be under the necessity of defending Christianity against infidel attacks made upon it through the medium of the natural sciences, yet his preaching will not be enriched and ornamented, and rendered savory and nutritious, by numerous illustrations drawn from that inexhaustible treasury which God himself has provided for our use. Did not the Bible preachers, headed by Christ himself, draw most of their illustrations—and they were many, for “without a parable spoke he not unto them”—from the wide domains of natural science, from trees, flowers, birds, beasts, dew, rain, clouds, sun, moon, stars,—or, to use technical terms, from Botany, Zoology, Meteorology, Astronomy? Natural Theology is altogether too great and mighty a theme to be left to mere chance, or to the incidental and casual instruction of existing chairs, already surcharged with matters of transcendent importance. We want a special professorship, to which shall be committed this great subject in all its varied aspects and bearings.

IV. But there is a fourth consideration, not often taken into the account—it is this: That natural science is not only a forerunner of the Bible, and an introduction to revelation, by establishing Theism in opposition to Atheism, without which the idea of a revelation would be absurd; but it is an indispensable concomitant of the Bible, in order to unfold and illustrate its great and ever-expanding truths. Whilst we do not assume nor admit that any new truths may be extracted from the teachings of the Bible, nor that improvements may be made in theology, yet we do hold to the doctrine of human progress, and maintain that the mind of man, as the result of study, research and accumulated knowledge and wisdom, is constantly growing in strength and intellectual attainments, and consequently is capable of taking in new and enlarged views of truth—even Divine truth. And we also maintain that the truths of the Bible are, as it were, germinal, living, growing, rising, expanding, and not only keeping pace, *pari passu*, with the developing mind of man, but the great truths of

the Bible are the prop, the support, the upright and topless pillar, to which the mind with tendril grasp clings and draws itself upwards, approximating the stature of angels and of God himself! They are the Jacob's ladder, on which the mind of man climbs from earth to heaven. But these great germinal truths of the Bible need to be developed and illustrated as any other great truths. To this end natural science is essential, and consequently is an indispensable concomitant of the Bible. For example, the glory of God in the physical universe is set forth in sublime strains in the Bible—"When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou has ordained—what is man, that Thou art mindful of him, and the son of man, that Thou visitest him?" "The heavens declare the glory of God, and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge." Now, what may have been the views of the rapt psalmist in giving utterance to this sublime description of God's glory in the heavens, we pretend not to say, as we do not know. He may, for aught that has been revealed to us, have had glimpses, by the light of inspiration's fires, of the immensity of the universe! But one thing is certain, that mankind in his day, and for twenty-five centuries afterwards, had necessarily limited, and exceedingly circumscribed views of God's glory in creation, compared to what they now have in the light of modern science. What an amazing contrast between the views of the shepherd astronomers, in Abraham's and David's day, who watched their flocks by night on the plains and hills of Chaldea and Palestine, and those of the philosophers of the present time, who nightly fathom the starry deeps from a thousand different and distant observatories! Then they observed the stars with the naked eye, counted them only by hundreds, and measured their supposed distances by feet and yards! But now millions are converted into units, with which to tell their numbers; and length of space is substituted by length of time, measured by "the swift-winged arrow of light," to designate their distances! And even then the mightiest imaginings of the human mind fail adequately to describe, as revealed by

science, the grand pavilion in which God's creative glory dwells! Here is one illustration of the manner in which modern science develops and sets forth a great Bible utterance: "The heavens declare the glory of God."

Take one other example: The Bible repeatedly sets forth that most defiant and incomprehensible of all its great ideas, viz: the eternity of God. "From everlasting to everlasting thou art God!" How often has the thinking mind been repelled, even painfully, in its vain efforts to grasp this thought? How utterly inadequate, for the most part, are the conceptions of mankind generally, of this perfection of Deity? It is confessed that the greatest conceptions of which the human, or any created mind, is capable, are infinitely inadequate, in comparison with the thing itself; yet it is essential to our well-balanced and harmonious views of the Godhead, that our idea of His eternity *keep pace* with our ever-growing ideas of His other attributes and perfections; and, in order to this, we must call in the aid of natural science. 'Tis true that the traveller, gazing upon the mouldering ruins of ancient Rome, or the half sand-buried pyramids and monuments of Egypt, or like Volney, musing upon the ruins of Palmyra, Petra, or the Birs of Babylon, is impressed with a peculiar sensation of the lapse of time, which carries him back to hoary antiquity! But this is a line quite too short to measure off enough of eternity's years to bring up the thought in his mind to an equality with his other ever-swelling conceptions of the Deity! He must look about for some other mightier gauge—a longer "rod" with which to measure past duration, in order to attach a proportionate meaning to the awful words, "from everlasting to everlasting!" This mightier standard, this longer rod, is furnished by science in the unfolding of geological eras and periods, in comparison with which the whole of historic time is but a day—an hour! In this way science is a necessary attendant of the Bible, and a hand-maid to revelation in unfolding and illustrating its sublime truths, and enabling our minds to attach a more intense meaning to them.

Other, scarcely less important reasons might be urged in favor of the establishment of the new professorship. The

above, however, afford a fair specimen of the considerations that had most weight in the minds of those who have been active in originating and carrying forward the scheme. We can conceive of but *two* objections that may be urged, with any show of plausibility, against it. The first is a *want of time*. It may be objected that the three years allotted for the course in our Theological Seminaries is already filled up. This objection, however specious, is not valid, for two reasons: First, If more time is necessary to a thorough theological training, let it be appropriated. No good reason can be assigned for a superficial course in preparing to become an ambassador of the Lord Jesus Christ. We very much doubt whether four years, instead of three, should not be the term of study in our Theological Seminaries. This is a question, however, that we shall not now discuss. But secondly, The time in our Theological Seminaries is *not* filled up. We are not aware that the classes, in any of our schools of the prophets, go into the lecture-room more than twice a day, and not more than once during the senior year.\* But suppose they did go in three or four times every day, and during the whole term of their theological studies: still the time is not filled up. Our medical students, without inconvenience, attend half a dozen lectures a day. Indeed, where instruction is communicated by lecture, which is, beyond all question the most efficient method, the oftener the mind of the pupil is brought into direct contact with that of the Professor the better, so that there be sufficient intervals for posting up notes, and taking rest and recreation. The objection, therefore, urged on the plea of the want of time is not valid.

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\* In this Seminary, the Classes all meet some one of the Professors twice nearly every day, and the Junior Class three times on some days. As the instruction is partly by text books, the classes are, of course, occupied several hours every day in preparing to meet their teachers. Besides these duties, there are various other exercises which demand considerable labor on their part to prepare for.

Respecting the question of instruction wholly by lecture, we should be inclined to differ from our respected friend and brother. But this is not the place to express ourselves fully on this point.—[Eds. S. P. R.]

The second objection is founded on the *want of means*, the large amount of *money* that it will take to endow half a dozen new professorships! This objection is ignoble and degrading. What! shall we put "*money*" over against qualifications in the ambassadors of the Lord Jesus Christ, to preach the Gospel to dying sinners? The very asking of the question reveals its craven absurdity! No; the only question for the great and wealthy, and powerful Presbyterian Church, that has hitherto been the standard bearer in point of intellectual and learned qualifications in Christ's Ministers to settle, is this—Is this arrangement right, proper, desirable? Let this question once be answered in the affirmative by the voice of the Church, and the *means* will not be long wanting to accomplish all that the church desires. When the action of Tombeckbee Presbytery, relative to the new chair, was reported to the honorable and venerable John Perkins of "The Oaks," near Columbus, Mississippi, he did not hesitate a moment to appropriate thirty thousand dollars for the endowment of such a professorship in the Theological Seminary, at Columbia, South Carolina, thereby transmitting his name to posterity, to be remembered with gratitude by generations yet unborn—and setting a noble example to others on whom God has imposed the responsibility of great wealth. No, no! our church is not wanting in men of like enlarged views and philanthropic spirit, who stand ready to contribute a portion of the wealth that God has placed at their disposal, if by so doing they can increase the amount of human happiness, diminish the amount of human misery, and advance the Redeemer's Kingdom amongst men! But suppose the wealthy do not come forward, as Judge Perkins has done, and appropriate to themselves the rare honor of endowing said professorships. Then it only remains to appeal to the open hands of the generous poor who have not forgotten "the words of the Lord Jesus, how He said, It is more blessed to give than to receive," when it will not be long until the wants of the Church are met. So that the second objection also is not valid.

## ARTICLE IX.

## NOTICES OF RECENT PUBLICATIONS.

1. *A Collection of the Acts, Deliverances and Testimonies of the Supreme Judicatory of the Presbyterian Church, from its origin in America to the present time: with notes and documents explanatory and historical: constituting a complete illustration of her polity, faith and history.* By SAMUEL J. BAIRD. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut street, pp. 880, 8vo.

This is a new and revised edition of Baird's Digest. It contains considerable matter not found in the previous edition, and brings down to the present time the proceedings of the General Assembly. The work needs not now any commendations in words. Its value is felt and admitted—as the demand already for a new edition would seem to attest. Let those who can do without this book decline purchasing it; but to every minister and every elder and every deacon of the Presbyterian Church, it is perfectly indispensable—and so it is also to any private member of the church who has intelligence and zeal enough to make him or her anxious to comprehend the actual interpretation of our standards by our highest court. To the readers of this *Review*, we need hardly remark that the author of it is the same Rev. S. J. Baird, whose contributions have so often enriched our pages. If Mr. Baird had never performed any other service for the church than simply the preparation of this digest, he would have lived not in vain.

Our own copy of the constitution of the church is some years old, and we do not know whether the more recent editions of our Book present us with the "General Rules for Judicatories" in the form under which they are arranged in Mr. Baird's Digest; that is, according to their subjects. It is the form, however, in which they ought always to be published, for it greatly facilitates reference to them, and would often help an embarrassed Moderator to find immediately the rule by which to guide him through his official perplexities.

2. *The Presbyterian Historical Almanac and Annual Remembrancer of the Church for 1858-1859*: By JOSEPH M. WILSON. Philadelphia: Joseph M. Wilson, No. 111 South Tenth street, below Chesnut street. James Nisbet & Co., No. 21 Berner's street, London. C. Atchison, No. 9 High street, Belfast. D. McLellan, Hamilton. C. W. J. Durrie, Ottawa, C. W. W. Elder, St. Stephens, N. B. Spratt & Lyle, Alleghany City, Penn. J. Culbertson, Pittsburgh, Penn. J. A. Rayl, Knoxville, Tenn. B. Wayne, New Orleans, La. 1859: pp. 316, 8vo.

Mr. Wilson aims in this volume to introduce the various members of the great Presbyterian family to one another. It is, indeed, a Presbyterian *family-gathering* which he has contrived to bring about. We meet here not less than twenty-eight different Presbyterian bodies in the United States, Canada, New Brunswick, Nova Scotia, England, Scotland and Ireland; and we are furnished with historical sketches of some one Church belonging to each of them, together with statistical tables, lists of ministers and licentiates, opening discourses at their last Assemblies, and with engravings of a dozen of their church edifices in various parts of this country and in England and Ireland. Mr. Wilson proposes to furnish annually a similar volume. It is a capital idea that he has struck out. We like it, not only because this Almanac will constantly furnish minute and exact information respecting churches that we desire to be acquainted with, but also because it will hold up these bodies to one another as peculiarly and closely related, and must tend to bring them some day (so far as they may be found to deserve really the honored name common to them) into an actual and visible union with each other.

We would suggest to Mr. Wilson, though probably he has conceived the same idea himself, to furnish us in subsequent years, a statement by each of these bodies of its own peculiarities, by way of acquainting all the rest with the grounds and justifying reasons of its *separate* existence.

We have but one fault to find with this book, and that we

would forbear to speak of, were we not well assured that what we put into these pages is never read by any but Presbyterians of the right stripe, so that whatever we say is, of course, —“*all in the family.*” We are presented in this volume with fourteen portraits of distinguished Presbyterian Ministers,—many of them the Moderators of last year. The fault that we find is, that Mr. Wilson has most certainly done great injustice to the personal beauty of many of these brethren. If we believed these were all of them true likenesses, we should have no difficulty in comprehending perfectly why they used to reproach us Presbyterians with being “sour.” If we thought these likenesses were fair samples of Presbyterian Moderators generally, we should call on the Assemblies to see to this matter from year to year when electing these officers. We make no pretensions ourselves to personal good looks, and respect many an ugly man for his real and solid merits. But so many of these representative men are here set forth with so much uncomeliness, that we are forced to believe Mr. Wilson guilty of some injustice to them, and through them to the Presbyterian denomination generally. We think he has given a great advantage to our Episcopalian, Methodist and Baptist friends, which we fear they will not fail to lay hold upon.

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3. *A Memorial of the Futtehgurh Mission and her Martyred Missionaries, with some remarks on the mutiny in India.* By the REV. J. JOHNSTON WALSH, sole surviving member of the Futtehgurh Mission of the Board of Foreign Missions of the Presbyterian Church. Psalm lxxix, 1–3. Philadelphia: Joseph M. Wilson, No. 3 South Tenth Street, below Chestnut Street. London: James Nisbet & Co., No. 21 Berner's street. 1859; pp. 338, 8vo.

We have never found any book of missions so intensely interesting as these memoirs. Indeed it could not well be otherwise; for where, in all the history of modern missions, are such events recorded as we find written on these pages? That terrific rebellion of the Sepoys will be remembered “to the



last moment of recorded time!" And the martyrdom of these four brethren and sisters of our own never can cease to present its appeal to the tenderest and holiest sympathies of the church. Their death was strictly that of martyrs, for the outbreak was of Mahomedan and heathen animosity to the gospel. They died for the name and the faith of Jesus, amidst the reproaches of His bitter foes! Mr. Walsh, the author of these memoirs, appears to have executed his mournful task with judgment and skill. Mr. Wilson, the publisher, has presented the work in the best style of execution. The engravings of these martyrs are extremely beautiful, and add very greatly to the attractiveness of the work. We trust it may extend and deepen the Missionary zeal of our church, and especially of our young men. "Close up the gaps made in the ranks by the fall of your brethren!" is the command of the Captain of our salvation unto young men, and especially young ministers in America. Who will be fired with zeal to take the places thus made vacant? Oh, Lord! pour out thy spirit upon our youth, and raise up many soldiers of the cross from amongst them!

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4. *A Message to Ruling Elders; Their Office and their Duties. Intended, also, for the Ministers of the Churches, they being likewise Elders, Overseers or Bishops.* New York: Board of Publication of the Reformed Protestant Dutch Church Synod's Rooms, 61 Franklin Street; pp. 48, 16mo.

This is one of the admirable treatises which the Board of Publication of the Dutch Church has recently been publishing abroad with commendable zeal, not only in their own immediate communion, but also amongst us. The character of it will appear from the following extracts, which we earnestly commend to the perusal of the brethren of the Ruling Eldership:

"The Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts 20: 28.

Peter says, 'The Elders which are among you I exhort, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly.' 1 Pet. 5: 1. Your first duty is to *feed* the flock. These injunctions are not to the pastor only, but they are spoken directly to the Elders—to you. Have you prepared yourself, and are you fit to feed the flock? Are you doing it? You are not called to preach the Gospel to the world, nor to baptize, but you are commanded to feed the flock, by the Holy Ghost, and should be moved to do so by love to Christ. 'Lovest thou me? Feed my lambs. Lovest thou me? Feed my sheep.' It is your special duty to see that the lambs and the sheep in your flock are properly and continually fed. Again, the question comes: Do you know that the lambs in your flock are fed, every one of them, and fed with the right food? Are you feeding them? It is not enough to answer, They are taught in the Sunday school, or, that you yourself have a class there. That is not sufficient; the Sunday school was begun, and is intended for the benefit of the children of the world, and not for the lambs of the flock. The lambs do not receive the food there to which they are entitled; they often mingle with persons there with whom they ought not to associate; they are frequently taught there by persons neither suitable, nor qualified, nor appointed, to feed the lambs of the flock. They are often given up to teachers who know not the truth, who do not believe the truth, and who are more likely to teach error than the truth; teachers who need teaching themselves. God has expressly warned you against false teachers, and you have no right to commit the lambs of the flock to them. He has expressly named who are appointed by him to be teachers of his lambs; they are, first, parents, and then, *you*, Elders, with the pastors; you, although you should be as exalted as Peter the Apostle; for even he was directed to feed Christ's lambs. There is a fearful neglect in the Church of the present day in this matter, and a woeful departure from the rules and practice of the Church in the time of the Reformation. Then, the Catechism, because embodying the prominent doctrines of the Bible, was not only constantly preached upon in the church on the Sabbath, but the lambs of the flock, then especially cared for, were thoroughly instructed in it. They were from infancy to be constantly taught the Catechism, so as to be rooted and grounded in the truth, and to grow up in it. They were to be taught it at home, in the school, and by the pastor and Elders. The parent, the school teacher, and the Elders, were all made teachers of the Catechism to the children. Periodical inquiries were to be made on purpose, to know whether it was done or not; and all were liable to discipline if it were neglected. No wonder that those times produced men that were ready to sacrifice property, life, everything, for the sake of the truth as it is in Jesus. They knew what the truth was, and they loved it. Good would it be for the lambs, and glorious would our Zion be, and great would be her influence for good in the Church and in the world, if God's covenant with his people and their seed were duly regarded, and the children

embraced in that covenant were duly cared for. Then they would be kept in the flock, where they would receive the best care and the best food, by love of the truth. They would know the difference between good pasture and bad; between truth and error; between that preaching which holds up the Lord Jesus Christ, and the preaching which seeks to please man. They would not look upon all denominations and all teachers as equally good. They would not, as is now so often the case, follow the inclination of the carnal heart, and leave their own fold to go to another, where they may enjoy worldly display and musical performances; and where, being freed from the watchful care of the overseers appointed by the Holy Ghost, they can, whilst calling themselves Christians, live a life of continued dissipation and worldliness without restraint. You are called upon to prevent all this. The lambs will naturally stray. You are told how to keep them in the fold, in your fold, for you are made their overseers or bishops. One great way to keep them is to feed them; to feed them with food suitable for them; food already prepared for them by the church in which you hold your office; food which you are personally to give them. Have you ever noticed how a lamb shows its love, runs after, and wants to remain with him who feeds it? 'For they know his voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers.' John 10: 4. So should it be with the lambs of your flock. Do they know you, and love you, and follow you, and cling to you? If they do not, it is not their fault but yours; and it is a sure sign that you are unfaithful to the trust committed to you by the Holy Ghost. *Take heed, therefore,* that you do not neglect that trust. You have no right to transfer it to another. *You* will be held accountable for it.

"As the preaching of Christ and him crucified is the great ordained means of sustaining life as well as of giving it, you are to feed the flock by seeing, so far as may be in your power, that your pastor is properly supported, so that he can give himself wholly to his work. If he is occupied or embarrassed with the cares of this life, the flock must starve, or have food not duly and properly prepared.

"Remember, also, that you are made an overseer personally to feed the Church. You are to do this yourself, and not to leave to the preaching Elder to do that which you are appointed to do. Being constantly with the flock, and among them, you will have opportunity to feed and strengthen them. They are to be fed in catechetical and Bible classes; they are to be fed in meetings for exhortation and prayer, where you particularly should always be found filling your place as a Christian and an Elder, obeying the injunction, 'Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another.' Heb. 10: 24. 'Exhort one another daily.' 'Comfort [exhort] one another with these words.' 'Comfort [exhort] yourselves together, and edify one another, even as also ye do.' You are not required to preach, nor are you to surfeit

the flock and sicken them with prosy harangues ; but you are required to seek the teachings of the Holy Ghost ; and, guided by his word and his providence, your duty is to exhort, and comfort, and edify the flock. A single sentence, spoken in love, is often sufficient. 'A word spoken in due season, how good is it !'

"You are especially to feed the flock, as Paul showed the Elders of the Church in Ephesus ; not only publicly, but *from house to house* ; and thus, without ceasing, *to warn every one*. Acts 20 : 20, 31. Seeking the good of the flock, at all times and in all places, as duty may call and opportunity offer, you are to 'be instant in season and out of season ; reprove, rebuke, exhort with all long suffering and doctrine.' This great means of feeding the flock, by particular oversight, by dealing a portion to each in due season, by knowing the condition and wants of the individual members of the flock, is too much neglected. An occasional social visit, after the manner of the world, with worldly thoughts and worldly conversation, is not visiting after the manner of Paul ; is not what the flock needs ; and, therefore, something more is required from you. You are to 'warn them that are unruly, comfort the feeble minded, support the weak.' You cannot know the state of the flock without personally knowing each one of them. There are many of them that cannot be fed except by the way side or at their own house. There are many that require to be fed separately, alone. It is not enough to say, your pastor visits. *You*, with him, are the appointed overseers. You are ready to say, Our pastor ought to visit more ; he ought to turn the conversation to religious topics ; he ought to inquire more into the state of the family ; he ought to be more familiar with the children. In all this you condemn yourself. Thou art the man ! *Thou* art made an overseer. Who has authorized thee to transfer thy charge to another ? If the preaching overseer neglects his duty in not properly visiting, and, when necessary, separately feeding his flock, he is to render an account to his Master. His duty in this respect is also yours ; as you judge him, so shall you be judged, if you neglect your duty. *Take heed* lest the Lord God should say to you, 'Woe be to you ! The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.' Ezek. 35 : 4. 'Is any sick among you ? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord.' James 5 : 14. *From house to house*. *There*, in your charge, is a house in which God is not openly and regularly acknowledged or recognized. The heads of it, although members of the flock, through false diffidence, or the cares of this world, neglect family worship. They are continuing to do so, although urged to this duty from the pulpit. *There*, is another, where the parents are neglecting the religious personal instruction of their children, according to their covenant when having them baptized, and, perhaps, even neither praying with them, nor teaching them to pray.

*There*, is another, where the covenant of God with the lambs of the flock is despised or neglected by the parents, and they have omitted to have baptism, the seal of the covenant, applied to their offspring. This has been the case for years; the sheep has wandered or become diseased; and the lamb is suffering, and has been left to suffer, for a long time; and this, *through your neglect*. If you had visited, as an overseer of the flock, in the spirit of Christ, and in love, you would have known this; you would have brought back the foolish wandering sheep; or, if diseased, you would have fed it with the Word of God suitable for it, and, with the blessing of him who made you an overseer, would have benefitted both his sheep and his lambs.

"The sheep require an *individual* oversight. *There*, is one entirely gone astray. What steps did you take to prevent it? Have you ever gone after it? *There*, is one just beginning to wander: not taking due oversight, you are not noticing it. Be quick! or it may go so far you will have trouble to find it, or to bring it back. It may be brought back now by being fed with a small portion of God's Word. *There*, is a sheep caught in the briars, entangled by the deceitfulness of riches, the cares of this life, or the neglect of duties; *there*, is another, also caught, and almost exhausted and in despair, struggling with doubts and fears thrown into the mind by the Adversary. They are looking to themselves, and to the thicket in which they are caught; instead of looking alone for help to the Shepherd of their souls, the Lord Jesus Christ. They need your help; not at a distance, but you must go to them, in his name, and with his word; and with his strength take them out. They are starving and weak. Feed them, and bring them back to the fold, the green pastures and the still waters."

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5. *Our Historic Mission. An Address delivered before the Eynomian and Phi Mu Societies of LaGrange Synodical College, July 7, 1858.* By B. M. PALMER, D. D. New Orleans: True Witness Office, 88 Gravier street. 1859; pp. 32, 8vo.

*The Pious Physician, or the claims of Religion upon the Medical Profession; a Discourse delivered upon the occasion of the death of the late JOHN M. W. PICTON, M. D., in the First Presbyterian Church, New Orleans, December 26, 1858.* By B. M. PALMER, D. D., Pastor. New Orleans: Printed at the Bulletin Book and Job Office. 1859; pp. 14, 8vo.

Dr. Palmer still continues to be called on for addresses upon various public occasions outside of the ordinary routine of a

pastor's duties—and he appears to be still as fresh, as full, and as fertile, as at the beginning, in meeting all these demands. If all Dr. Palmer's public addresses of this description were collected together, they would constitute a volume of bulk as well as value. We have read both these discourses with something of that same delight which was formerly so often ours, when the eloquent speaker himself stood before us, and our ear rejoiced in the melody of his utterance. The funeral discourse is especially interesting to us, as constituting a beautiful and also a just tribute to the memory of one whom we admired as a gentleman and a man of intellect, education, wisdom and integrity, and also loved as a Christian brother and a faithful Presbyterian elder. But it has a wider charm, inasmuch as it presents Dr. Picton as the model of a pious physician, and as it urges the claims of experimental religion upon the medical profession. Dr. Palmer urges these under four heads. The *first consideration* he derives from the principle of benevolence, in which the science of medicine undoubtedly originates. And here he draws a touching and yet true picture of the benevolence of the man who, "amidst the sultry heats of summer as well as in the frost and sleet of winter—in the glare of noon, as well as in the midnight hour when deep sleep falleth upon men—often with a body struggling against incipient disease and a heart oppressed with the burden of private sorrow, is ready at all times to obey the calls of humanity, and to go with equal cheerfulness to the hut of the pauper and the palace of the prince." None are more competent, says Dr. P., to bear testimony to the benevolent spirit in which the practice of medicine is conducted than the clergy, for "we go hand in hand with physicians into the chamber of suffering, and we meet them daily at the same bedsides. Their charity and kindness are indicated in the noiseless tread with which they enter the darkened room; in the subdued and sympathizing tones in which the sufferer is interrogated; in the cloud of anxiety which gathers on the brow as the disease defying their skill works on to its final result; and in the overwhelming sadness with which as mourners they come to look upon those whom they vainly strove to save." But Dr. Palmer points out

how much more beautiful this benevolence, if instead of being a blind instinct of our nature, it were a grace of the Spirit in the heart. How much more complete would be the sympathy of the humane physician, if looking upon sin as the cause of all sorrow he were able to compassionate men in this the spring of all their griefs! How much more God-like his vocation, if recognizing this brotherhood of the race in sin and sorrow, he would come to them as the messenger of God conveying the knowledge of that compassion which has its seat in the bosom of God, and was manifested in the life and death of Christ for the lost sons of men!

Dr. Palmer *further* urges the claims of religion upon physicians, by the consideration that piety is the highest improvement of our nature, which nature, in all its complexity, medical science must understand and know. No intelligent practitioner can ignore the loftier and more spiritual portion of the constitution of the soul. He urges the claims of Christianity on the physician, *thirdly*, on the ground that in his medical practice he is continually ushered into the presence of God. The realities of the world are continually casting their shadows on his path. He sees daily the impotency of this world to secure the peace of its votaries. He hears many melancholy confessions in the solemn and honest hour of death. On the other hand, from the most fearful and timid souls he often hears the language of exulting hope as they tell their victory over the terrors of death. So, too, in his very art, he is constantly confronted with the mysterious and the supernatural; and still further, he is continually perceiving, in the progress of the different cases which occur in his practice, how the issue of these is dependent, after all, not upon his skill, or the natural efficacy of the remedies he uses, but upon the arbitration of a superior but invisible being, who holds both life and death in his hand. How naturally, then, does true piety seem to crown the character of a man who, in every step of his career, finds himself touching his Maker!

The *fourth* and last consideration urged upon physicians by Dr. Palmer, in this eloquent production, is drawn from the opportunities they enjoy of doing good to the souls of men.

The "man in black" is precisely the last person whose visit is acceptable to many a dying sinner. But the physician of the body is welcomed as a friend and deliverer. He does not come for rebuke, nor even admonition. Yet, while he soothes bodily pain, he has golden opportunities of pointing the weary soul to rest in God, and the trembling to a Saviour's pardoning blood.

It occurs to us that this sermon of Dr. Palmer, if taken by the Board of Publication, and printed in attractive form and style, might be made use of by many as the means of kindly and solemnly presenting to their medical friends the claims of the gospel upon their individual attention.

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6. *What Think Ye? or, Questions which must be Answered*; pp. 88, 16mo.

*The Parlor Preacher; or, Short Addresses to those who are determined to win Christ.* By W. MASON, author of the *Spiritual Treasury*; pp. 108, 16mo.

*The Gospel Fountain; or, the Anxious Youth made Happy.* By JAMES WOOD, D. D.; pp. 295, 16mo.

These are late publications of our Board. The first little book consists of ten short chapters, each one devoted to the consideration of some such question as, "What think ye of Christ?" "Why will ye die?" "Lovest thou me?" The second little book is like it in plan, only the passages of Scripture briefly commented on are not all questions. They both seem adapted to be useful.

The third book is by Dr. Wood, a Secretary of the Board of Education. It is designed to illustrate for young readers the Doctrines of Grace, and it employs in so doing many beautiful and touching anecdotes. The form adopted is that of conversations between father and son. It does not appear to us that anything is gained by this device; on the contrary, it breaks up the continuity of the discussion to no purpose. We think the respected author would have interested his young



readers even more, if he had presented his argument to them in the form of letters, or of formal sermons. This is perhaps, however, a mere matter of taste.

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7. *The Life and Labors of the Rev. Daniel Baker, D. D., Pastor and Evangelist.* Prepared by his Son, Rev. WILLIAM M. BAKER, Pastor of the Presbyterian Church, Austin, Texas. Phila.: William S. & Alfred Martien. 1858; pp. 573, 12mo.

Dr. Baker will be remembered long as an earnest and successful minister of Christ, whose labors have resulted in larger additions to the visible Church than those of any one preacher of the South whom we have ever known. His friends claim for him neither profoundness of research, nor finished elegance of style, nor high *artistic* eloquence. He had what was far better than all these, a heart glowing with religious fervor, a deep anxiety for the salvation of men, an unalterable conviction that the truths of the gospel were the means appointed to arrest the attention of the careless, to instruct the ignorant, and to guide the awakened and trembling sinner to a mighty Saviour. He preached as one in earnest, who saw his hearers on the brink of ruin, and who felt that the Holy Spirit was pleading with their hearts and offering salvation, while he in solemn, affectionate persuasion, addressed the outward ear. If we were to say what were the chief elements of Dr. Baker's power, we would mention his holy, prayerful life, his deep sincerity, his fervid zeal, his affectionate, benignant, yet bold pleading with sinful men for God's honor and their own salvation. We cannot say that Dr. Baker always satisfied the craving of an intelligent mind for instruction, or of fastidious taste for classic style and finished periods. He had no time for this. From the moment that he resigned the life of a stated Pastor for that of an Evangelist, he was always in motion, always in action, preaching two and three sermons daily, week after week. Yet, his pulpit labors were often weighty in matter, sufficiently elaborate in style, and in other respects faultless. What he gave forth to the public he had

usually prepared when his time was more at his command, in private. When it was otherwise, what he uttered was recommended by a noble earnestness. The blows he aimed struck home with a momentum derived from the honest and impassioned eloquence of a heart full of zeal for God. He was eminently blessed in the number of those converted under his ministry. They can be counted by hundreds and thousands. And these fruits of his labors have been abiding. Many begotten by him in the gospel, have entered the ministry, or are in a state of preparation for it. To Texas he was eminently a benefactor. His labors as a pioneer in that new country, and as the founder of Austin College, will be deservedly held in long remembrance. The memoir before us has been drawn up by a son of this venerated apostle. With one or two exceptions, the literary execution is deserving of all praise. It was unwise to have placed the crude essays in writing of the boy, at the beginning of the memoir. Every relic of a revered father is interesting to the children he has left behind him, but not necessarily to others. The autobiographical portions, and the letters written with a free pen to his family and familiar friends, which reveal his sincere, genial and affectionate spirit, are full of interest, and leave a pleasant impression behind of his cheerful piety. The estimate formed of the father by the son is, on the whole, discriminating and just. We make but one exception. We think Dr. B. was far more successful as an Evangelist than as a Pastor.

We cannot close this brief notice of a book of which we had intended to say much more, without recommending it to our younger brethren in the ministry, and especially to our Students of Theology. Its perusal cannot fail to show how much may be accomplished by one who resolves to know nothing but Christ Jesus and Him crucified. It adds another instance to the catalogue, not yet voluminous, of those who, like Nettleton, McCheyne and Whitfield, labored chiefly to bring those out of the fold, to the Saviour's feet, leaving to others the nurture of the flock, the defence of the strongholds, the fashioning of the stones, and the finishing of the turrets of our Jerusalem.

8. *The Revelation of John the Divine; or, a new Theory of the Apocalypse, corroborated by Daniel and other Prophets.* By SAMUEL S. RALSTON. Philadelphia: Smith & English. 1858; pp. 208, 8vo.

This adds another to the numerous volumes on the Book of Revelation, and to the theories proposed for its interpretation. Writers on prophetic interpretation who dogmatize confidently, and denounce those who do not see with *their* eyes, are to us exceedingly distasteful. This book commends itself by the modesty, ingenuousness and piety which pervade it. The beast with seven heads is the Roman Empire, the seventh head is the Papal Power, the rider on the red horse is the Bishop of Rome, who becomes a Temporal Sovereign, A. D. 756. The Papacy, too, is the woman on the scarlet colored beast. This date 756, when the Papacy was invested with royal dignity, is the time when "the abomination of desolation" of Daniel and of our Lord (Math. 24) "stood in the holy place," on seeing which the Disciples were commanded to flee. The *terminus a quo* of Daniel's 1290 days, (assumed by the author to be so many years,) is the Samaritan persecution, B. C., 534, which gives A. C., 756, as the date of the setting up of the abomination that maketh desolate. The dark ages of Popery are symbolized by the rider on the black horse, the Crusades by the rider on the pale horse. The second beast of chap. 13 "coming up out of the earth" is the Russian Bear. The war in heaven, chap. 12, is the period of the Reformation; the woman persecuted by the dragon, the Church as Reformed; the wilderness, America; the "two wings of a great eagle given to the woman," the wings of our own national emblem. The millennium is to occur A. D., 2016, and the end of Daniel's 1335 days, in the year 3351, which is to be the end of time. These things are proposed with becoming modesty, and yet, perhaps in forgetfulness of the declaration of our Saviour—"Of that day and hour, knoweth no man, no, nor the angels of heaven." The overthrow of Anti-christ and the end of the world, have often been fixed by different Apocalyptic calculators to take place in times now past, and in times yet future.

Events have falsified the former. They will show to those who come after us whether other predictions of those who would ascertain the times and seasons which the Father hath put in his own power, are equally true. We regret to see the use of a few words, which the copiousness of our English tongue deprives of all apology. We do not know by what analogy the word "resurrected" could be justified; and we would be glad to see that word "Caption," for the *title* of chapters and sections, utterly banished. If it be derived from the Latin language, what other sense than *seizure, catch, trick* or *cavil*, can it have? If it be a legal term, let the lawyers have it and use it in their own way.

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9. *The Accepted Time for Securing the Gospel Salvation, and from the Analogy between Temporal and Spiritual Affairs, answering certain Doctrinal Excuses sometimes urged for neglecting it.* By L. H. CHRISTIAN, Pastor of the North Presbyterian Church, Philadelphia, author of "Faith and Works." Philadelphia: Joseph M. Wilson. 1859; pp. 189, 12mo.

At a season when many hearts are moved by a religious impulse, and the conscience is stirred within by the Spirit's influence, books like this will be sought for more than in ordinary times. The enemy of souls is especially busy with the awakened sinner, and quickens his ingenuity in the invention of sham excuses, which have for the moment the semblance of plausibility, to encourage him in his neglect of God. The author shows by analogical argument, that the same conditions attend success in all the duties of the present life as in securing the pearl of great price, and that the difficulties urged by the resisting sinner would bring him to a complete pause in every earthly pursuit. The considerations presented are suited to the cases of many in whom the momentous question, whether they will cast in their lot with the people of God, or turn their backs upon the King of Heaven, is in the process of decision.

10.—The following are among the recent issues of the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia:

1. *The Confession of Faith and Shorter Catechism*, in a pamphlet form, for general distribution; pp. 63.
2. *Ye will not Come; or, The Sinner without Excuse*. Written for the Board of Publication by a disabled minister of Bethel; pp. 36.

A plain and faithful appeal.

3. *Grace Triumphant; or, A Sketch on the Life of Lieut. R. W. Alexander*, who fell at the siege of Delhi. By the Rev. DAVID HERON, Missionary in India; pp. 36.

4. *A Word to Parents; or, The Obligations and Limitations of Parental Authority*. By the Rev. H. W. BULKLEY. Ballston; N. Y., pp. 64.

Holding forth some important and useful doctrines as to the maintainance of parental discipline.

5. *The Twin Sisters; or, The Secret of Happiness..* By MARY McCALLA, author of "Life among the Children." "And your joy no man taketh from you;" pp. 90.

A pleasant and profitable book for the young, illustrating the happiness and loveliness of youthful piety.

6. *Children's Packet*. No. 1. Price 12 cents. The Old Clock; The Little Loiterer; Impatient Ellen; Fear of the Dark; The Prisoners of War; A Bunch of Blossoms.

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11. *Hermeneutical Manual, or Introduction to the Exegetical Study of the Scriptures of the New Testament*. By PATRICK FAIRBAIRN, D.D., Principal and Professor in the Free Church College, Glasgow, author of "Typology of Scripture," &c. Philadelphia: Smith, English & Co. 1859; pp. 526, large 12mo.

This is a reprint from the octavo edition of T. & T. Clark, of Edinburgh, published in 1858. It comes recommended by

the reputation of its author, who has earned an honorable name among Biblical scholars by his previous writings on Prophecy, on Ezekiel and on Typology. The volume before us consists of three parts. The first gives a rapid *resumé* of the principles of interpretation in a free, rather than a scientific form, in which the materials of many volumes are wrought over, and a judgment rendered on many points of interest in which men of learning have differed. The second part is a discussion of sundry important questions which arise in the verbal exegesis of the New Testament. The third part is a consideration of the citations of the Old Testament, by the writers of the New, from which some have sought to draw an argument adverse to the plenary inspiration of the Christian Scriptures. Dr. Fairbairn writes in an easy, flowing style, and although a cotemporary journal complains of the dulness of the book, it promises to be deeply interesting to those whose lives have been spent in exegetical studies, as it should be to all who would become skillful interpreters of the New Testament. We hope the views which the book expresses of the signification of βαπτίζω was not the cause of its being spoken of slightly. So far as we have read, Dr. Fairbairn has mastered the subject of which he treats, and is the more interesting to the reader of his pages that he does not enter into all the minute details which a more elaborate view than he purposes to give would demand. The American edition is sent forth by the enterprising publishers in handsome style, and at a cost of \$1.50, upon the receipt of which it will be sent by mail pre-paid.

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12. *An Inquiry into the Law of Negro Slavery in the United States of America. To which is prefixed an Historical Sketch of Slavery.* BY THOMAS R. R. COBB, of Georgia, Vol. I. Philadelphia: T. & J. W. Johnson, & Co. Savannah: W. Thorne Williams. 1858; pp. ccxxviii, and 358, 8vo.

It is a notable fact that no less than three elaborate treatises on the subject of Slavery should have been written, independently

of each other, in three different sections of the United States, and been offered for sale on the counters of our booksellers simultaneously, in the closing month of the last year. One of these is "The Law of Freedom and Bondage," by John Codman Hurd, published by Little and Brown, of Boston. Another is "Southern Institutes; or, an Inquiry into the origin and early prevalence of Slavery and the Slave Trade," by George S. Sawyer, a native of New England, educated at one of her oldest Colleges, but for fifteen years past a resident of Louisiana. The third is the volume now before us. All are written by gentlemen of the legal profession, are elaborate in their character, and afford evidence of much research. The two last named are in defence of the institution of domestic slavery as existing in the South. The volume whose title is given at the head of this notice, is from the pen of one not less distinguished as a Christian philanthropist, than for eminence in the legal profession. His antecedents would lead us to expect candor and Christian kindness, as well as learning and ability in the work before us. In these respects we are not disappointed. The first ccxxviii pages are occupied with a Historical Sketch of Slavery in different countries, from the earliest down to the present times. It abounds in curious information gathered from ancient history, the church fathers, the history of the middle ages, books of travels, and the laws and statutes of nations, ancient and modern. It is a discourse replete with instruction on the topic handled, and interesting to the general reader. The remainder of the volume, 358 pp., is on the Law of Negro Slavery, under xxii chapters or heads, in which some of the most important topics are, Slavery as viewed in the light of Divine Revelation; the rights of the slave as a person; the slave as a fugitive; as a witness; his contracts and marriage; his disabilities; his manumission, and the status of free persons of color. The general views held by the author may be gathered from the following brief extract:

"The history of the negro race then confirms the conclusion to which an inquiry into the negro character had brought us: that a state of bondage, so far from doing violence to the law of his nature, develops and

perfects it; and that, in that state, he enjoys the greatest amount of happiness, and arrives at the greatest degree of perfection of which his nature is capable. And, consequently, that negro slavery, as it exists in the United States, is not contrary to the law of nature. Whenever the laws regulating their condition and relations enforce or allow a rigor, or withdraw a privilege without a corresponding necessity, so far they violate the natural law, and to removal of such evils should be directed the efforts of justice and philanthropy. Beyond this, philanthropy becomes fanaticism, and justice withdraws her shield;" pp. 51, 52.

The spirit which pervades the book is disclosed in the last paragraph of the Preface:

"My book has no political, no sectional purpose. I doubt not I am biassed by my birth and education in a slaveholding State. As far as possible, I have diligently sought for Truth, and have written nothing which I did not recognize as bearing her image. So believing I neither court nor fear criticism, remembering that '*veritas sepius agitata, magis splendescit lucem.*'"

The view of the negro slave *as a person* is concluded in this volume; another is to follow, treating of those rules of law to which he is subject as *property*. The work is gracefully dedicated to Hon. Joseph Henry Lumpkin, LL. D., Presiding Judge of the Supreme Court of Georgia, who is justly characterised as the profound lawyer, the eloquent advocate, the irreproachable judge, and the Christian philosopher. It is preceded by a table of the numerous adjudicated cases quoted, and followed by a copious index, in the style of books designed for the legal profession.

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13. *A Centenary Sermon*, By REV. NEILL MCKLAY; and *Centennial Historical Address*, By JAMES BANKS, Esq., delivered before the Presbytery of Fayetteville, at Bluff Church, the 18th day of October, 1858. Published by request of Presbytery. Fayetteville, 1858; pp. 19 and 24.

The centenary celebration of the Fayetteville Presbytery must have been an occasion of great interest. On the 18th of October, 1758, Rev. James Campbell, a native of Argyleshire, in Scotland,—who came to America in 1730, was licensed by



the Presbytery of Newcastle in 1735, ordained by the Presbytery of N. Brunswick in 1742, and paid a visit to N. Carolina in 1757,—was called by the Presbyterians on the Cape Fear as their pastor. This call is on record in the Registry office of the County Court of Cumberland, signed and sealed by twelve men, who entered into bonds for the payment of his salary. Their names yet live among the Presbyterians of North Carolina, and are borne by more than one of their descendants who are preachers of the gospel. The engagement provided that their call should be presented to the “Rev. Presbytery of South Carolina,” and that “he,” the minister elect, “should be by them engaged to the solemn duty of a pastor.” Mr. Campbell organized in the same year (1758) the Long Street, Barbacue and Bluff Churches, and so gave a regular ecclesiastical form to the Presbyterian communities, which existed years before on the banks of the Cape Fear. The “Rev. Presbytery of South Carolina” referred to, is that “Old Scotch Presbytery,” whose records can nowhere be found, which has to us almost a legendary existence—which, however, is named in various manuscript papers, whose last act, so far as we are informed, took place in 1819, and which can be traced back to the first quarter of the last century. The Sermon of Mr. McKay, and the Address of Mr. Banks, are altogether such as the occasion demanded, and are important contributions to the history of the Presbyterian Church.

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14. *Remains of a very Antient Recension of the Four Gospels in Syriac, hitherto unknown in Europe.* Discovered, edited and translated by WILLIAM CURETON, D. D., F. R. S., Hon. D. D. of the University of Halle, Hon. Mem. of the Historico-Theological Society of Leipsic, Cor. Mem. of the Institute of France, (Acad. des Inscript et Bell. Lett.,) Cor. Mem. of the Oriental Society of Germany, Member of the Asiatic Society of Paris, &c., &c., &c., Chaplain in Ordinary to the Queen, Rector of St. Margaret's, and Canon of Westminster. London: John Murray, Albemarle Street. 1858, 4to.

We had intended to give a full account of the manuscript from which these fragments of the Gospels were taken, but the crowded state of our columns, and the lateness of the hour, prevent. We can only say that it is one of those obtained by Archdeacon Tattam, in 1842, from the Syrian Monastery of St. Mary Deipara, in the Valley of the Natron Lakes in Lower Egypt. It consisted of portions of three ancient copies bound together (as a note appended informs us), in 1231 of the Christian Era, to form a volume of the Four Gospels. The learned editor has no doubt that this manuscript is of the fifth century, and was probably transcribed in the middle of it. If so, it is of as high antiquity as any manuscript of the Greek Scriptures, the Vatican Codex, recently published at Rome excepted. It differs greatly from the Peshito, and gives evidence of being an earlier version, although the tradition repeated by Jacob of Edessa assigns that to the first century, and most scholars suppose it to be as early as the second. The text of this manuscript was printed in 1848, in the Estrangelo or old Syriac letter, but the publication has been delayed till it could be accompanied by a literal English version, which has been prepared with great care. Dr. Cureton has rendered an important service to the Biblical student, by his efforts to rescue the Nitrian collection of Syriac manuscripts from the danger of being destroyed, to which they were exposed while they lay mouldering in the cellars of the Convent in the Desert, and by bringing to the attention first, and now placing in the hands of scholars, these venerable remains of antiquity. The edition is a magnificent one, and has prefixed to it a fac simile of the manuscript from the "willing and skilful hand" of Mrs. Cureton. It is dedicated to His Royal Highness the Prince Consort.

## PERIODICAL LITERATURE.

## I. AMERICAN QUARTERLY REVIEWS.—CONTENTS.

- I. *Methodist Quarterly Review*, January, 1859: New York. Article I. Infant Baptism and Church Membership.—By Rev. Gilbert Haven, Roxbury, Mass. II. Brazil and the Brazilians.—By Rev. T. M. Eddy, Chicago, Ill. III. Bryant's Poema.—By Professor Robert Allen, Ohio University, Athens, O. IV. Thomas Jefferson.—By James F. Rusling, Esq., Williamsport, Pa. V. *Unitas Fratrum*—The Moravians.—By G. P. Disosway, Esq., Richmond, Staten Island, N. Y. VI. Stevens' History of Methodism.—By Joseph Holdich, D. D., New York. VII. Thomas Walsh, (with a portrait.)—By Abel Stevens, LL.D., New York. VIII. Exposition of the Second Psalm.—By Rev. Stephen M. Vail, D. D., Biblical Institute, Concord, N. H. IX. Religious Intelligence. X. Synopsis of the Quarterlies. XI. Quarterly Book-Table.
- II. *Christian Review*, January, 1859: Baltimore. Article I. The Evangelical Armenians of Turkey, the Reformers of the East.—By Rev. Geo. W. Clark, New Market, N. J. II. Angels.—By Rev. W. Hurlin, East Sumner, Maine. III. Longfellow as a Poet.—By Rev. Sidney Dyer, Indianapolis, Indiana. IV. The Domestic Constitution.—By \* \* \* Baltimore, Md. V. The heathen witness of the progress of Christianity before 200 A. D.—By Rev. Edward C. Mitchell, Rockford, Ill. VI. Harrison on Greek prepositions.—By Rev. John A. Brodus, Charlottesville, Va. VII. The Baptism of Basil the Great; was it in his infancy?—By Rev. Irah Chase, D.D., Boston, Mass. VIII. Buckle's History of Civilization.—By Rev. Heman Lincoln, Jamaica Plain, Mass. IX. Early German Philosophers.—By Professor M. Schele De Vere, University of Virginia. X. Literary Notices.
- III. *Presbyterian Quarterly Review*, January, 1859. Article I. Re-union of the Synods of New York and Philadelphia. II. The Publication Cause. III. The New England Theocracy. IV. Foundation of Faith in the Word of God. V. The Revival. VI. Notices of New Books.
- IV. *New Englander*, February, 1859. Article I. The True Style and Measure of the Higher Education.—By Rev. B. W. Dwight, M. A., Clinton, New York. II. The New Andover Hymn Book.—Joseph S. Ropes, M. A., Boston, Mass. Continuation from page 69, Rev. Leonard Bacon, D.D., New Haven, Conn. III. Roman Catholic Contributions and Missions.—By Henry C. Kingsley, M. A., New Haven. IV. China and the Chinese.—By Professor William D. Whitney, M. A., Yale College. V. Revision of the English Bible.—By Rev. Edward W. Gilman, M. A., Bangor, Maine. VI. Dr. Cleaveland's reply to the *New Englander*.—By Rev. S. W. S. Dutton, D. D., New Haven, Conn. VII. Palestine a perpetual witness for the Bible.—By Rev. Joseph P. Thompson, D. D., New York City. VIII. Nature and the Supernatural.—By Rev. Professor Noah Porter, D. D., Yale College. Book Notices. Select Intelligence.
- V. *Theological and Literary Journal*, January, 1859. Article I. Dr. Hickok's Rational Cosmology. II. Notes on Scripture—Matthew XIV, XVII. III. Haven's Mental Philosophy. IV. Religious Lessons of the Deluge.—By the Rev. C. W. Shields, Philadelphia. V. The Miracle, the Discourse, and the persecution.—Acts 3 and 4. VI. The Formularies of the Church of Holland.—By the Rev. J. Forsyth, D.D. VII. Answers to Correspondents. Art. VIII. Literary and Critical Notices.
- VI. *Princeton Review*, January, 1859. Article I. Praying and Preaching. II. Religion in Colleges. III. Sawyer's New Testament. IV. The Book of Hosea. V. The Unity of Mankind. Short Notices. Literary Intelligence.
- VII. *DeBow's Review*, January, 1859. Article I. Overland and Ocean Routes between the South-west and Europe.—By W. M. Burwell, Esq., of Virginia. II. Is the slave trade piracy?—By D. S. Troy, Esq., of Alabama. III. Natural Equality of Man treated as a question of Philosophy.—By W. S. Grayson, Esq., of Mississippi. IV. Education of Seamen at the South.—By Edwin Heriot, of Charleston, S. C. V. Slavery—the Bible and the "Three Thousand Parsons."

- By a Mississippian. VI. Further views of the advocates of the slave trade. By Thomas Walton, of Mississippi. VII. The Coal Production and Consumption of Ohio.—By W. W. Mather, Esq. Department of Commerce. Department of Agriculture. Department of Manufactures. Department of Internal Improvements. Department of Education. Miscellaneous Department. Editorial Miscellany.
- DeBow's Review*, February, 1859. Article I. Old Churches, Ministers and Families of Virginia.—By George Fitzhugh of Va. II. Something more on Negroes and Slavery.—By J. A. Turner, of Ga. III. The administration and the slave trade.—By George Fitzhugh of Va. IV. Commerce—the harbinger and test of civilization.—By Rev. H. M. Dennison, late of Charleston, S. C. V. Civilization in its relations to property and social life.—By W. S. Grayson, of Miss. VI. Bishop Capers and the Methodist Church. VII. American Cities—Philadelphia. VIII. State of the country—President's Message and accompanying Documents. IX. The South and Progress.—By a Texan. Department of Commerce. Department of Agriculture. Miscellaneous Department. Editorial Miscellany.
- VIII. *Freewill Baptist Quarterly*, January, 1859. Article I. Christianity the world's great need. II. God in matter and in mind. III. The revival of 1858. IV. God not separated from his works, but a hearer of prayer. V. Grace as a nature. VI. The relation of the human intellect and the inspired word. VII. Contemporary Literature.
- IX. *Quarterly Review, Methodist Church, South*, January, 1859. Article I. Bishop Asbury. II. Education in the Methodist Episcopal Church, South. III. Euripides and Sophocles. IV. Introduction of Methodism into America. V. Buckle's Civilization in England. VI. Parties and party-spirit in America. VII. Psychology. VIII. Brief Reviews. IX. Notes and Correspondence.
- X. *Horne Circle*. General Articles. Poetry. Editorial Department.
- XI. *Bibliotheca Sacra*, January, 1859. Article I. Jewish Sacrifices, with particular reference to the sacrifice of Christ. II. Early editions of the authorized version of the Bible.—By Rev. Edward W. Gilman, Bangor, Maine. III. Was Peter in Rome, and Bishop of the Church at Rome?—A historico-critical inquiry by J. Ellendorf. Translated from the German by E. Goodrich Smith, M. A., Washington, D. C.—[Concluded from Vol. XV. p. 624.] IV. Demonology of the New Testament.—By Rev. John J. Owen, D. D., New York City. V. Latin Lexicography.—By Professor George M. Lane, Harvard University. VI. David Tappan Stoddard.—By Rev. John P. Gulliver, Norwich, Conn. VII. Hymnology. VIII. Notices of New Publications.
- XII. *Presbyterian Magazine*, edited by Rev. C. Van Rensselaer, D. D., March, 1859. Miscellaneous articles. Household thoughts. Historical and biographical. Review and Criticism. The religious world. Varieties.
- XIII. *Home, the School, and the Church*, edited by C. Van Rensselaer; Vol. IX; Philadelphia, 1859. Article I. Christ's favor to little children.—By the Rev. Matthew Henry. II. Ministerial attention to children.—Anonymous. III. The work of education.—By the Rev. Leroy J. Halsey, D. D. IV. Design of woman's education.—By the Rev. Edward E. Rankin. V. Christian education in its principles.—By the Rev. John N. Waddell, D. D. VI. God glorified by Africa.—By the Rev. C. Van Rensselaer, D. D. VII. The American System of Collegiate Education.—By the Rev. Lewis W. Green, D. D. VIII. Prayer and offerings for educational institutions.—By the Corresponding Secretary of the Board. IX. Prayer to the Lord of the Harvest.—By the Corresponding Secretary of the Board. X. The Castaway Preacher.—By the Rev. John Hall, D. D. XI. Conditions of eminent usefulness.—By the Rev. Josiah D. Smith. XII. What foreign missionaries most need.—By the Rev. John C. Lowrie, D. D. XIII. Apostolic Preaching; its mode and object.—By the Rev. J. MacFarlane, D. D. XIV. Ministerial Seriousness.—By the Rev. Heman Humphrey, D. D.
- XIV. *Historical Magazine*, New York, March, 1859. General Department. Societies and their proceedings. Notes and queries. Obituary. Notices of New Publications. Historical and literary intelligence.

- XV. *Mercersburg Review*, January, 1859. Article I. The Synod at Frederick, Md.—By Rev. Philip Schaff, D. D., Mercersburg, Pa. II. The Heidelberg Catechism—Its formation and first introduction in the Palatinate.—By Rev. H. Harbaugh, Lancaster, Pa. III. The human body and disease, considered from the Christian stand-point.—By Lewis H. Steiner, M. D., Baltimore, Md. IV. Introduction to the study of Philosophy.—By the Rev. J. H. A. Bomberger, D. D., Philadelphia. V. The Office of Bishop.—By the Rev. D. Gans, Harrisburg, Pa. VI. The Palatinate—*A Historico-Geographical Sketch*.—By Professor A. L. Kœppen, Lancaster, Pa. VII. Short notices.
- XVI. *Evangelical Review*, January, 1859. Article I. The New Testament Bishop, a Teacher. II. The Sabbath.—By Rev. A. H. Lochman, D. D., York, Pa. III. A want in the Lutheran Church met by the founding of the Missionary Institute.—By Professor R. Weiser, President of Central College, Des Moines, Iowa. IV. Is it right to baptize the children of parents not in connection with any Christian society?—By Rev. Jonathan Oswald, A. M., York, Pa. V. The relation of the family to the Church.—By Rev. M. Valentine, A. M., Middletown, Pa. VI. Baccalaureate Address. VII. Reminiscences of Lutheran Clergymen. VIII. What is the result of Science with regard to the primitive world?—By Professor T. J. Lehmann, Pittsburg, Pa. IX. Notices of new publications.—The voice of Christian life in song. The sheepfold and the common.

II. BRITISH PERIODICALS.

- I. *Blackwood*, February, 1859. Article I. Carlyle.—Mirage Philosophy.—History of Frederick. II. How we went to Skye. III. Objectionable Books. IV. Popular literature. Part 2.—The periodical press. V. Rawlinson's Herodotus. Falsely accused. Memphisitis and the Antidote. A Cruise in Japanese Waters.—Part 3.
- II. *North British Review*, February, 1859. Article I. The Algerian Literature of France. II. Carlyle's Frederick the Great. III. Fiji and Fijians. IV. The Philosophy of Language. V. Sir Thomas More and the Reformation. VI. Intuitionism and the Limits of Religious Thought. VII. De La Rive's Electricity in Theory and Practice. VIII. Scottish Home Missions. IX. Reform. X. Recent Publications.
- III. *Westminster Review*, January, 1859. Article I. Reform of Parliament. II. The Religious Policy of Austria. III. The sanitary condition of the army. IV. Chloroform and other Anæsthetics. V. Spiritual destitution in England. VI. Carlyle's History of Friedrich the Second. VII. Recent Cases of Witchcraft. VIII. Contemporary literature.
- IV. *Edinburgh Review*, January, 1859. Article I. Helps' Spanish Conquest in America. II. Life assurance. III. The church rate question. IV. The Roman catacombs. V. The Hudson Bay Territory. VI. Lord Liverpool's administration until 1822. VII. Library of the British Museum. VIII. Life and organization. IX. History and prospects of Parliamentary reform.
- V. *London Quarterly Review*, January, 1859. Article I. Lord Cornwallis. II. The Works of William Shakespeare. III. Consular Service. IV. Pius VIII. and Gregory XVI. V. Patents. VI. Lodging, Food and Dress of Soldiers. VII. Life and Writings of Johnson. VIII. Bread. IX. Reform.

III. FRENCH AND GERMAN PERIODICALS.

- I. *Revue des Deux Mondes*. 1er Décembre, 1858; Paris. I. Une Année dans le Sahel, Journal d'un Absent, Dernière Partie, par Eugène Fromentin. II. John Dryden, son Talent, son Caractère et ses Œuvres, par M. H. Taine. III. Mme. Fortuni, Scènes et Récits des Bords de la Mer-Noire, par M. Edgar Savency. IV. Joseph de Maistre.—Ce qu'il Est et ce qu'il Devient.—I.—Les Idées Politiques de Joseph de Maistre, d'Après ses Œuvres et sa Correspondence Diplomatique, par M. Louis Binaut. V. Guerre de l'Inde.—La Révolte des Cipayes D'Après les Relations Anglaises.—I.—L'Insurrection de Meerut et le Siège de Delhi, M. E.-D. Forgues. VI. La Nouvelle Littérature Française.—M. Octave

- Feillet, par M. Émile Montégut. VII. Chronique de la Quinzaine. Histoire Politique et Littéraire. VIII. Un Roman Religieux.—*Les Horizons Prochains*, par M. E. Lataye. IX. Bulletin Bibliographique.
- Revue des Deux Mondes*. 15 Décembre, 1858; Paris. I. La Révolte des Cipayes d'Après les Relations Anglaises.—II.—Les Massacres du Pendjab, Le Général Nicholson et la Prise de Delhi, par M. E.-D. Forgues. II. L'École Française de Gravure, ses tendances et ses derniers travaux, par M. Henri Delaborde. III. Études sur L'Antiquité Grecque.—L'Art et la Prédication d'Isocrate, par M. Ernest Havet. IV. Un Poète Satirique en Russie.—Nicholas Nekrassof, par M. H. Delaveau. V. La Vision de Pao-Ly, Conte Chinois, par M. Th. Pavie. VI. La Société de Berlin, d'Après les Souvenirs de M. de Sternberg, par M. Henry Blaze de Bury. VII. Les Cotes de la Manche.—Cherbourg.—I.—La Rade et le Port Militaire, par M. J.-J. Baude, de l'Institut. VIII. De l'Amour et du Mariage selon M. Michelet, par M. Émile Montégut. IX. Chronique de la Quinzaine, Histoire Politique et Littéraire. X. Revue Musicale.—*Il Giuramento*, par M. P. Seudo. XI. Bulletin Bibliographique.
- II. *Revue Chrétienne*. 15 Décembre, 1858; Paris. I. Quelques Réflexions sur la France au Point de Vue Moral, Ed. de Pressensé. II. Pierre Charron, Eugène Bersier. III. Étude Religieuse sur Chateaubriand (2e article), Felix Kuhn. IV. La Vie et la Mort Chrétien, Fragment Inédit de Vinet. V. Bulletin Bibliographique.—*Histoire de l'Église de Genève depuis le commencement de la Réformation jusq'en 1815*, par J. Gaberel.—*Pierre Martyr. Sa vie et ses écrits* (Peter Martyr Vermigli. Leben und ausgewählte Schriften, von Dr. Schmidt, professor der Theologie zu Strasburg), Jules Bonnet. *La Tradition protestant*, sermon prêché dans l'Église de Pentamont, par Ath. Coquerel fils.—*Lé Redempteur*, discours, par Ed de Pressensé (2e édition).—*Le Catéchisme imagé du quinzième siècle*, par le professeur Jean Geffcken. I.—*Les dix Commandements*.—*Les Horizons prochains*. VI. Revue du Mois.—Du progrès de la liberté religieuse en Allemagne.—Insuccès de la réaction luthérienne.—Un nouveau journal.—L'intolérance des tolérants.—D'une récente appréciation du livre de Vinet sur la *Manifestation des convictions religieuses*.—Rentrée des cours de la Sorbonne et du Collège de France.—Retraite des lois contre la liberté religieuse dans le canton de Vaud, Eugène Bersier.
- Revue Chrétienne*. 15 Janvier, 1859; Paris. I. Études Religieuses sur les Mémoires du duc de Saint-Simon, L. Rognon. II. Du Sentiment de la Nature dans la Littérature Moderne, E. de Guerle. III. Des Commencements de l'Église Chrétienne, L. Vulliemin. IV. Du Mouvement de la Littérature Anglaise pendant le dernier trimestre, Gustave Masson. V. Bulletin Bibliographique. VI. *Revue du Mois*.—Un grand deuil.—Du dernier livre de M. Michelet.—Les progrès de l'antichristianisme, à l'occasion du livre de M. Vacherot.—Appréciation de la *Revue Chrétienne* par M. de Rémusat, Ed. de Pressensé.
- III. *Studien und Kritiken*. Jahrgang 1858 viertes Heft. I. *Abhandlungen*. 1. Wolff, Versuch, die Widersprüche in den Jahrreihen der Könige Juda's und Israel's und andere Differenzen in der biblischen Chronologie auszugleichen. 2. Werner, über den Eid auf christlichem Standpunkt. II. *Gedanken und Bemerkungen*. 2. Reichel, die 70 Jahreswochen, Daniel Cap. 9, V. 24—27. 2. Tiele, Beweis, dass Lucas, der Evangelist und Verfasser der Apostelgeschichte, von Geburt ein Jude war. III. *Recensionen*. 1. Vierordt, Geschichte der evangelischen Kirche in dem Grotzherzogthum Baden; rec. von Holtzmann. 2. Hamberger, Oetinger's Theologie aus der Idee des Lebens abgeleitet; rec. von Köster.
- Studien und Kritiken*. Jahrgang 1859 erstes Heft. I. *Abhandlungen*. 1. Mehring, theologische Betrachtung der Todesstrafe. 2. Krummel, exegetische und dogmatische Erörterung der Stelle 2 Kor. 8, 17: Der Herr ist der Geist. II. *Gedanken und Bemerkungen*. 1. Fries, zu Kamphausen's, "Bemerkungen über die Stiftshütte." 3. Kamphausen, nachträgliche Bemerkungen über die Stiftshütte. 3. Köster, noch ein Wort über Jak. 4, 5. 6. III. *Recensionen*. 1. Ritschl, über die Entstehung der altkatholischen Kirche, 2. Aufl.; rec. von Weisz. IV. *Miscellen*. 1. Programm der haager Gesellschaft zur Vertheidigung der christlichen Religion, auf das Jahr 1859.

# THE SOUTHERN PRESBYTERIAN REVIEW.

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JULY, MDCCCLIX.

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ARTICLE I.

FIRST PASTORAL LETTER OF THE SYNOD OF THE  
CAROLINAS.

PRELIMINARY STATEMENT.

The growth of the Presbyterian Church in the British colonies, now the United States of America, led to progressive changes in the boundaries of Presbyteries, of which we are reminded by the document before us. In 1716, the original General Presbytery, from which the General Assembly has been developed, was subdivided, and the Presbyteries of Philadelphia, New Castle, Snow Hill and Long Island, formed from it. In 1755, the Presbytery of Hanover was set off from the Presbytery of New Castle by the Synod of New York. In 1770, the Presbytery of Orange was erected out of that portion of the ministers and churches included in the province of North Carolina. With this were connected several ministers and churches in the upper part of South Carolina and Georgia. Fourteen years after, in 1784, the Presbytery of South Carolina was formed from the Presbytery of Orange, embracing such ministers in South Carolina and Georgia as were under its jurisdiction. In 1785, that part of the Presbytery of

Hanover west of the Alleghenies, was erected into a new Presbytery, called the Presbytery of Abingdon.

In 1788, the United Synod of Philadelphia and New York, whose jurisdiction extended over all these Presbyteries, was divided into four Synods—two in the North and two in the South, the latter being the Synod of Virginia, and the Synod of the Carolinas—the last including the Presbyteries of Orange, South Carolina and Abingdon. At this time Orange had ten, South Carolina twelve, and Abingdon seven ministers, on their roll of members. The first meeting of the Synod of the Carolinas was held at the Centre Church, in Rowan County, N. C., Nov. 5th, 1788, and was opened with a sermon by the Rev. David (afterwards Dr.) Caldwell, who was chosen its Moderator. Immediate measures were taken for the preparation of a Pastoral Letter to the churches and congregations in its bounds. It was

“*Ordered*, That the members hereafter named be appointed to make out draughts of a Pastoral Letter to the several congregations under the care of the Synod; which draughts are to be laid before their respective Presbyteries for their consideration, at their next sessions; and these draughts, when thus corrected, shall be transcribed by the clerks of the several Presbyteries, and by them sent to a committee of Synod hereafter to be named, to sit at Cathies’ Meeting House on the last Wednesday of April next: from which draughts the committee of Synod shall compile a Pastoral Letter, and circulate copies of it through the bounds of this Synod, in that way which shall appear to them most convenient and useful, in the name of the committee of the Synod of the Carolinas, appointed for that purpose.”

Under this provision Rev. Samuel McCorkle, Jas. Hall and Robert Archibald, of the Presbytery of Orange, Rev. John Simpson, Thomas H. McCaule and Francis Cummins, of the Presbytery of South Carolina, and Rev. Hezekiah Balch, John Cossan and Samuel Doake, of the Presbytery of Abingdon, were appointed as committees to prepare draughts, to be submitted to the inspection of their respective Presbyteries.

Rev. David Caldwell, Samuel McCorkle, James Hall, jun.,



James McRea and Samuel Houston; with the elders, Robert Harris, Robt. King, Hezekiah Alexander, John Dickey, Zacheus Wilson and J. M<sup>c</sup>N. Alexander, were the Synod's committee, appointed to digest the materials thus furnished, and to prepare and issue its first Pastoral Letter.\*

The copy of this Letter, the only one known by us to be in existence, was found at the house of James Ashe, of York District, S. C., and has been placed in our hands for publication by Rev. John S. Harris, pastor of the Church of Bethesda.

As it is an interesting historical document, independent of its intrinsic merits, we have not hesitated to place it on our pages for its better preservation, and for the benefit of our readers. The intimations it gives of the changes produced in the several denominations of Christians, by the results of our revolutionary conflict, five years before brought to a close, are suggestive and important. The difficulty of bringing all the branches of the Presbyterian Church under the organization of the Assembly; the views set forth as to frequency of the Lord's Supper, and the mode of its celebration; its recommendations as to temperance, as to the duties of military service and attendance upon public elections, owed to the State; as to strange ministers and admissions to the church; as to education and collegiate institutions in the South; as to personal religion, amusements, the family state and government; as to constant preaching, marriage and its solemnization, especially by the magistrate, will reward an attentive perusal.

The Letter purports to be the joint production of the committee of Synod. It is most probable that to the pen of Mr. Caldwell, the Chairman of the Synod's Committee, a faithful minister of Christ, an able instructor of youth, and an ardent patriot during the war of the Revolution, it is indebted for its form and style. The Letter printed is a duodecimo pamphlet of 40 pages. In the copy before us the last leaf is wanting. This will account for its present abrupt termination. Seventy years have elapsed since this Pastoral Letter was sent forth. During this time the Synod of the Carolinas has grown into

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\* MSS. Records of the Synod of the Carolinas.

five or six Synods, and its three Presbyteries into twenty-seven. It has been the mother of the churches of North and South Carolina, Georgia, Alabama, Florida, and, to a large extent, of Tennessee, Mississippi, Louisiana and Texas. In this re-publication, the venerable mother may be regarded as addressing her numerous progeny, and our fathers, in the ministry of a past generation, those who have succeeded them in the sacred office.—[EDS. S. P. R.]

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“At a meeting of the Synod of the Carolinas, in November, 1788, the following persons, viz: the Rev. Messieurs David Caldwell, Samuel MacCorkle, James Hall, jun., James McRea and Samuel Houston, together with the following elders, Messieurs Hezekiah Alexander, John M'Nit Alexander, John Dickey, Zacheus Wilson and Robert King, were appointed a committee to draft and publish a Pastoral Letter, to be directed to the churches under the care of the said Synod.

“The committee met for the above purpose, except the Rev. Samuel Houston, Hezekiah Alexander and Robert King, and drafted said letter; but, as some unavoidable circumstances prevented its publication till the present meeting of the Synod, November, 1789, it was submitted by the committee to a Synodical review, was read, amended and approved, and is as follows:

“A PASTORAL LETTER, &c.

“*The Synod of the Carolinas, to all the Churches of the Redeemer in general, and to all the people of the Presbyterian persuasion falling under their jurisdiction and care in particular, wish grace, mercy and peace, through Jesus Christ our Lord.*

“VERY DEAR BROTHERS:—It hath been the good pleasure of God, the great parent of the universe, and the King of Sion, to visit us in these utmost ends of the earth, both with the smiles of His providence and the riches of His grace. He hath lately made bare His arm in our defence, driven back our foes,

delivered us from the calamities of a civil war, and given us peace and independence.

“In His tender mercy, He hath also been peculiarly attentive to our best interests, the concerns of our souls. He hath spread His Gospel among us, hath permitted us to organize Churches, erect Presbyteries and Synods in the howling wilderness, where lately roamed the savage and beast of prey, and said: America, be thou exalted among the nations!

“The Lord our God, with a mighty hand and outstretched arm, hath brought us, as it were, out of the land of Egypt, and out of the house of bondage; and hath, in His free and unmerited mercy, emancipated us, as a church, from the Anti-Christian and unscriptural control of earthly kings.

“The shocks of war and revolutions in America have been, happily, so far from unsettling the principles of our church, that they have brought them into a much more unfettered and confirmed state, and have most agreeably issued in such republican forms of government as are altogether congenial with the government of the church, by Presbyteries, where no crowned sovereign, no mitred pontiff, no haughty or usurping power can arrogate dominion over the Church of Christ.

“Such a glorious revolution in our civil affairs could not fail to mingle its free, rational and salutary effects with the affairs of the church. Ecclesiastic revolutions have taken place in every age of the world, when alterations have been made in civil government—the former from the latter must and will receive their completion.

“Every denomination of Christians in America have experienced the influence of the late civil change in a degree greater or less, in proportion to their dependence upon, and attachment to, those churches in Europe from which they derived their origin and their names, and with which they were connected before the American revolution.

“In the Independent Churches in New England the ecclesiastic revolution has been scarcely perceived, as they were separated from others in a religious view, and under the power of no foreign prejudices or restrictions.

• “In the Episcopal Church the change has been more sensible.

Even those States in the Union where the principal management of public affairs was in the hands of those who were members of the Episcopal Church, the citizens possessed so much national virtue, and felt the flame of liberty so warmly, that it reached to their ecclesiastical policy, and they honorably disdained to settle their religion on a civil establishment, or to support their clergy by the laws of the land; but generously allowed of an universal liberty of conscience to Christians of every denomination. And not only into the Episcopal,\* but also into the Seceding and Covenanting Churches, the irresistible influence of a change in civil government has spread its effects, and sown the seeds of alteration. Even to *them* it has given an American complection; so far, at least, that there is ground of hope that those thin and useless partition-walls which now exist between the churches of our common Redeemer, will soon be broken down, and all the sheep of the great and good Shepherd collected into the same fold; and when the conduct of mankind will universally attest what every Christian by his language and example ought to express, "*that Christ is not divided.*"

"Agreeably to these principles, we find that a change in some

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\* Previous to the Revolution, the Episcopal Church in South Carolina was established by law, and supported from the public treasury. The other denominations, nine in number, were made to pay for its support. Within the space of ten years preceding the 31st of December, 1775, the sums advanced to this church from the public treasury amounted to £164,027 11s. 1d. The expense of the year 1772 only, was £18,031 11s. 1d. The estate of the Episcopal Church, drawn more or less from all denominations by law, was computed in 1777 to amount to £330,000; and the sum paid by Dissenters to this church in the ten years previous to 1775, was stated to be more than £82,013 10s. The whole number of the Established Churches in 1777 was twenty, while those of the Dissenters were seventy-nine in number, and in general were much larger than the others. From this oppression the people of South Carolina were freed by the war of the Revolution. The judicious and moderate members of the Established Church, with far more readiness than is usual among those long possessed of power, consented to a Constitution which repealed all laws that gave them pre-eminence. See the able speech of Rev. William Tennent, pastor of the Independent Church, Charleston, delivered in the House of Assembly in Charleston, Jan. 11, 1777, appended to Ramsay's Hist. of the Ind. Ch., Charleston, published in 1815; also Ramsay's S. C., Vol. II, p. 17.—[EDITORS S. P. R.]

respects has taken place in our church—a change equally necessary and unavoidable—a change which might have been foreseen and was expected, and to which every good man must have looked forward with a pleasing anxiety for the event.

“A total separation from Great Britain and Ireland, in point of civil policy, rendered a dependent connection with the churches in that distant part of the globe both unreasonable and impracticable. In fact, the time is come when God calls upon the Americans to know not any head, in a religious light, but Christ himself.

“From Calvin and Knox, down to the Westminster Assembly of Divines, we sincerely revere the memory of those great and good men who boldly contended for the faith once delivered to the saints, and who were eminent champions for the cross of Christ and for the religion of Jesus.

“We heartily wish that peace may be within the walls of every Christian Church upon earth, and that the pleasure of the Lord may prosper in the hand of every minister of the New Testament; yet, as we think it an unalienable right that belongs to all Christian societies, to take their rules for doctrine, worship and discipline, from Christ alone, we wish only to be indulged in the free and unmolested exercise of the same privilege—which privilege we believe is the unmerited gift of God to us, in common with others; and which, graciously descending free and unsullied from Jesus Christ, we are bound to employ for His glory, the propagation of His interest upon earth; and (permit us to tell you) for your everlasting welfare; however insufficient for these things, and inadequate to the task, we are bound to watch for your souls, as they who must give an account. Standing, therefore, in that liberty where-with Christ hath made us free, the Presbyterian Churches in these United States, by the good hand of God upon them, have been enlarged to such magnitude and extent, as to admit of and need a plurality of Synods. Four Synods have accordingly grown out of one, viz: the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas.

“The Synod of the Carolinas comprehends the Presbyteries

of South Carolina, Abingdon and Orange. These Synods, with their several subordinate constituent Presbyteries, are all co-arranged under one *General Assembly*, precisely on the model of church government, obtained and adopted among our fathers and predecessors in Scotland, at and after the time of the glorious reformation from Popery. O! that our hearts were at all times disposed to praise God for His goodness, and for His wonderful works to the children of men.

“Paint to yourselves, if you please, a *Synodical meeting* of ministers and ruling elders throughout our churches. Imagine some of them to be your aged, experienced and venerable teachers, by whose piety and precedent care you have been instructed in the first principles of the oracles of God before you visited this land; imagine others to be their sons and pupils, your former acquaintances, and perhaps the companions of your youth; imagine others to have come from, and received their education in Europe,—to have long resided in this country, and thereby to have collected all the wisdom and experience which both Europe and America could afford; imagine that all these have convened with the glory of God and the edification of the church for their object—uncalled by any magistrate—unawed by any government—unsupported by civil power—unopposed by Popery or bloody persecution—uninfluenced by lucrative motives—unbiased by a mother church—directed by the wisdom and warned by the errors of all Councils and Synods before them; amidst the confluence of all these happy circumstances, assisted by your prayers, and the *spirit of judgment*, how flattering the prospect!

“This pleasing prospect, our dear brethren, we trust in God has been realized—that it has excited in you grateful hearts, and that you have mingled your gratitude and praise to God on this account, for all the wonders of His grace and love. We speak with more plainness and freedom on this subject, because few of the members of our Synod were present; but we hope and believe such an assembly has met—an assembly that wants but antiquity, and the world a knowledge of their learning, piety and abilities, to render them in every view respectable. And we think, brethren, you will concur with

us in believing, that an assembly thus circumstanced, as free from civil control, under as few temptations to please mankind, or to comply with the humors of the times, having no sovereign but Christ, nor any laws to bind them but *His word*, never met before the era of American independence.

“Similar preceding assemblies have generally been convoked at the instance, under the influence, and by the support of civil power, and were thereby bound to attend to some objects of much less magnitude than the cause of Christ, or the propagation of religion. This was the case both before and since the Reformation. The Council of Pisa was called by Lewis XII to answer a political question, while the Council of Lateran was convened to oppose it.

“But there is no necessity to go back into these dark ages for examples. We know that Edward VI called the Bishop of Canterbury and bishops, to form the thirty-nine articles and a Common Prayer-Book. When it was found that some things in the Prayer-Book gave offence to Bucer, Calvin, and some others abroad, he required them to revise and complete it. Queen Elizabeth, by her ecclesiastic agents, reviewed it after it had been abolished by Mary, and James I gave it another revision at the famous conference at Hampton Court.

“It is altogether certain that the Westminster Assembly were called and supported by a Parliament; and the excellence of their celebrated performance is much more to be attributed to the goodness of God, and the wisdom and piety of those divines, than to all other concurring circumstances. Perhaps no assembly ever yet convened to manage the affairs of the church, had greater cause to say, ‘The Lord hath done great things for us, whereof we are glad,’ than the General Assembly of the Presbyterian Church in North America.

“Here let us say with the psalmist, *Higgaion Selah*. Pause and consider—consider the marvellous loving kindness of the king, both of saints and nations. For America has he reserved the solution of that important question: ‘To what degree of perfection can a people in the enjoyment of every possible advantage, carry forward the good order and government both of Church and State.’

“There are not wanting some, perhaps, under our pastoral care, who, by their uniform opposition to every appearance of change, seem to imagine we have already reached that perfection. Such persons are principally, in our view, in the first division of this work, and more especially if they be, as in charity we hope many of them are, sincere servants of our common Lord. It is plain, from the Word of God, that the Church of Christ will never arrive at full perfection in her militant state; certainly, then, improvements may be made in those things that respect the interest of Sion.

“That this work may be involved in as little perplexity as possible, we shall—

“1st. Explain those matters in which we suppose some changes to be necessary at this time.

“2d. Recommend to you the observation and practice of a variety of things, all of which appear to have considerable weight, and may terminate in your advantage.

“3d. Address you on a few subjects that are of unchangeable and unceasing importance, at all times and in all places.

“With respect to the first of these divisions, a little reading and reasoning will inform you, our dear brethren, that there are four things which, with certain limitations and restrictions, all churches in all ages and places have claimed or possessed the right of performing, wherever circumstances seem to require it; and they have also possessed the right to judge of those circumstances.

“1st. To arrange and declare their sense of the system of doctrine taught in the Scriptures.

“2d. To form a directory for public worship.

“3d. To give their sense of that form of government established by Christ in his church.

“4th. To draw up a series of prudential rules for the purpose of carrying into execution the above government.

“This right, or these rights, were claimed, and justly claimed, by several councils before the Reformation, and were dreaded and disputed by none but the Pope and his bigoted partizans.

“They were boldly and openly asserted by Luther, Zuingle, Melancthon and others, during the time of the Reformation—



by the English clergy in the reign of Edward VI—by the Church of Scotland in the end of the sixteenth century, at the formation of the National Covenant—by both the Scotch and English Churches in the unhappy days of Charles I, and are now claimed, and justly claimed, in these United States, by the Episcopal and Presbyterian Churches, the Associate Reformed Synod and Associate Presbytery.

“These several churches, though they have not all made new arrangements of the subjects above mentioned, yet some of them have done it; and all have agreed in declaring, that they do understand the Scriptures either according to arrangements already made, or according to such changes or alterations as they judged necessary to be made.

“Dear brethren, permit us to deal plainly and honestly with you. We know that we must give an account of our stewardship. God forbid that we should flatter, prejudice or court popularity; therefore, give us leave with one judgment and one heart, in this united Synodical capacity, to inform you, that these rights cannot, ought not, to be disputed.

“If a Synod of ours, or of the Seceding or Covenanting Churches, or any other churches, have acted without these rights in Philadelphia, or in any other part of America, another Synod or Assembly at Westminster, Edinburgh, Strasburgh or Spires, must certainly have done the same. If we have been wrong in principle, our reforming fathers were also wrong. If they claimed no privilege but that which they received from the Head of the Church, no reasonable person will say that privilege is denied to us, or that a right was delegated to them by Jesus Christ, which in this age of the world has ceased to exist. But the propriety and necessity of exercising this right, in its full vigor, will appear, were we only to consider the nature of things.

“The truths and doctrines in the Bible, like the stars in the firmament, shine without visible order. To arrange either one or other, so as to be understood, we must give names, and reduce to classes. The human mind, best able to see things in successive order, requires this. Hence the necessity of sys-

tenatic divinity—hence the necessity of Confessions of Faith and Catechisms.

“These are advantageous both for understanding the Scriptures and keeping up an uniformity of doctrines in the same church; but, as perfection is the characteristic of the Word of God alone, it would be both dangerous and wrong to give that epithet to any Confession, Catechism, or other system of human composition. This matter is set in a proper light by the venerable compilers of our present standards. Conf. chap xxxi, sec. 6. ‘All Synods or Councils, since the Apostles’ times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith and practice, but to be used as a help in both.’

“As to those doctrines in the Word of God that respect *public worship*, in point of matter they are very plain; but, in point of order or arrangement, they are not so easily understood. Hence different forms of public worship in different churches; and hence the propriety of one uniform directory among the members of every church or denomination of Christians, that each individual may previously know the order and manner of religious exercises. As to church government, we only repeat the right already asserted, that each church or denomination may and ought to declare in what sense they understand the model laid down in the Word of God. And as the subject of church government is not very clearly treated in the Scriptures, opinions in regard of this matter have been various.

“The doctrine of church government hath given names to three denominations of Christians—the Independents, Episcopalians and Presbyterians, each possessing and claiming the right of declaring their respective sentiments on this subject.

“With regard to *discipline*, or the *form of process* in executing this government, every sensible man knows that it is left chiefly to the direction of human prudence. Christ Jesus has not given his church a *form of process*, and this very circumstance is sufficient to convince us that there was no necessity.

“Now, brethren, the exercise of these rights are attended, in our judgment, with only two restrictions.

“First, That no man or set of men be allowed to impose his or their sense of the Scriptures on any other man or set of men, so as to persecute on account of any doctrine or sentiment, purely religious, and not immediately striking at the peace and good order of civil society.

“Second, That no one thing be proposed as a term of communion in the different churches, either in doctrine or practice, unless in doctrine it be essential, and in practice directly contrary to some express command.

“Acting on these Scriptural and rational principles, let us, dear brethren, divesting our minds of all prejudice, and in the spirit of meekness, take a short and summary view of the transactions of the late Synod at Philadelphia. In the first place, with respect to doctrine, they have done little; and, indeed, there was little to be done. The greater part on this subject which is necessary, was already prepared to their hands by the Westminster Assembly of Divines, whose Confession of Faith they have adopted themselves, and have recommended the adoption of it to you, as containing, in their judgment, *the system of doctrine taught in the Holy Scriptures*. This is expressed in such manner as not to exclude from our communion a pious Episcopalian, Associate or Independent, believing that those who shall at last commune together for ever in Heaven, may very justly hold communion with each other on earth.

“The Synod of New York and Philadelphia have adopted, as far as we know, every tittle of the articles contained in the Westminster Confession of Faith, excepting those paragraphs that respect the magistrate’s power over the church;\* and of those paragraphs they have given that explanation which they

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\* It is well known to those who are acquainted with the *adopting act*, that when the Synod of New York and Philadelphia first adopted the Westminster Confession of Faith, they excepted the third section of the 28d chapter, and that section has never been received or acknowledged as part of the standard of doctrine by the Presbyterian Church in America.

think corresponds with Scripture, reason and justice; and, in our judgment, they have left the matter on that footing on which it was left by Jesus Christ in his Gospel, who renounced all concern in civil government, and uniformly testified that his kingdom was not of this world; but, as this is a subject that has not been much disputed either by ministers or people, we refer you to the explanation in the new system to speak for itself.

“This system has been the subject of long, repeated and critical discussion by the late Synod of New York and Philadelphia, and may be shortly expected among the churches bound up with the Larger and Shorter Catechisms, and these unitedly to remain *the form of doctrine* for the Presbyterian Church in America. We believe that any candid person, examining with attention this Confession of Faith, and placing in the front the glory of God, the good of the church, and the salvation of his own soul, instead of rejecting it, will become better informed, and better established in the doctrines of Christianity; that it will increase his esteem of the piety and abilities of its venerable compilers, and be to him a public testimony of the attachment of the late Synod of New York and Philadelphia to the same good cause. By a due and impartial perusal of the late published system, not considering so much who did it as what it is, and by diligently comparing it with the Word of God, which we beseech you to do, you will be able to detect and counteract the insidious attempts of designing men. The aim of such incendiaries is, to shake your confidence on the orthodoxy of your teachers; to persuade you that a total subversion of the faith has taken place in the late Synodical revisals; that all is wrong with us, and all is right with them. It is a great pity that such good principles as they would wish you to imagine they possess, were not accompanied with a better practice.\*

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\* The Synod of the Carolinas appears to have felt deeply the injurious insinuations which were current against the Synod of New York and Philadelphia. The following is extracted from the MS. records of their first sessions:—“Thursday, Nov. 6th, 1788. The minutes of yesterday were read, which being done, the Mode-

“It is lamentable to observe, that some who profess to be ministers of Christ, declare by their conduct that they are trumpeters of sedition rather than ambassadors of the PRINCE OF PEACE. Our blessed Lord has told you, that the tree is known by its fruit; their words may appear to profit you—they may be calculated to please and deceive you; but, follow their example, and, in God’s great name, where would it end? Although perfection in holiness be not attainable in this life, yet you will grant that there is a conversation which becomes the Gospel of Christ, and there is another contrary to that peace and holiness which it universally enjoins. Your teachers and pastors lay no claim to infallibility; they are not only willing to acknowledge and expunge an error when discovered to them, but also to express their obligations to the person who makes the discovery; remembering, at the same time, that there is a wide difference between a bare assertion, the bias of a prejudiced education, and a full proof. On the whole, we trust you will do them the justice to believe, that their adherence to reformation principles is as steady, their attachment to Scriptural discipline as warm, and their wishes for your souls’ welfare as genuine and sincere, as any class of Protestant clergy in United America. With regard to *public worship*, the recommendations respecting the more frequent administration of the Lord’s Supper appears, in particular, to demand an impartial and serious enquiry; and, were you to take the

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rator enquired at the Committee of Overtures whether they had any business prepared for the Synod: on which the Chairman of the Committee read as follows, viz:

That the Committee think it highly necessary that Synod should enquire respecting a certain report, apparently injurious to the credit of the late Synod of New York and Philadelphia, namely: that they had *cast off* the Larger Catechism, and that with difficulty the Shorter Catechism was retained. The Synod, in consequence of examining into the above report, and having received what they considered authentic testimony, conclude that report to be *totally false*: Resolved, That it be enjoined on the several members of Synod to take an account when it may appear that the above false and scandalous report is injurious to the credit of religion, and call those who propagated it before their respective judicatories; and, if found guilty, without being able to give their author, that they be treated according to the demerit of their crime.”—[Eds. S. P. R.]

time and pains to do this, we are persuaded that any objection against the mode prescribed would nearly, or altogether, vanish—namely, that the sacrament of the Lord's Supper be administered with more frequency, and fewer public exercises. It is with a view of keeping up a lively remembrance of the greatest event that ever took place in this world, and the salutary influence of this blessed ordinance on the hearts of God's people, that we are disposed to plead for this alteration. This ordinance is one of the most lively emblems of heaven which the Christian worship affords. When the hands are washed in innocency, and we encompass the altar of God with a lively and devout frame of soul, in the reception of the holy ordinance, there appears to be but one step between this and 'beholding him as He is.' Can there be any object that should be remembered so frequently as that Redeemer who loved us, and washed us from our sins with His own blood?—who remembered us before His incarnation, through His suffering and despised life, in the garden and on the cross; who, on Mount Olivet, lifted up His hands and blessed His disciples, and through them communicated a lasting blessing to His Church; and while the sweet melody of His voice was sounding in their ears, was parted from them and carried up into Heaven, where the memory of His people is engraven on His heart, and their names on the palms of His hands, and where He pleads the merits of His sufferings in behalf of His people. If He thus remembers us, how can we forget Him?

"Now, though He reigns exalted high,  
His love is still as great;  
Well He remembers Calvary,  
Nor let His saints forget.'

"Were we able to unite the necessary frequency of the administration of this ordinance with the labor and variety of exercises that attend the usual mode, we would most cheerfully attempt it; but you know that these are incompatible. The apostles administered it weekly, the primitive Christians quarterly or monthly; and in the days of Knox, the reforming apostle of Scotland, it was monthly. And distance of time, from the memorable time of the crucifixion, instead of taking

from, seems to form an argument for the more frequent administration of that holy ordinance. The Westminster Directory and ours both recommend a preparatory sermon some time on the preceding week, and one on the morning of the day on which the ordinance is to be administered.

“The General Assembly of the Church of Scotland have prescribed one sermon on the day before, one on the morning before, and a thanksgiving sermon, it is presumed, on the evening after; and but one assisting minister, whose pulpit is to be supplied by another. How easy is all this where there are more ministers than vacant churches? yea, more would be practicable. It has been the practice in some parts of Scotland to have three sermons on a fasting day; two action sermons, a thanksgiving sermon on the evening, and two on Monday. But is all this necessary to the right administration of the ordinance? Or is it possible in a land like ours, where there are many churches, and few to supply them? Is it essential to the ordinance? You know it is not. No sensible man will suppose this, after he has attentively read the primitive institution, and the manner of its first administration. Is it practicable in this country? You must be sensible it is not. All that you gain by restricting us on this subject is, that you deprive yourselves of the reception of this ordinance more than once or twice in the year, and the vacant churches altogether. This is the true state of the subject; your mistake arises from comparing the churches in Scotland and Ireland with the churches in America, without comparing their different circumstances; and the clergy in those countries complain that the multiplicity of exercises destroys the frequent administration there, notwithstanding the number of administrators. What would be the complaints of such men were they acquainted with the true state of our churches!

“Words might be multiplied on this subject, but we speak as to wise men, judge ye what we say, and the Lord give you understanding in the things that belong to your peace.

“Respecting *church government*, we believe you will find no material alteration. The Westminster form, nearly in the words which are used in that system, hath been adopted, except where

circumstances of time and place might have made some change necessary. The Synod of Philadelphia do not appear to have thought explanations or amendments on that subject needful, and we concur with them on that point; but as to discipline it was otherwise. Discipline was undoubtedly the chief object of the Synod. Our reforming fathers had but just emerged from Popery, when they gave us their systems of discipline, and it was difficult for them, all at once, to be entirely free from that bigoted, persecuting spirit which they even opposed. Religious liberty and the rights of conscience were, in that dark and persecuting age, but very imperfectly understood. Religious assemblies were then called by the civil magistrate; he supported their authority by the sword; they were under his control, and, in their turn, ratified his decrees. The question too often in debate was, *what is the sovereign's pleasure?* The influence of these things would naturally show itself more in discipline than doctrine—hence many things therein contained that would not suit a people under no civil restraint in matters of religion, and who are at liberty to draw their systems, both of doctrine and discipline, from the pure fountain of Divine revelation.

“The old books of discipline are too severe in their spirit, too ceremonious in their form, too disproportionate in the objects of their censure; and the style in which they are written is now almost become obsolete, on account of the improvements made in the English language since the period in which they were written. Witness the severity of the acts of uniformity, under all pain, civil and ecclesiastic—witness their forms of citations, and the greater excommunication, prescribed in Stewart's collections—witness the disproportionate notice taken of Sabbath breaking and fornication, compared with drunkenness, tale-bearing, profane swearing, and other crimes. In these we also find a complication of things civil and religious, such as the question concerning the right of the king's commissioner to sit in General Assembly—the right of patrons and patronage, &c., all which are by no means applicable to the present state of our churches; which considerations are sufficient to convince every rational and unprejudiced mind



that alterations were necessary in the discipline of the church. Having endeavored to explain some necessary things relative to the Church of Christ, we proceed :

“Secondly. To *recommend* to you the observation and practice of a variety of things, all which appear to have considerable weight, and may terminate in your advantage. You may not think them absolutely necessary, but must acknowledge they are altogether expedient. They might all be enforced with arguments, but these would swell this letter beyond its intended bounds. We therefore hope that the bare mentioning of them, with the due exercise of your own thoughts, will be sufficient, and answer the designed purpose. Live within your income. To do this is a duty you owe to yourselves, your families and the commonwealth. If any of you have contracted the ruinous habit of unnecessary expenses, endeavor immediately to retrench them. Contract no extravagant debts. Be sparing of foreign luxuries, they will keep the balance of trade against us, and make our country poor; therefore, prefer the manufactures of your own country, and the productions of your own industry and your own land. Seasonably prepare your wills and testaments, which ought to be reviewed and ratified as changes and occurrences may take place, at least once on every year. Clearly ascertain your property in the worldly estates you hold, that your posterity, as well as yourselves, may be as little involved as possible in litigation and law; and, in order to that, let your debts and credits be fairly stated, that recourse may be had to your papers when you are dead and gone. Keep your congregational and other public accounts in as good a state as possible. A neglect in these cases is often the source of much confusion and uneasiness. Dispense with the use of ardent spirits, at marriages, funerals especially, times of harvest, and other occasions, where it has been found pernicious to the peace, health and morals of mankind.\* Train up your children in some honest occupation, and think not that binding them to a trade is a degradation.

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\* We recommend to your attentive perusal a small treatise, written by Dr. Rush, of Philadelphia, on the use and pernicious effects of spirituous liquors.

May we ever hope to see the time, when he only will be considered a *free citizen*, who earns his living by some lawful employment, and when parents, who teach their children nothing but idleness, will, by the laws of the States, be deprived of the government of them altogether. Accustom your children, therefore, to habits of industry, economy, temperance and subordination; restrain them from vagrant, idle and disorderly companions. 'He that walketh with wise men shall be wise; but the companion of fools shall be destroyed.' Revere the government under which you live, and by which you are protected; teach your children the constitution of your country; inform them that we, and they with us, were, in the design of our enemies, Pharoah's bondmen; and that the Lord brought us out of Egypt with a mighty hand. Conscientiously abide by all the just and equitable laws of your country. Pay a due respect to all officers of justice and good order, as ministers of God for good to you. Attend with punctuality, as the law points out, on all military duty, and consider it your duty to obey; be punctual in attending on all public elections for representatives, and give your votes for those who appear to you to be best qualified to serve you in that station. How surprising and inconsistent is the conduct of those who have struggled through a war of so many years' duration, to obtain certain privileges, and will not, at this time, spend one day in the year at our places of election. Discharge your public dues with punctuality and without murmuring; assume no part in riots or quarrels; have as little intercourse as possible with the licentious and disorderly either in Church or State; furnish your families with as great a variety as possible of approved religious books;\* appropriate a reasonable portion of your income to the building and repairing of churches, and

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\* We take the liberty of recommending the following books for use of yourselves and families:—Doddridge's Family Expositor; Ditto Rise and Progress of Religion in the Soul; Ditto Sermons on Regeneration, Boston's Four-fold State of Man; Thomson's, Fisher's and Willison's Catechisms; Davies's, Erskine's, Boston's, Walker's and Witherspoon's Sermons; Brown's Dictionary of the Bible; Allen's Alarm to the Unconverted; Scougal's Life of God in the Soul of Man; Edwards on the Affections; Ditto History of the Work of Redemption, &c., &c.

to the education of poor and pious youths, who may possess promising talents, for the ministry of the Gospel; countenance and promote, as much as possible, all schools and seminaries of learning, from the most private up to those of the most public and important nature; diffuse your beneficence to the poor and needy around you, and with hearts filled with benevolence to your fellow-creatures, endeavor to honor God in the use of that worldly substance with which, in the bounty of his Providence, he has blessed you.

“We recommend to all vacant societies, who expect stated supplies from our several Presbyteries, to form themselves into congregations regularly organized, and to elect such of their members as may appear best qualified to act as ruling elders, and to apply to their respective Presbyteries for ordination; that they may be helps to us in government, and be able to act in a judicial capacity in those societies over which they are appointed; to take up regular subscriptions and annual collections for all necessary purposes; to erect and put in order suitable houses for the worship of God, and to obtain legal rights for the lots of ground on which they are built, in order to prevent those difficulties that might hereafter ensue, by a transfer made by the present proprietors to persons of other denominations. We further recommend to vacant congregations to apply to their respective Presbyteries for congregational catechising, and the administration of the Lord’s Supper; and although the former cannot be expected to be as largely entered into, nor the latter as frequently administered as in our stated charges, yet we do not wish that any of the churches under our care should be altogether destitute of those ordinances which have been so salutary to God’s people, in all ages of the Christian Church. We sincerely lament the destitute situation of our vacancies—so many in number—some of them remote from us—and so few to supply them. We are sensible that your destitute situation may sometimes induce you to invite and encourage strangers to administer ordinances among you, before you are sufficiently acquainted with their characters, abilities or principles. But, as you have taken the members of the Presbyteries of South-Carolina, Abingdon and

Orange, for your spiritual guides, permit us to inform you, that these are the channels through which you ought only to receive them. God forbid that we should desire to prevent you from hearing a single sermon from any one, of whatever denomination, whom Christ hath sent to preach the Gospel, or that we should wish any vacancy to adhere to us one moment longer than is consistent with their advantage; but we beseech you to conduct orderly with regard to strangers. Look at the fate of some unhappy congregations, who have been too rash already in their conduct towards them. He must be a very ignorant man, or a very bad man, who cannot pass for one day among any people; and think not, because a man may please you for a sermon or two, that he will always continue to merit your approbation. We do not mean to hinder you from occasionally hearing strangers of any regular denomination of Christians, who are sound in the faith, provided they be not of ill fame. Every man ought to be considered as a good man until he be known to be bad; nor should an evil report be believed, whoever may be the author, till we are certain it is true. But we would dissuade you from encouraging strangers to settle among you for any considerable time, as your teachers, who refuse to cultivate an acquaintance with your respective Presbyteries, who appear to be more intent on making parties than Christians, or who cannot produce proper testimonials from some regular church in America. Foreign credentials may be either forfeited or forged; and it may be difficult, if not impracticable, to be informed of the one or detect the other; and every man of a fair character and honest heart, will readily submit to those necessary rules established in the Church of Christ, by attaching himself to that church, and subjecting himself to that body of ministers with whom his religious sentiments may correspond. We solemnly call upon all, especially the rulers of our vacant congregations, to be cautious in this matter; and we think it the duty of private members to leave the direction of it to the rulers of their respective societies. We also call upon all ruling elders and representatives in our vacant churches, to be careful in the admission of members to the sealing ordinances of the Gospel; to see

that not only the profane and grossly ignorant be prohibited from them; but also those, whatever may be their moral characters, who acknowledge to be habitual absentees from the public worship of God, or who omit His worship in their families. We exhort all under our care to cultivate Christian charity and forbearance towards all men, and especially to those who belong to the household of faith; to prevent and remove, as much as possible, every ground of unchristian animosity, that no occasion may be given for enemies to reproach the cause of religion, nor unnecessary trouble given to the rulers of the church. But when it is known that any member of the church has been guilty of immorality which, if it should pass without censure, the cause of religion would suffer, we earnestly recommend that it be made known to the rulers of the church—least, by a criminal silence, those who know it become partakers of other men's sins; and where it seems necessary to give such information, let the glory of God, the honor of religion, and the good of the offender, be the leading motives. But let not such information be delayed until immediately before the party offending may expect to be admitted to sealing ordinances, provided it can be made sooner, in order to prevent those difficulties which must inevitably occur, both in respect to the parties themselves, and the judicatory to which they are subject.

“Brethren, we beg leave to call your attention, in the recommendatory way, to one subject more, to which, if you properly attend, cannot fail to conduce to the advantage both of religious and civil society—we mean literature. It has been the object of all wise nations to promote the education of youth. The Jews, at a very early period, had their schools of the prophets. The apostles and primitive Christians had their *gymnasias*, or places of education for young men, who designed to preach the Gospel. It would be endless to enumerate all the exertions that have been made by nations, societies and individuals, to promote the improvement of the human mind; nor do we believe that it is without weighty reasons, that our Southern Legislatures have not paid more attention to that important subject, when we consider that complication of civil

and military business in which they have been necessarily involved. But we hope the time is not far off, when they will give us *more* than charters for colleges and academies, of which, perhaps, they have been rather too liberal. Certain it is, that literature is not encouraged in these Southern States, equal to its importance—too much learning, and not half enough—too many seats of learning, and not one properly furnished. Should we be remiss in this matter, and the Northern States promote it with zeal and vigor, as it is well known they do, is it possible we will maintain that importance in the view of the political and literary world that will be productive either of our honor or advantage? This, with many other considerations that will readily occur to you, should excite you to pay a friendly attention to the education of youth, that their minds may be enlightened, and their hearts formed to religion and virtue, and may be capable of conducting the affairs of Church and State, when you shall be laid in the dust. To live long, those of us who are now on the stage of active life have no reason to expect. It ought, then, to be our care so to act, that posterity may bless our memories after we are gone down to the grave, and the eye which hath seen us shall see us no more. We therefore recommend to you all, to confer with one another on this interesting subject, and with one heart, if you regard your posterity, to take, without delay, such measures as may appear best calculated to promote the interest of learning. We proceed:

“Thirdly. In this Synodical capacity, with hearts and tongues united, to address you on some subjects that are of unceasing importance at all times and in all places. They may be reduced to these two—personal and social duties. Personal religion is in the first place necessary, because it only can lay a solid and permanent foundation for the performance of any duty, whether personal or social. The limits of a single letter will not allow us to enter largely into this very interesting subject. Perhaps it may be sufficient to say, that personal religion consists in a heart regenerated by the Holy Spirit of God, the exercise of evangelical repentance, and of faith in the Lord Jesus Christ; and these expressing themselves in a life of

goodness, righteousness and sobriety, or in an inward esteem and reverence for God, and an outward regard for His worship and law. Without these, dear brethren, without the love of God shed abroad in your hearts, you cannot possibly be either safe or happy—you cannot have communion with a holy God here, nor enjoy him in the world to come. Suffer us to tell you what the Lord God himself hath said: ‘Except a man be born again, he cannot see the kingdom of God.’ Unless the living and divine principles of faith, repentance and love, be implanted in your hearts by the good spirit and grace of God, you cannot enjoy the communion of saints in this world, nor the presence of God in a world of glory. For God’s sake, and for the salvation of your own souls, receive this truth: ‘He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned.’ Depend not on outward profession, but remember that the temper of mind is the standard in the sight of God. The necessity of the alternate exercises of faith and repentance, through the whole course of the Christian’s life—the necessity of these graces acting and re-acting on each other—viewing alternately our sins and our Saviour, our Saviour and our sins—the malady and the cure, the cure and the malady—the necessity of a renewed heart and a progressive work of sanctification is founded both in the nature of God and man. This necessity grows out of the Divine nature and attributes, and the depravity of the human heart calls loudly for the above mentioned exercises. It grows out of all the attributes of God, but is especially connected with His holiness—that holiness which glows, and burns, and blazes, and consumes. ‘Our God is a consuming fire.’ This attribute is the glory of the Divine glory; it is resounded through the universe both in acts of mercy and judgment. Holy! holy! holy! is the unceasing and active voice of Heaven—holy! holy! holy! is the suffering language of Tophet. Every cry and groan from those dreary regions says: Holy art thou Lord God Almighty! The garden of Eden, the plains of Sodom, Mount Sinai, and Mount Calvary, all speak the same language; and will not man believe their united reports! Now, this holy Lord God Almighty hath, in all His truth and terrible

majesty, raised up His right hand, and *said*, yea *sworn*, that unbelievers 'shall not enter into His rest—that there shall not enter into Heaven any thing that defileth, neither whatsoever worketh abomination or maketh a lie.'

"The necessity of regeneration, or personal religion, is also as deeply rooted in the depravity of human nature as in the nature of God himself. '*You must be born again.*' Were God even to dispense with His holiness—to break both word and oath—to take up the unholy to Heaven, and place him in the rays of the Sun of Righteousness—to crop the flowers of Paradise, and drink the streams of love; all in vain; that sun to him would lose its brightness, the flowers waste their fragrance, the songs of the Heavenly host be grating to his ears, and rivers of pleasures flow in vain. All these, and even the presence of God himself, with the addition of the smiles of His countenance, would yield no happiness to the unrenewed heart.

"Is it not surprising that men, otherwise sensible, will never compare their feelings here with those they may expect hereafter? A bible and a ball—a church and a tavern—a burying ground and a race ground—a sacramental table and a gaming table; set these in competition, call on conscience, and one would think the work were done. 'What concord hath Christ with Belial?' Some may perhaps say the contrast is unfair. Modes and manners, the indulgence of a few passions, relaxation, innocent amusements, unguarded hours, &c., are too trivial to be made the criterion of personal or real religion. Let us rather judge how this matter stands from our daily stated employments, or regular occupations in life. We acknowledge that these things may appear trifles, light as the feather which flies before the wind; but they are trifles which, like feathers, may discover to you the direction of the wind, and point out the course in which your immortal souls are travelling, and what will be the end. Our Lord took notice of the Jewish phylacteries; and it is likely that to them this appeared a trifle; nor could the border of a garment be a matter of much consequence in its own nature, but it discovered the prevailing temper and turn of the mind, and what objects most engaged the attention.



“Dear brethren, we beseech you to compare the life and spirit of your actions with the spirit and genius of the Gospel, the life of its author and His followers, and examine if the same mind be in you which also was in Christ Jesus; for if any man have not the spirit of Christ, he is none of His. Do not rashly conclude that there is no reality in religion, because some of you who may read this letter have never felt the power of it in your own souls. And if you be found wanting, when thus weighed in the balance, rest not, for God’s sake, and the sake of your own souls,—rest not, we pray you, until you obtain some comfortable hopes of your personal religion, and an interest in the favor of God, by faith in Jesus Christ.

“When the principles of grace are implanted in the heart, they will soon scatter their influence and become diffusive; as a stone, falling into the lake, spreads the circling waves wider and still wider; so personal religion will catch from heart to heart, spread and become social, and still more social, and at last diffuse itself to such extent, till the earth be full of the knowledge of the Lord, as the waters cover the sea. And can we, brethren, behold so many precious souls tottering, as it were, on the brink of eternal perdition, and not unite our prayers to God for a time of refreshing from his presence.

“We, then, as ambassadors for Christ, as though God did beseech you by us, pray you, in this united capacity, in Christ’s stead, that you be reconciled to God; give him no rest until Christ, by His spirit, be found in you. Then only will you be fitted to live; then only will you be prepared to die; and will know, to your happy and everlasting experience, that in keeping God’s commands there is a great reward—then will you be prepared to perform your *personal* duties.

“These consist in preparing the heart for communion with God, living near to him in the secret as well as the more public duties of religion, reading and meditating on His word; the exercise of fervent, secret prayer; keeping the heart; mortifying sin and crucifying the flesh, with the affections and lusts; exercising moderation in the use of meat, drink, recreation, and all other gifts of Providence, and improving those means

that God hath appointed for preserving our life, health and reputation. In fine, denying all ungodliness and worldly lusts, and living righteous, sober and godly lives before God, as well as before the world.

“These things we barely mention, and pass by, being well persuaded that those whose hearts have been renewed by regenerating grace, will make them their study, and reduce them to practice. And those whom God and their own conscience know to be living in the neglect of any or all these duties, ought to note it as a melancholy fact, that they are in the gall of bitterness, and bond of iniquity.

“Having addressed you on the subject of personal duties, and exhorted you to secure, through grace, the salvation of your own souls, we come now to mention some things respecting relative or social duties.

“A family was the first, and is the foundation of all other societies, and husband and wife the first of all family relations. We do, in the language of the Apostle Paul, exhort you who are husbands ‘to love your wives, and be not bitter against them—Wives, submit yourselves to your own husbands, as is fit in the Lord.’ Remember that your plighted vows are registered in Heaven; you have joined hands, let your hearts be united. Encourage and support each other in your journey through life; and, with a happy union of souls, keep steadily in view that abode of endless joy in Heaven, where ‘they neither marry, nor are given in marriage, but are as the angels of God in Heaven.’

“Cultivate family peace—‘See that ye fall not out by the way.’ It is good and pleasant for all; but oh, how good and pleasant for husband and wife to dwell together in unity! Without unity between the heads of a family, the relative duties can never be discharged; it is of the last importance with regard to the education of your children, and greatly contributes to your own improvement in virtue and religion; and, finally, family peace is attended with a degree of pleasure and satisfaction, which nothing under Heaven can afford but itself: with it, there will be but little wanting; without it, and

possessing all the world besides, you will be *poor* indeed—  
'Better is a dinner of herbs where love is, than a stalled ox  
and hatred therewith.' If there be a person under Heaven  
who deserves the contempt of men and the displeasure of the  
Almighty, it is that person, whether male or female, who is  
the author of family discord and contention. In order to  
obtain and perpetuate family peace, observe this short rule,  
'love one another with pure hearts fervently.'

"When a family live together in peace, it is one of the  
brightest images of Heaven that this troublesome world can  
afford; and the contrast is a terrible and striking picture of  
that place of blackness, darkness and tempest, where there is  
nothing to be seen but sights of woe—all confusion and eternal  
pain. 'Blessed are the peace makers, for they shall be called  
the children of God, and cursed shall be the peace breakers,  
for they must be accounted the children of Satan—Live in  
peace, and the God of love and peace be with you.'

"If God hath been pleased to bless you with a number of  
olive-plants around your table, unite your exertions in nursing  
them up for God, and for the good of mankind.

"'Delightful task! to rear the tender thought;  
To teach the young idea how to shoot;  
To pour the fresh instructions o'er the mind.'"

"Oh, parents! remember your obligations, both natural and  
voluntary, to walk in the ways of piety yourselves, and to  
bring up your children in the nurture and admonition of the  
Lord. Consider that the testimony of a good conscience can  
never be supported, unless it be by a life of practical godliness,  
and the faithful discharge of relative duties: that children,  
even in early life, become sensible of their parents' obligations  
to regard both their education and morals. And although  
children, from their early proneness to walk in the ways of  
impiety, may be well pleased for the present with the liberty  
of an unlawful indulgence, yet they will secretly blame their  
parents for granting it, and in the end despise both them and  
their authority; and consider what pernicious effects it must

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\* Thompson.

have on their minds to see you passing by, with negligence, those important duties which you owe to God and your families, or walking in ways inconsistent with them. Consider that example is the best instructor, and that the best precepts will probably be inefficacious, unless they be manifested in the conversation.

“Be pleased farther to consider how great may be your influence over your children’s minds; you are their natural guardians, and have usually the highest place in their affections, they will therefore be most easily influenced by your counsels, and disposed to follow your example; and, as the best means commonly procure the most desirable end, so diligence in instruction, and godliness in practice, will probably obtain the beginning and farther progress of religion in your families.

“We, therefore, exhort all who have the government of families, to walk worthy of the Christian character. Consider how much, with the blessing of Heaven, you may do to make our work pleasing and profitable; and how happily you may unite your influence with ours, in promoting the common cause of religion.

“Parents, be not so inconsistent with your baptismal profession, as to refuse the other seal of the covenant of grace. The sacraments have been both instituted by the same God; they are both seals of the same covenant; they both require faith in Christ as the term, and have been, when thus received, the means of communion with Christ, and channels by which He has often conveyed spiritual life to his people.

“But parents and heads of families, think it not surprising if we inform you, that God hath committed others to your care besides your natural offspring, in the welfare of whose souls you are also deeply interested, and whose salvation you are bound to endeavor to promote—we mean your slaves; poor creatures! shall they be bound for life, and their owners never once attempt to deliver their souls from the bondage of sin, nor point them to eternal freedom, through the blood of the Son of God! On this subject we beg leave to submit to your consideration the conduct of Abraham, the father of the faithful, through whose example is communicated unto you the

commandment of God, (Gen. xviii: 19,) 'For I know him (says God) that he will command his children, and his household after him, that they shall keep the ways of the Lord, to do justice and judgment.'

"Masters and servants, attend to your duty in the express language of the Holy Ghost—'servants obey your masters in all things; not with eye service, as men-pleasers, but in singleness of heart, fearing God; and whatsoever you do, do it heartily, as to the Lord, and not to man. And you, masters, render to your servants their due, knowing that your master is also in Heaven, neither is there respect of persons with Him.'

"And let those who govern, and those who are governed, make the object of living in this world, to prepare to meet your God and Judge, when all shall stand on a level before His bar, and receive their decisive sentence according to the deeds done in the body.

"Children, you have read the duties and obligations of your parents—is it possible they owe so many to you, and you owe none to them? 'Obey your parents in the Lord, for this is right; honor thy father and thy mother, for this is the first commandment with promise.' But, children, is your God to be forgotten? the support of your infancy—the guardian of your childhood, and the protector of your riper years! Surely no. 'Remember your Creator in the days of your youth. Enter not in the path of the wicked; go not in the way of evil men; avoid it, pass by it, turn from it, and pass away; flee youthful lusts, which war against the soul, have no fellowship with the unfruitful works of darkness, but rather reprove them.'

"Young people, we exhort you to be sober-minded; you are our hope both for Church and State, when we shall be numbered with our fathers in the dust, our lips closed in silence, and our voices reach you no more. We beseech you, by the mercies of God, that you remember your obligations to your Creator; and also to your dear parents, who have solemnly devoted you in baptism; and remember, through them, your own obligations and vows to deny all ungodliness and worldly lusts, and to live righteously, soberly and godly, in this present world. Remember that this is the most favorable time to ob-

tain the grace of God, and to secure an interest in his favor, before the habits of vice become rooted in the heart, and the mind entangled with the love of pleasure. May God direct this truth to your hearts, that there is no solid pleasure for the present, nor foundation for future happiness, without an interest in Christ; and that wisdom's ways are ways of pleasantness, and all her paths peace.

“Hasten, then, young men and women, hasten to the school of Christ; learn of Him, for He is meek and lowly, and ye shall find rest to your souls; manifest your attachment to the cause of the Redeemer, by a constant attendance on His ordinances; shew the world your adherence to Him, by appearing among His people at His holy table, and learn to despise that reproach which others may cast on you for His sake; He is the best master, His service is perfect freedom, and His wages honor, glory and immortal life. ‘And whoever shall be ashamed of Him, and of His words, in this wicked and adulterous generation, of him shall the Son of Man be ashamed, when He comes in His own and in His father’s glory, with the holy angels.’

“Servants, be willing to receive instruction, and discourage not your masters by your stubbornness or aversion. Remember the interest is your own, and, if you be wise, it will be for your own good; spend the Sabbath in learning to read, and in teaching your young ones, instead of rambling abroad from place to place; a few years will give you many Sabbaths, which, if rightly improved, will be sufficient for the purpose. Attend also on public worship when you have opportunity, and behave there with decency and good order.

“Were these relative duties conscientiously practised by husbands and wives, children and servants, how pleasing would be the sight! expressing by your conduct pious Joshua’s resolution, ‘as for me and my house, we shall serve the Lord.’

“The next branch of relative or social religion is that which arises from the several churches or religious societies to which you may respectively belong. One word on this subject will be sufficient, after what has been said, in the recommendatory way. Our stated charges we have weekly opportunities of addressing; and were the churches in general to comply with the

mode of administering the Lord's Supper, prescribed by the late Synod of New York and Philadelphia, it would put it in our power to visit the vacancies more frequently in that way, and who does not see that this would have a greater tendency to cherish the life of religion in our vacancies, than only a sermon or two in the course of a year?

“The last branch of relative duty is national: this, like the former, grows out of the family relation; for nations are but a collection of families, and the families under our care form a part of that nation to which we belong. We say to you, in the language of the Holy Spirit, by the Apostle Paul, ‘let every soul be subject to the higher powers; for the powers that be are ordained of God.’ And, considering the present state of our public affairs, we beseech you to study those things that make for peace; promote and preserve unanimity, and, finally, bring forward a permanent union on the broad and solid basis of civil and religious liberty; remember that union will make us happy at home, and respected abroad: in a word, remember that ‘righteousness exalteth a nation, but sin is a reproach to any people.’

“We would, as a Synod, commit and commend you and all men to God, and to His holy protection. We beseech you to look up to the King of Nations, and believe in His providence; He sitteth King, and shall for ever; see that you observe His laws; call down by frequent, ardent prayer, the blessing of Heaven on yourselves and families, the church in general, and the nation to which you belong, and be not unmindful of past favors; unite in prayer to God for the increase of the Mediator's kingdom; that he would be graciously pleased to send His Gospel, in its power and splendor, to the most distant parts of the earth, and bring the heathen nations to know the truth as it is in Jesus.

“To the magistrates we say, ‘hear you the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him; seek judgment, relieve the oppressed, plead for the widow. You shall not respect persons in judgment; but you shall hear the small as

well as the great; you shall not be afraid of the face of man, for the judgment is the Lord's.' Therefore be faithful in the execution of your trust—discourage vice—encourage virtue—and bear not the sword in vain. Manifest your attachment to religion and good morals, by a conversation becoming the Gospel, and the impartial administration of public justice.

“There is yet another subject to which we wish to call the attention of all, and especially the people at large, as the matter rests more immediately with them. The subject is the manner in which matrimony is celebrated among us. We know that it is delicate, and that we hazard the suspicion of mercenary views; but, as we sometimes meet with such charges without cause, and as we are conscious of the purity of our motives in this particular, we take the liberty to tell you, that it is your duty to comply with the laws and regulations of your country, and procure either licence or publication (we recommend the latter) previously to marriage; a neglect of this must introduce a source of confusion into both Church and State. We also think it your duty, as good citizens, to make application to the Ministers of the Gospel to celebrate the rites, when they can be obtained. We take the liberty to say this, because it is well known that the perquisites of marriage are no adequate compensation for the labor attending it. We are very far from saying, that marriage may not be celebrated with authenticity by a magistrate. We also say, that the time has been, before a ministry was settled amongst us, when marriage by the magistrate was unavoidable and necessary; and we believe that there may now be many places in our bounds, where marriage by the magistrate may be still rendered necessary, by the want of clergymen; but in other cases, and among all civilized, and even barbarous nations, marriage, though originating from civil usage and custom, has yet been celebrated under the auspices of religion, and by those who administered in holy things, authorized and called by the civil usages and laws for that purpose. The reasons are obvious. Marriage is a solemn transaction—one of the most solemn in life. The celebration should not, therefore, be made a frolic or farce,



but attended with solemn prayer to God, and a serious advice to the parties. By whom shall this be done? By men unaccustomed to public prayer and exhortation, or by those whose very office calls them to these exercises in public? Surely no man will hesitate for the proper answer.

“Neither the Westminster Assembly, nor the Synod of New York and Philadelphia, have given us a form, and it is not easy for every magistrate to turn the Directory into a form. The more sensible magistrate will not presume to extemporize; but will either select that part from the Common Prayer Book which may be applicable, (and even this selection is not very easy,) or hurry along with the bare ceremony, without either prayer or exhortation, and without that decency and dignity that becomes the institution. The more injudicious have often brought contempt on both marriage and magistracy, by their attempts to give an exhortation and prayer. Upon the whole, a most solemn institution of Heaven is often turned into ridicule; and the giddy youth who attend are more entertained by the manner of the marriage than by any thing else exhibited on the occasion. It is justice to say, that there are some magistrates who celebrate the rites with becoming dignity; but their number is small; and the common practice must have a silent sapping influence on the sacredness of marriage, and the peace and good order of families, the church and nation.

“For the sake of the magistrates who may still be under the necessity of performing the ceremony, we have turned the whole Directory, as given by the late Synod of New York and Philadelphia, into a form, in the note\* below, the use of which

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\* “*The magistrate, on receiving a certificate of the publication or a licence, shall say:*

“*If there be any person present who knows any lawful reason why these persons may not be joined in the marriage relation, they will now make it known, or ever after hold their peace.*”

“*No objections being made, he is then to address himself to the parties to be married, severally, in the following or like words:*

“*You, sir, declare in the presence of God, that you know not any reason, by pre-contract or otherwise, why you may not lawfully marry this woman.*”

“*Upon his declaring he does not, the magistrate shall address himself to the bride, as follows:*

we beg leave to recommend, where a clergyman cannot be procured to officiate.

“While we are speaking thus plainly and honestly to others, we pray God that we be not unmindful of our own duty as pastors, husbands, fathers, masters, neighbors and citizens. There is no duty we have recommended to you, to the performance of which we are not bound in a most eminent degree.

“Let the Ministers of the Gospel of all denominations feed the flock of Christ, of which God hath made them overseers.

“You, madam, declare in the presence of God, that you know not any reason, by pre-contract or otherwise, why you may not lawfully marry this man.’

“Upon her declaring she does not, he is to pray as follows :

“Most holy and most gracious God, we adore Thee as the maker of our bodies, and the father of our spirits. Be pleased to accept our grateful acknowledgments that Thou hast made us rational creatures, and that Thou hast made us capable of the various blessings of the social life. We adore Thee for the institution of marriage, and that Thou hast made it honorable in all. Be pleased to bless these persons who are about to be joined to each other in this intimate and tender relation; while they join hands, may they join hearts, and be united to each other in the marriage covenant, which is ordered in all things and sure. May they enter on this important relation in the fear of the Lord, and have abundant cause to adore and rejoice in that Providence that hath formed it between them. We devoutly pray for Thy gracious presence with us; for the pardon of our sins, and for the acceptance both of our persons and services—for the sake of Jesus Christ, Thy Son, our only Lord and Saviour. Amen ’

“Then the magistrate shall say :

“Marriage is not a sacrament, nor peculiar to the Church of Christ; yet Christians ought to marry in the Lord. Marriage is to be between one man and one woman only, and they are not to be within the degrees of affinity or consanguinity, prohibited by the Word of God; the parties ought to be of such years of discretion as to be capable of making their own choice. God has instituted marriage for the comfort and happiness of mankind, in declaring a man shall forsake father and mother, and cleave to his wife, and that marriage is honorable in all; He hath appointed various duties which are incumbent on those who enter into this relation; such as high esteem and mutual love for one another, bearing each other's infirmities, comforting each other in sickness, and encouraging each other under the various ills of life—providing in honesty and industry for each other's temporal support—praying for one another—and living together as heirs of the grace of life.’

“Then the magistrate shall cause them to join their right hands, and pronounce the marriage covenant; first to the man, in these words :

“You, sir, take this woman whom you hold by the hand, to be your lawful

Let them study to be workmen who need not be ashamed rightly dividing the word of truth; let them be examples to their flocks in word, in charity, in conversation, in faith, in purity, and not think it hard to be servants to their people for Jesus' sake; let them take heed to themselves and to their doctrine, and continue in the work; for in so doing God hath promised that He will both save themselves, and them that hear them. And, while they press others to travel in the way

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and married wife, and you promise and covenant, in the presence of God and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death.'

*"The bridegroom shall say—'yes, I do.'*

*"Then to the woman :*

*"You, madam, take this man whom you hold by the hand, to be your lawful and married husband, and you promise and covenant, in the presence of God and these witnesses, that you will be unto him a loving, faithful and obedient wife, until you shall be separated by death.'*

*"The bride shall say—'yes, I do.'*

*"Then he shall say—'I pronounce you husband and wife, according to the ordinance of God; what therefore God hath joined together, let no man put asunder.'*

*"He shall then say, 'suffer me now to exhort you to the discharge of the duties aforesaid; to love one another; to bear one another's infirmities and weaknesses, to which human nature is subject, in its present lapsed state; to comfort and support one another under the ills of life; to pray for and encourage each other in the things which pertain to God and your immortal souls.'*

*"Then shall the magistrate conclude with this prayer :*

*"Most merciful and gracious God, in whom all the families of the earth are blessed, we pray for Thy blessing to descend on these persons whom now in Thy providence Thou hast brought into the marriage relation; may they enter on a family state in Thy fear, and live in Thy favor; bless them with all spiritual and temporal blessings; bless them in their basket and in their store; may they dwell together in love as joint heirs of the grace of life, that their prayers may not be hindered. We commit them, O Lord, to Thy indulgent providence, praying that goodness and mercy may attend them all the days of their appointed time! We thank Thee for the present joyful occasion, and that the voice of the bridegroom and bride is still heard in our land. May we rejoice in Thy fear; keep us back from sin; pardon all our transgressions; help us all to live in the faithful discharge of the duties which are incumbent on us in our various relations; guide us by Thy counsel through this world, and afterwards admit us to that state of perfection where they neither marry, nor are given in marriage, but are as the angels in Heaven. And now, to Father, Son and Holy Ghost, be ascribed everlasting praises. Amen.'*

to Zion, let their own conduct loudly speak, *follow me!* Let them of all denominations cling together like a band of brothers, to promote the same glorious and common cause, and testify to the world that Christ is not"\* (divided.) . . .



## ARTICLE II.

## THE LECTURE SYSTEM—ITS INFLUENCE UPON YOUNG MEN.

It seems to have been reserved for this period in the world's history, to usher into existence the System of Lectures on subjects embracing a wide range, from the highest grade of the scientific to that type of moral instruction which, without invading actually the domain of the pulpit, approximates very nearly to its teachings. It is our honest conviction that this

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\* Here ends the pamphlet before us. How much is lacking we cannot determine, probably only a single leaf. It may have been signed by the Moderator of the Synod, the Rev. James Edmonds, and the Clerks, Rev. Thomas Reese and James McRee. It was adopted by the Synod of the Carolinas at its sessions at Poplar Tent Church, in Cabarras Co., N. C., according to the MS. copy of the Minutes now in our hands, on the 8th of September, 1789, not November, as the preface to the Pastoral Letter says. The Minute on that subject is the following:—"The intended Pastoral Letter was read, and the Rev. Hez. Balch, Samuel Doake and Robert Archibald, dissented from the mode of publication being preferred to that of license in the article of marriage, in voting on that subject."

The same Minutes Sept. 8d, 1789, refer again to the injurious report respecting the Synod of New York and Philadelphia:—"Synod took into consideration a report which has circulated through many of our churches, that the Synod of New York and Philadelphia had rejected the Larger Catechism, thought proper in the meantime to defer a further investigation of that matter; and ordered that a letter be written by Synod to the Rev. Robert Finley, and to that Presbytery in the bounds of which he may now reside, on that subject." These letters were subsequently brought in, read, and, with a few amendments, approved.—[EDITORS S. P. R.

system has been already productive of great good; and under proper management and due limitation, may become the best of all auxiliaries to the Pulpit and the Sanctuary. The idea, honestly entertained by some well meaning moralists, and professed by some others who knew its futility, that "the stage is the supplement to the pulpit, and the auxiliary to virtue," is now almost, if not quite, exploded. Indeed, its absurdity is to us so palpable, that we can only wonder at the simplicity of the man who first conceived it, and gave it utterance. The origin of this idea, when honestly indulged, is to be traced to that principle of our nature which prompts men to seek after amusement and entertainment, even in the acquisition of the treasures of wisdom. Among the Athenians indeed, the drama was the legitimate vehicle of devotional emotion. The chorus represented the religious and moral element, and was, as we know, often the medium of communicating to the audience thoughts of exceeding beauty, and of surpassing grandeur and sublimity, upon subjects connected with man's duty and his destiny—sentiments often just enough to be worthy of a purer origin. The dialogue at the same time kept the attention in a state of earnestness, and relieved any tedium which otherwise might have crept upon the mind. But we are to remember that the Ancients possessed no higher or more influential agency to preserve the morals of the masses. The great schools of the philosophers were accessible or attractive only to a select few, while the multitude were thrown upon their own resources for amusement and instruction. The drama was the great national implement of moralizing and civilizing the people. The climax of proof given by the Great Teacher, of His Divine origin, "that the poor have the Gospel preached unto them," had never been announced, because it had never before been true in the experience of the world. When, however, it became a wonderful fact—and more wonderful *then* than *now* because of its newness—the class of men to whom the Gospel of Christ was foolishness, resorted to other sources, as they have ever done since, for instruction and entertainment, rather than to a system so alien to the corrupted tastes and depraved habitudes of human nature. Instead of being a supplement or an auxili-

ary, however, the stage, it cannot be doubted, has ever been the antagonist of the pulpit. Not that it has arrayed itself in open opposition; but by adorning bad characters with specious attractions calculated to ensnare the youthful and unwary into the admiration and imitation of gilded vices; by its setting forth the good and virtuous in attitudes calculated to inspire contempt; by kindling and inflaming the bad passions of our nature with exhibitions of licentiousness; and then by its dreadful concomitants of degradation, which seem unavoidably joined with the place and circumstances of the scene; by all these things is it shown, that between the stage and the pulpit there is a great gulf fixed. These are the fruits which show that it is a corrupt tree. No man, it may be safely ventured, was ever made better or wiser by being a constant attendant upon the amusements of the theatre. No man ever learned anything valuable which he might not have learned elsewhere, and that, too, at infinitely less hazard to his morals. No man ever found himself influenced by anything he saw or heard in a theatre, to love the Gospel, or to serve the Lord of the Gospel. It is, therefore, quite manifest, that the stage is no supplement or auxiliary to the pulpit.

But we have intimated that some men, and we may say a majority of men, desire and will have some system of instructive entertainment somewhat different from the pulpit, and somewhat humbler in its character. Perhaps it may be otherwise in the days of the Millennium. For aught we know, in that age of holiness, all men may find that the preaching of the Gospel is the most delightful of all public speaking, and that no intermediate or subordinate form of address will be called for to meet a want that seems to be now felt by very many. Within a few years past, the practice of independent lectures has grown up into a regular institution, to which the technical name, "the platform" has been assigned, just as to the theatre the name "the stage," and to the preaching of the Gospel, "the pulpit," have been given. Mercantile Library Associations, Young Men's Christian Associations, and other kindred fraternities, have felt that the establishment of a regular course of lectures, to be delivered during the busy winter months, in

the long winter evenings, by men possessed of popular lecturing abilities, would be at once a most admirable method of imparting a vast amount of valuable instruction to many, who either had never enjoyed, or had failed properly to appreciate advantages of regular academic instruction, and also would furnish a place of resort for many who might otherwise have been seduced to the dens of infamy, with which our large cities abound. This has been eminently true of the Young Men's Christian Association of London. This Society is said to be the first of the kind ever formed. A contemporary writer states, that its origin "bears date in June, 1844. It was organized with a view to the improvement, both physical and moral, of the young men employed as clerks, and otherwise, in the great metropolis, and contemplated the establishment of prayer meetings and Bible classes for their benefit. Nine months after its organization, a public meeting was held, at which its membership was reported to be 160, and before long a lively interest was taken in its welfare, both by laity and clergy. During the first winter of its existence, a course of lectures was delivered by some of the leading ministers of the country, and the same plan has been pursued, with much profit and interest, during each succeeding winter." Its membership, as we learn from the same writer, is now about 2,000. The organization of this Association, and its objects, led in 1848 to the organization of others of a similar character in various other of the leading towns and cities of England, France, Switzerland and Holland. As early as 1848, such a Society was established in Cincinnati, then others during the next year in Montreal and Boston. Subsequently they were formed in almost every city in the Union, so that at the present time there are said to be about 150 of these Associations in our country, with an aggregate membership of 20,000. Before these Associations, courses of lectures are nearly always delivered during some portion of the year, and the privilege of attending and hearing them is freely extended to the public.

But we have seen no published series of lectures as the fruit of the system, save in the case of the London Association. There are two volumes now before us, containing each thirteen

lectures, by some of the most distinguished ministers and laymen of Great Britain. Among them we find the names of such men as Dr. John Cumming, Dr. Candlish, the lamented Hugh Miller, Dr. McNeile of Liverpool, Dr. Guthrie,—men who are widely known on both sides of the Atlantic,—with many others of high claims to admiration, though not so celebrated. We find in both these volumes a lecture from John B. Gough, of temperance memory. Nor do we find a single one among these many excellent lectures, at all surpassing in style, matter or finish, the lecture by the Rev. W. Morley Punshon, of Sheffield, England, on “The Prophet of Horeb: his life and its lessons.” We understand that this is the same young clergyman of whom it was stated in the papers some two years since, that he was rivalling Spurgeon in the popularity of his preaching in England. He is a minister of the Methodist Church, and is a young man who has not yet reached the prime of his days. His style is far more finished and elegant than that of Spurgeon, and he is evidently a man of far greater learning and more cultivated intellect. With a certain class, too, he will doubtless be always a more attractive speaker. Spurgeon’s power lies in his simplicity and earnestness, and in the directness of his applications of the truth to the heart and conscience. In passing we may remark, that the idea has been advanced by some that in all probability Spurgeon’s popularity would not be so great on this side the Atlantic as on the other, from the fact, that our people have been accustomed to the plain, earnest, animated and direct style of preaching, far more than our trans-atlantic friends. To them it is something new. They have been accustomed to the precise, formal, nice, essay-like sermon so long, that the preaching of Spurgeon was a refreshing change, and awakened a very great enthusiasm from its very novelty. Whether we can ever decide the question as to his comparative acceptableness *here* and *there*, is doubtful now, whatever it may have been had his *debut* been made in the United States, instead of in England. For we must not lose sight of the fact, that his great reputation will secure him wonderful notoriety here, should he ever visit us, apart from his real merits. The great multitude do not trouble themselves



with independent thinking and judging for themselves, but suffer others to do it for them. We venture to say, however, that the modern Whitefield will be greatly sought after whenever he visits our country, and that his preaching will be highly appreciated; and, we will add, deservedly so. Still, we hesitate not to say, that Mr. Punshon is the better writer, and would be very far the more interesting speaker. His style is ornate; his sentiments are just and weighty, and there is never a descent to the lower and more vulgar modes of expression sometimes adopted by public speakers. While we are penning these lines, it is announced in the public journals of our country that the "Lecture System" has, at least in one instance, proved a failure. Had no explanation been given of the cause of this failure, still we should not have been led to doubt the beneficial influence of the system from an isolated case of this kind. And even were other cases presented where not only the System of Lectures had fallen through and been abandoned, but where even Young Men's Christian Associations had been disbanded and dissolved, we should not be the more inclined to believe that such leagues are useless. Because, as it is an undoubted fact, that one such Association, with one such system under its direction, has been in successful operation, with annually increasing interest and advantage, for fourteen years past, we must conclude that the reasons for a want of success must be sought, not so much in the system as in the men or the circumstances connected with its management. Accordingly, in the case just alluded to, the secret is plainly to be understood, since in the language of one of our best religious journals, commenting upon the failure: "Any one who will look over the list of the lecturers who have been invited by this Association (the Young Men's Mercantile Library Association of Cincinnati) to lecture for a few years past, must be struck with the fact, that they are nearly all from the school of Rationalists, and Free Thinkers in religion, or downright Infidels. The fact that a man was evangelical in his sentiments, seemed to shut him out from all such Associations." Now, we agree with the writer, "that this abandonment of the system of lecturing, as above, ought to have taken place long ago," or rather it should never

have been inaugurated. But this is only the abuse, not the legitimate use of the system. Let the young men of our country band themselves together after the manner and upon the principles of the Young Men's Christian Association of London, and let them be careful to obtain the services of such men as Cumming, Guthrie, Punshon, Gough, Landels, Miller, McNeille, Candlish and others, whose names appear on the list of their lecturers, and then let such gifted men as these go and deliver each in his turn a lecture on subjects such as we find adopted by these men, of practical utility, full of instruction, and every one made to bear definitely and forcibly on life and destiny, here and hereafter, and it is inconceivable how such enterprizes should fail to be powerfully beneficial independently, and also directly auxiliary and supplemental to the great work of the pulpit.

To undertake anything like an analysis of these excellent volumes which are before us, would necessitate the production of a volume at least. We only design to select a random passage of superior excellence here and there, to serve as a specimen of the whole, and to show what we should consider a good System of Lectures for young men.

And we first call attention to a lecture delivered by the Rev. Wm. Landels, of Birmingham, on "*The Haldanes.*" The very announcement of such a subject would of itself give us a key to the character of the system, and reflects great credit upon the judgment of the lecturer, and the taste of his audience. To other bodies of young men, a subject of a nature more scientific or secular, or metaphysical, would have been more acceptable. But to this Association it seems the records of the history, work and character, of two men who devoted themselves, soul and body, life and fortune, to the promotion of God's glory and the salvation of sinners—who, although in truth extraordinary men, yet were only "great in the sight of the Lord,"—formed a topic of absorbing interest. Just here an extract will exhibit the views of the lecturer on this very topic, as well as serve for a favorable specimen of the lecture. Speaking of the self-sacrificing zeal of the Haldanes, in abandoning a lucrative and honorable profession for the ministry, he says:

“If there be no world, my worldly-minded brothers, but that which thou seest with thy grovelling earthly soul,—if there be no invisible power behind the visible phenomena with which thou art so much engrossed,—if above the world there be not a God, whom thou canst not see,—if this little life bounds our being, and there be no eternity beyond, to which you and I, and all of us, are hastening, unquestionably these men were mad. But ——— to a man reading the secrets of eternity, it matters little what becomes of his clay; whether you lay it covered with honors in the national Pantheon, or cast it unheeded into a common grave, will not diminish or increase, by one iota, his pleasure or his pain. In the British Museum, the other day, I stood amid the withered remains of Egyptian priests and kings, and fell into sad and solemn musings on the vanity of earthly grandeur. Thousands of years ago they lived and reigned—perhaps the Wellingtons or Napoleons of their age and country. Nations had mourned their death. Their funeral rites had been costly and magnificent; and they had lain in splendid sepulchres for centuries, until the sons of a land of which they had not even heard the name, rudely disturbed the silence in which they had so long reposed, and bore them away that they might become spectacles for the gratification of the curious. And this, I thought, is earthly glory! This is all the posthumous distinction which wealth and rank can procure!—that after being preserved for centuries, their sepulchres may be robbed of their contents, and their bodies become gazing stocks to the vulgar throng. Surely the Haldanes made a wiser choice. To be known as having done something for the moral and religious regeneration of a country—to have left thousands behind to whom the savor of their memory is sweet—to have their names enrolled among the benefactors of the Church and of the world—even this is a greater honor than the world can bestow. And when we turn to higher things, and think of them as enjoying the reward of those who turn many to righteousness, then do we see, that above all others, ‘he that winneth souls is wise;’ that it is better, infinitely better, than to have been famed for eminence in the walks of literature, for scientific discovery, or for the conquest of a kingdom or a world, to have, by faithful labors like theirs, rescued souls from death, and thus multiplied the gems that sparkle in the diadem that decks a Saviour’s brow. Let us cultivate, my brothers, this noble ambition. To employ our best energies in doing good; to spend and be spent in promoting the welfare of others, be this our work. To glorify God in the salvation of men, be this our highest aim. And when we have laid ourselves down to die—when our earthly race is run, and the Master’s voice summons us to his presence—to leave some behind us who will cherish our memories as their best benefactors, some who will continue to bless the world when we are gone; and, perchance, to have some before us who, when the last struggle has ended in victory, shall welcome our ascending spirits, and bear us amid the acclamations of angels, and the ‘well done’ of the Judge, through the shining ranks of the redeemed, to our throne on high—be this, oh! be this, our abundant reward!”

There may be nothing very eloquent or striking in the foregoing. It is not for that we extract it. We here see, however, that Mr. Landels thinks correctly, and speaks earnestly, and the proof that his lecture was acceptable to his audience, lies in the fact, that he was invited to lecture before the same Association the next winter, and appears as one of a noble class of lecturers, having chosen for his topic "Popular Fallacies," in which he vindicates Christianity from many current charges, and disabuses the mind of many false impressions on the subject of morals and of right principles of action.

With regard to the Haldanes, we may remark, that few topics of greater practical power, and furnishing more important lessons to young men, could have been selected, than the biography of these two men. And the lecturer manages his subject skillfully. He divides the sketch into three heads. I. Their history. II. Their work. III. Their character. He tells the story briefly, but well. They were both naval officers—Robert in the British navy, and James in the service of the East India Company—both had fine advantages of early education, and were men of strong native powers. Having been left orphans at a very early age, and thus deprived of the care of pious parents, it is a remarkable fact, that although surrounded by all the evil influences to which sea-faring men were exposed at that period, and influenced, too, as they often were by the corrupt principles of the times—yet, within a short time of each other, acting not at all in concert, widely separated, "in different ways both pass through the crisis of being, experience a change in feeling, in thought, in motive, in the principles and ends of action—a change, the issue of which eternity alone will disclose." Our author gives us, no doubt, the solution of the matter in referring to the influence of a pious mother as one of the causes of their seriousness and subsequent conversion. For, although they were deprived of her at the early ages of six and ten years, yet "brief as was the period" during which they were under her care, "we trace its influence throughout the whole of their after life. While living without God, their mother's memory ever and anon presents itself as a guardian angel, gently upbraiding them for their

folly, and winning them to a wiser course. The tones of a mother's voice linger in their ears, like strains of unearthly music from a far-off land, telling them of something higher and better than their present life. A mother's form comes up before the eye of their memory. The influence of a mother's prayers surrounds them, and now and again they are reminded of her instructions and her counsels."

Here, then, among a thousand other examples, we find God putting honor upon maternal fidelity, and the appeal must always strike with emphasis and power upon the heart of the ingenuous youth, to keep him in the path of wisdom, or to win him from the way of the destroyer. It would be a pleasing task to extract largely from this excellent lecture, but we must hasten to other points, as we wish to notice three other lectures taken from different parts of these volumes, and showing the varied character of the subjects. As to the work of the Haldanes, which forms the second division of the subject, it consisted in the performance of an extraordinary amount of labor in the pastoral work as well as the missionary field at home and abroad. In the prosecution of these labors, they encountered much opposition "from the clergy—were dragged unjustly before magistrates, and interrupted and assailed by men who called themselves gentlemen." But, "in spite of opposition, James went from place to place, preaching now in churches or in chapels, as the case might be, and now in the open air." These labors in extent, and in their effects, "bore a closer resemblance to those which attended the preaching of Whitefield, than any thing in modern times." Besides personal toil, Robert Haldane cheerfully spent a fortune of sixty or seventy thousand pounds, in the course of a few years, in training hundreds of young men for the ministry, in building chapels or tabernacles, and in printing and circulating myriads of Gospel tracts, and other religious publications. The most remarkable fact, however, in their work, was the visit of Robert to Geneva and to Montauban—the two centres of theological education—and his success in reforming the religion of the Continent. The reader of church history knows that at the period of this visit in 1816 and 1817, these celebrated

schools of sacred learning had fallen into the most deplorable ignorance of the way of salvation. To repeat here one of our author's quotations:—"Geneva, once the glory of the Reformation—the battle-field of light and darkness—the Thermopylæ of Protestantism—from whose Alpine heights the light of Gospel truth streamed with brilliant lustre athwart the blackness of Papal superstition—had fallen from her ancestral faith, and proved how vain are historic names, orthodox creeds and Scriptural formularies, where the spirit has ceased to animate the lifeless frame." Montauban was in a similar condition. They were Socinians at both schools. And now for the result of this visit of Robert Haldane—a solitary individual to these halls of learning. By private conversation, and by expositions of Scripture in his own room, he succeeded, under God's blessing, in bringing to the knowledge of the truth as it is in Jesus, "upwards of sixty ministers, among whom were many men of mark, such as Merle D'Aubigne, Malan, Monod, and others." And then, if we add to these direct results of Haldane's labors, the thousands of others who have been influenced by the labors of these great preachers, we may well be amazed at the wonders achieved by one man working in the strength of the Lord Jehovah.

With a brief analysis of their character, (his third topic,) we pass from Mr. Landel's lecture. He set forth as the prominent and operative traits of these men: 1. *Remarkable decision*; 2. *Sober mindedness*; 3. *Self-sacrificing zeal*; 4. *High regard for the Word of God*; and 5. *Habitual godliness*; and having filled up each point with illustrative statements, closes by an earnest exhortation to his audience to imitate these men.

The only thing abating in any degree from the effect of this delineation of character, is the statement that they twice made changes in their ecclesiastical status. They were originally members of the Church of Scotland, but in 1799 entered a Congregational Church, and in 1808 they changed their views on the subject of baptism. To be sure a man is not to be censured for an honest change of sentiment on conviction. But there is something in these ecclesiastical transitions that argues either want of due deliberation in the first place, or fickleness,

or some cause even more censurable than that in many instances. Nor does the cause assigned for their change of views on baptism reflect much credit upon their skill in exegesis, viz: that "the *more simply* they followed the Lord, the more useful they should in reality be." This sounds very much like the old argument so powerful with our colored friends: "*if you want to follow the Lord right, follow him down into the water!*" But this aside, we certainly think that the lecture of Mr. Landels on the Haldanes is worthy the study of Christian young men; and we repeat, he showed his good judgment in selecting, and the Association manifested a pure and correct taste in appreciating, a lecture on such a subject.

We next select extracts from a lecture by Dr. Cumming, on "Labor, Rest and Recreation." The remarks of the lecturer on labor are eminently just, and we commend them to the consideration of all who employ operatives in manual toil of any kind:

"Labor is good in moderation. It is injurious only in intensity or excess. Too intense or long it ought not to be. Surely it is monstrous that what was meant to sustain life, should ever be desecrated to destroy it; that what was designed to give man, by his wages, opportunities of enjoyment, leisure, recreation, should *degrade him into a slave*. For what is a slave? That young man whose every waking hour is his employer's—whose every sleeping hour is the insensibility of exhaustion—whose Sundays must be spent in compensatory sleep, or are spent in the indulgence of deadly stimulants generated by excessive toil—is a slave in the *intensest sense of that word*."

Now, we would advise the tender-hearted friend of the black man, whose sympathies are so intensely excited by the imagined oppressions of that abused race, to study the facts here merely intimated. He will find what large minded philanthropists, such as Dr. Cumming, have long known; that in the midst of what are vauntingly called free States—in free Old England and free New England—there is an actual existence and operation, a system of slavery infinitely more galling and oppressive than black servitude in the hated South of this Republic. A comparison of the factory operative, the half human miner in the coal pits, shut out from the light of day, and *crawling on all fours* harnessed to a coal car; or even of the pale and

exhausted midnight clerk starving for fresh air and exercise; and then, when by this system of ceaseless toil, crushed and prostrated upon a sick-bed, left to die or get well according as the tender mercies of others, besides the employer may or may not find him out:—a comparison of these with the Southern slave, moderately laboring during day-light, and left to his nine or ten hours sleep at night, well clad, well fed, well nursed in sickness, kindly treated in health, whistling, shouting, singing, laughing for very freedom from care, furnished with a decent and comfortable house of worship, to which he may resort for religious instruction on Sabbath;—such a comparison will doubtless show that there are things in this world a little worse than even Southern slavery. It is therefore well that as Dr. Cumming, and others like him, are awake to the existence of such evils in their own community, although even he occasionally gives a fling at the *peculiar institution*. This, however, is natural, considering that he has no knowledge of the real practical working of the system, and has derived the stock of information he possesses from partizan publications and mere hearsay. The object of the Doctor in this lecture seems to be to plead with employers for less oppressive and exacting labor as regards their operatives. His plan contemplates, also, a judicious allowance of weekly holidays of a half day at a time, (on Saturdays,) and, in addition to this, “the first day of each of the months—April, May, June, July, August and September”—as holidays. He speaks plainly and earnestly on this subject. “Recreation is essential to health, to spirits, and to the vital energy of youth.” Again: “No young man, let me say, with the deepest demand for labor—fair labor, and, if you like, hard labor—is warranted to sell his life absolutely to a shop; and no employer is warranted in urging or exacting the same.”

By a natural transition he discusses the Sabbath question under the head of *Rest*, showing that when by the system which exacts all the time of the clerk mechanic, or needle woman, or factory operative, they are deprived of the legitimate time for rest and recreation, they will become almost inevitably Sabbath-desecrators. He takes occasion to set forth



the Divine authority and perpetual obligation of the day; and he clearly shows that the change of the day from the seventh to the first day of the week, in no wise interferes with the obligation of the commandment. "The moral duty of hallowing the Sabbath is absolute; the time when it is kept is, and must be, varied with the longitude and latitude of the place. Nay," adds the Doctor, "the law was given on Mount Sinai. Now, what is Saturday or the seventh day at Mount Sinai, is probably Sunday or the first day in the metropolis of England; and, if so, this seventh day, instituted in the desert, would actually be most literally hallowed on the first day that we observe in London at this present moment." He not only shows thus that in the very nature of the case a change of the day was a thing that might most probably occur, and that it was thus left open apparently on purpose that it might be changed; but he shows first, that in observing the first day we imitate the example of Christ, who, after His resurrection, (the event which is *now* chiefly commemorated by the day,) he met "the Apostles, and appeared in the midst of them on no other day than the first day of the week;" and the same fact is established by St. Paul, and by the Fathers, whose authority is certainly good, "as witnesses of the facts of their own era," whatever may be said (and justly said) of them "as interpreters of the Bible." He pleads for its observance not more on the ground of duty than on that of privilege and enjoyment. "It is the gift, not the demand of God." "The Christian Sabbath seems to me a green island struck off from the great continent of Heaven, lying green, fragrant, beautiful, amid the rushing currents and roaring cataracts of time, standing upon which green and fragrant isle, we can catch from afar the sheen of the heavenly Jerusalem, and hear unspent in their transit the songs and melodies of celestial choirs." He says "a Christian not only will not work, or read the secular newspaper, or study works of art and science on Sunday, but he has neither time nor taste for them." He condemns the newspaper which is called the *Sunday paper*, because it is really "the reflection of *secular subjects on that day*," and because "it perpetuates on the Sunday the currents that have run deep

in the channels of the heart for six days, and thus destroys the peculiar rest of Sunday."

We give one more brief extract:

"Do not indicate what is so erroneous—the idea that Sunday is a day of gloom. It is a festival, not a fast—it is an interlude of bright sunshine, not a day of thick darkness. Let me remind you the provinces are looking to London. A blow struck here will reverberate through the length and breadth of our land. And I earnestly pray to God that you all may have, while you live, a fair day's work and a fair day's pay; and yet more earnestly do I pray, that you may have a Sabbath day's rest and a Sabbath day's spirit upon earth, and a Sabbath day glory and refreshment where things seen and temporal are merged in things unseen and eternal"

This lecture shows clearly one thing; that no matter what may be the topic selected, the discussion is invariably found to bear upon some great point in Christian morals. And this is characteristic of all of these lectures.

It is worthy of remark, that the sanctification of the Christian Sabbath is occupying with great power the attention of the great minds of the Church at the present day. And no one can fail to see, at a single glance, over the moral aspect of our own country, that one of our national sins is Sabbath desecration. But a few years ago we heard and read much of Sabbath Conventions, and Christian hearts, long grieved to see how the day was polluted, rejoiced to hope that, by means of these Conventions, a new and healthful tone would be given to public sentiment on this subject. But where do we behold any of the blessed results that were so fondly anticipated? What Railroad Company in the South, and especially of the South-West, stops the engine on the Sabbath? How painful to a mind sensitive to God's claims on the day, to be compelled to listen to the discordant steam whistle, as the train dashes through the villages, and past the homesteads of the land, destroying the peaceful tranquillity of holy time, and gathering at the depot a greater crowd often than is found in the house of God! What steam-boat regards the sanctity of the Sabbath? In May, 1858, about 100 of the Commissioners to the General Assembly, finding that Saturday night would overtake them some four hundred miles above New Orleans, and that the alterna-

tive was to leave the boat and incur the risk of losing the opening services of the Assembly by waiting for another boat, or violating the Sabbath, actually had to pay the captain \$500 to lie by until Monday! All honor to the men and to the church in which they were trained—or rather thanks be to God who put into the hearts of these honored brethren to count gold and silver as trash in the comparison with the sanctity of the Sabbath! It is a matter of gratitude to God furthermore, that we were born and reared in the bosom of that old church, whose history, in all ages of her existence, has shown her to be alive to the honor of God in the sanctification of the Sabbath. Nevertheless, such evidences of obedience to the fourth commandment are but few and scattered. Our men of business make it a day of convenience, and save a day by travelling on Sabbath. Our mail coaches roll along the highway in defiance of the Lord of the Sabbath. Our post-offices are opened, and mails distributed, as on other days. Our streets are filled with children and servants; and citizens of respectability throng the squares and marts of commerce, hearing and repeating the news of the day, as on other days. None of us have yet forgotten the action of our National Legislature in relation to the Sunday mail memorial. Christians by thousands petitioned and entreated the Government to suspend the transportation of the mails on the Sabbath, and these petitions were rejected, and the country resounded with the exultation of thousands over this defeat of priestcraft, as it was elegantly termed. It was a heaven-daring and God-provoking measure, and stamped upon our National escutcheon the dark stigma, that we are a nation of Sabbath-desecrators.

The next one of these lectures which we shall notice, is one by Dr. Guthrie, of Edinburgh, on the somewhat singular topic of "*Ragged Schools*." The introductory remarks are so fine, and so interesting, that we shall offer no apology for quoting them. They derive their appropriateness from their showing the origin of this system of Ragged Schools; but the bearing they have upon Christian obligations to engage in the general enterprizes of usefulness, which offer on every hand, will be sufficiently apparent. Furthermore, he tells the story to show

how he came to be so earnestly and prominently engaged in pleading and serving the cause of Ragged Schools, as he has been for some years past in Scotland. Says he:

“My first interest in that subject was awakened by a picture. It represented a cobbler’s room; he was there himself, spectacles on nose, an old shoe between his knees; that massive forehead and firm mouth indicating great determination of character; and from beneath his bushy eyebrows benevolence gleamed out on a group of poor children—some sitting, some standing, but all busy at their lessons around the busy cobbler. Interested by this scene, we turned from the picture to the inscription below, and with growing wonder read how this man, John Pounds by name, by trade a cobbler, in Portsmouth, had taken pity on the ragged children, whom ministers and magistrates, ladies and gentlemen, were leaving to run wild, and go to ruin on their streets; how, like a good shepherd, he had gone forth to gather in these outcasts; how he had trained them up in virtue and knowledge; and how, looking for no fame, no recompense, no reward from man, he, single handed, while earning his daily bread by the sweat of his face, had, ere he died, rescued from ruin, and saved to society, no fewer than *five hundred children!*”

He tells us that the result was to humble him, and to make him ashamed of himself. He “stood reprovèd for the little he had done, and astonished at this man’s achievement.” He turned his attention at once to the subject of “Ragged Schools.” And for seven years of his life moved “among the poorest of the poor, and the worst of the bad;” he explored the homes and histories of such unhappy children as he found in the streets, and brought them into the asylums provided for them by the benevolent; and, at the time of the delivery of the lecture, there were three hundred of those children, some of whom had been found with both parents dead, others without father, and others without mother, some deserted by both parents, some with both parents transported, some again motherless with drunken father, some fatherless with drunken mother, others with both parents worthless, others who had been beggars, fifty-two who had been in the police-office, eight in jail, sixty-two who had been children of thieves, &c., &c. And, in final statements of the results of these efforts of the humane, he says:

“We have by our own efforts, and God’s blessing, turned into useful

citizens more than three hundred children, at an expense of £6,000 (\$30,000), who would as criminals, when the State was done with them, have cost her nearly £100,000 (\$500,000). Even on the low ground of pounds, shillings and pence, these schools claim the public support; but when you think of the vices and miseries from which these children are rescued—the virtues and blessings, present and future, temporal and eternal, to which our schools are their introduction, their value is beyond figures to calculate, or language to express.”

He contends with noble earnestness, and burning eloquence, that Jeremy Bentham’s apothegm, “the poor would need less charity if they got more justice,” is true. For, he says, that oftentimes when “a poor, shirtless, shoeless, starved, untaught and uncared for creature, whose head hardly reaches the bar, and who has to be set upon it, that the twelve grave jurymen may see the object of legal vengeance, is tried and condemned, according to forms of law, the whole scene revolts us.” He is not for permitting crime to go unpunished, but he wants the real criminal; and he thinks that it will turn out to be either “that hard and scowling ruffian, or that woman who sits with bloated face, watching the proceedings—the father or mother who compelled their child to steal;” or you may find the real criminal “among the guardians of the poor, the priests of religion, the ministers of state, your senators, your fat and well-fed citizens, your ladies and gentlemen, who saw that child lying in the gutter perishing before their eyes, nor made one effort.” No doubt it is true, as Dr. Guthrie intimates, that this neglect arises more frequently from want of thought than from want of humanity. And truthfully does he, as did Dr. Cumming, administer a merited rebuke to his own land for going in search of objects of charity abroad, while such revolting miseries are staring her in the face from every hand at home.

“While Britain rises in her colossal might to stretch one arm across the Atlantic, that she may break the chain of the slave, and another across Europe, that she may break the yoke of the despot, let us reclaim our outcasts at home—no longer give the slaveholders of the West, and the tyrant of the East, occasion to sneer at our inconsistency, to sting us with the speech, ‘Physician, heal thyself.’ How men and women, of otherwise refined feelings and true benevolence, can daily walk unmoved amidst these glaring evils around them, and never reach

a hand to help, is told by no one so touchingly as by the author of "The Song of the Shirt:"

"But evil is wrought by want of thought  
As well as want of heart."

The limit prescribed to ourselves in making extracts from these lectures, will have been reached when we shall have given the following from the close of Mr. Punshon's lecture on "The Prophet of Horeb, his life and lessons:"

"I have only one fitness to address you; but it is one which many of your lecturers cannot claim, and that is a fitness of sympathy. Your hopes are mine; with your joys at their keenest, I can sympathize. I have not forgotten the glad hours of opening morning, when the zephyr has a balmier breath, and through the richly painted windows of the fancy the sun-light streams in upon the soul. I come to you as one of yourselves. Take my counsel. My heart's desire and prayer for you is, that you may be saved. There is hope for the future. The world is moving on. The great and common mind of humanity has caught the charm of hallowed labor. . . . Excelsior! Excelsior! Brothers, let us speed onward the youth who holds that banner. Up, up brave spirit!

'Climb the steep and starry road  
To the Infinite's abode!'

Up, up brave spirit! Spite of Alpine steep and frowning brow—roaring blast and crashing flood—up! Science has many glowing secrets to reveal to thee; Faith has many a Tabor-pleasure to inspire. Ha! does the cloud stop thy progress? Pierce through it to the sacred morning. Fear not to approach the Divinity—it is His own longing which impels thee. Thou art speeding to thy coronation, brave spirit! Up, up brave spirit! till as thou pantest on the crest of thy loftiest achievement, God's glory shall burst upon thy face, and God's voice, blessing thee from His throne in tones of approval and of welcome, shall deliver the guerdon: 'I have made thee a little lower than the angels, and crowned thee with glory and honor!'"

With these pleasant and useful volumes we have now done, commending them once more as containing models according to our ideas of the sort of lectures that is fitted to be profitable as well as entertaining to an audience of young men. Our young men! There is surely no class possessing more multiplied or powerful claims to our deep and tender interest as Christian patriots! Not that men are to be regarded as beyond the reach of admonition, counsel or restraint, or are in-

capable of being influenced by motives drawn from high moral sources, merely because they are no longer young; but still, if called upon to decide which of all classes is most important and precious, we must at once pronounce that the young men of our country constitute that class. We repeat, no disrespect for other classes further advanced is meant by this discrimination. Such should remember that there are no elements of importance or value in youth which they did not possess to the fullest extent. They were themselves once young. Once parents, preceptors, ministers and friends, regarded them as the chief objects of solicitude, prayers and tears. For them a mother wept, a father prayed, a minister counselled, and a host of tender, pious friends, concentrated all their most anxious anticipations upon them and their destiny. But that day is past. They have lived to fulfil the promise of their youth, or to blast the expectations it excited. They have survived to realize the anxious anticipations, and to stand as the answer to the fervent prayers offered in their behalf, or to shroud in mourning the blighted hopes indulged—to prove a blessing to the world, or a curse to the age. Whatever they are, one thing is certain, their earthly career has been marked out, their position in society has long since been taken, if they have arrived at middle life. Hence, as regards such, the time of preparation is over. The Spring-time of life—its precious seed time is gone forever. “What is writ is writ.” And, in almost every case, the character they now bear is established forever. Habits are fixed, plans are developed, associations formed, ties woven around them which will, in all probability, continue to govern, direct, influence and bind them, for the remaining term of their natural lives. But furthermore, which is of vastly greater interest to them, those influences under which they now find themselves, having moulded their characters to this late period of their temporal existence, they will doubtless exert a greater or less power to stamp upon them the ineffaceable features of their characters and destiny for eternity. It is therefore not so important that this class should be vigilantly and constantly admonished, since they have had experience added to the monitions of wisdom and pious affection which

were bestowed upon them in the days of youth, and these have, perhaps, been blessed to the formation of a virtuous character here, and the promise and assurance of a high and holy destiny hereafter. But if not, then it is not so promising an enterprize to follow them with admonition, since all early efforts having been fruitless and disregarded, the seal may be set to their destiny.

But not so with young men. They stand on ground once occupied by their seniors. The habits of even the most advanced of those properly styled young men are not yet formed with such inflexible inveteracy as to forbid the idea of change. The plans of the majority are, as yet, undeveloped; their associations are not yet determinately formed; the ties of life indissoluble by any cause less powerful than death, have not yet thrown their bonds around them. Hence the importance of youth as a season of preparation for future life. There are combined in this age all the elements of hope, and around the young men of our land cluster thickly the swelling germs of promise, indicating the possibility of a glorious and useful manhood, and a serene and happy and honored old age. And here, too, it must not be disguised, are the undoubted capabilities implanted within each bosom, which, under improper training, or total neglect, may grow to a maturity of fearful power to desolate and curse the world. Were the future of our young men to be terminated by the limits of this brief state of existence, even then every consideration connected with their own and their country's happiness, honor and prosperity, would concur to render this period, of all others, the most important and interesting. But when to this earthly career we add, that these are not mortal beings, to pass away with other created objects around them—that they are beings whose lives are to run parallel with the years of the eternal God, then is the period—the young man's period of life—invested with an interest and importance incalculable and supreme.

A number of considerations, showing this to be true, occur to the mind at once. Its importance as a period of life is easily shown from the fact, that it is then that the mind is most impres-



sible. It is so of man's phisique, easily affected by disease—easily affected by remedial agencies, resorted to in order to counteract disease. The mind takes the complexion of the associations, the books, the places with which the youth is most familiar. He will be impressed by every influence he encounters by day or by night. Insensible he may be of this at the time, nevertheless it is true; and every man he meets in conversation, and with whom he interchanges sentiments, leaves an impression upon his mind. We are told that every casual or purposed blow inflicted upon our globe, is communicated to the mass. So with this moving enginery of intellect which fills the world—no effort it puts forth is lost; but, coming in contact with some department of the great whole, impresses upon it some influence that is felt. This impressibility of youth has been strikingly likened to softened wax, on which any desired stamp may be fixed. But the attempt to make the impression must be quick, or the golden opportunity may be lost forever. The cold and hardened wax may be shattered into a thousand fragments, but no image can ever be made upon it. So, when the hardening process, through which the mind passes in its career through the congealing atmosphere of a wicked world, has destroyed its impressible quality, vainly may we attempt to produce results which once might have fallen in with the mind's own choice. And because it is true that the *mind* is then most impressible, it is of the last importance to have this period of life most sedulously guarded, and most faithfully warned. Because there is an intimate and indissoluble connection between the intellectual and moral nature of man. Just as the mind is impressed, the affections and the habits which go to make up character are moulded and directed. We all have our own theory of morals, and this is the result of the operations of the intellect reasoning, comparing and combining together the various principles inculcated by the influences surrounding us. Whatever, therefore, may be the theory of morals elaborated by the mind, such will be the moral sentiments of the heart, controlling the affections and constructing the character. Add to this that well-known fact, that impressions made in youth surpass in durability all others

made at any subsequent period. If it were not so—if, while the mind is confessedly impressible to a wonderful degree in youth, the impressions were as evanescent as they are easily made, then its impressibility would be a feature of little worth in the estimate of the importance of this period of life. But we all know that the impressions made are not like foot-prints on the "desert strand," to be erased by the first wave that washes over it; nor like the furrow in the wave from passing keel; nor like the wound inflicted upon the air by the bird's rapid wing. In a life time the mind receives countless impressions; and those of later life may cover up and bury those of youth. But the mind is not like a palimpsest; it is not like one of those ancient parchments from which one writing has been erased in order to make way for another. It is rather like one of those medallions, on which a picture has been deeply ingrained into the substance of the material, and the artist must first cover the picture with a coat of paint before he can produce another. Very little effort is requisite to erase the later figure, and underneath this thin covering the first is brought out in all its original brilliancy of coloring and faithfulness in limning. So the mind of the young man. Whatever stamp his associations may have given it, remains ineradicable. All subsequent impressions may be erased, but these will remain forever.

But these considerations must not be confined in their influence to the young men themselves. For though they show how important to them it is that they should be rightly trained and directed at this period, they may be viewed as equally important when young men are regarded in connection with society, of which they must soon become the controlling spirits. Devoid of wisdom would that man be who, in the hope and expectation of propagating an orchard of fine fruits, or a vineyard of choice grapes, should rely solely upon the present growing trees and vines, without making provision for the culture and training of scions, shoots and cuttings, to supply the place of those which shall soon decay and die. It would, however, be a far more unwise system in any philanthropist, any lover of his race, to regard the matured and acting portion of

the generation of men as the sole objects of care and consideration; to look to them as the depositories of all the hopes and prospects of the human race. On the contrary, when we remember that soon the incumbents of place and power, parents, guardians, ministers, instructors, the rulers of the land, the curators of health, the administrators of justice, the legislators and magistrates, must pass away from the scene of action here to their account at the bar of God, a very slight reflection will recall the simple fact, that no other individuals on earth can be their successors in these solemnly responsible stations, save the dear young men of the rising generation. If, then, those of us who are every day reminded by the lengthened shadows of time, that our sun of life is waxing nearer and nearer its setting, overlook this truth, we are derelict in duty in the sight of God. We may not "lay the flattering unction to our souls" when approaching the bar of Eternal Justice, that we have discharged our whole duty to our race, even should it be true of us that we have filled the lot assigned us, usefully and honorably. This will not suffice. The solemn inquiry will be instituted, what provision did you make for perpetuating the good influences you had set in motion during your life? Whom did you leave as your successors in the work which you had begun? *Successors* there will be. The work of the world will be carried on by some human agency. And if the young men of the land be neglected and forgotten, the great interests of society must fall into hands unqualified and unequal to the high responsibility, far more likely to exert an influence for evil than for good. Hence the importance of earnest, constant, vigilant, kindly and affectionate attention to the young men of the land. These are the hope or despair of the world; its glory or its shame; its pride or its mortification; its salvation or its destruction. They must do the work begun by their fathers, and perpetuate the influences which they set in motion, if good; and, if bad, they must be prepared to counteract them. They must be makers of laws, and the executives to enforce them. They must preach the Gospel, judge the people, watch by the bedside of suffering humanity. Young men, then, it is clear,

stand in the front rank of importance as a class of organized society.

These truths being patent upon the surface of the subject, he who can gain the ears and the hearts of the young men of this age is thus furnished with vantage ground for effecting great good to the world. He should feel called upon to impress the mind of every young man with the great truth that he himself, individually, has a task set him by the great Creator, which he is to perform with his might, and which he is to neglect at his peril. If it be true, as has been long said, that nothing was created without a purpose, surely when we apply this principle to the higher department of being—rational creation—it cannot but be true that every man has an appointed mission, which he must fulfil. No Epicurean philosophers are we, holding to the creed that Providence dwells aloof from human affairs, and allows the world to manage itself. Far from it. God's hand is in every thing, and His eye is upon every thing. From all eternity He hath determined the times and seasons, and fixed the lot of every man. His mission is appointed, and for its successful fulfilment all natural qualifications are furnished, and the arrangements and occurrences around him constitute the means and appliances, by the use of which he is to perfect his natural endowments, and thus fit himself for his chief life-work. What that is, may be hidden sometimes in obscurity, so that it is difficult for a man to ascertain fully and clearly what God would have us do. But the clouds gradually disperse, and there is, in the end, a fair and open manifestation of God's will to every man who will watch the gradual developments of Providence. It is sometimes the case that a man's inclination may lead him in one direction, while circumstances clearly and unequivocally direct him to another sphere of effort. Under such circumstances, woe to that man who resists such clearly expressed indications of the will of God, just because his inclinations, his indolence, or what he conceives to be his interest, suggest it to him. Men should learn a lesson on this subject from the record of the Prophet Jonah's career. God found him fleeing from his ap-

pointed mission on the bosom of the deep, and at His command the winds and the waves roused themselves into a tempest to swallow up the disobedient Prophet, and through marvellous incidents of peril and preservation, he was brought back to his prescribed field of action.

If this doctrine could be wrought with the power of a settled conviction upon every young man's heart, the influence would surely be to cause every energy of soul to converge to the fulfilment of the ordained work. Coincident with this has been the history of every man whose life, sublime in its great results, has been embalmed in memory, and blessed the world. Slowly, it may be, was the outline of his career developed before him; but there was this peculiarity about such men, that there was no respite of labor with them. Such men were never, at any time, idlers or triflers. Even in occupations not apparently directly bearing upon their final mission, whatsoever their hands found to do, they did it with their might. Always toiling and devoting their powers to that field of effort immediately before and around them, they never sat down in dreamy castle-building as to the future. But the present duty was the matter that engaged them, and to that they addressed themselves with a determined purpose to do that duty well. Accordingly in the end it was found that this pursuit, though not immediately and sensibly connected with their ultimate work, proved to be the most effective preparation for its successful prosecution.

The most eminent example in history illustrative of this position, is that of Martin Luther. Beautifully, though briefly, does Punshon comment on the life of this great man. His first object was the acquisition of knowledge, with no reference to its great end—Truth. He had no dream when chanting in the hours of recreation in the streets of Magdeburg for bread, nor even in the College of Eisenach, nor when a student at Erfurt, nor "when he had a University for his admirer," and when the most confident predictions were uttered as to his future success, that he would ever seize the strong holds of the Papacy, and shake them to their base. His next object was the attainment

of truth. The accidental discovery of a Bible in the old library at Erfurt, had awakened in him the anxious question: "What is truth?" and to the discovery of the answer he bent every energy of soul and body. And yet the discovery of truth was not the fore-ordained and final mission of Luther; it was but a step in that direction, preparatory to the work to which God had called him. Nor did Luther imagine for a moment that God had called him to reform the corrupt Church of Rome, or to unbind the fetters of spiritual despotism from the people, when in the pursuit of truth we find him at that stage of his progress "foregoing all his brilliant prospects; parting, without a sigh, with academical distinction; taking monastic vows in an Augustine convent; becoming the watchman and sweeper of the place; wasting himself with voluntary penances well nigh to the grave; studying the fathers intensely, but getting no light; poring over the Bible itself with scales upon his eyes; catching a dim streak of auroral brightness, but leaving Erfurt before the dawn, until at last, in his cell at Wittemberg, on his bed of languishing at Bologna, and finally at Rome, Pilate's question answered on Pilate's stairs—there comes the thrice-repeated Gospel whisper, 'the just shall live by faith;' and the glad Evangel scatters the darkening and shreds off the paralysis, and he rises into moral freedom a new man unto the Lord."

And yet while Luther was thus accomplishing all this for himself, he was not only unconscious of the purpose for which he was set apart by God, but all this even was simply preparatory. Still he was doing God's will even in this. Thus by hard mental toil, and moral discipline, he found himself qualified and strengthened when the time came, to enter upon his work of Reformation. It was thus he amassed the exhaustless magazine of moral power and resources which made him valiant in the face of rank, place and wealth, and hoary abuses and corruption, threatening to crush him; incorruptible when the attempt was made to bribe him; unterrified by the dreadful fate of Huss; and which conducted him along by the power and protection of God, to the glorious triumph of truth he was

graciously permitted to behold and share, and which makes the name of Martin Luther still

“A watchword such as ne'er  
Shall fall to earth while there's an echo left to air!”

Now, what was Luther's secret of power? Just that he was in earnest in all that he did, and had an end in view in every thing he undertook, worthy of the vast industry which marked his career.

To such truths let our young men be pointed, and to the lives of such men let their minds be directed. All that we have said here about stimulating our young men to energetic application of their powers and endowments to the matter before them, is based upon the established truth that nothing else will make true men of them—*men for the times*. We wish them awakened to moral earnestness in the mighty concerns of life. We would rescue them from the influence of indolence and fashionable folly. We would have them elevated above the grade of butterflies—to realize that they have to encounter the stern, uncompromising responsibilities that are resting on them towards their race and towards God. We are fallen on troublous times. They are just such times as demand of us—of every educated man—of every young man especially—to study with the utmost anxiety and earnestness the will of God, in reference to our future. Men of middle life have attained that stage in their progress when it is no longer doubtful what the channel may be in which their influence must flow. Their mission is perhaps chosen, and they may be engaged in working in their lot. Some are doing good service for God and man. And many, alas! too many, are working only evil, and that continually. Had we the power and privilege of reaching the ear of every young man in the land, we would entreat them to pause for a moment and survey the phenomena of society around them—arrest the flowing tide of youthful pleasure for a moment, and mark “the signs of the times.”

It is true that many are wont to dilate upon the pre-eminent glories of modern civilization with rapturous exultation. And

it is not denied that it is a period in the world's history of wonderful progress, and that there is much in what we observe that is favorable and encouraging to the lover of man. But blinded, indeed, must he be by his enthusiasm, who fails to discern amid all that is bright and glorious, much that is alarming and perilous. Liberty, it is true, is everywhere diffusing her blessings among mankind. But we have only to turn our thoughts to this land of liberty, to be convinced that there is imminent danger of its degenerating into licentiousness. It is the glory of this age that the march of intellect is onward, and its achievements splendid. But there is no small reason to fear, that our extraordinary devotion to mental culture may result in Rationalism and Infidelity. We are glorying in the diffusion of liberal principles on the subject of religion, and the result is, in many parts of our land—Indifferentism. The cross of our Lord and Master never before achieved such conquests as it has in these ends of the world; and the past year will be memorable as the year of the great American Revival. And yet, perhaps, crime was never known to stalk through the land with strides so gigantic and unchecked, as now. Human life is comparatively of no value in our country. You may count with almost as much certainty, when opening the public journals from our large cities, upon reading the horrible details of some Burdell murder, or Bill Poole slaughter in a boxing match, or the narrative of some foul assassination occurring in the house of her whose door is the gate of hell, as you may upon the regular price-current of the market. Nor would this state of things be so alarming and disheartening, were there a fair field open for the operation of justice in the punishment of criminals. But how is it? Why, when a murder is committed, the first stage through which the public mind passes is that of violent indignation, which can with difficulty be restrained from summary vengeance. Then when the murderer is secured in prison, there is a gradual settling down into a state of indifference to the whole matter; and lastly, there succeeds to all this, gentle relentings of pity for the poor prisoner, followed up by bailing him out on account of his health. Then comes forfeiture of bail, and escape by flight,



or a petition for pardon, signed by the very men who were once filled with virtuous indignation, and granted without hesitation by the lenient executive.

Such reflections are not so foreign to the matter in hand as at first view might appear. It is because we fear that the generation which is now about to pass away, is too much fixed in their habits of thought and feeling to admit of much hope of the reform of those evils, that our thoughts and hopes are centred upon the young and rising men of the age. We earnestly desire to see a generation which will give promise of better things than the present. Hence we hail the tendency which seems to prevail in our day, to the bestowal of special attention upon the young men of the land, as a hopeful omen for good. Special services for their benefit cannot but act happily upon them. Let Christian Associations of young men be formed in all our cities, and towns, and villages, wherever it is possible. Let our young men be addressed by men of the right stamp; let them be told constantly of the immense burden of responsibility that is imposed upon them, in connection with the future; let them be girded for the great conflict of the coming age. *The times call for men.* None others are wanted. The tribe of reformers which has been at work upon society have proved the empiricism of their pretensions. The system of statesmanship in our country is effete, and its fatuity is sufficiently demonstrated in the evils which flow from its legislation. He who would win the guerdon of honor from a grateful country, and better than all that, the approval of Heaven, must stand up for the principles of truth and justice revealed in God's Word, without regard to party dictation, or the maxims of the world of fashion, and the cry of expediency.

Whatever agency may be found possessed of the inherent energy to influence the present race of young men, so to begin their career as to war against error, and battle for truth without compromise, will be the instrumentality for the reform of society. Have *them* rightly trained, and the world will be in good hands.

There is but one system which will give power and success to any such agency. That is the Divine religion of Jesus.

And it is only as this system pervades a given agency, that it is worthy of recommendation, or calculated to inspire hope. And it must be distinctly understood, that while earnestly advocating the encouragement of a judicious lecture system, we only regard it at its best estate as preparatory and inductory to the higher system of pulpit instruction. Among the young men of our crowded cities and popular rural districts, there is so wide a diversity of character and taste, that many may be attracted by a system which addresses itself to them in a form familiar and interesting, apart from the grave and solemn prestige of pulpit ministrations, who would, perhaps, not be reached so readily by the preacher. Our hope, however, would be, that such a class might be led, by a proper lecture system, to appreciate and desire something still higher and better, while the influence of the system upon Christian young men would be to strengthen in them their purposes for good, and keep them mindful of sacred truths, inculcated from holier sources.

For, after all, the hope of any good to this world must be found to rest in the Gospel which, while it is "to the Jews a stumbling block, and to the Greeks foolishness," is nevertheless "the power of God unto salvation to every one that believeth."\*

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\* On page 272 of this article, the esteemed author inquires: "What Railroad Company in the South stops its engine on the Sabbath?" We are happy to state that we know of some such Companies, and there may be others, although we do not know the fact. We refer to the Greenville and Columbia Railroad Company, the Laurens and Newberry Railroad Company, and the Union and Spartanburg Railroad Company. All these are in South Carolina. The Blue Ridge Railroad Company also, we believe, honors the Sabbath day so far as their Road is yet finished and in use. May they never do otherwise.—[Eds. S. P. R.]

ARTICLE III.

THE DISTINCTIONS IN THE GODHEAD PERSONAL, AND NOT NOMINAL.

The distinction which the Scriptures make between the Father, Son and Holy Ghost, is not one of name or attributes merely, but is a real distinction, so as to constitute each of these Divine characters a separate, divine, intelligent agent.

These three distinctions—call them what we may—cannot be, as Sabellius affirms, one and the same person. What is said of one cannot be spoken of the others. The Father cannot be called the Son, nor said to do what the Son does; neither can the Son or the Holy Ghost be described by what is attributed to the Father or to each other. The Scriptures never interchange the names or the peculiar properties, attributes, offices or works, by which each is distinguished. There is that which is peculiar to the Father, to the Son, and to the Holy Ghost. This is the foundation and reason of their peculiar name, and of the care with which what is peculiar is never interchanged. There must, therefore, be a sense in which they are each separate, individual and intelligent agents.

But while Scripture is thus jealously cautious not to confound these three persons in their several names and offices, it does, as we shall find, represent each of them as God, ascribing to each the names, the attributes, the works, and, indeed, every thing peculiar to God; and yet the Scriptures never speak of three Gods, but everywhere imply a union, a *oneness*, among these three—a unity of Godhead infinitely beyond our experience or comprehension. We are compelled to believe that while God is, and can be, only one in His nature, essence and Godhead, He nevertheless exists as three peculiar and separate subsistences, constituting Father, Son and Holy Ghost.

This is what we affirm to be the indubitable teaching of God's own inspired volume. It teaches us that God is one in what it terms "His eternal Godhead," and it also teaches that

the Father, Son and Holy Ghost, are each God, and yet not identical with each other in person, though they are identical with each other in Godhead.

The distinctions existing in the Deity are not, therefore, in Godhead. This is one, and only one. There are not three Godheads or natures in God, but one only—one nature, with its Divine qualities and attributes. These distinctions cannot, therefore, consist in nature or attributes, but in the relative properties and offices pertaining to each; and cannot, therefore, make three Gods. They remain one and the same in nature, essence or Godhead.

Neither Scripture nor Trinitarians represent the Father, Son and Holy Ghost, as having each an independent essence or nature, with properties peculiar to themselves, and yet as one God. But what Trinitarians deduce from the plain teaching of Scripture is, that while the Father, Son and Holy Spirit, are each united in the participation of the one Eternal Godhead, they are distinct in personal or relative properties and offices peculiar to themselves, and of infinite moment to us.

What that is, in which the Father, Son and Holy Ghost, are three distinct subsistences, and not identical in person, while yet they are identical in nature, is of course an unfathomable mystery, concerning which reason can tell us nothing. Reason does teach us that God's nature and mode of existence must be infinitely different from, and more perfect than ours. Reason also teaches that we can know absolutely nothing of that nature or mode of existence beyond what God is pleased to reveal concerning Himself; and that it is, therefore, the highest reason to receive what is so taught as infallibly true, and implicitly to be believed. No human language can fitly represent to our minds that of which we can form no idea, and to which our arithmetic, our logic, and our experience, are alike inapplicable. All that is proper or possible for human reason, is first to ascertain the facts revealed in God's word, and then to employ some Scriptural or other suitable words to indicate what is thus taught—to express without attempting to explain it. And this is what the Christian Church has done. It was at first, and for some time satisfied, to abide strictly by Scrip-

ture, and to speak of Father, Son and Holy Ghost as each Divine; and yet, as Ignatius (not long after the Apostles' days) expresses it—to speak of the Son as “proceeding from the Father, and as in that one existing and contained.” (Ep. ad Magnes, § 7.) The individuality of the Father, Son and Spirit, was unquestioned, and their community in the Divine nature was undisputed before the time of Praxeas, in the second century, and of Noetus and Sabellius in the third. These writers first began to speculate upon the nature of the Trinity in unity with the desire to reconcile this doctrine with the reason and experience of man. They were thus led to propound the theory that God is one person as well as one Godhead, who, according to his good pleasure, presents himself to man in the different aspects or forms of Father, Son and Spirit. The distinctions so clearly pointed out in Scripture they regarded, therefore, as merely nominal, and not real or personal.

*Origin and Meaning of the term Person in reference to the Trinity.*

These views first led the Christian Church to adopt terms by which the dangerous and presumptuous character of this heresy might be exposed and guarded against. Philosophy falsely so called—proud, arrogant reason, attempting to be wise above that which is written—first theorized on the subject of the Trinity, and, by introducing vain speculations, led Christians to adopt terms expressive of the plain and obvious teaching of the Word of God.

We find Justin Martyr, therefore, A. D. 150, very clearly expressing the distinct personality of the Father and Son. (Dial. cum Trypho, § 56.) Returning to the Scriptures, he says, “I will endeavor to persuade you that this God, who is said in the Scriptures to have been seen by Abraham, and Jacob, and Moses, is a different Being from the God who created the universe. I mean different in number or numerically, but not in counsel, for I affirm that he never did anything except what the Creator himself, above whom there is no other God, wished him to do or say.”

The doctrine is more fully presented by Justin Martyr in

other portions of his writings, so as to make it plain that the church in his day regarded the Son as personally distinct from the Father, and yet the same in nature or essence. (See Apol. § 63; Dial, § 128, 129, 221, 222.) He argues against some who regarded the Son as "a power unseparated and undivided from the Father;" and the conclusion of his argument is, "that which is begotten is numerically different from that which begets it."

To express the individuality of the three persons spoken of as Father, Son and Spirit, Tertullian, A. D. 200, introduced, or rather gave public currency to the term *person*. Thus, in his reply to Praxeas (c. 11), he says: "These few instances will show very plainly the distinction of the Trinity; for there is the Spirit who speaks, and the Father to whom He speaks, and the Son of whom He speaks. So the other words which are spoken either to the Father, concerning the Son, or to the Son concerning the Father, or to the Spirit, establish each *person* in His own individuality."

In the Western Church the term *person* has ever since been employed to signify the individuality as intelligences, of the Father, Son and Spirit, in all those respects in which they are represented in Scripture as distinguished, while yet in essence, nature, or Godhead, they are one.

In the Greek and Oriental Churches, however, the term *υποστασις hypostasis*,—employed by the Apostle in reference to Christ in his individual, personal and distinct relation to the Father (Heb. 1: 9)—was adopted.\* But, as this term is more ambiguous, and came to be used in the sense of substance, and thus gave apparent sanction to the objection that the doctrine of the Trinity involved the necessity of three distinct Divine substances, it became necessary to define the meaning attached to this word in the fuller creeds which were from time to time introduced. And while in the Council of Antioch, A. D. 362, it was agreed that the word *hypostasis* was capable of being rendered either *person* or *substance*, it was at the same time

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\* So, also, was the term *προσωπον prosopon*, (person,) in use, and hence God was spoken of as *triprosopos*, *tri-personal*.

determined that when used to mean *substance*, God is *one*, and when used to mean *person*, God is *three*. In subsequent periods of the church, the term hypostasis was limited to the latter meaning—that is, *person*,—as it was at all times certainly designed to mean what is understood by *person*, and not substance.

The Western Church, in order, if possible, to make the sense of the church unmistakeable, introduced the terms *subsistentia* and *suppositum*. But the term *person* has long been the only term which is generally employed. And yet even the word *person* is confessedly ambiguous, and capable of perversion. Its original and primary meaning was a mask worn by actors, from which its first derivative use easily followed—that is, the character sustained by that actor. From this meaning the term came to signify any assumed character or station, and any one holding such character; and, in its more modern acceptance, “the individuality of a human being consisting of a body and a soul.”

As the term *person*, like every other term of human language, is therefore ambiguous and variable, in order to understand any proposition in which it occurs, or any doctrine of which it is an exponent, we must first understand the precise use intended to be made of it. It is otherwise impossible either to understand the doctrine or to deduce any inference from it, since *we* may attach to it one meaning, and the doctrine employ it in another.

It is then only reasonable to ask inquirers into the doctrine of the Trinity, to bear constantly in mind that the term *person*, which is employed to designate the three distinctions we have seen attributed by Scripture to the one eternal Godhead, is not thus used precisely in any one of its classical meanings, nor in that more modern sense to which we have referred. It is employed as the simplest rendering of Scripture terms and Scripture statements, to denote a living, intelligent agent, as distinguished from a mere attribute.

The term *person* is employed to declare rather what the Scriptures—and the doctrine of the Trinity as deduced from them—do not teach, than what they really imply. It declares that the

Father, Son and Holy Ghost, as represented in Scripture, are not one and the same Divine person spoken of under three different forms of speech, as Sabellius taught; nor yet three separate Divine beings as Arius and others taught; but that they are three individual intelligent agents, distinct and separate from each other as to that which constitute their independent personality. It declares that to such an extent,—and in a way altogether incomprehensible and yet certain,—these *persons* are distinct, and yet equal in power and glory, and identical in that substance, nature or Godhead, in which their personality subsists. The word *person*, therefore, is used not as a definition of what each of these Divine agents is, but as a declaration that they actually exist as individual intelligences in the One Eternal Godhead.

This is all that is designed in using the word *person*. It does not—and is not intended to—make the doctrine of a tri-unity in God intelligible to our finite understandings. It is not meant to declare any thing as to the nature or mode of this Divine, mysterious existence. It only states—what we have seen Scripture requires to be believed, namely:—that the Father is God, that the Son is God, that the Holy Spirit is God, and that each of these perform personal offices in the great work of man's salvation, and yet that they are not three Gods, but one God.

Great is the mystery of God, but plain and palpable is the fact, that such is God's representation of what is infinitely removed from the possibility of our comprehension or ratiocination.

By the term *person*, then, in the statement of the doctrine of the Trinity, we mean only, to use the language of Stillingfleet,\* “a mode of subsistence or relative property. The true original notion of personality is no more than a different mode of subsistence in the same common nature. Personality doth suppose a distinct substance, not from the nature of personality, but from the condition of the subject wherein it is. The personality, in itself, is but a different mode of subsistence in the same common nature, which is but one. This personality, it is

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\* *Vindication of the Doctrine of the Trinity*; London, 1697, p. 14.



true, considered in reference to such a subject as man, would imply in each person a peculiar substance of his own. But this does not follow from the nature of personality, but from the nature of man; and when, therefore, we come to consider a Divine essence which is most perfectly one, and is wholly incapable of any separate existence or accidents, there can be no other way of distinction conceived in it, but by different modes of subsistence or relative properties in the same Divine essence."

The personality of each of the Divine beings is thus founded on the mysterious and incomprehensible mode of the Divine existence, and the person of each consists of the being thus existing, in relation to the other persons of the Trinity. That is, the one Divine essence hath three distinct ways of subsisting, according to which it subsists distinctly and differently in each of the three Divine persons.

These distinctions which controversy led the early Christians to make, in order to guard against error, and preserve and perpetuate the truth, may be included in four propositions:

1. That there are in the Deity three distinct *persons*, and but one Godhead.

2. That there are no separate and distinct substances in the three *persons* of the Trinity; the Divine nature being wholly and entirely one and undivided, and identical in each.

3. That the Divine essence is in an eternal, necessary and ineffable manner communicated from the Father to the Son, and from both to the Holy Spirit.

4. That it is a peculiar prerogative of the Divine nature and substance, (founded in its infinite, and therefore transcendent perfection,) that it is capable of residing in more persons than one, and is accordingly communicated from the Father to the Son, and from both to the Holy Ghost.\*

By the term person, therefore, as applied to the three distinctions in the Divine nature, we do not mean an individual

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\* How this doctrine, at first simple, was gradually and unavoidably enlarged, as found in the Nicene and Athanasian creeds, see fully illustrated in Newman's *History of Arianism* in the 4th century.

intelligent agent, having a separate nature, as well as personality, as in different men; nor, on the other hand, an accidental or variable distinction of character in one and the same person; but a real difference in the mode of subsistence, as well as in character. We are assured from Scripture, that there are three to whom the Divine nature and attributes are ascribed; and yet we are also assured, both from Scripture and reason, that there can be but one Divine nature.

We are not, we would again remind our readers, attempting to make the mystery of the Trinity intelligible, or to bring it within the grasp of our comprehension. This is infinitely impossible, since we have no premises from which we can reason, and no powers with which to make observation. Our only design is to make clear what the *doctrine* of the Trinity is, and not what the *Trinity itself* is; and to shew that, although the *Trinity* is unintelligible by us, the *doctrine* of the Trinity is free from any contradiction, and requires only the belief of facts no more unintelligible than all other facts pertaining to "the Infinite unknown," as Sir William Hamilton characterizes the Deity. The most profound minds of this and every other age have had, therefore, no difficulty in receiving the *doctrine* of the Trinity as a Scriptural fact, while they admitted the incomprehensibility of the *Trinity*. To refer to but one of these mighty intellects, (much employed, indeed, on this very doctrine,)—Daniel Webster being asked by a Unitarian gentleman, as he was coming out of an Episcopal Church in Boston, whether he believed that three and one are the same thing, replied in a manner perfectly characteristic, as it properly disposes of the real difficulty of the Trinity: "Sir, I believe you and I do not understand the arithmetic of heaven."

The term *person*, to denote the three persons of the Trinity, is employed, as we have admitted, in the full knowledge that it is necessarily and unavoidably ambiguous. But, then, it is equally true that this would be the case with any other conceivable term, since every human word is symbolical, and, in its application to things super-human and Divine, must be analogical. The only method by which our ideas on these subjects can be expressed, is by selecting some appropriate term, and

carefully defining the meaning attached to it, and the purpose for which it is employed. And this is what is done in the use of the term *person*, as expressive of the distinctions in the Godhead. It is employed simply to denote that which—whatever it be—characterizes the Father, Son and Holy Ghost, as they are represented in Scripture, to be each God—each individual and distinct,—and yet each subsisting in the same identical, undivided and indivisible Godhead. It is intended to define nothing beyond the fact, that there are such real distinctions in the Godhead, that while essentially one, the Father, Son and Holy Ghost are relatively and officially distinct. As to the nature of this personality, and the mode of its existence, this term *person* expresses nothing.

To say, therefore, as Unitarians constantly do, that since the *word* person has come now to mean, in its ordinary application to men, a distinct and separate individual,—compounded of body and soul, and identical in substance with no one else,—therefore this word *person*, as applied to the distinction in the substance of the Godhead, must express distinct Godheads, and thus teach that there are three Gods, is absurd. The question is not about the original meaning, or the most usual meaning now attached to the word *person*, but about those distinctions in the Godhead of which Scripture informs us. In the endeavor—which philosophical subtlety made necessary—to give expression to the views on this subject, which Christians generally have derived from the teachings of Scripture, the word *person* was employed not in its common, but in a theological and defined sense, just as many other terms are, in regard to many other theological doctrines. The term *person*, as now ordinarily employed, represents, it is true, an individual man; a being, therefore, who is physical as well as intellectual, finite, mortal, and full of imperfections. Would it therefore be just or reasonable to say that the doctrine of the Trinity describes God as having in his Godhead three separate bodies, and three finite and imperfect human beings? The term, as used in reference to the Trinity in the Godhead, is limited and defined and is far more Scriptural in its actual

form than the term unity, which is nevertheless employed to denote an opposite doctrine.

It is not the word for which Trinitarians contend, but the triune distinctions in God, represented by the names Father, Son and Holy Ghost, which might as well be expressed by the word *hypostasis*, as in the Oriental Church, which the Apostle uses, and which our translators—in unison with the Western Church in all ages—rendered *person*; or by the word *subsistence*. The important question is whether, while the Scriptures declare that there is but one eternal Godhead, they do, or do not, declare also that there are three persons, or hypostases, who are each distinct, and yet each possess the essential attributes of that one Godhead.

Unitarians, however, insist that there cannot be a distinct person, except where there is an entirely distinct individual, and they appeal to every man's common sense for proof. But why can there not? To constitute a person in the modern common meaning of that word, there must be a nature, substance or essence, and the qualities by which it is characterized. A substance alone will not constitute an individual person, nor qualities alone. There cannot be a nature or essence apart from its qualities, nor qualities apart from the essence. Both are essential to an individual person. In the case of man, who is a compound being, there is necessary, to constitute an individual, the essence and properties of a soul, and the essence and properties of a body. But this is not the only sense in which, even in the English language, the term person is employed. It is used to signify, also, individual character or station;\* and, in its most accurate philosophical meaning, it is defined by Locke to signify "a thinking, intelligent being, that has reason and reflection, and considers itself as itself, the same thinking thing in different times and places, which it does only by consciousness, which is inseparable from thinking."†

Now in this sense—which is the only one applicable to a

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\* See Richardson's Dictionary.

† B. 11, c. 27, Hum. Und.

spiritual being—why may there not be united in the one Divine nature three Divine persons, each consciously intelligent? We do not, by such a supposition, make three Divine and independent individuals or persons in the ordinary meaning of these terms, because to such an individual person a distinct nature is as necessary as distinct consciousness and intelligence, while in this abstract sense of the word it only implies three distinct conscious intelligences in the one identical nature or substance.

The supposition of a Trinity involves, we again and again repeat, a mystery unfathomable to our finite reason. It is, however, the Divine nature—the substance, essence or Godhead—which is the mystery of mysteries infinitely above and beyond all possible comprehension of reason. But the supposition we have made involves no contradiction and no unphilosophical use of the term person, and the only question therefore is, whether such a supposition be required by the teaching of God, concerning himself, in His own revelation, and by the very words which holy men of God spake as they were moved by the Holy Ghost.

But still further. The word person is originally Latin, and originally introduced into the Church and into theology by the Latin fathers in a sense, and for a purpose, which has been accurately defined and described. In this sense it is retained and used now, and in this sense alone—and hence it is in this sense alone it is open to criticism as applied to the doctrine of the Trinity.

Person, therefore, as thus used, does not mean or imply distinct and separate Divine natures or Godheads in the Being to whom it is applied, but only a distinct, intelligent consciousness in each of the three persons who co-exist in one and the same identical Godhead—a Trinity in the unity, a unity in the Trinity, a tri-unity of conscious intelligences in one Divine nature.

There is, therefore, nothing incredible in the supposition implied in the Trinity, and nothing unwarrantable in the use of the term persons to designate the three Divine unities constituting this tri-unity; and the only question, therefore, is one of Scriptural fact.

*Scripture Proof of Three Persons in the one God.*

Now that in the infinite, and therefore transcendent, perfection of the Divine nature there is such a real distinction of three persons is, we believe, taught in Scripture, since it represents the Father, Son and Holy Ghost, each of them as God, while it announces only one God.

When the Apostle in Hebrews 1: 3, describes the Son of God as "the express image of his person," he ascribes to God the Father a personality different from his Godhead or essence, which could not be transferred, and never has been manifested. There is, therefore, a person in the Father, of which Christ is a manifestation distinct from his eternal and unmanifested Godhead. There is also a personality of the Son and Holy Spirit, to whom are attributed all that is characteristic of a personal, intelligent agent. And hence, as there is, and can be, but one Godhead, there must be in that Godhead three co-existing persons, as incomprehensible to us as the Godhead itself, but not more so.

Different things are said of each of these persons. They are represented as speaking to one another and of one another. The Father sends the Son, and the Son comes to do the will of Him who sent him. The Spirit is sent by the Son, and yet proceedeth from the Father.\* The Father begets, the Son is begotten, the Spirit proceeds. The Word was in the beginning WITH God, not IN God, and not with, nor in, himself. The Son was in the bosom of the Father, and had glory WITH the Father, before the foundations of the world. And "the Word was made flesh." The Father "spared not his own Son, but delivered him up for us all." The Father declared Christ to be his well beloved Son. Christ at the same time received baptism. And the Holy Ghost descended upon him like a dove. The Son is also said to give his life a ransom for many; and to live ever to make intercession for us. And the Holy Ghost is said to renew and sanctify us, and to seal us unto the day of redemption. These are things so essentially different,

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\* See John 3: 16, 17; 4: 34; 6: 38; 10: 30.

as very plainly to intimate a distinction in the agents to whom they are respectively ascribed. For how can THEY be any other than distinct persons, who thus act, think, feel, in ways which are so entirely distinguished, and which imply distinct personal agents.

“When He, the Spirit of truth, is come, HE (says Christ) will guide you into all truth, for He shall not speak of himself, but whatsoever He shall hear that shall He speak, and He will shew you things to come. All things that the Father hath are mine; therefore said I, that He (the Holy Spirit) shall take of mine and shew it unto you.” At the day of Pentecost, these mighty effects and influences of the Holy Spirit thus promised were manifested. It was the Holy Spirit, who caught away Philip from the Eunuch, and who said “separate me Barnabas and Saul for the work whereunto I have called them.” It was the Holy Spirit, also, who commanded Paul and Silas not to preach in Asia Minor, nor in Bithynia. And “holy men of old spake as they were moved by the Holy Spirit.” The Holy Spirit is further said in the Scriptures, to strive, to know, to lead, to help, to testify, to reveal, to search, to prophesy, to give gifts, to work in the soul of man, to work miracles, to sanctify, to quicken or give life, and to be vexed and grieved.

Besides, these three persons are mentioned in Scripture in a different order. In the baptismal charge they are mentioned in their natural order, as Father, Son and Holy Ghost. In like manner the Apostle John, speaking of the witnesses to the truth of Christianity, takes notice of them as the Father, the Word, and the Holy Ghost. But, at other times, these three persons are enumerated very differently. Sometimes the Holy Spirit is first named, then follows Christ who is the Lord, and then God, who is the Father, is referred to last of all; as in that passage, in which it is said there is one Spirit, one Lord, and one God and Father of all. (Eph. 2: 4, 5, 6.)

At other times again Christ is mentioned first, then follows the Spirit, and the Father comes last. Thus, says the Apostle, “through him, (i. e. Christ,) we both (that is, Jew and Gentiles), have access by one Spirit unto the Father.” And elsewhere the Apostle begins what he says with Christ, speaks

next of the Father, and ends with the Spirit, saying: "In whom, that is, in Christ, ye are built together for an habitation of God through the Spirit." In his closing benediction to the Corinthians, also, the Apostle places the Son before the Father, wishing them the "grace of the Lord Jesus Christ," before he prays for the love of God, or the communion of the Holy Ghost. The Apostle John also places the Spirit before the Son, wishing the seven churches of Asia "grace from the seven spirits before the throne," before he wishes it to them from Jesus Christ.

Now, in this variable mode of referring to these three persons in Scripture, we have a demonstration, *first*, that they are all equal in power and glory, otherwise that order would have been uniformly observed, in which their inequality, if any such existed, would have been clearly and invariably indicated. And, in the *second place*, this variety of order proves that those three persons are not attributes of one and the same God, or different characters or manifestations, but real distinctions or persons; since otherwise these and all similar declarations of Scripture would prove just as surely that the Father is an attribute of the Son or of the Spirit, and the Son and Father attributes of the Spirit, as that the Son and Spirit are attributes of the Father. The distinction, therefore, between these three persons—the Father, Son and Spirit—is and must be a real personal distinction.

This, however, will be still farther evident, from a consideration of the distinct offices and purposes which are assigned to each of these three persons in the Word of God.

This we might illustrate from what is said of their operation in the kingdoms of nature, providence and grace. But we will confine ourselves to the work of redemption. In accomplishing this great and ultimate design of all God's purposes and plans, the development and proclamation of which is the great aim of all prophecy, of all Scripture, and of all the means and ordinances of grace, each of these three persons is represented as fulfilling a different office. The Father, in his everlasting love, designs the scheme of redemption. The Son offers himself to fulfil it. The Father sends the Son. The



Son comes to do the Father's will. The Son sends the Spirit to abide with His Church always, and to supply his bodily absence. The Father gives the Son. The Son gives himself. The Spirit is given by the Son to whomsoever he pleaseth. The Father loves, and wills salvation to, the sinner. The Son, in order that God may be just, and yet the justifier of the ungodly, brings in an everlasting righteousness, and makes propitiation. The Spirit works in the heart to regenerate, purify and comfort. As in nature God by His omnipotent will creates; the Son orders, directs and governs; and the Spirit beautifies, adorns and perfects;—so in this work of grace God originates, the Son accomplishes, and the Spirit perfects and applies the work of redemption. We address our worship ultimately, though not exclusively, to the Father, through the Son, and by the Holy Ghost. The Father hears, the Son intercedes, the Spirit pleads in us and for us with groanings which cannot be uttered. The Father adopts. The Son gives power to become the sons of God. The Holy Ghost sheds abroad in the heart the Spirit of adoption, whereby we cry *Abba Father*. The Father pardons. The Son gives repentance and remission of sins. The Spirit works in the heart that godly sorrow which leads to repentance not to be repented of. Thus it is that every grace and blessing pertaining to life and godliness, is traced in Scripture to “the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost.” “Through Christ we have access by one Spirit unto the Father.”

Thus it appears, that in the great work by which God designed ultimately to glorify himself in and through this world,—that is, the recovery and restoration of fallen man by Jesus Christ,—each of the three persons have entirely different offices assigned to them. The original purpose, design, contrivance and disposal of this glorious plan, is assigned to the counsel, love and grace of the Father.\* “And on this account, says Owen, because as the Son undertook to effect whatever

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\* *Isaiah* 43: 1-3. *Psalms* 40: 6-8. *John* 3: 16. *Isaiah* 58: 10-12. *Ephesians* 1: 4-10.

the Father had so designed and purposed, there were many acts of the will of the Father towards the Son—in sending, giving, appointing of him; in preparing him a body; in comforting and supporting him; in rewarding and giving a people unto him—which belong unto the Father, on the account of the authority, love and wisdom that were in them.

The Son of God is represented as condescending, consenting, engaging to do and accomplish in his own person the whole work which, in the authority, counsel and wisdom of the Father, was appointed for him. Phil. 3: 5-8. And in these Divine operations is the person of the Son revealed unto us, to be honored even as we honor the Father.

And again: The Holy Ghost doth immediately work and effect whatever was to be done in reference unto the person of the Son, or the sons of men, for the perfecting and accomplishing of the Father's counsel, and the Son's work, in an especial application of both unto their especial effects and ends. Hereby is He made known unto us, and hereby our faith concerning Him, and in Him is directed. And thus in this great work of the new creation by Jesus Christ, doth God cause all his glory to pass before us, that we may both know him and worship him in a due manner as Father, Son and Holy Ghost."

The illustrations of this position might be multiplied. But enough surely have been given to convince any unprejudiced mind that the constant and invariable language of Scripture cannot be reconciled with the theory that, after all, the Son and Spirit are nothing more than attributes or qualities of the one God and Father.

This conclusion is, however, strengthened by the further fact, that to each one of these persons is attributed, in Scripture, every characteristic by which personal differences could possibly be distinguished. They are each and all spoken of as thinking, willing, designing, determining, grieving, being grieved and acting. All these personal acts are attributed to these persons as existing separately and at the same time, and that, too, both as it regards each other, as it regards other beings, and as it regards mankind. The Father asks.

The Son answers. The Spirit descends, co-operates and works. The Father repents that he has created man. The Spirit is grieved. And the Son executes vengeance. The Father hears the Son always. The Son prays to his Father. The Son appears to Paul on his way to Damascus. The Holy Ghost hinders the same Apostle when he would have gone into Asia, suffering him not and forbidding him. Acts 16: 6-7. The Father deserts the Son when in his last agony, thus fulfilling that Scripture, "Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of Hosts." (Zech. 13: 7.) The Son cries out in his agony, "My God, my God, why hast thou forsaken me?" The Father wondered that there was no man, and said, "whom shall I send, and who will go for us," and the Son saith, "Here am I, send me." God's law and justice demanded a propitiation, in order that "God might be just and yet justify the ungodly." The Son "was made sin for us, though he knew no sin," enduring in his human nature, which he voluntarily assumed, our griefs, and offering himself "once for all, as a sacrifice for sin." And the ever blessed Spirit, by renewing and sanctifying our hearts, qualifies and fits us for the reception of the blessings thus purchased and secured for us.

Surely, therefore, the scheme of salvation requires for the very conception of its plan, provisions and fulfilment, the admission of three distinct personalities in the one undivided essence of the Godhead. These persons have different names, relations and functions attributed to them, which are perfectly irreconcilable with the supposition, that these three persons are only the one personal God represented, as Sabellius taught, sometimes as Father, sometimes as Son, and sometimes as Holy Ghost.

The different order of naming the Father, Son and Holy Ghost, which we find in Scripture—the different offices and relations they are represented as sustaining—the different works and properties ascribed to them—these declarations of God himself, concerning himself, in words used under his own guidance, and which really make up all that is revealed concerning these persons—these must, according to all rules of

interpretation, and all purpose of language, signify more than a three-named unity. Our Saviour says of the Father, "there is another that beareth witness of me;" and of the Spirit he says: "I will ask the Father, and He shall give you another Comforter." These surely cannot all be one and the same Father. And when we baptize into the name of the Father, and of the Son, and of the Holy Ghost, this surely, in the name of common sense, and of that reason to which Unitarians are so fond of appealing, cannot mean a trinity of names, or attributes or qualities.\*

The supposition is as absurd as it is blasphemous, and is utterly subversive of all faith in Scripture as a divinely inspired and intelligible book. It is impossible, with any deference to the express and multiplied declarations of the Bible, to imagine that the Father can be the Son, or the Son the Father, or the Holy Ghost either the Son or the Father. The Father cannot be the Son. The Father was never begotten, nor appointed to be a son or heir of all things. He never left that glory which He had with the Father from before the foundation of the world. He was never born. He never took part of the nature of His own creature man. The Father was never visible nor seen by any man. The Father never suffered, bled nor died. The very supposition is impossible. Neither can the Father be conceived as fulfilling the offices of a Mediator.

It is thus certain that the Father cannot, without blasphemy and absurdity, be regarded as one and the same person with the Son, as they are both represented in Scripture. But it is just as impossible to suppose that the person called the Son—the Son of God, the form of God, the express image of his person, &c.—can be one and the same person as the Father. It is impossible to conceive of the Son having a Son, an only begotten Son. The Son cannot by any latitude of expression be said to have made the Father heir and head over all things. The Son never sent the Father into the world, put Him to an open shame, and laid upon Him the iniquity of us all; and made Him a curse and a sin-offering. There is awful blas-

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\* See John 5: 32; 14: 16; 15: 26.

phemy in the supposition, that the Son could be regarded as doing towards God the Father what is every where represented as being done by the Father towards the Son in his Mediatorial character.

But the difficulty is just as great when we speak of the Holy Ghost. The Holy Ghost can not be conceived to be the Father, nor the Son, without an utter abandonment of all faith in Scripture, and in the use or value of language. The Father did not proceed from himself, nor from the Son, nor from the Spirit, but the Spirit is said to have proceeded from the Father and the Son. The Spirit was to glorify the Son and receive of what was His, and not to receive Himself, and in so doing glorify Himself. The coming of the Spirit, as the abiding comforter of the Church, depended upon the departure of the Son, and upon His being sent by the Son. At our Saviour's baptism we have the Father speaking, the Son acting, and the Spirit coming down,—a text so evidently holding forth the persons of the Trinity, in their distinct and separate existence and agency, that in ancient times when any one was suspected of being an Arian, it was said to him, go to Jordan, and there thou wilt see a Trinity—FATHER, SON and SPIRIT. And hence the scene of this baptism, as an emblem of Christianity, and a visible proof of its triune God, was a frequent pictorial representation on the very earliest Christian tombs.\*

It is, therefore, beyond any reasonable controversy, that the Scriptures ascribe a real and a separate personality to the Father, Son and Holy Ghost, and that they teach us, therefore, that there is in the nature of God a perfect Trinity of persons in glory, eternity and sovereignty, neither divided nor separated. Language could not possibly teach the individual personality of each of these in stronger modes of expression. God, according to the Scriptures, is, therefore, a trinity as to person, a unity as to nature—a trinity as to office in the work of redemption, a unity in all the glory and the power, and substance and self-existing infinity of the Godhead. In this Tri-unity there is nothing either created, or servile, or adventi-

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\* See Maitland's Catacombs of Rome.

tious, or temporary. The Son was never non-existent to the Father, nor the Spirit to the Son. This tri-unity is eternally the same, unchangeable and invariable.

*Testimony of the Primitive Church to the Tri-Personality of God.*

The three persons in the Trinity are not, therefore, as Praxeas, in the days of Tertullian, affirmed, three names of one and the same person. But as Tertullian, who wrote about the end of the second century and beginning of the third, says in his reply to Praxeas, "we are to worship God the Father, God the Son, and God the Holy Spirit: three properties, one divinity. The three are one in the Godhead, (or essence,) and the one three in properties, (or persons,) that there may be neither one in the Sabellian sense, nor three in that wicked sense now set up," viz: the Arian. God is, therefore, as Tertullian pithily says, *unum*, not *unus*. I and the Father, says Christ, are one—*unum*, one in nature and substance, not *unus*, one in person.

In the book from which we have quoted, Tertullian proves that there is a sense in which these three are distinct persons in the ONE sense of the Godhead.\* He says, therefore, of the Son, that he is "Spirit of Spirit and God of God, another in mode, but not another in number."

"The Father," says Hippolytus—A. D. 220, the pupil of Irenæus, who was the disciple of Polycarp, and he of the Apostle John—"indeed is one: but there are two persons, because there is also the Son; and the third person is the Holy Spirit. For the Father commands—the Son obeys—the Holy Spirit teaches. The Father is over all—the Son is through all—the Holy Spirit is in all. We cannot understand the one God, otherwise than as we truly believe in the Father, and the Son, and the Holy Spirit. Go, said Christ, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Thus did he show us, that

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\* There are in his works more than twenty passages in which this idea is expressed.

whosoever shall omit any one of these, he hath not perfectly glorified God; for through this Trinity the Father is glorified. The Father purposed—the Son performed—the Spirit manifested.”\*

“Who, then, would not wonder,” says Athenagoras, A. D. 174, “that we should hear ourselves called Atheists, when we profess our belief in God the Father, and in God the Son, and in the Holy Ghost, showing both their power in unity and their distinction in order.”† “To this only do we strenuously apply ourselves, that we may know God and the Word who is from him; what is the unity of the Son with the Father; what is the communion of the Father with the Son; what is the Spirit; what is the unity and the distinction of these who are such, inasmuch as the Spirit, and the Son, and the Father, are united.”‡

“Him, the Father;” says Justin Martyr, A. D. 136, “and his Son, who came forth from him, and the prophetic Spirit—these we worship and we adore, honoring them in word and in truth, and to every person who wishes to learn, ungrudgingly delivering them as we ourselves have been taught.§ Atheists, then, we are not, inasmuch as we worship the Creator of this universe; and having learned that Jesus Christ is the Son of him who is truly God, and holding him in the second place, we will shew that, in the third degree, we honor also the prophetic Spirit in conjunction with the Word.|| For the Word, who is born from the unborn and ineffable God, we worship and we love next in order after God the Father; since, also, on our account, he became man, in order that, being a joint partaker of our sufferings, he might also effect our healing.”¶

Such was the simple statement of the teaching of Scripture on the subject of the three persons in the Triune God, in the earliest ages of the church. We find, therefore, that when

\* Hippol. Cont. Noet., § xiv, Oper. Vol. II, p. 15, 16.

† Athen. Legat., c. x, p. 40.

‡ Athen. Legat., c. xi, p. 46.

§ Justin, Apol. I, Oper., p. 43.

|| Justin, Apol. I, Oper., 46–47.

¶ Justin, Apol. II, Oper., p. 40.

Theodosius, at the close of the second century, attempted to propagate at Rome the doctrine that Christ was a mere man, and that there is no distinction of persons in the unity of the Godhead, he was called to account by Victor Bishop of that city, in order that he might have an opportunity of vindicating or explaining his conduct. This, however, he could not do. And as he persisted in maintaining the scheme of doctrine which he had promulgated, "the consequence was, that having avowedly departed from the well known common faith of the Church, he was, by excommunication, visibly separated from the society of the faithful."\*

We are, therefore, as Gregory Nazianzen expresses the doctrine—"we are to worship God the Father, God the Son, and God the Holy Spirit—three properties, one divinity."



#### ARTICLE IV.

#### THE PRINCIPLES OF A LIBERAL EDUCATION.†

*Gentlemen of the Euphradian and Clariosophic Societies:*

My object in appearing before you is not simply to please or excite the imagination, but rather to give you food for reflection. Without further preface, therefore, I announce as the subject of my address, the principles of a liberal Education. Perhaps some may think that I owe some apology for selecting a subject so trite and threadbare. But aside from the interest which the subject must have for all of us, whether pupils or teachers, I have long ago come to the conclusion, that subjects only become threadbare to those who never think; but

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\* Euseb. Hist. Eccles. Lib. v. c. 23.

† An Address delivered before the Euphradian and Clariosophic Societies of the South Carolina College, April 20, 1859.



only gather up and embody ephemeral ideas as they arise. To those who do think, the commonest are also the most fertile subjects; their very commonness being the surest evidence of their fertility and never-failing interest to the reflective mind. I have no sympathy with that eager, prurient grasping after the ephemeral, only because it is new, which seems to mark the taste of the present age both in philosophy and literature. But do not, therefore, for a moment suppose that I sympathize with that opposite spirit which blindly and obstinately clings to the obsolete, only because it is old and, therefore, supposed wise and venerable. Try all things, both old and new; but try them in the spirit of candor and humility, and then hold fast and venerate only that which is good.

There is, perhaps, no subject of such vital importance to the welfare of society, concerning which there are prevalent so many contradictory opinions, and so many absurd errors, as this subject of Education. Some of these errors concern the very end and object of Education. Some only the subject-matter. I will speak first of the errors which relate to the end and object of Education, as these errors are, of course, the more fundamental.

There is at present a strong tendency—a tendency evidently connected with the utilitarian spirit of the age—to look upon Education as the direct preparation for the active business of life—as a direct *apprenticeship* to the trades, professions and pursuits of active life. The argument of the so-called practical philosophers on this subject is so plausible, that many earnest, thoughtful men have been misled. The argument is briefly as follows: Education is a preparation for the stern duties of life. Life is a season, not of frivolity and amusement, but of labor and earnest struggle. Education is, or should be, the training for this life-struggle. This is, indeed, noble and true doctrine, to every word of which I heartily subscribe. But let us hear farther. The most important and urgent duties of life are all included in the word *business*; therefore Education should be the preparation for active *business*; should be a training of the mind to achieve wealth, position, power; or, in one word, to achieve success. Hence

the cry is—"we wish Education to be more practical." Our colleges, so far from fitting, oftener unfits a man for success. If Education be the preparation for practical life; why should we study the dead languages and neglect the living? In philosophy—if, indeed, philosophy is admitted at all in their systems)—why should we study Plato and Aristotle, and neglect the French and German philosophy? And in science, even, why consume valuable time in endless discussions of theories and laws? "What do we care," say they, "about theories and laws. Give us *facts*—solid, practical facts—application of science to useful arts," &c. According to these practical philosophers, there is more useful knowledge in one number of the London Times or National Intelligencer, than in all the literature of Greece and Rome. If we admit the premises, the argument seems conclusive; but I am perfectly convinced that the premises are radically erroneous. As strange as it may appear to some, I undertake to show that Education is not an apprenticeship to business life. I fearlessly assert that it is not the object of liberal Education to prepare one for any business, trade, profession, or pursuit in life; but, on the contrary, that the educational life is the *complement*, and, in some sense, even the *antagonist* of business life, striving constantly to balance its evil tendencies; and, finally, that this complementary character increases with the advance of civilization, for the plain reason, that the evil tendencies of which I speak increase also. Let us examine, then, some of these evil tendencies.

Human society, particularly under the guidance of the utilitarian philosophy, may be regarded as a vast and complex organism, subject, to some extent at least, to the same laws of development as other organisms. In the early or embryonic condition of society, the ultimate parts are similar in social function. Every man performs, though in an imperfect manner, all the functions belonging to this early condition of the organism. As organization advances, limitation of social function or division of labor progresses in the same proportion, until, in the most highly organized communities, division of labor reaches its highest limit, and the social function of each

man is confined to the doing of one thing. Now, progressing along with this division of labor, is also a gradual loss of personal independence. At first, each man performing all social functions alike, is independent of his fellow man, and may be removed, as it were, by excision from the social body, without harm to either. But in proportion as division of labor progresses, and the field of each man's social activity becomes more and more limited, a portion of the independent life of the individual is, as it were, given up, and goes to make up the general life of the community, and increasing mutual dependence is the necessary result; until, if this ideal could be carried out, (which it cannot,) the whole independent life of the individual would be merged into the general life of the community. The individual would have no life or significance separate from society. Like a limb lopped off, it withers and dies. The *EGO* itself would no longer belong to the individual, but to the community. This is the ideal of animal organization. It is the ideal, too, of social organization, if we are purely material beings. It is the only consistent ideal of social organization according to any purely material philosophy, although, perhaps, no materialist has yet been bold enough to carry it out to its logical results. The very horror with which we shrink back from such an ideal, is a protest of our best nature against this philosophy, and practically the best argument against its truth. The ideal of material organization can never be attained in the social body, because our moral and spiritual natures, tending always to individual independence and moral dignity, forbids it.

Thus the tendency of active life is necessarily, in some degree, to contract, while it sharpens the mind—to narrow, while it perhaps intensifies the sympathies. In the eager strife for wealth and power, the whole energy of the mind and sympathies is absorbed in the particular trade or profession which constitutes each man's calling. In proportion as civilization advances, and division of labor progresses, the field of social activity becomes more and more narrow—the strife becomes more and more eager—the absorption of the mind and sympathies in business becomes more and more complete, and,

consequently, the intellect and heart tend to become more and more contracted. We all must feel, to greater or less extent, this narrowing effect of active life. We all should deplore and strive to counteract it.

Business, then, *i. e.*—labor, drudgery, or exercise within narrow limits,—whether bodily or mental, is more or less deforming and contracting; yet labor is a necessity imposed upon us by nature. We are drones, and not true men, if we do not manfully meet it. The antagonism between the individual culture and the social advance, is a painful fact which we cannot overlook. “Partiality in the exercise of the powers, it is true, leads the *individual* inevitably to error, but the *race* to truth. However little this dismemberment of being may benefit the individual, the race could have progressed in no other way.” That beautiful and harmonious civilization which we so much admire among the Greeks—when all the powers, both bodily and mental, were freely developed, and each cultivated man stood forth as the representative of his age, could not, in the nature of things, endure. The advance of science must of necessity have destroyed it. This magnificent temple must have fallen into decay, for it was built upon the sands of ignorance, superstition and false philosophy. But, alas! our lot has fallen upon evil times. The new temple of modern civilization, although more solidly founded, is but just commenced. The materials lie scattered abroad in confusion, irretrievable except by time. The workers of the present age are divided and scattered about, collecting materials and finishing details, in order that our posterity may engage in the more pleasing task of erecting this unparalleled work of art—a work whose beauty is yet unrevealed, except to the eye of true philosophy. But as this is a necessary transitional state, it behooves us, instead of looking back and sighing for the irrevocably gone old temple, to put our hands manfully to the erection of the more glorious new.

Thus, then, it is evident that division of labor, both intellectual and bodily—limitation of social function, cultivation of the spirit of detail at the expense of the general spirit, in spite of the enormous evils to the individual which attend it—is the

only means by which the race could have advanced—that the organism could have developed. The only emergence from a condition of barbarism or, at least, of partial civilization, is through this narrow and difficult pass. How shall we smooth this rugged way? How shall we in a degree prevent this spiritual deformity—this foul defacement of the image of God? This I am convinced is the function of Education.

But the spirit of utilitarianism, no longer content with swaying men's minds in the active business of life,—in the fierce conflict for wealth and power,—is even now clamoring to take Education, too, under its charge. It would mould the plastic minds of our youth into passive obedience to its baneful influence. This is the true meaning of practical Education. The tendency of the age is to make Education entirely subservient to material success in life, to the utter neglect of all other and higher objects. We have already seen the evil effects of division and sub-division of labor in active life upon the mind and sympathies. These evil effects have taken place in spite of the counteracting tendencies of Education. But if, now, this spirit is carried into Education also, these effects must necessarily be increased ten-fold, until it seems to me they would become subversive of society itself.

What, then, is the ideal of Education according to the utilitarian philosophy?

In order to make Education subservient to material success in the highest degree, each individual, from an early period of childhood, should be educated for a particular trade or profession. *Schools and Colleges, according to these philosophers, are the manufactories where each individual human soul—the image of God—is hewed and sawed, is filed and hammered, until it fits a particular place in the great machine called human society.* What must of necessity be the effect of such culture? The whole mind and sympathies of each individual is entirely confined within, his whole intellectual horizon is bounded by, the limits of his own calling. Society necessarily would break up into a number of corporations, having no feeling or ideas in common, and would be in actual danger of falling to pieces by disintegration, for want of cohesion of parts.

Society becomes a huge machine, instead of an organized living body. The parts move together in something like harmony, but without sympathy. Its movement is rapid, but uncontrollable and dangerous. In such a condition of society, what becomes of the moral dignity of man? He is no longer man. He is but a wheel in the machinery of society. Detach it, and it is entirely lifeless and worthless. Each man, instead of representing within himself the totality of humanity, is but a miserable fragment of humanity. Each individual mind, by constant exercise of some of its faculties, to the utter neglect of others, becomes pitifully distorted; and the result is an intellectual monster without symmetry or proportion—a thing to be wondered at, but surely not to be admired.

Such, I am convinced, is the legitimate effect of the so-called practical spirit if carried into Education. And, what is worst of all, in proportion as civilization advances, this kind of Education becomes more and more hurtful. Contrary to the usual belief, the practical Education may do for early conditions of society, but not for advanced civilization. The eye of the Indian father kindles with delight as he marks, in his infant boy, the passions and faculties which make the bold warrior and the skillful hunter; but the merchant-father should sigh to see his son acting the shrewd tradesman, when he should be chasing the butterfly. The process of development in human society should *differentiate* the educational and the practical *more and more widely* from one another. In proportion as society advances—in proportion as the division and sub-division of labor goes on—must the educational life become the complement of the active life, and strive to counterbalance its evil effects. In proportion as active life sharpens and contracts the mind, by cultivating the spirit of speciality and detail; must it be the object of Education to counteract this by expanding the mind and cultivating the general spirit. In proportion as the former tends to the *practical*, should the latter tend to the *theoretical*. Thus each is imperfect without the other. The former, alone, would materialize us into something but little better than brutes; the latter, alone, would unfit us for living in a material world. It is only by their combination that a

perfect system of human culture is formed. They stand in the same relation to one another as the progressive and conservative elements of society, which, so long as they are not understood, are looked upon as directly antagonistic and incompatible; but, philosophically considered, are the natural and necessary complements of each other. There is no development or progress whatever, either in science, or politics, or in society, without similar complementary elements—the one tending to order, unity, generality—the other to change, division, speciality.

In this connection it is instructive to observe the superior wisdom exhibited, and the sounder philosophy entertained, by men with reference to education of the body. It is well known that there are many occupations which exercise the bodily powers within such narrow limits, as to produce distortion and disease. Such are the occupations of the pin-maker, the seamstress; the operatives in mines and factories, &c. All must look upon the necessity which condemns the body to such occupations, as painful in the extreme. So obvious is this, that I suppose it would be impossible to find an utilitarian so mad as to maintain that those persons destined for, or likely to be condemned to, such employments, should have their bodies trained in that particular direction, and in that direction only, under the absurd idea that they would thus become better pin-makers and seamstresses, and therefore more useful members of society: And why? Because every one is willing to admit the transcendent value of bodily symmetry and health. Is there no value, then, in intellectual and moral symmetry and health?

There is not, perhaps, the same urgent necessity for school education of the body as of the mind; for bodily employments are, comparatively seldom, destructive of symmetry and health. But just in proportion as they are thus destructive—just in proportion as life becomes more and more artificial, and bodily exercise more and more limited through division of labor, should the free and universal exercise of gymnasium take the place of apprenticeship in childhood. The school is the gymnasium of the mind. Gymnasiums do not train for

any particular bodily occupation—does not teach to hoe corn, or dig ditches, or handle tools. It cultivates strength and dexterity—universal efficiency. So, also, the school and the college should aim only at strength, dexterity, health and universal efficiency.

Education, then, is the great agent by which we strive to counterbalance the evil tendencies of active life. Active life, while it binds men more and more closely together by the purely material bonds of mutual dependence; separate them more and more from one another so far as intellectual sympathy is concerned. Education in a great measure prevents this deplorable separation. She lays a broad and deep basis of universal sympathy, which active life can never wholly destroy. She lays the foundation of a vigorous, healthy, mental constitution, which resists the distorting influence of after-life. It creates universal tastes and mental activity, which renders the complete absorption of the soul and mind in money-making impossible.

But Education is not alone in its contest with utilitarianism. The family, the church, and the school—these three have ever striven together against the materializing tendency of the *world*—ever seeking to give man independence, dignity, symmetry—binding men together by mutual sympathy and love, instead of by the material and selfish bonds of mutual dependence. Shoulder to shoulder these have ever stood, a *glorious Trinity*, striving together for man's highest good. The *stream* of civilization necessarily gathers some sediment in its course. It cannot be entirely avoided. But O! let us strive to keep these three *fountains* as pure as heaven. Let not these also be contaminated with the foulness of earth. But, alas! the demon of utilitarianism has already entered the sacred precincts of the domestic circle, and is even now frightening away the gentle virtues which love to nestle there. It has quenched the pure flame of youthful love with its cold and sordid breath. It has sowed the dragon's teeth of discord, and divided money-interest between husband and wife; where perfect oneness of interest is the only condition of happiness, and therefore more to be prized than all earthly treasure. It has sullied the pure



minds of our children—teaching them to make the miserable necessities of life its true end and aim—to buy and sell and make gain, under the pretext of giving self-reliance—while it is in fact contracting the intellect and drying up the heart, for the want of that vital connection with, and entire dependence upon, the parent, so necessary for its healthy and vigorous spiritual life. And thus, like a branch separated from the trunk, it withers “ere it can spread its sweet leaves to the air, or dedicate its beauty to the sun.” It has done more, and worse. It has even entered the holiest of holies—the sanctuary of the Most High—and, with sacrilegious hands, polluted the whiteness and purity of its sacred altars. There was a time when the infant church fought and struggled for its very existence, because its enemies were open and violent; but out of struggle came strength and hope, and out of deliverance came gratitude and love. Her enemies now “vex less, but mortify more,”—“no longer *sheds*, but *sucks* her blood,”—“no longer *tortures*, but *petrifies* the heart.” The church, it is true, no longer suffers violence; she is at peace; but let us beware lest her “peace be the peace of death; lest our rest be the rest of stones, which, so long as they are torrent-tossed and thunder-stricken, maintain their majesty, but when the stream is silent and the storm is past, suffer the grass to cover them, and the lichen to feed on them, and are ploughed into dust.” O! let us strive, let us earnestly strive, to keep these three fountains pure, even though their waters may become foul in their long and devious course through the world toward the ocean of eternity. Let us strive to purify these *three*, until they become on earth a fit emblem of the *Holy Three above*.

If, then, I have established that the true function of Education, whether of body or mind, is to develop the human being into symmetry and manly beauty—to produce strength, suppleness and agility—to cultivate, not efficiency in any one department, but universal efficiency—not a capacity to do one thing perfectly, but a capacity to grasp everything; let us next try to show that the system of Education which the instinct of the collective human mind has founded and matured through so many ages—though imperfect in some respects

—though bearing still, too much, the marks of its mediæval origin—is, in the main, founded in the deepest philosophy—and that improvement in this as well as so many other things, is to be brought about by modification, rather than by revolution. It is a shallow and vain philosophy which thinks that old systems are founded upon mere error, which we have been so wise or so fortunate as to have exploded. There is a profound philosophy in all old systems, whether of Religion, Politics, or Education, which we must understand before we can effectually and permanently purify and improve—otherwise we only oppose one error by another—one extreme by an opposite one. Under the pressure of these opposing forces society may, indeed, maintain its equilibrium, or even advance in a blind and staggering way. But steady, deliberate, rectilinear progress, as of a rational being conscious of the goal towards which it tends, is impossible.

The different departments of a complete Education may be variously classified. For example, they may be classified according to the degree of simplicity or complexity of the ideas and subjects with which they have to deal. From this point of view they have been divided by the Rev. Thomas Hill, of Boston, in a very able address recently delivered before the Phi Beta Kappa Society of Harvard College, into five great divisions. 1st, *Mathematics*, the simplest, dealing only with abstract conceptions; 2d, *Natural History*—including all sciences which deal with nature; 3d, *Human History*—including all that deal with human works, *e. g.*—language, literature, art, history; 4th, *Psychology*; and 5th, *Theology*. This classification is, I believe, a really complete and philosophical one, and deserving much reflection; but I am convinced one which is barren of results in a practical point of view, *i. e.*—in its application to a system of Education. As in organic nature every attempt to arrange groups in a single linear series—in a regular ascending, graduated scale—has resulted only in discord, instead of harmony—so in educational systems, any arrangement of the great divisions in an ascending scale will be unsatisfactory. But as in nature the separation of all organisms into several great and, to some extent, parallel types

or plans of structure, in each of which the ascending scale is traceable, has proved most fruitful of results to science—so, I think, a similar division of departments into several groups or courses of equal dignity, the sub-divisions of these being on the principle of gradation, will be found most useful in Education. Or, to express it differently. From the purely *objective* point of view, it may be most philosophical to divide a complete course of Education into five parts, viz: 1, studies concerning God's nature; 2, studies concerning man's nature, (psychology); 3, studies concerning man's works; 4, studies concerning God's works; 5, studies concerning abstract conceptions of number and space; but, practically, it is most instructive to view the matter from the *subjective* point of view, viz: as a means of human culture—of developing intellectual strength and beauty.

From this point of view, I am satisfied that a complete educational course is divisible into three, and only three, subordinate courses of equal dignity, viz: Science, Art and Philosophy. Science commencing with mathematics, and passing upwards through *physical, chemical, organic* science and *geology*. Art—including all human works—commencing with language as most fundamental of man's works, and passing upwards through literature, fine art and *history*. Philosophy—commencing with logic, and passing upwards through psychology, metaphysical science, and theology. Instead of dividing the Temple of Education primarily into several stories one above the other, I would first divide it into three subordinate buildings, a centre and two wings, each containing several stories; and my object will be to show that, not only must each subordinate building be complete in all its parts, but that the union of the three is absolutely necessary for any thing like harmonious proportion.

First, then, I wish to show, that each subordinate structure must be complete in all its stories—that each subordinate course, if undertaken, must be completed. I can best illustrate this necessity in the scientific course; for the simple reason, that this course is by far the most perfectly developed—most thoroughly organized—this wing is the most perfectly finished—

whether because the work was easier, or the laborers more industrious, I cannot stop to enquire. I have, on another occasion, insisted upon this necessity in the scientific course. I would not refer to it again if I did not find it absolutely necessary to make myself understood. For fear of too much repetition, however, I shall be as brief on this point as possible.

There are but two general methods by which the human mind arrives at truth. They have been called the *deductive* and *inductive*—the analytic and synthetic—the logical and the generalizing. By the former method the mind passes from acknowledged general propositions to their application in particular cases—by the latter, it ascends from particular facts or statements to general laws. Practice in these two methods of reasoning is admitted by all to be among the most important objects of Education. Now, if we examine the different departments of science in the order mentioned above, we find that they differ very much as to the amount of use they make of these two methods. Mathematics is almost purely deductive or logical. It commences with axioms—general propositions so obvious, that they extort immediate and universal assent—and then the whole of mathematics may be said to be a mere expansion of these general propositions—necessary consequences established by the most rigid logic. I believe that mathematics is the best discipline of the pure logical faculty which is known. As soon as we leave pure mathematics, induction commences and continues to increase as we ascend. In mechanics a short process of induction was necessary before the great fundamental laws of force and motion were established. Since then, the whole science of mechanics has been rigid logical deduction from these laws. In astronomy, physics and chemistry, the inductive ascent was longer and more tedious before a platform of general laws was laid sufficiently broad and solid to serve as a sure basis of deductive reasoning. In organic science and geology we are still slowly toiling upwards along the way of *induction*—from time to time laying a platform as a basis of imperfect *deduction*—but still pressing eagerly onward in the joyful sense of rising higher and still higher.

Thus, then, it is evident, that while mathematics practices almost exclusively the deductive; organic science and geology practices almost exclusively the inductive method. While mathematics cultivates the analytical faculty—the other cultivates the faculty of generalization. The former gives clearness, distinctness, but often narrowness of vision—the latter largeness, comprehensiveness, but often dimness and want of certainty. The one gives accuracy, penetration, profundity, often passing into mere ingenuity and dexterity—the other gives power of combination, often passing into fondness for idle and unfounded speculation.

Thus it is evident that organic science and geology on the one hand, and mathematics on the other, must be looked upon as the natural complements of each other; or, as I have elsewhere termed them, the *opposite poles* of a scientific course. And, therefore, any course of Education which commences with mathematics, must be radically bad—distorting the mind by one-sided culture—unless it passes upwards through the whole series, and, particularly, unless it is balanced by an equal attention to the more complex departments of organic science and geology. And so, on the other hand, any mere smattering of knowledge in the departments of organic science and geology, without a thorough basis of mathematics and physics, is, I believe, worse than useless—tending only to conceit and vanity—to self-sufficient satisfaction with the most superficial knowledge of insignificant detail.

Now, in each of the other subordinate courses, we have the same antagonism or polarity between the opposite extremes—and all that I have said concerning the complementary qualities and tendencies of mathematics and geology, apply with almost equal force to *language* as compared with *history*, or *logic* compared with *theology*. As mathematics is the only true basis of a sound science—so language and logic are the only proper basis for a knowledge of art or philosophy. But language and logic, no less than mathematics, tend to distort the mind by one-sided culture—to destroy its symmetry and beauty by cultivating exclusively the analytical and critical

power—unless counteracted by the generalizing tendency of the higher departments of each course.

In the next place, I wish to show *the complementary character of the three courses with reference to one another*—that there are certain excellencies which exist pre-eminently in each course; and, also, certain defects which must be counteracted by culture in the others; and that, therefore, a sound Education must embrace complete culture in each. In a word, that either wing or centre-building is incomplete, except in organic connection with the others. First, then, let us compare the *scientific and philosophic courses* on the one hand, with the *language course* on the other.

There are two general faculties or powers of the mind exercised in every accomplished work of man, viz: the faculty of thought, and the faculty of expression—the faculty of conception, and the faculty of execution—the faculty of forming ideas, and the faculty of realizing these ideas by material embodiment. Now, these are acknowledged to be of equal importance. Thought, without expression, would not only be barren thought, but would soon cease to exist as thought. These two faculties exist in all men, but by no means in equal proportion. How many men of the most suggestive minds struggle all their lives with imperfect and uncouth expression? How many of ardent, poetical temperament, and deep, sincere sense of beauty, “lack the accomplishment of verse?” On the other hand how common, how very common to meet men of admirable faculty of expression—men who speak and write with fluency and facility—in sounding and well-turned sentences which, when closely examined, are little else than *beautiful but empty forms*. Men may be divided in four great classes. 1st, Those who have nothing to say, and say it very ill. This class includes nine-tenths of men everywhere. 2d, Those who still have nothing worth saying, but say it very charmingly. This class is very numerous represented among literary men, perhaps particularly among French literati. 3d, Those who have much that is important to say; but, alas! they are almost inarticulate; they say it very badly. If I

mistake not, many German writers belong to this class. 4th, Those who have much important matter to say, and know how to say it. Now, the object of Education is to fill up the ranks of this last class, which are woefully thin every where. In other words—every course of Education should cultivate equally the faculty of thought and the faculty of expression.

Now, if we compare the language course on the one hand, with the scientific and metaphysical course on the other, it will be obvious that the prime object of the latter is to cultivate the power of *thought*—while the prime object of the former is to cultivate the power of *expression*—of turning thought into form—whether forms of language or forms of art. I do not say, observe, that science and metaphysics do not cultivate the power of expression at all, but that this is not their prime object. It is incidental. Nor do I say that Language, Criticism, Belles Lettres, Art, do not cultivate the reasoning powers. They do so—and that, too, in a very admirable manner. But their main object is to cultivate the power of material embodiment. That which they practice at every step is the turning of thought into expression. Thus it becomes evident that the *language or art course is a necessary complement to the other two*—without which all symmetry would be lost.

But, remonstrates the utilitarian. Granted the necessity of language course—why ancient instead of modern?—why dead instead of living languages? This question opens up a wide field of inquiry, upon which I can touch but briefly. I am perfectly convinced that it is not a mere prejudice in favor of the old—a mere slavish adherence to authority, which gives ancient languages so prominent a place in every course of liberal Education. I am convinced that ancient cannot be displaced by modern languages without serious detriment to Education. The reasons I can only indicate. 1st. Latin, as is well known, forms the basis, and therefore is the key to almost all the modern European languages. So that if one wished to learn, critically, several European languages, he would save time and labor by first learning the Latin. This is so universally admitted, that I do not think it necessary to insist upon it. Besides, I think the defence of these studies should rest upon higher

ground. I am willing to look upon the subject from the standpoint of culture, not of utility. In the 2d place, then, the structure of most modern languages is so simple, and so similar, that if the signification of the words and the first rudiments of grammar are known, and the general idea of the author is comprehended, the intellectual problem of translation, *i. e.*—of turning this idea into the corresponding English expression—is almost nothing. Not so, however, with the ancient languages. The construction of these—the modes and order of thought and expression—are so essentially different from the modern, that even after the preliminary knowledge of grammar and lexicon is attained, there is still remaining a problem—and sometimes a very difficult one, too—of a purely intellectual character. The mind passes through a series of rapid combinations, until an idea is formed which fulfils all the conditions of the problem. And then follows another problem, *viz.*: that of clothing this idea in appropriate expression of our own.

3d. Again; most of the European languages may be considered as having sprung from the Latin; while the Latin, also, may be regarded as a higher stage of development than the Greek—even though the genetic connection is less intimate in this case. These three, then,—the Greek, the Latin, and the European,—may be considered as three stages in the development of language. For the same reason, therefore, that philosophic comprehension of the higher and more complex organisms (of the animal and vegetable kingdom) is impossible, without previous study of simpler forms, or of embryonic conditions; so, also, philosophic comprehension, or even perfect use of modern languages, or even of our native tongue, is difficult or impossible without previous study of language in its embryonic condition. In language, as in organisms, study of the higher forms, without previous study of simpler forms, results in superficial knowledge of details; while study of simpler embryonic forms compels philosophic insight. Thus, as language is the necessary basis of the art course, because it is the most abstract and fundamental of human works; so classics is the necessary basis of language culture, because they are the most abstract and fundamental forms of the



spoken civilized languages. Thus it happens, that almost all the best writers in our language, at least so far as facility, beauty and propriety of expression is concerned, have been men of classical culture.

4. The same may be said of ancient art, as compared with modern art. Ancient art has gradually and necessarily developed into modern art. It is but the passage from the simple to the complex which marks the progress of all development. If we wish to appreciate art truly and deeply, we must study it first in its simplest and purest forms. And where can we find this but in Greece. Modern art is complex, diverse, and difficult to appreciate, without study, reflection and profound knowledge of the fundamental laws of art. Its study is apt to degenerate into delight in passages and sentences—a relish for morsels and tit-bits—into ecstasies over pretty toys and frivolous conceits. It is apt to result in dilettanteism, instead of deep love and profound appreciation of art. In the attention to details, the effect of the whole is lost. But in ancient art the simplicity is so great that the effect of the whole is felt at once—a deeper appreciation of art is cultivated—its fundamental principles are thoroughly grasped.

I might carry out the same line of thought with reference to ancient civilization as compared with modern. Let me call your attention a single moment to the wonderful phenomenon of Greek civilization—a civilization so beautiful, so symmetrical, so perfect in its kind, and yet so radically different from our own. A civilization so simply and naturally unfolding its beauty in the midst of surrounding barbarism, like a lovely flower in a desert place—the complex problem of social organization reduced to its simplest terms; at least to the simplest, which can be contemplated with pleasure. Is it possible that we can study the language, the art, and the civilization of the Greeks, without gaining a profounder insight into the fundamental principles of language, art and society? Again: See the Romans—their iron firmness and energy—their moral dignity of character—their patriotism—the wonderful strength and compactness of their political organization! Will not a thorough appreciation of these have their effect?

Every civilization has thus far developed itself, unconsciously, without the rational co-operation of the individual. In the Greek and Roman civilization the strivings of the individual harmonized instinctively and unconsciously with the strivings of the collective humanity—the individual life harmonized with the general life—and hence the harmonious and equal development of their civilization in all its parts. But, alas! in the present age there seems to be complete discord between the individual and general aim. The politicians and social leaders of all sorts, intent upon their own selfish ends, or else, if honest, zealously fighting for extreme and temporary dogmas, either reckless, or unconscious whither they steer the ship of State, directing by an *ignis fatuus*, instead of by the polar star, society has gone from one extreme to another—rushing headlong from blind-faith into skepticism—from despotism into anarchy—chasing one *ignis fatuus* after another (as we are pre-eminently doing at the present time); and all progress would seem impossible, if this zig-zag, uncertain course, had not been overruled by a superintending Providence. It cannot be that this uncertain course shall continue always. It cannot be but that man will eventually become a conscious co-worker with Deity in the great work of human improvement. It cannot be but that the strivings of the individual will again be brought into harmony with the strivings of the collective humanity—no longer unconsciously, through instinct, but consciously, and through reason; and thus that progress shall become steady and rational. In civilization, as in *all* development, there would seem to be three stages. First, human instinct, or Providence, acting through human instinct, guides with unerring certainty, and develops a simple but harmonious civilization. Then comes human reason, imperfect, short-sighted, but proud; insists upon taking the helm, steers first in one direction, then in another, and society drifts from one extreme to another. The result is anarchy, discord—intellectual, moral, political and social—as is pre-eminently the case at the present day. But surely the last stage must eventually come, when a more perfect reason shall again establish harmony. When sociology shall become, to some extent at least,

a positive science, and the laws of social organization will become intelligible, and therefore capable of rational, practical application. But how can this most complex of all problems be understood, unless studied in its simplest forms—unless by the application of the comparative method in the study of history in its broadest sense, *i. e.* through acquaintance with the language, art and social organization—in a word, with the genius of early civilizations? In fact, is not the very eagerness with which politicians and social reformers, especially in our own age and country, run after ephemeral objects, isms, abstract dogmas; sincerely believing the welfare of the human race in general, and of our own country in particular, is indissolubly connected, first with this, and then with that one? Is not this limited, narrow, microscopic view, so ruinous to the interests of our country, caused by the narrowing down of the mind and sympathies to the particular and special phase of civilization which is at the moment transpiring—the absorption of the soul and energies in the special ephemeral direction which society is now taking—forgetful of the goal toward which it ever tends in its uncertain course. The spirit of the age is a great fact. I would have you take notice, and sympathize with all that is noble and good in this spirit. But when the spirit of the age, of the present age, in its most limited sense, enters into a man and takes possession of him, soul and body; like an evil spirit, it rends and tears him—casts him oft into the fire or into the water. I would have you imbued with the spirit of all ages; for only thus are we able to discriminate between the good and bad in the mixed tendencies of our own age. Thus it becomes evident that the study of the classics is a very powerful conservative element in society. I am sure that the experience and observation of all will bear me out in this assertion.

Let us now attempt to show the complementary character of the *scientific* and *metaphysical* course, as compared with one another.

Both of these courses may be said to address themselves primarily to the cultivation of the reasoning faculties. But there is this great difference between them—that while in the scien-

tific course the great and immediate object of the pupil is the attainment of *truth*, and the reasoning process is only a means subordinate to this great object—in the metaphysical course, at least in the present age, the attainment of *truth* is itself subordinate to the *process of reasoning*. I do not say that those deeply and earnestly engaged in metaphysical speculations are not seeking *truth*, for this would destroy entirely the dignity of such speculations; but I *do* say, that such is the complexity and difficulty of the subjects,—such the diversity of opinion, both as to the *premises* and the *conclusions*,—that, in a course of *elementary* instruction, it is impossible to do much more than train the mind in the *art of reasoning*. This, then, I conceive to be the true *correlative function* of metaphysics in an educational course, and surely a very noble and glorious function it is. NOW, REASONING is the *exercise* of the mind. It hardens the muscles, gives strength, agility, dexterity and suppleness. But TRUTH is the *food* of the mind—that upon which it is nourished, and by which it grows and develops into manhood. “Man shall not live by bread alone,” but also by God’s word, *i. e.*—by TRUTH. A scientific course is not wanting in exercise—in fact, the mind is exercised in reasoning at every step (as you all know); but this exercise is subordinate to the attainment of *truth*. It is like daily labor for daily bread—conscientious, honest, noble—and with it comes intellectual health, vigor, and, above all, HONESTY. A metaphysical course is *par excellence* the gymnasium of the mind. It furnishes healthful, strengthening exercise, but very little *bread*.

But there is a certain class of men, metaphysicians mostly, who contend that the prime object of all Education is only exercise, not *truth*—that it matters little whether truth is attained or not—that it is the ardent *chase* after truth, and the exercise of running which is the principal gain. This doctrine may be traced, if I mistake not, to Wm. Hamilton—thence to the celebrated German writer, Lessing—thence back to the sophists of Greece: fit originators of such a doctrine. I cannot conceive a doctrine more dreadful to the sincere student than this. I cannot conceive any thing more desolate and cheerless, more certainly leading to universal skepticism,

and more destructive of mental integrity, honesty, and earnestness of purpose. In this probationary state of ours, we are enveloped in thick clouds of error and ignorance. Truth to these philosophers is but a rainbow, bright, beautiful, and apparently but a little way off, which our Heavenly Father has set up in these clouds to entice us little children to run after and strengthen our legs. As we run truth flies, and we are cheated at every step. Much running and wholesome exercise—true; but, alas! the poor, weary, deceived children! This may be, indeed, a true picture of much metaphysical speculation in this world. But carry this idea throughout Education, and what does Education become? Exactly what the sophists made it, viz: the cultivation of the “art of DISPUTATION”—of “*wrangling*”—ingenuity in the “art of fence”—the art of overthrowing an adversary. The object of such culture is *victory*, not *truth*—victory over our *brother*, not over *ignorance and error*. If we look upon the world as a place where civil war is the normal condition of things, where every man is every man’s antagonist and enemy—if we are all Ishmaelites; then, indeed, this is the true view of Education; then, indeed, the art of self-defence—of disarming and overthrowing an adversary, is the most important of all arts. But, if the world is the field of battle between the powers of light and darkness—if we would join ourselves to that noble army which, occupying a small field of light, are steadily pushing their conquests into the surrounding region of darkness—turning ignorance into knowledge, and chaos in order—then this view of Education is very *pernicious*. He who sets out with the idea that Education is simply gymnastic training, and nothing else—who believes that self-culture is the highest object of life—that the *pursuit* of truth is every thing—the gaining of truth of little moment; he who makes this the ideal of Education, dishonors the dignity and sacredness of truth. In return, she will turn her back and hide her face from him forever. She will send leanness into his soul. Spiritual poverty, starvation and intellectual insincerity, will follow, until finally his very exercise will no longer strengthen; for exercise without food only exhausts the frame. Culture, like happiness,

must not be the chief end of life, or we shall never attain it. If we seek *happiness* as the supreme good, she will fly us forever. But if we make *duty* the object of life, then shall happiness be added also. So, also, if we make self-culture the end and object of life (surely the highest of all selfish ends) the noblest culture we shall never attain. But, if forgetful of self, like Solomon of old, we earnestly ask for wisdom and seek after truth, then culture, the best attainable on earth, shall be added also. The object of human probation (Divine school) is no doubt *human culture* and *happiness*, but God has made this happiness unattainable except by indirect means, *i. e.*—by seeking something out of self—something else than happiness, viz: the exercise of love and the performance of duty. So, also, the object of Education (human school) may be *culture of the individual*; but the object of the *individual* must be, not self-culture, but something out of self, viz: truth.

Surely, then, one of the most important objects of every course of Education should be the cultivation of a love of truth—sincere, honest love of truth, for its own sake, as a thing divine—an earnest seeking after truth as the very basis of intellectual culture; for love of truth is to the intellect what truthfulness is to the moral nature, the very foundation of all excellence. *This*, I am convinced, is the true correlative function of science in an educational course. It furnishes at every step undeniable truth. It cultivates a strong, healthy, daily appetite for truth. It instills into the youthful mind the conviction that truth is obtained, not by nimbleness and dexterity, but by patient, honest, but at the same time, thoughtful and reverent *labor*—that in intellectual matters, as in physical, daily bread is the reward only of daily labor and sweat of the brow. Thus it cultivates intellectual vigor and health, honesty and sincerity—and as surely as there is an intimate connection between our intellectual and moral natures, so surely this intellectual sincerity will tend to produce simplicity, sincerity, and truthfulness of character.

I have thus attempted to draw a picture of what I have called the Temple of Education, and to display its harmonious proportions. I have attempted to show that it consists essen-

tially of three, and only three, subordinate buildings, each composed of several stories—that each subordinate structure is, in some sense, a complete unit, but all combine to form a higher and more perfect unit: in a word, that there are three subordinate courses, each, in some sense, complete in itself, but all uniting to make a more perfect whole: that each of these courses, besides its own individual function of cultivating all the faculties of the mind, have also certain functions in relation to the whole, which I have called *correlative functions*: and that the correlative function of the language course is cultivation of the *faculty of expression*—the correlative function of the metaphysical course is the *training of the reasoning faculties, i. e. exercise* of the mind—while that of the scientific course is cultivation of *love of truth, i. e. furnishing food* for the mind. I wish, finally, to speak very briefly of the two opposite errors in which educational systems are apt to fall.

The first error, then, is what I would call the monastic or mediæval system. The idea of this system is to lay, broad and deep, the *foundations* of each course, viz: Mathematics, Classics and Logic, and there to stop. Education lays the foundation—life is the time to build. This system was natural, and in fact necessary, because the only one possible during the middle ages. *Science* was not as yet born. Nothing could therefore be studied in that department but mathematics. So, also, all that was noblest in *philosophy* and most beautiful in *art* lay within reach—true; but locked up in dead languages. The study of the classics was the key to the treasure-house of knowledge, and the temple of art; hence the amount of time devoted to these languages. Now, however, the case is quite different, or even *reversed*. We are in the midst of a civilization broader, deeper, stronger, and more varied than the ancient. Our knowledge is more comprehensive—our philosophy more profound—our religion more spiritual. Even our art, though less complete, less perfect in its development, is nobler in its type, higher in its ideal, more inspiring in its effects. Incomplete, only because its ideal is unattainable; its very incompleteness is the source of its inspiration; for it is the type of the incompleteness of our earthly existence. It

points upward toward the infinite source of all beauty, and prophecies of another state of existence, in which our life is complete, and our ideal attained. Is it not strange, then, that a system of Education, founded under these circumstances, should find advocates at the present day? And yet we find this system almost unmodified, or only now under the clamor of popular indignation, beginning to be modified in the English Universities. And there are not wanting those in our own country who would introduce this system among us as the ideal of an educational system. If there is any truth in what I have said concerning the complementary character of different portions of the same subordinate course, it follows that this is the very worst of all possible systems of Education. It is idle to talk of finishing the course in each department in after life. The direction of the mind is already given by twenty years of age. If we build nothing but foundation in early life, we shall, in all probability, never get above the basement story. We will mistake this for the whole building (as many in a pitiable manner do to this day) and be content to dwell in it forever. We will gradually learn to love its massy pillars, and find delight in its dampness, its dustiness, its mouldiness, and its cobwebs.

The other is the *partial course system*. The idea of this system is to build perfectly one wing, and be content with this. Life is short. Time is precious. Better this than an unfinished foundation. True enough! better this than an unfinished foundation; but still not the best by much. If the alternative was between this and the last, I would not hesitate a single moment. A complete scientific course, commencing with mathematics, and passing up through the entire series; or a complete language course, commencing with classics, and passing through the whole circle of literature, art and history, are either of them a better culture, *i. e.*—more thoroughly and symmetrically cultivates the mind than a course which embraces all three subordinate courses, but confines the student to the lowest term of each series. The complementary character, and therefore the mutual dependence of the two extremes of each course, is more complete than that of the



different courses when compared with one another. A completed wing is far better than an unfinished foundation. It at least serves the purposes of rational existence.

But it will be objected by the upholders of both of these systems—that it is impossible, in the time allotted to Education, to complete the three courses; and, therefore, the alternative must be between the mediæval and the partial course system. This objection can only be removed by a better understanding of the *method of instruction*—the proper discrimination of the essential from the non-essential. I am perfectly convinced that in all Education, and in every department, much time is wasted in teaching unessentials; not unessential to the specialist it is true, but unessential for a general course of instruction. The object of liberal Education is not to make specialists or experts in any department, but to communicate general principles and practise in methods. He who wishes to become an expert in any department, must take a subsequent special course in that department. To resume the figure. The object of Education should not be to finish the building in all its minute details, for that would leave nothing for the work of after life; but it should sketch in broad, general outline, the form and noble proportions of the whole edifice, even to the highest pinnacle and towering spire. It should then dilate upon its grandeur and beauty, until the soul of the pupil is filled with enthusiasm, love and reverence; and then, taking advantage of this enthusiasm, it must fire his soul with the determination, that life itself shall be devoted to the completion of the glorious work.

## ARTICLE V.

## THE HYPOSTATICAL UNION.

“The hypostatical union,” says Dr. Hill, “is the corner-stone of our religion.” “Without controversy, great is the mystery of godliness,” and the first part of the mystery is, that “God was manifest in the flesh.” He appeared in the world in the likeness of men, and through the flesh, which the Apostle calls a veil, He opened a new and living way of salvation.

The connexion between the divinity and the humanity of Christ is a great mystery to finite minds; yet there are some things connected with this mystery which do not require more than human intellect to comprehend.

We know that Christ is completely and truly God; we also know that he is completely and truly man; and that, as God and man, he is but one person. How the Divine and human natures are united, we know not. This is the mystery. But we know farther, that his Godhead is not contaminated by its connexion with the flesh. He that is now higher than the heavens was, even when on earth, and in the likeness of sinful flesh, holy, harmless, undefiled, and separate from sinners, and needed not daily to offer sacrifice first for his own sins. Nor was his manhood deified by its connection with his divinity. As man, he was capable of suffering, and subject to many infirmities. Hence he could taste the bitterness of the gall, and feel the points of the thorns, and cry out: My God, my God, why hast thou forsaken me? As man, he was made a little lower than the angels for the suffering of death. As man, he calleth his disciples brethren, and we are permitted to call him our elder brother, which familiarity we should not use to the Divinity of Christ more freely than to an absolute God.

These are the doctrines of the Scriptures on this subject, as understood by orthodox Christians at the present day. And they are similar to those of the councils of Ephesus, A. D. 431, and of Chalcedon 451. The first of these councils decreed “that Christ was one Divine person, in whom two natures were

most closely united, but without being mixed or confounded together." The council of Chalcedon said: "In Christ there is one person, in the unity of person two natures, but each retains its own distinguishing properties." The Athanasian creed teaches the same doctrine: "Perfect God and perfect man, of a reasonable soul and human flesh subsisting; who although he be God and man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking the manhood into God—one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ." Although the Protestant Episcopal Church of the United States has omitted the Athanasian creed from the Prayer-Book, it adopts the doctrine of that creed on the Hypostatical Union, by adopting the thirty-nine articles of the Church of England. The second article teaches the doctrine of two natures in one person, in these words: "Two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man." The language of the Westminster Confession is similar to this: "Two whole perfect and distinct natures, the Godhead and the manhood inseparably joined together in one person, without conversion, composition or confusion, which person is very God and very man, yet one Christ."

The comparison of the Athanasian creed of the union of natures in Christ to the union of soul and body in man, is adopted by Calvin in his clear and forcible chapter on this subject. "If any thing among men can be found to resemble so great a mystery, man himself appears to furnish the most apposite similitude; being evidently composed of two substances, of which, however, neither is so confounded with the other as not to retain its distinct nature. For the soul is not the body, nor is the body the soul. Wherefore that is predicated separately of the soul which can not be at all applied to the body. On the contrary, that is predicated of the body which is totally incompatible with the soul. And that is predicated of the man which cannot, with propriety, be under-

stood either of the soul or of the body alone. Lastly—the properties of the soul are transferred to the body, and the properties of the body to the soul; yet, he that is composed of these two parts, is no more than one man. Such forms of expression signify that there is in man one person composed of two distinct parts, and that there are two different natures united in him to constitute that one person. The Scriptures speak in a similar manner respecting Christ. They attribute to him sometimes those things which are applicable merely to his humanity, sometimes those things which belong peculiarly to his divinity; and not unfrequently those things which comprehend both his natures, but are incompatible with either of them alone. And this union of the two natures in Christ they so carefully maintain, that they sometimes attribute to one what belongs to the other, a mode of expression which the ancient writers called a communication of properties.”

This is a clear and forcible presentation of the orthodox doctrine of the union of natures in Christ. And the illustration is the most apposite that can be brought from earthly things to bear upon a subject so far beyond the grasp of the human mind. But Calvin saw that there was no adequate similitude to so great a mystery. He introduces man evidently composed of two substances, not confounded, but united in constituting one person, as the most apposite. Dr. Hill seems to undervalue this illustration. “Since,” says he, “Jesus Christ is both God and man, it follows that each nature in him is complete, and that the two are distinct from one another. If the Divine nature were incomplete he would not be God; if the human nature were incomplete he would not be man; and if the two natures were confounded he would neither be truly God nor truly man, but something arising out of the composition. In this respect the union of the soul and body of a man is a very inadequate representation of the hypostatical union. Neither the soul nor the body is by itself complete. The soul without the body has no instrument of its operations, the body without the soul is destitute of the principle of life; the two are only different parts of one complex nature. But **Jesua Christ was God before he became man, and there was**

nothing deficient in his humanity; so that the hypostatical union was the union of two distinct natures, each of which is entire."

But why should we say that either the soul or the body of man is incomplete? Is not the soul a complete soul, although it is not a complete man? And is not the body a complete body, although destitute of the principle of life? Life is not one of the requisites of a complete body. And although the soul and body are "only different parts of one complex nature," they are parts united in constituting one person, "without conversion, composition or confusion," which is the language of our standards describing the union of natures in Christ. We need not give up this illustration, nor consider it of little value in discussing this subject, for fear of the Apollinarian heresy. For we can maintain that the soul and body are complete in the constitution of man, without denying a complete human soul to the person of Christ, as Apollinaris did. That Christ had a human soul as well as a human body, is part of the Athanasian creed, and is a doctrine held by all orthodox churches at the present day, and is clearly deduced from the word of God. The Arians held that an angelic spirit, united with a human body, constituted the man Christ Jesus; at once denying the divinity of Christ, and the completeness of his human nature. Apollinaris held that the Divine Spirit, united with the human body, constituted the person of Christ. If we admit the Arian doctrine to be true, we find great difficulty in interpreting those passages which teach the Divinity of Christ. "The word was God." "This is the true God." "Of whom, as concerning the flesh, Christ came, who is over all God blessed forever, Amen." "Feed the church of God, which he hath purchased with his own blood." These, and many other passages of God's word, utterly exclude the Arian doctrine of an angelic spirit. And if we admit with Apollinaris that Christ had a Divine nature, and deny to him a human soul, then we cannot understand many parts of God's word which teach his humanity. His sufferings are evidence of his having a human soul. We cannot suppose that his Divine nature is capable of suffering, nor that his body, being mere matter, could suffer.

And the distinction drawn by the Greek philosophers between the sensitive soul common to man and the inferior animals, and the rational soul which raises him above them, although adopted by the modern Arians, as well as by Apollinaris, does not remove the difficulty. They think it superfluous to have two spirits, a Divine or an angelic and a human soul in the same person, and unnecessary to account for a capacity to suffer in the Messiah. They, therefore, reject the idea of Christ's having a rational soul, *νοϋς*, and contend that he had only the sensitive soul, *ψυχη*. But do they not defeat themselves in admitting the latter? According to their own proposition, are there not two spirits, the Divine or angelic, and the *ψυχη* united in the person of Christ? Or do they contend that the *ψυχη* is a physical substance, and not spiritual? Then we deny that it is capable of suffering. That which is purely physical cannot suffer. They must deny the *ψυχη* as well as the *νοϋς* to Christ, or they fall into the very superfluity of uniting two spirits in one person, which they condemn. But if they contend that the *ψυχη* is an inferior kind of spirit or soul, capable of suffering, but not possessed of reason, we reply that the man Christ Jesus increased in wisdom and stature, and it is not possible for God to increase in wisdom, for his wisdom has ever been infinite. If, then, Christ had no rational soul, it must have been his body that increased in wisdom, which is absurd. But the increase of Christ in wisdom, although a stumbling-block to the Apollinarians, is not in the way of the Arians, who make Christ an angelic spirit united to the human body. Angels are capable of increasing in wisdom. But, besides the texts already quoted, and others which prove the divinity of Christ, there is one passage which excludes from him the nature of angels. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." This passage, whether we adopt this translation or one more literal, teaches us that Christ passed by angels and assumed human nature. If the angelical was his original nature, how was it possible for him to take on that nature? But the orthodox doctrine of the divinity of Christ makes this passage plain. Christ being the Creator of all things, the true God,

for whom are all things, and by whom are all things, humbled himself, not to assume the nature of angels, but to assume human nature, to become the seed of the woman.

It is not a useless inquiry, whether as man Christ was superior to his brethren? Whether his intellectual or his moral faculties were supernatural, or were in all respects like those of other men? From his being without sin, we should conclude that his natural faculties were superior to those common to the human family. Sin has contaminated our whole nature, so that all our faculties are rendered imperfect, and are prevented from attaining that degree of excellence which they should have reached if sin had never entered the human heart. "The whole head is sick, and the whole heart faint." But Christ was a lamb without spot or blemish. He knew no sin. He kept the whole law perfectly. From this perfection it naturally followed that he attained at an early age to a degree of wisdom and discretion beyond the attainments of other men, so that those who heard his words, and saw his actions, were astonished at his understanding and answers. And when he entered upon his ministry, his wisdom was marvellous to his own countrymen. They said: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence, then, hath this man all these things?" And on another occasion, the officers sent by the Pharisees and chief priests said: "Never man spake like this man." Yet this was "the carpenter, the son of Mary," not a man of fortune, or of extensive learning, or highly cultivated mind. We know not that he ever learned to write, or that he ever wrote any thing, save once he stooped down and wrote with his finger on the ground.

Yet in his human nature Christ was finite. As man, he was sinless, but he had no other Divine perfection, no attribute of the incommunicable kind. In his human nature he was not eternal, but was born of a woman. Nor was he, as man, immortal, for he died on the Cross. Nor was he, as man, omniscient, for of some things he acknowledges ignorance, as

when he says: "Of that hour knoweth no man, neither the angels that are in Heaven, neither the Son, but the Father." Nor, as man, was he omnipresent, for he had locality, being in Galilee at one time, and in Jerusalem at another, and in no two places at the same time. Nor was he, as man, Almighty, for the Apostle says "he was crucified through weakness." Now, this weakness he certainly speaketh of His humanity, and not of his Godhead. And if in his humanity he had any weakness, he was not, as man, Almighty. Nor is it proper to worship him as man, since he did not suffer himself to be called good by his disciples, except in reference to his Divine nature.

But the question here arises, how could Christ make an infinite atonement since his human nature did not partake of his Divine, and his Godhead could not suffer? How was his death more meritorious than if he had been a mere man? Here is the mystery, and a mystery which we do not attempt to explain, because it is not explained, but left as a mystery in the word of God. We know not what kind of support the human nature under its sufferings received from the Divine, or the manner in which the two were united in making the sacrifice. All agree that, as God, he could not suffer. Yet there was a merit in the sufferings of the man Christ Jesus infinitely greater than could possibly be attributed with propriety to the sufferings of any mere man. "How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" His blood is more effectual than the blood of bulls and of goats, and it speaketh better things than the blood of Abel. And it is not possible for us, even in imagination, to separate his sufferings from the dignity of his person, which person was both God and man. And if we could it would be separating what God has joined together, since the Holy Scriptures apply to his person promiscuously, the actions which belong to both natures. And they so carefully preserve the union of the two natures in Christ, that they sometimes attribute to one what belongs to the other, and the properties of both natures are ascribed to the same person so



indifferently, that even when Jesus Christ derives his name from his Divine nature, as when he is called the Son of God, things peculiar to his human nature are affirmed of him. "Dost thou believe on the Son of God? He answered and said: "Who is he, Lord, that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee." And things peculiar to his Divine nature are also affirmed of him under human titles. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." This communication of properties was expressed in the Greek language by the words *αντιδοσις ιδιωματος*, which words are not, indeed, found in the New Testament, but are sufficiently authorized by the manner in which the sacred penmen freely speak of Christ's person under either Divine or human titles, and under either ascribe to him properties either human or Divine. A similar use of language in modern theological writings has been censured by Dr. Pye Smith, who charges the orthodox with the "serious offence of sometimes using language which applies to the Divine nature, the circumstances and properties which could only attach to his humanity." But is not this done, both by the Evangelists and the Apostles, in many different cases? Does not Christ himself authorize the application of properties, either human or Divine, to his person, under titles either human or Divine? He ascribed to the *Son of Man* the power on earth of forgiving sins. Dr. Pye Smith here may find similar ground of offence to that which he found in the writings of the orthodox of the last century.

In maintaining the Divinity of Christ there is no need, nor is there great danger at the present day, of falling into the error of the Sabellians, who denied the distinct personality of the Father, Son and Spirit. It was the second person of the Godhead who was incarnate, and not the Father. We do, indeed, read that "God was manifest in the flesh," and "in him dwelleth all the fulness of the Godhead bodily." But it does not follow that the Divine nature, which belongs in common to the Father, Son and Spirit, became incarnate. Nor

can it be said that the Godhead absolutely considered, but as subsisting in the person of the Son, was incarnate. We may properly say, that the human nature was united to the second person in the Godhead, but not that it was united to the Godhead itself.

“In him dwelleth all the fullness of the Godhead bodily.” The Divinity of Christ is here so fully declared to reside in his human body, that it has given rise to what is termed “The Indwelling scheme,” or the belief that the Deity itself, personally distinguished as the Father, was united to the man Christ Jesus. The Sabellian heresy was similar to this. It destroyed the distinction of persons in the Godhead, and confounded the Holy Ghost and Son with the Father. “According to this system God is one person, who, at his pleasure, presents to mortals the different aspects of Father, Son and Holy Ghost.

“In respect of his creating and preserving all things, he is the Father; in respect of what he did as the Redeemer of men, he is the Son; and in respect of those influences which he exerts in their sanctification, he is the Holy Ghost. The accounts which ancient writers give of the opinions of Sabellius, lead us to think that he considered the distinction of Father, Son and Holy Ghost as merely nominal, calling God *τριωνυμος*.”

The Sabellians in the second and third centuries were called Patropassians by writers who opposed them. But neither Sabellius nor Noetus, nor Praxeas, or his predecessors, ever assumed this title or acknowledged the doctrine implied in it, that God the Father suffered on the Cross. This doctrine is, however, a necessary consequence of their denying the distinct personality of Christ. The unity of the Godhead, and the distinct personality of the Father, the Son, and the Holy Ghost, are alike clearly taught in the New Testament; and whenever we depart from these doctrines, we remove foundations which God himself has laid. And although the union of two natures, the human and the Divine, in the person of Christ, is not so distinctly expressed in the word of God, yet

the teachings of the New Testament are vapid, if not unintelligible, on any other supposition.

In this article we have not introduced useless or speculative abstractions, but truths which are of vital importance to the soundness in doctrine of the Church of Jesus Christ. If we hold incorrect or inadequate ideas of Jesus Christ, that error may lead to the rejection of his Divinity, or of the vicarious nature of the Atonement. "The Father hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."



ARTICLE VI.

THE RELIGIOUS INSTRUCTION OF OUR COLORED  
POPULATION.\*

The religious instruction of our servants is a matter of such importance, and uniformly excites so much interest among Christians at the South, that we feel sure we shall obtain ready and solemn attention to what we now feel constrained to say on that momentous subject. From their peculiar relation to our colored population, the churches of Jesus Christ in the Southern States have the duty devolving on them of attending to this interest. With reference to it as your spiritual overseers—exercising a watchful care over that part of His fold which the Great Shepherd hath committed to us—we desire to address you in the fear of the Lord.

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\*This article was prepared as a Pastoral Letter of the Presbytery of Tombeckee to the churches and people under its care, but is of general interest to all members of the Presbyterian Church, especially those whose lot is cast in the Southern States.—Eds. S. P. R.

We, as Presbyterians, are especially bound to consider these duties, and to act with reference to them. Our land has been kept in agitation, both in Church and State, by mad politicians and fanatical reformers, these many years; and now we see several of the leading churches of our land rent asunder—divided by geographical lines—and the pillars of the Republic are made to tremble. But God has mercifully preserved our church from all this storm of passion and fanaticism—and we are still, thanks to His great name, a united church, in faith, in worship, and in labor—united in all the work and duty belonging to us as a Christian Church. Doubtless many and varying opinions are held among us, North and South, on the difficult subject of negro slavery; but, in everything pertaining to our duties and calling as a Church of the Lord Jesus, we are perfectly united. And hence, our Annual Assemblies are freed from all scenes of excitement; and, as a denomination, we have been able to address ourselves to the great business of preaching the Gospel, which is our high calling, both to the free and the bond—both at home and abroad, with abundant evidences of the Divine favor, and with increasing manifestations of popular confidence.

Nor has our own branch of the Church Catholic as such, nor the Southern portions of it in particular, been wholly remiss, in reference to the religious care of our servants. The General Assembly, by repeated injunctions and annual inquiry, has kept the subject fresh before the conscience of the church—many of our best and ablest ministers have devoted themselves, in whole or in part, to special labor for the salvation of these people—and our Southern Churches, Presbyteries and Synods, are yearly showing an increased interest and watchfulness in reference to it. Among our own churches, this Presbytery is glad to know and to record the fact, that religious privileges are enjoyed by the servants in very many places in common with their masters, such as to leave them without excuse. And several of our churches report a large colored membership, even equal to, or larger than, the membership of whites. But we are painfully aware, at the same time, that in many places, even among our own people, in reference to this duty,

there is great neglect, arising doubtless, in some measure, from a lack of interest in religion itself; but, also, in great part, we fear, from a too low or an inadequate estimate of the true responsibilities of masters and churches in reference to the religious care of our servants.

Nothing is more clear from the Sacred Scriptures, than that a man's servants are considered as a part of his own household, for the social and moral, as well as economical care of whom, he is responsible to God and man. The father of the faithful himself was especially commended, because he was faithful in training his household to worship and serve God. And this particular commendation is so given, as to carry with it an assurance of the Divine blessing on those who follow the footsteps of the venerable patriarch in this respect—and, by immediate and necessary consequence, to denounce a curse on those who neglect this solemn responsibility. Since the master stands in this particular relation to his servants—to the law and the Commonwealth he is responsible for their social and physical welfare—and to God and His church, for their moral care and their religious instruction. As the Commonwealth holds the master responsible for the conduct of his servants, and places the control of them in his hands for that end—by very necessity, as well as by the law of Christ, their religious instruction is lodged in his hands, insomuch that, unless he provide for it in some way, it becomes an utter impossibility. And hence, the higher you make the rights of the master, whether viewed in the light of God's law, or that of the State, the more stringent become his obligations, and the more fearful his responsibilities for the moral elevation and the religious education of the servant.

The Scriptural argument for slavery, as an institution recognized by God, has no force the moment we deny these moral and religious duties; but, in so far as we recognize the Scriptural argument, it carries with it a tremendous power in enforcing on the conscience of the master these heavy and tremendous obligations for which he must render an account to God. And we here desire to say, as a Presbytery, that we are glad our fellow-citizens of all classes in the South are now

more and more disposed to examine the subject in its Scriptural aspects, and to found the mutual duties of the relation on Scriptural grounds. For that places it on such a basis that every master must see and feel these obligations, and cannot preserve a good conscience before God or man unless he discharge them. It is a good thing, therefore, for the Southern church—a good thing for the master—aye, and a glorious thing for the servant, that this is becoming among us the popular way of examining this whole question, and of determining the duties and mutual obligations as well as moral responsibilities arising out of the relation. And one of the chief purposes we have in view in addressing you, is to bring before your minds afresh some of these weighty duties in all the force of their moral and Scriptural bearing.

1. The true Scriptural idea of slavery is that of the patriarchal relation. This is abundantly taught in the history of the old patriarchs—in the economy of the Jews—and in the apostolical epistles. The master is essentially the head of the household in all relations—the head of his wife—the head over his children—and the head over his servants. His duties as such, under the patriarchal dispensation, made him the priest of the family—under the Mosaic economy as such, he made provision for their introduction into the Jewish Church, and for their religious care—and, as a necessary consequence, under the Christian dispensation he is placed under an analogous relation, requiring from him corresponding duties, in securing them the benefits of the Christian Church.

2. Slavery, as an institution of society, is simply a form of government; and is a safe and valuable institution just in so far as it is administered with equity. This principle the apostle teaches, with great clearness and force, when he commands masters to render unto their servants that which is just and equal; and when he assures them of their direct accountability to God. Servants are essentially the poor of the land—usually, in the history of the human family, we find that they have been taken from the more ignorant and depraved tribes of men, and subjected to those who were in all respects their superiors; and this has emphatically been the case among us.

Government has for its object the restraining of the passions of bad men, the protection and defence of the ignorant and the helpless, and the maintenance of the essential rights of all. The master, in a system of servitude such as prevails with us, must hence occupy a two-fold relation to his servants, viz: that of the parent to train, to provide for, to protect and to instruct them; and that of the magistrates to control, restrain and punish them. If all these duties are discharged aright, it is fraught with untold blessings to the ignorant and the helpless, and becomes to them a safe and sure means of their progressive elevation in the moral and intellectual scale. But so, also, if these same duties are neglected, or if the power put into the hands of the master for the good of his servant be abused by him, the institution becomes, on the other hand, a source of immeasurable evil to the master and the servant, and renders the whole system dangerous as a very volcano, ready to burst with fearful and destructive violence upon us. Happily for us, in our great and noble Commonwealth, the law clearly recognizes and abundantly enforces, by solemn sanctions, these great principles, so far as the physical well-being and the civil rights of our servants are concerned; but those other duties, pertaining to the spiritual welfare of the servant, it leaves, as it were by necessity, to the master and the Church of Christ.

3. Servitude does not have for its end nor object the degrading of the slave as a human being, but rather his elevation. Under our laws, and under every just government, all his rights as a human being are clearly confessed; his rights as a member of the Commonwealth to its protection, and his responsibility as a constituent part of it, are all clearly defined and distinctly embodied in the law. Obedience to law, and obedience to lawful authority, are entirely consistent with the highest development of the human faculties, where the laws infringe on none of the moral rights of man, and where authority is enforced with justice and equity. The most noble qualities of our nature shine out beautifully and touchingly in the life of David, while he was servant of a most unrighteous master; and, among the noblest specimens of the human character, in the lofty dignity of the truest manliness, stands forth Eliezer

of Damascus, the steward of Abraham's household. The reason of this, in the case of David was, that his heart was full of the fear of the Lord; and, in the case of Eliezer, because his master was a man of faith, who trained his household to worship and serve God. Among us, also, may be found some noble specimens of the true and cultivated gentleman; and also of humble, exemplary and godly Christians, who were born and raised to servitude, but surrounded by Christian influences and example. But, on the other hand, neglect, evil example, unjust and cruel treatment, degrade both the master and the slave, and justly bring down on the offender the wrath of God, and the condign punishment of the State. For the well-being of the Commonwealth, as well as for the true interests of the citizen and the subject, it is absolutely essential that every member of the State, of whatever condition, should not only feel his responsibility, but should also have a conscious assurance of his own rights. The knowledge that he enjoys this protection at the hands of his master, and from the State, elevates the servant as a moral being—binds him more strongly in attachment to the household of which he forms a part—and prepares the way for further and more enlarged efforts for his spiritual good.

4. The true idea of all government, of whatever kind, is the good of the governed—a maxim which lies at the basis of all true government, which is inwrought into the theory and structure of our American constitutions, and which is universally conceded. This same principle the apostle teaches, in enjoining obedience to rulers, when he declares that they are "ministers of God to thee for good;" and, also, when he enjoins masters to do that which is just and equal. They, on their part, are commanded to be obedient servants, in view of their accountability to God; but this injunction is immediately connected with the exhortation to masters already referred to. And so the one exhortation and the other harmonize beautifully in their effects, when both parties discharged their duties in God's fear. The master has the control of the person, and enjoys the labor of his servant, in return for his personal care, in freeing him from want, providing him the things necessary and con-



venient, protecting him in the enjoyment of all his personal and moral rights, and securing to him Gospel privileges.

5. The moral law is the absolute rule of moral duty, and so also it is the charter of human rights. It is the right of every human being, prince, subject and citizen, parents and children, masters and servants, to obey the law of God. No government in the commonwealth or in the household, can be called any thing less than unrighteous, which denies to any of God's intelligent creatures the right of obeying these moral commands, or which inhibits the free exercise of that right. One of the very highest duties of the master, in rendering to his servants that which is just and equal, is to secure for them the right and opportunity to worship and obey God, to protect them in the free exercise, and to encourage them in the constant practice thereof.

6. The responsibilities of the master are analogous to those of the parent. But in some respects they are more fearful and more abiding. Children and servants alike are dependent on the parent and master respectively for all moral culture and religious opportunities—and on these last, instrumentally, depends in a great measure their salvation. But children, by the law of God and the land, when they are at their majority, are freed from the law of the family, and have to sustain a personal responsibility thereafter. Whereas, the servant's minority is ended only at death, and the responsibility of the master ends only at the grave of his servant. Great and tremendous, therefore, are his duties,—and, if unfaithful, awful must be his account at the judgment bar.

In view of principles such as these derived from the word of God, and from the very nature of the relation of master and servant, how momentous are the obligations of the master? In the providence of God, he has the control of moral and accountable beings, who must appear with him at the judgment bar, to be sentenced to heaven or to hell. How fearful a thing is an immortal soul? and oh! what interests cluster around it, as we consider its nature which bears the image of God; or when we contemplate its destiny, as an inhabitant of heaven, or as a prisoner in the gulf of perdition. And yet in

all your dealings with your servants, you are impressing them for eternity; and, in every view we take of the subject, whether derived from the Divine word or from the principles of government and the nature of the relation, we find ourselves brought into contact with immortal and accountable beings, whom, by our efforts and influence, with God's blessing, we may lead to heaven—and whom, by that same influence mis-directed, we may consign to hell.

Look, brethren, at your duty in the light of eternity, and contemplate it with reference to what you are to them and they are to you. We are addressing ourselves to you, who profess to love the Lord, and who are the members of our churches. The Gospel, by which you hope to be saved, is a Gospel of love—its great principle is, love to God and love to man. And in it we are asked, how is it possible for us to love God, whom we have not seen, if we love not our brother whom we have seen. To make this principle a little more specific in its application, our servants are bone of our bone, and flesh of our flesh. The Saviour Jesus, who died for us, died for them. How can we love Christ, and yet be destitute of love for our servants; and how can you, who are masters, refuse to exert yourselves for their salvation. The older ones gathered around your cradles and welcomed you into the world with joy in your nestling infancy; the younger ones were the friends, the companions and playmates of your childhood—all of them have participated both in your joys and in your sorrows. When you have wept at the graves of your kindred, they have wept with you; and when you shall be gathered to your fathers, among the sincerest mourners at your graves will be your own servants. How can you love Christ, and not love to give your servants, who are your best and most attached friends, the gospel of his love? And oh! how dare you think of that day and hour, when you shall be summoned yourselves by the Great Master, to give an account of your stewardship, and leave undone this most important part of your duty. And if it shall be so that, by God's great mercy, you shall yourselves be saved as by fire, how think you will you appear at the judgment seat, if it shall then be seen that your servants are

lost through your default. Fearful, brethren, are the responsibilities of the master.

But, aside from all these weighty and solemn obligations, derived from the Divine word, the nature of the relation between you and them is such that, wherever generosity dwells in the human bosom, one of the most natural and beneficent effects of its presence would seem to be, to lead the master—not sluggishly, but gladly—to obtain every available religious privilege for his servants. They attend on you from your cradles to the grave—they sang the nursery song over you as the nurses of your childhood—they led your feet in your boyish sports, and they have been your servitors in the midst of the more weighty cares of your maturer life. The labor which they have discharged for you has been the source of your comforts and the increase of your wealth. And now, as they have served you in the things that are carnal, think you not it is a small thing, indeed, that you should make them partakers of your spiritual things? What answer does the generosity of your nature give? They have souls to be saved or to be lost—assuredly to be lost if you make no provision for them—but which may be saved, by God's mercy, if you bring the Gospel to them. Surely the voice of humanity calls loud to you, and unites with every prompting of beneficent hearts to secure the Gospel of salvation for the servants of your households.

The ways of Providence are very mysterious, and very great. What were the wise and holy purposes which God had in view, in suffering the African slave trade to be established three centuries ago, we are not allowed to say—but very manifestly the presence of these people among us brings on us of the South very high duties and responsibilities. The ultimate salvation of the tribes of Ham doubtless was one great end—and, already, new choirs are formed in heaven, from these people, saved from barbarism and heathen degradation, unto the praise of God's grace. And the ultimate working of this whole institution of African slavery, as its past history among us abundantly shows, is to result in the moral elevation and the Christianization of these people—which, indeed, we apprehend to be the purpose of all the work Christ is doing in the world

with reference to its various nations and tribes. You, then, who are masters, are co-workers with Christ unto this end, if ye be found faithful; and at the great day your crown of rejoicing shall be in proportion to your fidelity.

The influence of the Gospel on the character of your servants, and on the condition of society among us, we may expect to be good and valuable in proportion to our own fidelity. It is that conservative and life-giving power which God employs for elevating and saving the nations of men. The progress of Christianity among ourselves manifestly has exerted a great influence on the state of civilization among our white population, and all the conditions of social life with us are a vast improvement on what we know they were in the earlier days of our country. But when we look for a single moment at the condition of our slaves, and compare it with what they were when they first came among us, barbarians and heathens from Africa, we are constrained to cry out: What hath not the Lord wrought for them? To-day they are as far superior to their savage ancestors as we are superior to them. So, also, this advancing civilization among them, sanctified by the spirit of Christianity, has done much to ameliorate the whole institution of slavery, and to open the way for the relaxing of many of the rigorous regulations incident to a state of barbarism. The savage cannot be reasoned with, barbarous ignorance and heathenish depravity can only be kept in subjection by physical force. We have seen this savageism gradually melt away before the refulgent light of Christianity; we have seen the descendents of these heathens, in multitudes, gathered into our churches; and we have seen the whole institution gradually changing its character—and, as the elevating effect of the Christian religion, it is becoming more and more a patriarchal relation. The bond of union between master and servant is becoming stronger; the master everywhere throughout the South shows more attachment to the family servants; and they, in their turn, show increasing interest in the welfare of the master and his family, and pride themselves more and more in the relation which they sustain. The master everywhere shows a more abiding interest in the true well-being of his servants; the

servants exhibit a more trustful confidence in their master as their friend and protector. And so they go to the house of God together, learn their lessons of duty from the same Bible, rejoice in the hopes of a common salvation, and gather together around the table of the same Saviour.

Another manifest effect of religion is seen in the fact, that the negroes are more easily governed where the Gospel exerts its influence on them. We know this is often denied; but the denial is almost always based upon some isolated fact, foreign from the general experience on the subject. Certainly Gospel privileges sometimes harden white men; and it is not unreasonable to expect that the same results may ensue occasionally in the case of ignorant black men. But this does not prove the general effect to be such. A mere contrast of the character of our servants in this respect, with what they were forty years ago, proves this—for we must not forget that the only elevating influence allowed to operate on them is that of Christianity; for by law they are cut off from all other means of instruction and moral culture. And here it is proper to say, that we are not to expect the influence of Christianity on them to be such as we see it to be on white men. We must remember our superior privileges, our greater capacity, and the eminent advancement of our race; and, at the same time, we must not forget that they are just emerging from heathenish ignorance and savage degradation. The contrast between our own enlightenment and their degradation is immense; and we must expect to see the effects of the Gospel in them to be different in a like degree. We must not judge of their Christian characters too harshly, but must exercise the same charity in judging of them which our missionaries are compelled to do in reference to converts from Paganism.

In the Christian elevation of our servants, in a great degree lies the safety of the South. We are surrounded by enemies, who would teach them to look upon you as their worst oppressors and their direst foes—who would array against you their most virulent passions and their bitterest hate. But by the inculcation of Christian principles, sanctified of God, these passions are checked, and this hatred assuaged; and they learn

to know and understand the nature of mutual obligations and reciprocal interests; they begin to ascertain that their best friends are those who care for them and do for them as to the interests of time, and who are concerned, indeed, for their eternal salvation.

How beautifully does all duty harmonize with all human welfare and advantage. We have thus spoken to you as to your duty. Let us say a word as to your interest. It is not worth the while to argue with you the question of the relative advantage which that man has whose servants are trained to honesty and a conscientious discharge of their duties—over one whose servants are vicious and do not obey the dictates of conscience and religion. This shows itself in the very market—but more still on the plantation, in the devotion of the servants to the interests of their master, and to the welfare of the master's family. This will be in precise proportion to the degree of interest the master shows in protecting their moral rights and securing their personal comfort, and opportunities of religious worship. This view of the subject, however, is the lowest possible, and we would fondly hope, brethren beloved, that those higher motives already mentioned will have a more binding force on your consciences. As to the best methods of instruction, we desire to say a few words. The three leading systems employed among us, are those of public preaching at the church, plantation preaching, and oral instruction. These different methods are all good, and ought to be employed—all of them—wherever practicable; as they are capable of being used in conjunction, and also separately. The pastors and ministers of this Presbytery, wherever circumstances render it important, are now in the habit of holding public services, especially designed for servants, which we highly approve, and exhort its continuance. Arrangements are made by others for plantation preaching in the bounds of their respective charges to a greater or less extent. But it is manifest that no man can discharge all the duties pertaining to this subject, in connection with regular pastoral labor in white congregations, if large; and even where this is practicable, the religious care of the servants, on the part of the master, does not end with it. We

would recommend you all most earnestly to establish on your plantations regular Sabbath instruction in the catechism prepared for the oral instruction of servants, by the Rev. Dr. C. C. Jones, of Georgia, in connection with efforts to inculcate knowledge by the committing of hymns, portions of Scripture, etc., in the same way; which may well be done by masters themselves, or by laymen employed as catechists. But, after all, the great matter is to have the duty well and faithfully done, and that regularly and constantly. The manner is important; but must be determined much by circumstances. To you, in the fear of the Lord, we commit the matter, trusting that, by the Divine blessing, and with the counsel and help of your ministers and church sessions, you may be enabled with fidelity to discharge these great and important duties.

And here let us remind you, that the same Gospel by which we hope to be saved, is the Gospel by which our servants are to be saved. We are Presbyterians, rejoicing in the doctrines of grace taught in the Bible and embodied in our standards. If they are the truth of God, as we believe, how dare we refuse to teach them to our servants? And yet, how many are there among us, who think that these doctrines are unsuitable for the lowly and the ignorant, and who refuse to make provision for the instruction of their servants in those very truths which they themselves believe! It is well to allow servants the right, as is common among us, of enjoying such religious worship as they conscientiously prefer; but when you, as masters, undertake to secure religious instruction for them, if possible, let it be in that form which accords the most nearly with what you conscientiously believe to be contained in the Bible. But here we do not wish to leave room for any misunderstanding. We would by no means discourage you in providing for the religious instruction of your servants, where preaching of our own order may not be attainable. While we would urge you to secure them Gospel privileges equal to your own, if possible,—at the same time, if ministers of our own church cannot be obtained, we would exhort you, by all means, to secure preaching for them from any of the various denominations which we recognize as holding the evangelical doctrines

of the Gospel; and thus secure for them the best privileges in your power. But, brethren, in addition to these public and special means of instruction, there are personal duties which you alone can discharge, individually, to your own servants; some of which we shall briefly mention.

1. Train your servants to remember to keep holy the Sabbath. We believe we know of no instance in which any direct or flagrant violation of that sacred day has been required or authorized by any of our people. But we think the common custom of requiring servants to appear in clean dress on Monday morning to be of pernicious tendency. You give them time on Saturday to make their preparations for the Sabbath, which they often squander in idleness, and then make up the lost time secretly on the Sabbath. Were they required to present themselves in clean dress on Sabbath morning, it would remove this temptation to violate the Sabbath; and, besides, would make the difficulty infinitely less of persuading them to go to church, and to attend on catechetical instruction, and other ordinances or services of religion.

2. Train them to go to church from their childhood. Were we to be remiss in training our children to go to church until they were grown, we would find but little disposition in them to go when they had arrived at years of maturity. So with our servants. Train them to regular attendance on the ordinances from their childhood, and when grown up, you will find but little difficulty in securing their attendance on church.

3. Be careful to protect them in the enjoyment of the rights, and encourage them in the discharge of the duties of the family. The chiefest of these rights is that of marriage. Unfortunately the law does not throw its protection around them in this behalf; although public sentiment, which is nearly as powerful as law, does. But yet, sometimes by removals and deaths, occasions of hardship under this head occur, although we hope not among you. But yet, so sacred are these rights to your servants, and so debasing must be any denial of them, that we feel it our duty to put you on your guard, and renewedly to invoke your diligence, exhorting you rather to suffer pecuniary damage yourselves, than to allow moral wrong to



accrue to your servants. Did they know that they were absolutely protected from wrong in the wanton dissevering of the tie of marriage, they would value it more, and cherish it with more constancy. Again: Encourage them in the discharge of proper parental duties towards their children—especially whenever they seem to estimate their responsibilities aright, and aim to discharge them on Christian principles. Encourage them, also, where the parents are pious, to hold domestic worship; which is itself one of the primary Christian duties; but, besides, it is one of the surest means of confirming the family tie, and one of the divinely associated means of training children to the practice of righteousness and the knowledge of salvation. And, then, not only grant them the right, but urge them to embrace the privilege of presenting their children for Christian baptism. By these means much may be done to rescue the family tie from neglect, to make them value its privileges and enjoy its blessings.

4. Be careful to set before your servants a godly example. Let them see in your lives the truth and power of the Christian religion; and thus you may lead them to admire, and, by God's blessing, to choose the ways of holiness.

5. In like manner, while you set them such an example yourselves, do not suffer any one to exercise authority over them in your name who will set them a contrary example. Do not suffer them to hear profanity, nor to be sworn at, or cursed by any one placed in authority over them by you. It is debasing to them, as human beings, to be thus addressed in administering reproof or giving commands; but, besides, it sets them an example of evil which too often takes root in their hearts, and matures itself in their lives. Let it not, therefore, be heard of on the plantations of Christian masters.

6. So, also, let us charge you to look carefully into the character of the servants you add to your households. The efforts and labors of many years for the moral elevation of your servants may all come to naught, by your introducing to their daily and necessary companionship persons of depraved dispositions and vicious lives. "Evil communications corrupt good manners."

7. Pray with your servants and pray for them. Teach your servants to know and feel that you care for them—that you desire their temporal welfare—that you vindicate their moral rights—and that you are deeply concerned for their salvation; and you will not only have won their hearts afresh, but you will thereby have done much to lead them to consider the great question of their salvation. And, then, God is a hearer and answerer of prayer, and by faithful effort on our part, and with constant prayer to God, we may expect to secure the Divine favor in the salvation of our servants, as of our families.

Finally, brethren, remember, “that ye also have a Master in heaven.” For all the deeds done in the body we must give account unto God; and especially is this so of you masters, to whom he has committed this great stewardship, involving the personal care, the civil protection, the moral elevation, the religious training, and the final salvation of your servants. These duties devolve on you, not only by the laws of the State, which commits them to you so absolutely that nothing can be done nor attempted without your co-operation; but, also, by the law of Christ, which exhorts you to give the Gospel to every creature,—commands you to render unto your servants that which is just and equal,—declares “that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether bond or free,” and hence only promises its blessings on you, when you train, not only your children, but your households to the service of God. For your fidelity in the discharge of this stewardship, the Great Master himself will call you to a reckoning—that same Master, Jesus, who died for you, and who died for them. And, know assuredly, that whosoever giveth a cup of cold water to a disciple, even the humblest, in the name of a disciple, shall receive a disciple’s reward. Remember at all times, and in the discharge of all duties, the judgment seat to which both you and your servants are rapidly hurrying, and strive so to live and act as to receive yourselves, and secure for them, the glad welcome of good and faithful servants. Strive to be so faithful to your servants, in this behalf, that, by God’s blessing, you may render their lives upright and Christian—that you may animate them in the

midst of their toil for you with the hopes of an immortality of blessedness—and that at death they may close their eyes in the sweet sleep of the Christian, invoking and pronouncing on your heads the blessings of grateful hearts, as they pass from you to the uninterrupted service of the Master above, there to await you, and to become stars in your crown of rejoicing, when you also shall be called up. And, oh! brethren, be so faithful, that at that day and hour of fearful reckoning, it shall not be brought to your charge, that your want of faithfulness has consigned any of your servants to the doom of a fearful hell.

Brethren beloved in the Lord, we are done. With all simplicity and fidelity we have aimed to lay before you your whole duty in this great and responsible matter, not doubting that what we have said will meet a unanimous response from all of your hearts, and we trust will produce its fruit in your lives. If you can justify yourselves, happy are you, and God shall bless you. If you are constrained to confess much shortcoming—as, alas! we know many must—then, brethren, let us trust that, by God's grace, you will now begin to discharge your duty. And let us all remember that our time is short, and whatever we do must be done quickly. May we all, ministers and people, masters and servants, so live and so act, that when we shall be called hence we shall meet together in the great congregation above.

And may the grace of the Lord Jesus Christ be with you all.  
Amen.

## ARTICLE VII.

## NOTICES OF RECENT PUBLICATIONS.

1. *Grammar of the New Testament Diction, as an Introduction to the critical study of the Greek New Testament.* By Dr. GEORGE BENEDICT WINER. Translated from the Sixth enlarged and improved edition of the original, by EDWARD MASSON, M. A., formerly Professor in the University of Athens. Vol. I., Philadelphia: Smith, English & Co. 1859; pp. 372, 8vo.

Winer has long deservedly held the highest place among those who have devoted themselves to the philology of the New Testament. The improved edition now before us, lays at our feet the fruits of studies extending through forty years, bestowed upon the idioms of the New Testament, by one of the most judicious and competent scholars of Germany. The first edition was published in 1822, and was translated in 1825 by Professors Stuart and Robinson. The fourth edition (1836), greatly enlarged from the first, and wholly re-written, was translated by J. H. Agnew and O. G. Ebbecke, and published in 1840. The author has never remitted his labors in this department, but has availed himself of every thing contributed by the researches of others, in an age in which philology, and especially the philology of the New Testament, has made its greatest advances. He has corrected many errors in reference to the diction of the New Testament, which have led others astray, and has placed this whole department of study on a firmer and more rational basis. The frequency with which his decisions are referred to, and the general confidence reposed in them by the best scholars of modern times, shows the estimation in which he is held. We have long considered this book as indispensable to the student of the New Testament, and are glad to see it brought out anew, and in such excellent style, by the enterprising publishers. The work will be sent by mail, postage pre-paid, on remitting to the publishers the retail price, \$1.75 per volume.

2. *Commentary on the Gospel of John.* By Dr. AUGUSTUS THOLUCK. Translated from the German by CHARLES P. KRAUTH, D.D. Philadelphia: Smith, English & Co. 1859; pp. 440, 8vo.

We have been familiar with this Commentary of Tholuck almost from its first publication. Its introduction is an able digest of the literature appertaining to the fourth gospel, which we have read in former years with great satisfaction. The Commentary itself was meant to be a manual for the use of students, and intended at first as a digest of exegetical opinions upon the Gospel of John, gathered from the fathers and reformers. This design was modified as the work progressed, and while it continued to be a history of the opinions of others, it assumed more and more the character of an independent production. It was first published in 1822, the fourth edition in 1833, a translation of which by Rev. A. Kaufman, appeared from the press of Perkins & Marvin of Boston, in 1836. Lücke had already published his masterly work on the same Gospel, and Olshausen was pouring forth his soul in those exegetical labors which, notwithstanding various exceptionable opinions of their author, are held in such deserved esteem. Tholuck's Commentary meanwhile was sharply criticised for want of breadth, thoroughness, and definitiveness of views. In subsequent editions these defects were admitted by the author, and he sought to remedy them without abandoning his original plan, which he saw reason still to retain. He thus explains his own view of the relation which the several exegetical works bear to each other.

“Were I to express what I regard as the outward relation of my Commentary to the two with which its spirit is most in affinity, I mean the Commentaries of Lücke and of Olshausen, my statement would be this: the Commentary of Lücke pursues at large the learned investigation of many points, especially of critical ones; mine limits itself to meeting the most imperative wants of the preacher, the candidate, and the student, with the effort in every part to present the very largest amount of matter in a small space. To the work of Olshausen, mine stands in this relation, that while in his the grand aim is to present the *thought in its unfolding*, mine to the same degree has regard to the

historical and philological needs of the class of readers just mentioned. Their labor as little makes mine superfluous, as mine does theirs. And though in general we exhibit a unity of theological tendency, yet there is an individual diversity, so that one part of the world of theological readers will feel more drawn to one of us, and another part to another."

The "Life of Jesus" by Strauss, and the writings of Neander and others in reply, and the appearance of other able productions bearing on the interpretation of the writings of John, led to a new and last elaboration of the entire work, which was published in July, 1857, and is now given to the American public in an excellent edition, by the enterprising firm of Smith, English & Co., the whole translated by Dr. Krauth, with additions from the pen of the translator. The varied learning, the kindling genius, the simple yet fervid piety of Tholuck, have drawn to him the hearts of many of God's people, of those even who would have been glad if his views had been more strictly in accordance with the doctrines of Zuingle, Calvin and Knox, on some of the great doctrines of the Christian system. These doctrinal departures, however, are brought out in his Commentary on the Romans. There has been but little occasion afforded for their exhibition by the Gospel of John.

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3. *Sacred Lyrics from the German.* Presbyterian Board of Publication, No. 821 Chestnut street, Philadelphia; pp. 252, 12mo.

In paper, type, binding, and all the items of mechanical execution, this is truly a beautiful volume. Beautiful is it, also, in the expressions of Christian life in song which adorn its pages. The lyre of Germany was early strung to respond with surpassing sweetness to the songs of Zion. The startling strength, the flexibility, the power of combination, the heartiness, the pathos, the adaptation to rythmic movement of the language of Germany, fits it peculiarly for poetic expression.

Its early religious literature, more almost than that of any nation, is rich in psalms and hymns, and spiritual songs. We are grateful to the Board of Publication for the taste of these which is here given us. They are, indeed, far more expressive in the original. A translation at best, "is a piece of tapestry viewed on the wrong side." The versification in these translations is unequal; but often is easy and flowing. The volume would make an acceptable "gift-book" to a Christian friend.

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4. The following are among the more recent minor issues of the Board of Publication:

1. *Jessie Morrison; or, The Mission Flowers.* By HARRIET B. MCKEEVER; pp. 156, 16mo.
2. *The Pastor of Gegenburg.* Translated from the German. "Freely ye have received, freely give;" pp. 91, 16mo.
3. *Clouds and Sunshine; or, The Faith-Brightened Pathway.* By the author of "Annandale;" pp. 223.

The first of these is a pleasant and profitable story for children and youth, the second for the young minister and others laboring for the conversion of their fellow-men, the third details the sorrows and supports of the wife of a drunken husband, and the mother of a graceless son.

4. *The Young Christian Warned; or, Pastoral Counsel against Conformity to the World.* By the Rev. J. E. ROCKWELL, Brooklyn, N. Y.; pp. 139.
5. *The Closet Companion; or, Help to Self-Examination;* pp. 51.

Both these publications can be commended to the professing Christian—the first as a suitable warning against the snares of the world, the last as an incentive and help to a necessary but much neglected duty.

6. *The Early and the Latter Rain; or, The Convict's Daughter;* pp. 234.

7. *Lot's Wife, a Warning against Bad Examples.* By the Rev. W. J. McCORD, Tribes Hill, N. Y.; pp. 78.
8. *Stories about Africa, a Farewell Address to Sunday Scholars.* By Rev. ROBERT MOFFAT; pp. 72.
9. *Bible Stories in Short Words.* Written for the Board of Publication; pp. 84.
10. *A Superintendent's Addresses to the Children of his Sabbath-School.* By the author of "Jane Eaton;" pp. 156.
11. *Lame Letty; or, "Bear ye One Another's Burdens."* By the author of "Annandale," "Ella Clinton," &c.; pp. 161.
12. *Every Day Faults illustrated in Brief Narratives.* Written for the Board of Publication; pp. 132.
13. *Charlie Grant; or, How to do Right.* A tale for the Nursery; pp. 99.
14. *Little Words, and Little Talks about Them.* By the author of "Little Bob True," and "Stories on the Petitions;" pp. 211.

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5. *A Consideration of the Sermon on the Mount.* By DANIEL H. HILL, Superintendent of the North Carolina Military Institute, and late a Major in the United States Army. Philadelphia: Martiens. 1859; pp. 295.

We noticed this work in our last volume, and are glad to see that the demand for it renders its repeated publication necessary. It is to be followed speedily by another work on "the Crucifixion," by the same pen.

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6. *A Life Devoted to Christ: A Memorial Sermon, occasioned by the death of Rev. Pierpont E. Bishop, preached by request of the Session of Bethesda, March 20th, 1859.* By Rev. JNO. S. HARRIS, Pastor. Published by his Congregation. Charleston, 1859; pp. 35.

This discourse is an appropriate memorial by his successor in the Bethesda Church, of one who was distinguished among



us by his eminent piety, glowing zeal, untiring diligence in the work of the ministry, by his generous, sacrificing spirit, his blameless, conscientious and prayerful life. Long will his memory be cherished by all who knew him.

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7. *Memoir, Select Thoughts and Sermons of the late Rev. Edward Payson, D. D., Pastor of the Second Church in Portland. Bene Orasse est bene studuisse.—Luther.* Compiled by Rev. ASA CUMMINGS, Editor of the Christian Mirror. Three vols. 8vo. Philadelphia: William S. & Alfred Martien. London: James Nisbet & Co. 1859; pp. 606, 608.

The following history of these volumes is taken from the Preface:

“The publications from Dr. Payson’s pen have been chiefly posthumous. Three Sermons only, and an address to seamen, were printed in his life-time. Besides these, no other productions of his were written with the remotest reference to the press. They are just such as he was accustomed to prepare and preach, at the rate of three a week, for most of the time during a ministry of twenty years.

“Within a few months of Dr. Payson’s decease, which occurred in the autumn of 1827, a volume of his Sermons, in the octavo form, was published; two years later, a Memoir of his life; afterwards a second volume of his Sermons, in a form and at a price to render its acquisition generally available; later still, a smaller volume, entitled Family Sermons; and near the same time, a miniature volume of his ‘Thoughts’ collected and prepared for the press by his daughter, since Mrs. Hopkins, which has passed through successive editions, and been much valued by devout readers.

“The original Memoir was frequently reprinted from stereotype plates, through four or five years from the date of its first appearance, when the plates were destroyed by a calamitous fire. No step was taken to renew them, as it was thought that the American Tract Society’s issues of an abridgment, which had been made as the result of an honorable negociation, might possibly satisfy the public demand.

“Inquiries for the entire Memoir, as well as for the Sermons, both of which have been long out of print, having become frequent of late, proposals were made by the present publishers for a new emission; and this edition, in three large volumes of uniform size and appearance, is the result.

“The first volume embraces the Memoir, Select Thoughts, and six

additional pieces, all of which, except the last, are entirely new to the public, and were chosen from a mass, as possessing much to interest the Christian reader, and as harmonising with the preceding portions of the volume.

“The second and third volumes are occupied exclusively with Sermons.”

The writings of Dr. Payson are a treasure to the child of God, and the memoir of his life one of the richest specimens of religious biography. His active, energetic mind, his depth of feeling, and his exuberant fancy, rendered him alike attractive in his public ministrations and his private intercourse. And none can peruse his biography, notwithstanding the deep melancholy which often pervades it, without being instructed, reprov'd and stimulated to greater fidelity towards God and man. The excellent edition now issued by the Martiens is an acceptable offering to the Christian public, and will, we hope, awaken renewed attention to the life and character of this eminent servant of God.

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8. *Commentaries on the Laws of the Ancient Hebrews; with an Introductory Essay on Civil Society and Government.* By E. C. WINES, D. D., Professor of Greek in Washington College, Pennsylvania. Philadelphia: William S. & Alfred Martien. London: James Nisbet & Co. 1859; pp. 640, 8vo.

We are under no necessity of adding our commendation to secure the popularity of this treatise. It was first presented to the public in 1853, after having been originally delivered in the form of Lectures in several of our Theological Schools, and before other societies, with marked success. It is an able and popular analysis of the political constitution of the Hebrews, and was to have been followed by a second volume, illustrating the jurisprudence of the Mosaic Code. The edition here noticed is uniform with the works of Payson, before mentioned.

9. *The Duties of the Eldership: A Sermon preached by appointment of Hopewell Presbytery, at its Session in Milledgeville, Georgia, April 7th, 1859.* By Rev. R. K. PORTER, a member of the Presbytery. Published according to a resolution of the Presbytery. Augusta, Georgia: Printed at the office of the Constitutionalist. 1859; pp. 20, 8vo.

Here is another evidence of the growing interest of the Church in the great ascension gift of Pastors by her Lord. "The Eldership," Mr. Porter well remarks, "constitutes the very core and basis of her organization,"—and she will never do her work till the office is brought up to the full measure of its high and holy Scripture rule and obligation. But the signs of the times are, that the declensions of the past are to be retrieved. And this sermon is one of those signs.

We had marked the nine different heads under which Mr. Porter sets forth the duties of the Elder, for quotation in our pages, because we would aid as far as possible in giving circulation and currency to such important and timely suggestions. But our printer informs us that he has now reached the prescribed limits of the present number, and we are obliged to refrain.

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NOTE.—The second volume of Dr. Breckenridge's Theology, "The Knowledge of God Subjectively Considered," has been received, but any notice of it is deferred till our next issue. A Review of the last General Assembly, and an article on "The Revised Book of Discipline," may be expected in the same number.

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## PERIODICAL LITERATURE.

### I. AMERICAN QUARTERLY REVIEWS.—CONTENTS:

I. *Bibliotheca Sacra*, April, 1859. Article I. Dr. Hickok's Philosophy. II. Three Eras of Revival in the United States; by Rev. A. P. Marvin, Winchendon, Mass. III. Philological Studies. IV. On the Descent of Christ into Hell; by

- Rev. Joseph Muenscher, D.D., Mt. Vernon, Ohio. V. The Theology of Æschylus; by Prof. William S. Tyler, D.D., Amherst College. VI. On the Vedic Doctrine of a Future Life; by William D. Whitney, Professor of Sanskrit in Yale College. VII. Editorial Correspondence; Translation of a Tablet recently discovered in Greece. VIII. Notices of New Publications. IX. Literary and Theological Intelligence.
- II. *Methodist Quarterly Review*, April, 1859. Article I. Some Account of Cokesbury College; by Rev. William Hamilton, Baltimore, Md. II. Drugs as an Indulgence, (Second Article;) by Rev. J. Townley Crane, D.D., Jersey City, N. J. III. The Moral Theory of the Bible and of Philosophy Harmonized; by Prof. C. K. True, Wesleyan University, Middletown, Conn. IV. Religious Catalepsy; by Rev. Silas Comfort, East Springfield, N. Y. V. The Life of Sir James Mackintosh; by Rev. H. E. Hempstead, Lynn, Mass. VI. Haven's Mental Philosophy; by Rev. J. Dempster, D. D., Evanston, Illinois. VII. Olshausen's New Testament Psychology. VIII. Missions in America, (Third Article;) by Rev. D. D. Lore, Newark, N. J. IX. The Will of God; by Rev. George Bush, Brooklyn, N. Y. X. Religious Intelligence. XI. Synopsis of the Quarterlies. XII. Quarterly Book-Table.
- III. *Quarterly Review of the Methodist Episcopal Church South*, April, 1859. Article I. Bishop M'Kendree. II. The Pulpit. III. The Messianic Idea of the Old Testament. IV. Baptismal Regeneration. V. Moral Obligation. VI. Dodd's Mathematical Series. VII. History of Methodism. VIII. Brief Reviews. IX. Notes and Correspondence. X. Repertory.
- IV. *Presbyterian Quarterly Review*, April, 1859. Article I. Re-union of the Synods of New York and Philadelphia, (Second Article.) II. Motley's History of the Dutch Republic. III. The Church Extension Cause. IV. Recent Works on Palestine. V. Do we need a new Doctrinal Agitation in our Church? VI. Notices of New Books.
- V. *Princeton Review*, April, 1859. Article I. Immediate Perception. II. Political Education. III. Editions of the Pilgrim's Progress. IV. Trench on Revision. V. Transcendentalism in Political Ethics. VI. Hickok's Rational Cosmology. VII. Demission of the Ministry. Short Notices. Literary Intelligence.
- VI. *Journal of Prison Discipline and Philanthropy*, April, 1859.
- VII. *Mercersburg Review*, April, 1859. Article I. Sketches of a Traveller from Greece, Constantinople, Asia Minor, Syria and Palestine. (VII. My Wanderings among the Maniotes in Southern Peloponnesus); by Prof. Adolph L. Kœppen, Lancaster, Pa. II. Natural and Supernatural; by John W. Nevin, D.D., Lancaster, Pa. III. The Religious Character of Washington; by Rev. Amos H. Kremer, Carlisle, Pa. IV. A Discourse by Dr. Rauch: Every Man is the Lord's; Edited by E. V. Gerhart, D.D., Lancaster, Pa. V. The Athanasian Creed; by Philip Schaff, D.D., Mercersburg, Pa. VI. The Palatinate: A Historico Geographical Sketch, (Second Article,) its History from the earliest times to the extinction of the elder Electoral line, in 1559; by Prof. A. L. Kœppen, Lancaster, Pa. VII. Calvin's Order of Baptism; translated from the Latin of the Geneva Catechism by Prof. T. C. Porter, Lancaster, Pa. VIII. Anglo-Latin Hymns; by James W. Alexander, D.D., New York. IX. Short Notices.
- VIII. *Theological and Literary Journal*, April, 1859. Article I. Dr. Bushnell's Nature and the Supernatural. II. Prof. Osborn's Palestine Past and Present. III. Notes on Scripture, Matthew 17: 9; 20: 19. IV. Dr. Olshausen's Eschatology. V. Regeneration; by Rev. E. C. Wines, D.D. VI. Exposition of Acts 4 and 5. VII. Answers to Correspondents—The Delivery of the Kingdom, 1 Cor. 15: 24-28. VIII. Literary and Critical Notices.
- IX. *New Englander*, May, 1859. Article I. Anticipations of Man in Nature. II. Chicago Theological Seminary. III. The Sepoy Mutiny. IV. Dr. Bushnell's Sermons for the New Life. V. James G. Percival. VI. Meteorology of Palestine. VII. Unchastity. VIII. Common Version and Biblical Revision. IX. Notices of Books.
- X. *Presbyterian Magazine*, June, 1859. Edited by Rev. C. Van Rensselaer, D.D.

- Miscellaneous Articles. Household Thoughts. Historical and Biographical. Review and Criticism. The Religious World. Breckinridgiana.
- XI. *Southern Episcopalian*, June, 1859. Miscellaneous. Poetry. Editorial and Critical. Religious Intelligence.
- XII. *Home Circle, Nashville, Tenn.*, June, 1859. General Articles. Poetry. Editorial Department.
- XIII. *DeBow's Review*, May, 1859. Article I. Ancient Families of Virginia, Maryland, &c.; by George Fitzhugh, of Va. II. The African El Dorado; by Dr. Kilpatrick, of Louisiana. III. The Archive War of Texas; by Henry J. Jewett, of Texas. IV. The Mississippi: its Bars, Obstructions, Outlets, &c.; by Dr. S. A. Cartwright, of New Orleans. V. The University of the South. VI. Mr. Jefferson—The Declaration of Independence and Freedom; by Hon. George D. Shortridge, of Ala. VII. The North American Plain—Valley of the Mississippi, &c.; by J. W. Scott, of New Orleans. VIII. A Southern Confederacy; by Alfred A. Smith, of South Carolina. Department of Agriculture. Department of Commerce. Department of Internal Improvements. Miscellaneous Department. Editorial Miscellany.
- DeBow's Review*, June, 1859. Article I. The Valleys of Virginia—The Rappahannock; by George Fitzhugh, of Virginia. II. The African El Dorado—How the Africans Live at Home; by Dr. Kilpatrick, of Louisiana. III. Squatter Sovereignty; by Percy Roberts, of Mississippi. IV. The Effects of the High Prices of Slaves; by Edmund Ruffin, Esq., of Virginia. V. Uniform Postage—Railroads—Telegraphs—Fashions, etc.; by George Fitzhugh, of Virginia. VI. The Three William and Mary Alumni Presidents of the United States. VII. Missouri, the Great Southern Vineyard; by Prof. C. G. Swallow, of Missouri. VIII. On the Climate and Fevers of the South-western, Southern Atlantic, and Gulf States; by Dr. J. G. Harris, of Alabama. IX. Chambers of Commerce and Boards of Trade; by Lorenzo Sabine. X. Harbor of Charleston; by Lieut. Maffitt, U. S. Navy. XI. The Mountain Regions of North Carolina and Tennessee. Miscellaneous Department. Department of Internal Improvements. Editorial Miscellany.

## II. BRITISH PERIODICALS.

- I. *Blackwood's Magazine*, May, 1859. Contents: Popular Literature.—Tracts. A Cruise in Japanese Waters.—Part V. The Luck of Ladysmede.—Part III. The Witch of Walkerne. Only a Pond! The Competition System and the Public Service. Tidings from Turin. The Appeal to the Country.
- II. *North British Review*, May, 1859. Article 1. Milton and his Times—Masson. 2. Birds. 3. Modern Literary Life—Douglas Jerrold. 4. The British Book and Newspaper Press. 5. Poetry—"Legends and Lyrics"—"The Wanderer." 6. Henry, Lord Brougham. 7. Indian Colonization. 8. History and Development of Socinianism. 9. Select Memoirs of Port Royal. 10. Sir William Hamilton's Lectures. 11. Recent Publications.
- III. *London Quarterly Review*, April, 1859. Article 1. Carlyle's Frederick the Great. 2. The Minstrelsy of Scotland. 3. National Galleries. 4. Egypt and the Chronology of the Bible. 5. Devonshire. 6. George III and Charles James Fox. 7. Lord Brougham and Law Reform. 8. Foreign Affairs—War in Italy.
- IV. *Edinburgh Review*, April, 1859. Article 1. Female Industry. 2. Barth's Discoveries in Africa. 3. Dr. Trench on English Dictionaries. 4. Life and Correspondence of Lord Cornwallis. 5. The West Indies, as they were and are. 6. Montenegro. 7. Sir F. Palgrave's Normandy and England. 8. Rifled Guns and Modern Tactics. 9. Major Hodson's Life. 10. Austria, France and Italy. Note on the Complicity of Liberians in the Slave Trade.
- V. *Westminster Review*, April, 1859. Article 1. Yorkshire. 2. The Morals of Trade. 3. Weimar and its Celebrities. 4. The Drama in Paris. 5. The Italian Question. 6. Adam Bede. 7. De Lamennais: his Life and Writings. 8. England's Political Position in Europe. 9. Contemporary Literature.

## III. FRENCH AND GERMAN PERIODICALS.

- I. *Revue Chrétienne*, 13 Avril, 1859: Paris. Sommaire: Joseph de Maistre: Eugène Bersier. Études contemporaines.—L'Individualisme véritable, ses défenseurs et ses adversaires depuis vingt ans: Ed. de Pressensé. La Métaphysique positive de M. Vacherot: Ch. Secrétan. Le nouveau décret sur les cultes. Correspondance.—Lettre de M. Guillaume Monod. Revue du mois. Une séance de l'Académie.—Une appréciation du protestantisme.—Les conférences de Notre-Dame.—Un défi du père Félix.—Le mariage civil au Brésil.—La question du divorce en Prusse.—État religieux du grand-duché de Bade; le prince évêque.—Persécutions religieuses dans le Mecklembourg. Un supplice d'un nouveau genre: Eugène Bersier.
- Revue Chrétienne*, 15 Mai, 1859: Paris. D'une récente attaque contre le Christianisme: Ed. de Pressensé. Correspondance de Lamennais: P. Goy. Galerie des Théologiens contemporains de l'Allemagne.—Schleiermacher: F. Lichtenberger. Histoire d'Angleterre: R. Saint-Hilaire. L'Église et le monde. Bulletin bibliographique.—Histoire de la Réformation française, par Piaux.—Le Christ et les Antechrists, par V. Déchamps: Ed. Panchaud. Revue du mois.—La France et l'Italie au point de vue religieux.—Contraste entre un article de l'Univers et un discours de Lord Shaftesbury.—Réunions religieuses en Angleterre et en France.—Discours de M. Guizot.—Plaidoirie de M. Delaborde dans l'affaire Besner.—Mort de M. de Humboldt et de M. de Tocqueville: Ed. de Pressensé.
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# THE SOUTHERN PRESBYTERIAN REVIEW.

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ARTICLE I.

## REVISED BOOK OF DISCIPLINE.

The Revised Book of Discipline, by having been reported to the last General Assembly, has become, in some sort, the property of the Church; and as its fate will, in all likelihood, be settled by the next Assembly, it is a matter of grave importance that the principles it embodies should be rightly understood, and the grounds and tendencies of the changes introduced in it set in their true light. It has already been subjected to a severe criticism—a criticism extremely kind in its spirit and temper to the authors of the book, but without the slightest mercy or favor to the peculiarities of the book itself. The contrast between the courtesy with which the members of the Committee, personally considered, have been treated, and the freedom with which their production has been handled, may be taken as an apt illustration of the genius of Presbyterianism, which teaches charity to the man without concessions to his errors, and which, while it repudiates all human authority, endeavors to observe the maxim: Prove all things; hold fast that which is good. We thank our brethren for the good opinion they have expressed of us. Indeed our modesty might have been shocked at the laudatory terms which they have

permitted themselves to use, had we not felt that the praise was materially qualified by the estimate they have put upon our work. It is very flattering, no doubt, to be called able and wise, even in the positive degree; but the edge is somewhat taken from the compliment, when in the next breath it is added, that these able and wise men have done nothing but blunder. It is a sublime thing to be a mountain, but a mountain laboring to bring forth a mouse has no great cause of self-congratulation. The brother to whom Robert Hall so warmly expressed his thanks for the benefit he had received from his sermon, was highly elated at the moment; but his self-complacency was not likely to be dangerous, when he came to learn that the real secret of the eminent usefulness of his discourse was its transcendent meanness. Our brethren, too, have been very considerate in tempering their praises of us, so as not to make them snares to our vanity. They have left us nothing whereof to glory. They have so dexterously mixed the antidote with the poison that we can take their physic without the risk of any serious inconvenience. On one occasion we heard it gravely maintained that the book was bound to be a bad one, because its authors were very able men. The idea seemed to be that they had a reputation to maintain, and as the burning is an easier road to fame, than the building of a temple, they were under a very strong temptation to immortalize their names by the cheap expedient of doing mischief, when they found the prospect very remote of doing any good. To meet and break up and have it said that such men had done nothing was what they were not likely, for a moment, to brook. We think that we can relieve the minds of our brethren who are troubled on this score. The Committee expected just about the glory they have received. They have erected about as big a monument as they ever expected to raise, and the inscription which their friends have put upon it, though not precisely the one they would like, is precisely the one that they looked for. They had a crazy kettle to mend, and they never aspired to any higher distinction on account of their labors in this line, than that of respectable tinkers. They thought that they knew where the crack was, and they, perhaps, persuaded



themselves that they had succeeded in stopping it. But they were, at the same time, so fully aware of the perverseness of human nature, that they made up their minds, in advance, to hear it gravely alleged, that the vessel went into their hands in a perfectly sound state, and left them as leaky as a sieve. Accordingly the book is said to be a failure. It has been condemned, without benefit of clergy, as setting at nought the rules of logic, trampling under foot the most cherished principles of the Church, exposing her to the jeers of enemies, the triumph of rivals, and the pity of her friends; and to crown all, making it absolutely certain by its bungling provisions for securing the ends of justice, that in almost every trial, prejudice shall rule the hour. The marvel is, how any men, with an ordinary share of common sense, and common integrity, let alone wise and able men, could have been betrayed into such self-evident folly. The truth is, we think our critics have made a mistake. The praises which they have bestowed upon the Committee, they ought to have given to the book, and the censures which they have so freely dealt out to the book, we are afraid would not be misplaced if applied to the persons of the Committee, though we confess that we should be very sorry to believe, whatever we may think of ourselves, that our brethren were so fully in possession of the truth. We have hardly yet reached that stage in humility in which we are content that all the world should know how weak and foolish we know ourselves to be. But whatever may be our capacities, (we speak as a member of the Committee,) whether we belong to the weak and foolish things of the world, and things which are not, or to the strong and wise and noble, we insist upon it that the book is, upon the whole, a good one—that the old cracks in the vessel have been honestly stopped, and that no new ones have been made. We ask our brethren to give us a hearing in behalf of our poor, persecuted bantling.

We propose to indicate and classify the nature of the changes which have been introduced into the new book, and, as we go along, to discuss the principles which pervade them, and which have rendered some of them so obnoxious to some of our brethren.

I. The first class of changes to which we shall refer, consists in the lopping off of redundancies. Short as the old book is, it is rendered unnecessarily diffuse by a style of composition altogether unsuited to the nature of the work. Presbyterians are proverbially fond of the sermon, and the old book bears very decisive marks of this denominational peculiarity. Instead of being simply a book of definitions, of forms and of rules, which a manual of discipline, as contradistinguished from a Confession of Faith, or a manual of devotion, ought to be, it mixes up with its legal technicalities moral harangues on the importance of the subject, or the necessity of cultivating a right spirit and temper. It stops to preach when it should only prescribe a form of process. What it says is all very good. Only we insist that it is not said in the right place. It would have been just as reasonable to have interspersed an occasional prayer, or to have introduced one or two hymns, by way of encouraging a devotional frame. The doctrine upon which discipline is founded, and the motives with which it should be enforced, must all be presupposed, and the only effect of introducing these matters into a book of forms is to swell its dimensions and to increase the difficulty of finding what one wants. If, as the Edinburgh Review once suggested to Mrs. Sherwood, the moral had been printed in a different type, the inconvenience would not be so great, as one would then know at a glance what to skip; but it certainly is provoking, when you are in search of a rule, to have to wade through a homily before you can get at it. The new book has omitted many of these sermons. It has retained enough to authenticate its Presbyterian parentage—and endeavored to retain them where they were likely to be least annoying. We humbly suggest that this change is a real improvement—and we cannot but think, that he who has mastered the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Government, will stand in need of no further preaching when he comes to the Compend of Discipline.

The old book was sometimes very tedious in coming to a point. The new book has attempted to shorten the process. The whole chapter of New Testament, which, in the old book,

occupies nearly two pages, and is spread over seven sections, is, in the new book, condensed into a single paragraph, without the sacrifice of a single idea. The Chapter of Actual Process has likewise been materially reduced, with all the advantages of definite and precise statements over wearisome circumlocutions. We mention these as specimens of the changes under this head—and if it is desirable that a manual of Discipline should be brief, pregnant and pointed, we do not see on what ground these changes can be consistently condemned. They might have been carried much further. If the Committee had been preparing out and out a new book, instead of trying to amend an old one, well known and familiar, they would not only have omitted all the sermons and moral harangues, but they would have consulted a still greater brevity and point in the rules and definitions which they retained. But something was due to the familiarity of the Church with old forms of expression, and to the associations of reverence which naturally cleave to a legacy from the past.

II. Another class of changes respects the supply of omissions. The old book is a curious illustration of the maxim, that extremes meet. It often speaks where it ought to be silent, and is silent where it ought to speak. It is even profuse of words where there was no occasion for a single syllable, and as silent as the grave, where the occasion demanded an articulate utterance. These omissions the Committee have endeavored to supply, and no one who has not compared their work, chapter by chapter, and section by section, with the old book, can form any idea of the contributions which, in this respect, they have made to the logical completeness of the Discipline. These additions may be referred to several heads, which we shall proceed to signalize.

1. The first embraces those cases in which the new book explicitly enunciates what was contained in the old book only by implication. For example: the old book defines offences, and proceeds to distribute them, according to their greater or less notoriety, into two classes, public and private. Subsequently another class is introduced, personal offences, and yet not a word is said in explanation of their nature, or of the

grounds of distinction betwixt them and private offences. A two-fold principle of classification is implied, but only one is expressed. The Committee have supplied the omission, and if they have done nothing more, have at least rendered the book consistent with itself. So in relation to prosecutions on the ground of common fame, the old book implies that the first step shall be to ascertain that a common fame really exists, but it has nowhere made this a law. Yet it is one of those things which ought to have been clearly stated. There have been instances in which rash and malicious men, under the pretext of common fame, have subjected their brethren to vexatious and annoying prosecutions, when the only common fame that existed was the scandal of wicked and suspicious enemies.

But the most important implication of the old book to which the new has given a distinct and articulate utterance, is in reference to the great principle of ecclesiastical inquest; that every church court has the inherent right to demand and receive satisfactory explanations from any of its members concerning any matter of evil report. Nothing has surprised us more than the manner in which this doctrine has been received. It has been branded as "a new principle," "as unjust, hazardous and extra-judicial." "No good," we are told, "can result from this exacting, star-chamber mode of inquiry." Nothing but "mischief" is anticipated "from the revised suggestion." It has been hitherto unknown to the Presbyterian Church; and no court of law, in a free country, has ever ventured to practice upon it.\* Now the simple question is, what is the principle in which the right recognized in "the revised suggestion" is grounded? Nothing more nor less than that the church courts are the spiritual guardians of the people. Their right to institute process and to inflict censures is founded in the same relation. The Lord has made them overseers of the flock. They must keep their eye upon their charge, and the very nature of their trust implies that they have all the power which is necessary to execute it. The Christian people are, in some sort, their children, and as a father has the inherent right

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\* Dr. Van Renselaer's Remarks, p. 14-15.

to interrogate his children in reference to their conduct, so a church court has the right to institute inquiries, as well as to sit in judgment upon issues actually joined. It is not an inquisitorial, vexatious, star-chamber power. It is to be exercised in the spirit of love, for the glory of God, and for the honor and good repute of the Church. Every man whose good name has suffered unjustly ought to rejoice in the exercise of it, as it gives him the opportunity of vindicating his character without subjecting him to the shame of being arraigned for crime. The guilty ought to rejoice in it, as it is a means of bringing them to a sense of their sin, and of leading their minds to repentance. We were greatly astonished to find it made an objection to this power, that it might require men to criminate themselves. If they have done wrong, this is precisely what a church court ought to try to do, and it never will succeed in doing them any good until it reduces them to this point. In spiritual jurisdiction, self-crimination is no evil. In civil courts, it may be the parent of tyranny and injustice; but a spiritual court is for edification; a civil court for justice. A spiritual court aims at producing and fostering a given state of heart; a civil court is for the protection of rights. Spiritual courts are for the religious education and culture of the people—a species of moral schoolmaster; civil courts for the safety and order of the commonwealth. Spiritual courts can censure, but not punish; civil courts punish without censuring. The spiritual court is entrusted with the keys—the symbol of the power of search and investigation; the civil court is armed with the sword. To reason from the rights of one to the rights of the other is therefore absurd. Cæsar is no model for Christ.

That the principle is no new one, but imbedded in the very nature of spiritual jurisdiction, will be obvious to any one who will reflect but a moment upon the right of a church court to cite offenders before it. Whence came that right, and for what purpose does it exist? Is it not obviously one manifestation of the common life of the Church, and one form in which the interest of each in all is signalized? What is the Church but a company of brothers, and are we not our brothers' keepers?

But it is replied, that while this common relation is admitted, the only safe mode in which the inherent right of supervision can be exercised is by regular judicial process? That remains to be proved. Indeed a species of inquest must be resorted to before a court can be put in possession of the facts which justify process. Rumor may charge a man with crime—this rumor must be investigated. Now, is it the doctrine of our brethren, that a court may question, if it chooses, every other man in the community touching the rumor except the only man who is most deeply concerned in it? Has it no right to ask and receive his explanations? Has it no right to exact of him that he shall deal honorably and frankly with it, and that if he has done wrong he shall confess it and repent; and that if he has been injured, his brethren may be placed in a condition to vindicate his name? If this is tyranny, we only wish that there was more of it in the Church; and we shall rejoice to see the day when every session and every Presbytery shall be a star-chamber after this fashion. The notion that this inquest makes an invidious distinction between the suspected man and his brethren, when they are all, in truth, on a footing of equality, overlooks the fact that the equality has been disturbed by the existence of grounds of suspicion. The parties are no longer on the same moral level, and one design of the inquest is to rectify the change.

Whether new or old, "the revised suggestion" is found almost *totidem verbis*, in the Form of Government. In chapter IX, of the Church Session, it is said: "The Church Session is charged with maintaining the spiritual government of the congregation; *for which purpose they have power to inquire into the knowledge and Christian conduct of the members of the church.*" As all our courts are radically one, they all possess inherently the same powers. What the session can do in reference to its subjects, every other court can do in reference to those immediately responsible to it. If the right of inquiry is essential to spiritual government, it must inhere wherever a spiritual government is to be maintained.

If now this power is odious and tyrannical, the framers of our constitution have been guilty of a grievous injustice to

the people, and our brethren who denounce the principle chime in with the ancient enemies of Calvin in representing his discipline at Geneva as a shocking and monstrous inquisition into the privacies of individual or domestic life. The terms in which he and his system were reproached, for maintaining the very doctrine which is said to be new, are strikingly similar to those in which the revised book has been assailed—a clear proof that genuine Presbyterianism has the same difficulties to encounter in every age.

2. Another class of omissions, not very unfrequent in the old book, is that of details which experience has shown to be necessary in the execution of its general provisions. We shall mention a few instances. The old book makes no allusion to the case in which a party accused evades a citation by removal or concealment; yet this is a case from which gross scandal may result, and which ought to be provided for in every sound system of discipline. The new book supplies the defect. The old book nowhere requires an issue to be joined—a capital omission in a judicial trial; the new book insists that the accused shall plead. It makes a case, before it invokes the judgment of the court. The old book leaves indeterminate what constitutes an appearance in cases of appeal. The new book gives a precise rule. We think there can be little doubt, that these amendments are all for the better. The first must commend itself at once to the common sense of every member of the Church. Scandalous offenders are not to be permitted to outrage the Christian name, and then screen themselves from all testimony against themselves and their crimes by dodging an officer of the court. The case of a deliberate and open refusal to obey a citation, which the old book provides for, is not so aggravated as the mean and skulking cowardice which seeks to sin behind a shelter. That an issue ought to be joined is plain to all who are familiar with the history of trials. To say nothing of other advantages, the saving of time is an immense gain. When there is a series of specifications, it may be that all but one shall be admitted—it may be that some are admitted as to the facts, but justified as to the offence—it may be that none are denied, and the issue

is joined on the question of crime. Is it nothing to save a court the time and trouble and vexation of proving what the party has not denied, or of entering into matters of fact, when the sole question is a matter of Christian morality? Then, as to an appearance in cases of appeal, what a saving of time, trouble and expense, when the appellant is allowed to appear in writing—and how just is this arrangement to many who can ill-afford the means of attending the sessions of the General Assembly. These additions may seem to be minute and trivial, but they are like the pins which hold together the beams of a building; they are the details of justice.

3. To this general head may be referred the omission to provide for the case in which a party confesses his guilt. The idea of hearing argument, examining witnesses, and proceeding through all the formalities of a trial, when the very point to be proved is admitted, is simply absurd. There are men who are so impregnated with the maxims of the common law, that they can scent nothing but tyranny in the doctrine of Christ and His Apostles, that men should confess their sins, and that Christian men should confess them to one another. Proof is necessary only when the facts are denied, and the new book has recognized a man as a competent witness in his own case, when his testimony is against himself. If he says that he has been drunk, or has lied, or cheated, or committed fornication, the new book says that you may deal with him as guilty of these crimes. This strikes us as the verdict of common sense, though we heard it gravely maintained in the last Assembly, that a man's confession of a crime was no satisfactory evidence of his guilt, unless two or three persons had seen him commit it, or circumstances strongly corroborated his assertion.

4. To the same class belongs the case in which an offence is committed in the presence of the court. Trial is unnecessary, when the judges are already in possession of the facts. If the formalities of process should be resorted to, these very judges are the men that must appear as witnesses; and we should be brought back by a circuit to the very point from which we set out. There is certainly no need of trial—there may be need of delay. That is a matter to be determined by the wisdom



of the judicatory. The new book does not require that the judgment shall be instantly rendered; all that it dispenses with is the idle ceremony of appearing to investigate what is perfectly notorious. If the court finds itself in a condition not to pass an impartial and deliberate judgment, it may postpone the matter until its passions have subsided and reason resumes her supremacy. Some cases may be imagined in which the judgment ought to be rendered on the spot—in which the language of indignation is the language of justice, and the only language in which a fitting testimony is uttered against the sin. Other cases might require delay. There is a defect in the provision of the new book as it was originally adopted, in not giving to the offender the opportunity, if he desires it, of being heard in his defence. This defect was remedied in the late meeting of the Committee at Indianapolis, and the section, as reported to the General Assembly, gives, both to those who confess and those whose sin is in the presence of the court, the privilege of a fair hearing in explanation or extenuation of their conduct. They are at liberty to speak for themselves.\*

5. Another omission of the old book, which the new one supplies, is in reference to the charge of a suspended minister. In the case of a deposed minister the old book provides that his congregation shall be declared vacant, but the important practical question, whether the suspension of a minister dissolves his pastoral relation to his flock, is left unanswered.

III. A third category to which changes in the new book may be referred, pertains to what may be called an extension of privileges. For example, parties are permitted to testify; in trials before a session the accused may employ any communicating member of the Church as counsel, instead of being restricted to members of the court, and gross irregularities in an inferior judicatory may be brought to the notice of the superior by memorial, as well as by common rumor. These

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\* The Committee also altered sec. 1, chap. iv, of the new book, so that a failure to plead should not, as first proposed, be considered as a confession, but should cause the trial to take place according to the provision in section 4.

changes seem to have received the general approbation of the Church. One of them is so obviously a matter of frequent necessity, and all of them so intrinsically reasonable, that we shall not occupy the time of our readers with any further discussion of their merits.

IV. A fourth class of changes in the new book consists in the removal of anomalies and incongruities which disfigured the old. The Committee have endeavored to adjust the system so that the parts shall not only be consistent with one another, but with the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Government. They have sought, in other words, to make the frame of our Discipline not only coherent and homogeneous with itself, but coherent and homogeneous with the whole scheme of our doctrine and order. The old book does not hang well together.

1. The first of these changes occurs in the definition of an offence. The old book either goes beyond the Scriptures, and makes that to be a ground of prosecution and judicial censure, which the word of God neither directly nor indirectly condemns, or is guilty of gross tautology. It either makes human opinion co-ordinate with Divine authority, or it is a play of words. The whole section in the old book is: "An offence is anything in the principles or practice of a church member, which is contrary to the word of God; *or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.*" The clause in italics is omitted in the new book. In the first place, it is directly contradictory to the Confession of Faith, if it means to teach that there is any other standard of duty than the word of God. "The whole counsel of God," is the emphatic language of the Confession, "concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." Again: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to His word, or beside

it in matters of faith and worship." Now the rejected clause either means that the Word of God, directly or indirectly, condemns those things which, though not inherently wrong, become accidentally sinful, or it does not. If it means this, it is unnecessary. It begins a classification of crimes, and abruptly terminates with a single order. If this is not its meaning, it is wholly unpresbyterian and unprotestant. It sets up a new and independent rule of life. In either case, it ought to be rejected. In the next place, as a rule, it is altogether too vague and too susceptible of perversion and abuse. It makes the consciences of others, and not our own, the guide of our actions, and brings us under bondage to others precisely where God has left us at liberty to pursue, according to our own judgment, the law of charity. Who was competent to say, that Paul ought to have circumcised Timothy, and not have circumcised Titus, but Paul himself? One man is offended if a brother happens to take a glass of wine; and we have known serious scruples about the lawfulness of holding communion with those who played upon a flute. Must the Church censure all who chance to be associated with brethren so deplorably weak, without recognizing the duty of humoring their follies. The whole case is one outside of discipline—it is a case of liberty—and of liberty to be used for the glory of God and for the real interests of His people—and as a case of liberty, must be determined by the individual in dependence upon grace. The more complicated the condition of society becomes, and the more diversified the forms which superstition, weakness, or will-worship may assume, the more stringently should the Church feel the obligation to keep exclusively to the word of God. We have no right to make terms of communion which the Master never made, or to enforce laws which He never knew. Jesus Christ is the only king in Zion—the Bible, the only statute book He has given to his people, and whatever is beside, or contrary to it, is no part of the faith or duty of the Church.

2. It strikes us as an incongruity in the old book, that it makes no allusion to the Westminster standards in determining what constitutes a matter of offence, whether in reference to

faith or practice. It refers us at once and exclusively to the Bible, as if we had not already settled as a Church what the Bible teaches on these points, and solemnly agreed to walk together according to this interpretation. The constitution of the Church is its own sense of the terms of communion prescribed by our Lord—its own sense of what we are alike bound to believe and bound to do. It is under that Constitution that we become a separate and distinct denomination. Obviously, therefore, the standards of a church ought to be its immediate appeal, when a member is charged with walking disorderly. Has he transgressed the law, as that church understands it? This question can only be answered by showing how the Church understands it, and that only by an appeal to its standards.

A writer in the April number of this Review has objected to this feature of the new book—1st, on the ground that the provision is ambiguously expressed, leaving it doubtful whether two standards are meant, the Bible and the Westminster Formularies, to either of which the appeal may be made in determining an offence, or whether only one is meant—the Westminster Formularies; and 2d, on the ground that no human expositions of the ethical teachings of the Bible can contain an adequate rule of life.

As to the first of these objections it is enough to reply, that even if the clause were ambiguous, no possible confusion could arise. If a thing is proved to be wrong directly from the Bible, our Confession of Faith requires us to condemn it. That accepts the whole Word of God as the absolute, authoritative rule of faith and practice. If a thing is shown to be wrong from our standards, we, as Presbyterians, have declared, that it is so taught in the Sacred Scriptures. To us the propositions are identical: Whatever the Bible condemns, our Confession of Faith condemns, and whatever the Confession of Faith condemns, the Bible condemns. They are the same authority; the Confession is nothing except as the Bible speaks in it and through it; and in adopting it, we have averred it to be an honest and faithful interpretation of God's teachings. If the Bible and the Confession were independent of each other, or

were inconsistent with each other, then difficulty might arise. But as long as their relation is that of original and translation, of cipher and interpretation, it is a matter of no moment to which a man immediately appeals. But it certainly is a convenience to have the teachings of the Bible reduced to a short compass, and announced in propositions which are, at once, accepted without any further trouble of comparing texts.

But, in the next place, we deny that the clause is ambiguous. It admits grammatically of but one possible interpretation. It means, and was intended to mean, that, to us Presbyterians, nothing is heresy which is not repugnant to our standards of doctrine; and nothing is unlawful which is not repugnant to our standards of practice. We have given to the world a creed in which we undertake to condense what God requires us to believe, and what God requires us to do. We have expounded the Law and the Gospel, Faith and Duty, and we have solemnly agreed to accept this exposition as the constitution of our Church. This creed, in its whole compass, covers all that we believe to be necessary to the salvation and spiritual prosperity of the soul. It is, therefore, the standard by which we are to try and to judge one another.

As to the second objection, we have only to say, that it applies as fatally to the Bible as to the Westminster Formularies. "These standards," it is said, "do not profess to be exhaustive in their enumeration of disciplinable offences. The circumstances of mankind vary so infinitely, that if a statute book were to enumerate, specifically, all the offences which will arise in all time, the world would not hold the books which should be written."\* All this is very true, and, therefore, one would think we are not to look in the Bible for any such chimerical attempt. This is precisely the ground on which Paley has constructed his argument, to show the insufficiency of the Scriptures as a complete rule of practice, and the necessity of supplementing them with philosophical speculations. Paley is certainly wrong, but it is as certainly true, that the Westminster standards are no more at fault, upon this particular point of a complete

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\* South. Pr. Rev., April, 1859, p. 42.

enumeration of all possible offences, than the Scriptures themselves. How, then, do the Scriptures become a perfect rule? The brother tells us, and tells us very correctly. It fixes general principles, illustrates them by appropriate examples, and gives us the key to the discovery of duty in the complicated relations of life. To do this, it is said, "requires infinite wisdom." Granted. But after infinite wisdom has done it, what is to hinder man from repeating it? If the general principles of the Bible, as found in it, are exhaustive, what prevents the same principles from being exhaustive when they are transferred to the Larger Catechism? If complete in one place, why not in the other? It is precisely these principles of the Bible, as illustrated by concrete cases, that are embodied in the ethical teachings of our standards. We have added nothing to them—we have taken nothing from them. We have only collected them from the divers parts of the sacred volume in which they are scattered, and reduced them to method and system. But it seems that we are at liberty to deduce necessary inferences from Scripture, but not from the Confession of Faith? Why not? Has the brother to learn that a necessary inference is no addition? That it is part and parcel of the premises from which it is drawn? Does he not remember that all analytical judgments are essentially identical, and that in necessary inference we only explicitly enunciate what was previously implicitly affirmed. This law of inference, therefore, applies to all general propositions wherever they are found, divine or human, inspired or uninspired. We cannot see, therefore, the force of the objection. If the general rules of the Bible are complete and exhaustive in themselves, they are as complete, when collected and arranged by human skill, as when they lie scattered through a multitude of volumes.

3. Another anomaly, which the new book has abolished, is that of making the inferior courts, in appellate jurisdiction, parties to a new issue. The incongruous nature of our present judicial system is not generally apprehended. In every appeal there are two issues, two sets of parties, and may be two judgments. The secret of this complication is that every

appeal not only transfers the case to a higher tribunal, which ought to be its sole legitimate effect, but is construed into an impeachment of the court below, raising an issue in relation to its integrity and judicial fairness. The appellant appears, not only to represent the merits of the case to which he was an original party, but to expose the demerits of the court that refused him justice. He is at once a suitor and a prosecutor. Both issues are tried at the same time, and so blended that they constitute but one apparent case. Hence the appellant is heard in a double capacity, and the lower court in its own defence; and when the final sentence is rendered, the book distinctly contemplates, that both issues shall be fairly considered, and that the lower court shall be censured if found guilty of maladministration. Now the complication of two such issues is simply monstrous. To try at the same time, and in the same breath, the question of individual right, and the question concerning the official integrity of a judge, is an outrage upon common sense. And yet this is what the old book does. The inferior courts are arraigned at the bar of the higher to defend themselves; and it is mercifully provided, that "if they appear to have acted according to the best of their judgment, and with good intention;" that is, if they succeed in showing that they have not been knaves, they may escape with their necks—"they incur no censure." "Yet, if they appear to have acted irregularly or corruptly, they shall be censured as the case may require." What can show more clearly than this passage, that the lower court is on trial for its character? The writer, in the April number of this Review, insists that this must be the case from the very nature of an appeal.\* "When the individual who was cast, appeals or complains, *against whom*, we pray, does he appeal or complain? Not surely against the accuser, (where there is a personal accuser.) The complaint is *against the judicatory which cast him*; as he conceives, unjustly. And when his appeal or complaint is entertained, by the higher court, what is the thing which is investigated? Is it not *the sentence passed be-*

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\* Page 69.

low? The body appealed from, or complained against, the body whose that sentence was, is surely then a party to the question." In all this there seems to us a singular misconception. The design of the appeal is to transfer the case to a higher court. It removes it from one tribunal to another. The appellant, no doubt, thinks injustice has been done him, but all that he transfers, or ought to be allowed to transfer, is the identical case upon which the lower court sat. The higher tribunal must have before it precisely what the lower had—the same issue—the same testimony—the same circumstances. The operation of the appeal is nothing more nor less than to introduce the question to another court—it is the removal of the cause. The issue before the higher court is not the sentence of the lower, absolutely considered, but relatively to the merits of the case. It is through a full and patient consideration of the case, that the final conclusion is reached, either sustaining or reversing that sentence. The principle upon which the law of appeals rests is, that truth and righteousness are likely to be elicited by the care, deliberation and exemption from passion implied, in submitting a cause to successive tribunals. One court is a check upon the other, as in representative assemblies, one chamber checks another. The thing to be secured is the contemplation of the subject from different points, and aloof from the influences of prejudice and passion. A bill passes the House of Commons, and is sent to the Lords. The Lords may adopt or reject it—but their vote is no censure upon the Commons—it is only a part of the process by which rash and hasty legislation is prevented. So when a case is decided in a lower court, it may be carried to a higher, and reversed. This reversal implies no censure upon the lower, but is the result of the system by which the fullest and most impartial consideration is secured to the complaints of every suitor. Appellate jurisdiction is a contrivance of political wisdom for approximating as nearly as possible to the unbiassed verdict of truth and reason. What passes through the successive courts is *the case* that the parties at first made out, and it passes, like a bill, from one chamber to another, and then from both to the supreme executive. Our brother seems to think



that the motives of the appellant give us a clue to the real nature of an appeal. No doubt his end is to gain his case; but the end of the system is to do justice. If his views were to control the matter, there would be no necessity of any court.

If the views which we have given of appellate jurisdiction are correct—if the successive courts are only judges of one and the same case—if it is the case which passes from one to the other—it is clearly preposterous to make the courts pass with the case, and to originate a new case at every step of the transfer. There is a way for trying the lower courts—the old book provides for it, and the new book still more completely—but when they are tried, no other issues are mixed up with the process.

As a logical consequence of expunging the features of the old book which made the lower courts parties, the new book has also abolished the rule which deprives those members of the upper court that were also members of the lower court, of their right to deliberate and vote on questions transferred from the lower to the upper. The denial of this right was grounded in a false assumption, touching their relations to these questions. When they are restored to their true position they are restored to all their privileges. That they cannot be ejected from the court consistently with the laws of Presbyterian government, will be evident from a brief review of the fundamental principles of our system. In some States, appellate courts are composed entirely of new judges, in others they are constituted by a council composed of all the judges in the court below. The end in both cases is to secure the deliberation of different minds. There must be a different body. It is immaterial whether the difference depends upon an absolute difference in the persons of the judges, or upon modifying elements which are likely to introduce new views, to suggest new considerations, and to repress the influence of prejudice and partiality. So fullness and impartiality of consideration are gained, it is of little moment how it is done. Now, in the Presbyterian system, the courts run into one another—all the higher are combinations of the lower. The Presbytery is an union

of sessions—the Synod is an union of Presbyteries—and the General Assembly is, or ought to be, an union of Synods. It is not possible, therefore, to constitute an appellate court of new and independent materials; the members of the lower, from the very nature of the system, must enter into the higher. The only thing that we can do, is to mar the integrity of the system by excluding the members of the lower court, as the old book has done, in cases of appeal and complaint and general review. To the extent that we do this, we depart from the theory of our polity. Now the question is: Does justice require such departure? Is impartiality more likely to be secured by making the court consist wholly and exclusively of different persons, or by a mingling of the same persons with such a number of others as to make the body really though not absolutely different? To our minds, though the question is not without difficulty, and has embarrassed the wisest legislators, the full working of our own system is, in relation to spiritual causes, a divine answer. It is well to have the lower court represented, because in that case the views which prevailed in it are likely to be brought out, and when presented in the spirit of judicial deliberation, are likely to receive their full measure of consideration. The new members will have their views, and when both sets of opinions are canvassed and discussed, in the love of truth and with a single desire to do justice, the probability is, that a righteous sentence will be rendered.

Should it be objected that the judges from the lower court are under strong temptations, to forget their duties as judges, and to set themselves as partizans to vindicate their first decision, the answer is threefold. 1. If their opinions, at first, were honestly and dispassionately formed, they are very possibly correct, and no harm will be done, even if they should urge them with some degree of vehemence. If they were not deliberately formed, then these men are not fit to sit in any court, and the argument is as cogent for expelling them from the court below as from the court above. 2. In the next place, the best way to make them partizans, is to treat them as partizans; and the best way to preserve in them the spirit and

temper of judges, is to treat them as judges. Presume them to be honest and you hold out a motive for being honest. Let them know that the church trusts them, that it has confidence in their integrity, prudence and impartiality, and they must be desperately corrupt, if they do not strive to justify this good opinion. 3. In the third place, to exclude them from the court is not to exclude them from an influence upon its decision. All that you accomplish is to exempt that influence from all responsibility. They have tongues, and their brethren have ears, and who is to hinder them from whispering in the lobby of the court? The real question, therefore, is between a responsible and an irresponsible influence. One or the other, from the very nature of our system, we must have. It is not enough to eject the members of the lower tribunals from the house. We must send them home, or rather prevent them from coming to the appellate court.

But, after all, this dread of prejudice and partizanship is not justified by the experience of the Church. It is a rare thing that any man, under the solemn sanctions of judicial responsibility, perverts judgment; and surely in religious assemblies corrupt judges must be the exception and not the rule.

Our brother, in the April number of the Review, contends that the court should be composed exclusively of new judges, because, if we understand his argument, that is what the appellant expects. If the wishes of the appellant, as we have already intimated, are to determine the organization of the court, the problem would very soon be solved. We apprehend, too, that he would care very little of what judges it was composed, provided they were favorable to him. At any rate, we doubt very seriously whether, if it should so happen that none of the judges of the lower court were present, but those who voted on his side, he would enter his protest against their sitting, as a mockery of justice. His feelings and his wishes should have no influence in the matter. He might prefer entirely different judges, but if that arrangement should not seem to be most conducive to the ends of justice, his preferences must be disregarded.

It has been further objected to the rule of the new book

that, under it, cases may happen in which the lower court really determines the decision of the upper. In the first place, these are extreme cases, and must be very rare. And even were this an evil, it must be remembered that no system can provide against all inconveniences. Under the present book, the highest court of the Church has been on the eve of making itself supremely ridiculous by contradictory decisions upon the gravest matter, involving the very essence of the Gospel, and that at the very same sessions. The same court, almost in the same breath, was almost made to say that white was black and black was white. In the case of Dr. Beecher, when the New School Synod of Cincinnati was out of the house, and the great orthodox Synod of Philadelphia in the house, the Assembly was prepared to be true to its doctrines. In the case of Mr. Barnes, when the Synod of Philadelphia was out of the house, it betrayed the cause of its Master. Here the decision of the court was a greater evil than all the inconveniences likely to result from the new book. But we are not prepared to admit that the extreme case which our brethren have put is an evil. If the lower court was a large one and its decision nearly unanimous, or by a large majority, the presumption is that the decision was right. A numerous Presbytery, covering an extensive range of country, is not likely to be misled by prejudice or passion in a case in which very few of them can feel a personal interest, or be seduced by local considerations. They took it up in the spirit of judges of a Court of Jesus Christ—they knew nothing of it until issue was joined before them. Why should their verdict be suspected? If it is a case of general interest, and one likely to enlist the passions of the Presbytery, it is incredible that the other Presbyteries of the Synod should fail to be present, if they were persuaded that the original judgment was wrong. But take the extremest supposition. This large Presbytery rules the Synod—the remedy is at hand. No single Synod has a preponderating influence in the General Assembly. We do not see, therefore, that any mischief can result from the new rule. It preserves the symmetry of our system—diminishes the motives to partiality and prejudice and represses the exercise of an irrespon-

sible influence, and secures the fullest consideration and the widest comparison of views. It treats our ministers and elders as honest men, and does not allow a brand to be put upon their characters because an appellant is not content with their decision. It supposes that they were upright judges in the court below, and presumes that they will be equally upright in the court above.

These two changes in relation to the posture of the lower courts have greatly simplified our process of appellate jurisdiction. They have settled the everlasting controversy about original parties—they have abolished the long speeches of the lower courts and they have rendered clear as noonday the whole order of proceedings. Those who have witnessed the confusion, embarrassment and waste of time, occasioned by the anomalies of the old book, can appreciate the value and importance of the changes. Three judicial cases were tried before the last Assembly and there was not a difficulty in which the house was involved, and it was often involved in difficulty that could possibly have arisen, if the new book had been in force. A prominent member of the Assembly, and one by no means favorable to the revision, candidly acknowledged to us that, in the matter of judicial proceedings, the new book was almost absolutely perfect.

V. There yet remain to be considered three provisions of the new book, two of which are confessedly innovations, while the other belongs to the category of omissions. We shall begin with it. We allude to the rule in relation to an application to withdraw from the communion of the Church. That this is a case not provided for in the old book will be manifest to every one who calls to mind, that the only instance in which it makes confession a ground of conviction is the case of a minister of the Gospel, and there the confession is supposed to take place after the charges have been tabled—it is a part of the pleading. Here the offender is not a minister, but a private individual—here there is nothing in the life to be the basis of a charge—the offence is known only to the guilty person and his God and, without his own confession, his name might stand as fair as that of any other man in the Church. The unbelief of the

heart must be manifested by overt acts or, in the sense of the old book, it is not an offence susceptible of discipline. It cannot be reached. There are no witnesses to prove it and confession is not admissible. The guilty individual may, indeed, abstain, as while he is in an unconverted state he ought to abstain, from the sacrament of the supper. He may be arraigned and suspended for *this* irregularity—but the charge of abstaining from the Lord's supper is a very different thing from the charge of not being converted. We aver, then, that the old book makes no provision for the case. And yet the experience of the Church has shown that some provision is needed. The Committee, therefore, assumed no superogatory task, when they undertook, according to their best judgment, to supply the omission. Is their remedy a wise one? We have examined carefully all the objections that have been raised against it, and we do not recollect to have seen one which was not founded in radical misconception. The rule has been represented as giving men a right to withdraw from the Church at pleasure—as releasing them from their solemn covenant obligations—as reducing the Church to the condition of a voluntary society into which men go, and from which they depart, when they choose—as putting an end to all discipline by affording a convenient shelter of retreat from it and, worst of all, as sanctioning the notion that unbelief is no sin, but that a frank and manly confession of it entitles the reprobate to special indulgence.

Whether men, under any circumstances, have a right to withdraw from the Church is a grave question, and a question which cannot be answered without a precise definition of terms. If the meaning be whether they can apostatize without sin, whether God holds men guiltless for abjuring His authority and His Son, the answer is plain as day. As before Him, they have no right, and to concede it to them is to confound the eternal distinctions of guilt and righteousness. But if the question be, whether men have a right to prevent them from announcing their apostasy, and that is the true aspect of the question in relation to the Church, the answer may be different. If a man has renounced his God and Saviour in his heart, whether the

Church has a right to interpose and say you shall not renounce the profession of your faith, is a very different thing from legitimating either act. The right of a man to do a thing, and the right of others to hinder him, are entirely distinct, and yet, from the poverty of language, we are often compelled to represent the non-right of others to hinder as his right to do. It is a right only in relation to them—only in the sense that they are bound not to interfere. But important as this question of withdrawal is, the Committee have not touched it; the rule, on the contrary, is directly against the possession of any such absolute right. In the first place, the unconverted offender is distinctly treated as guilty of an offence. It is a case without process—the process is superseded by confession—the man is convicted upon his own showing. This surely does not represent him as unblamable and unprovable in the eye of the court. The offence, moreover, is just as distinctly unbelief—not being converted. Now, the rule prescribes a penalty to be inflicted by the court. The man does not withdraw, but the session is required to deal with him according to his guilt. What is the penalty? It is exclusion, judicial exclusion from the communion of the Church for an indefinite time. This is the plain import of striking his name from the roll of communicating members. A definite suspension would be absurd, because he can never be restored to the communion until he gives evidence of a change of heart; excommunication would be too harsh, as it might repel him from all those influences under which his continued connection with the Church would probably still keep him. The only thing to be done was to say, that he could no longer be a communicating member—he must take his place with the other baptized persons who are not yet prepared to redeem their vows to God. It is presumed, of course, that the pastor and session will deal with him frankly and honestly, that they will endeavor to impress him with a sense of his grievous guilt and of his awful danger, and that they will earnestly exhort him to seek at once the reconciliation of his heart with God. But, as the new book was not commissioned to preach, it contented itself with prescribing the manner in which such cases, alas! too common, should be dealt

with. Before this simple exposition every objection vanishes into air. No leave is given to withdraw from the Church, for the man does not withdraw—there is no release from covenant obligations, for the man is treated as an offender for not fulfilling them—no evasion of discipline, because discipline is actually exercised—the guilty party is solemnly, and by the sentence of a court of Jesus Christ, excluded from the fellowship of the saints, because the love of God is not in him. The sentence, too, is an awful one, the most awful that can be pronounced on earth, save that of excommunication.

2. The change which has provoked most opposition is that in relation to the baptized, non-communicating members of the Church. A hue and cry have been raised against us as though we had ruthlessly turned the lambs of the flock head and heels out of the fold, and sent them to wander on the mountains, and left them a prey in the wilderness. We are denounced as having struck a blow at the root of infant baptism more terrible and fatal than any which our Ana-baptist brethren have been able to administer. We are amazed at the mischief we have done. And we should have no comfort, did we not believe that the ghosts which have frightened our brethren are the spectres of their own troubled fancies. We think it can be shown that the new rule has put the children in a better condition than it found them—has put infant baptism upon a higher ground than it occupied before, and has solved a question in relation to which the perplexity of Paedo-baptist churches has been a standing scandal. We think that the tables can be turned, and that it can be conclusively shown that the mischief is all on the side sustained by our brethren, and the good on our own. The core of the question is, whether church membership necessarily involves subjection to judicial prosecution. It is admitted, on all hands, that these baptized persons are members, bona fide members of the Church. The new rule asserts this as positively as the old. It is alleged by our brethren that, if members, they must be liable to process. It is not a question whether they are under the government, guardianship and training of the Church, or whether they are under its discipline, in the wide and comprehensive sense of that term, as includ-



ing the whole process of moral and spiritual education—this also the new rule positively asserts. It omits the word *discipline*, because that term in a manual of forms and processes would convey the narrow idea of judicial investigation, but it retains the thing as completely as equivalents can express it. The sole point, therefore, is whether the class of members in question can be cited, tried and condemned for offences; or, in the words of the book, are the proper subjects of judicial prosecution. It is said that they must be, or their church membership is purely nominal. Now, subjection to discipline (we use the word in its narrow sense) is either a privilege, or it is not. If it is a privilege, the argument of our brethren assumes either that church membership carries with it a right to all privileges, or that there is something peculiar in this privilege which makes it universal. Upon the first assumption, they are clearly at fault, as these same persons are excluded from the privilege of the Lord's Table. If all church members are entitled to all privileges, then all church members have a right to communicate. If exclusion, on the contrary, from the Lord's Table does not contradict church membership, why should exclusion from discipline contradict it? The argument in this form proves too much, and therefore proves nothing. The universal proposition on which it rests is clearly false. If, on the other hand, there is something in the nature of judicial prosecution which requires it to be an universal privilege, the peculiarity ought to be pointed out; and that has not been attempted. All that our brethren have achieved in the way of argument, has been to repeat the syllogism: All church members are entitled to all church privileges. The persons in question are church members, therefore, they are entitled to all privileges. But let us suppose that discipline is not a privilege, but a disability. What is there in the nature of church membership which makes it inconsistent to exempt a certain class from a specific disability? Must all be subject to precisely the same conditions—to the same pains and penalties? If some members of the Church can be excluded from a privilege to which others are entitled without prejudice to their church membership, why may they not be exempted from a penalty to

which others are exposed, without jeopardy to their relations to the Church? Surely the argument is suicidal, which reasons from the naked fact of church membership to the other fact of subjection to discipline, as it would equally conclude in favor of a right to the Lord's Table.

The truth is, in every Commonwealth, there may be peculiar privileges and peculiar disabilities. Rights and privations may alike be conditioned by the qualifications and characters of the subjects. It is so in the Church. All are not entitled to be made ministers, ruling elders or deacons—these are privileges which belong to special qualifications—all are not entitled to the privilege of the Lord's Supper, that also depends upon a special qualification, the ability to discern the Lord's body. Now, if it should appear that subjection to judicial process involves also a special condition, then it would follow that this also, call it disability or privilege, cannot be universal. Now we contend that it does imply just such a condition—that to those who profess no faith in Christ it is as unmeaning and absurd to dispense the spiritual censures of the Church, as it would be to tie a dead man to the whipping post and chastise him with rods. The possession or non-possession of faith divides the Church into two classes so widely apart, that it is simply ridiculous to think of treating them in the same way. The great end which the Church is to aim at, in reference to the first, is their edification, their growth in grace, their continued progress in the Divine life. What it primarily seeks, in relation to the first, is their conversion to God. One class is already alive, and are to be dealt with as living men—the other is dead, and the whole scope of spiritual effort is to bring them to Him who can quicken the dead. Discipline is for the living and not for the dead. It is not an ordinance for conversion, but an ordinance for repentance. Its design is to recover the fallen—to arrest the backslider—it is the rod with which the shepherd gathers the scattered sheep who have strayed from the fold. It is the solemn caveat against their sins which God has directed his Church to utter in the ears of his erring people. Our brethren have perpetrated two mistakes in reference to the nature and ends of discipline. In the first place they regard

it as a punishment of the offender. This is a serious error. There are no punishments in the Church of God, it is founded upon a dispensation of grace and not of law—and discipline is a merciful provision, a kind and fatherly chastisement by which a son, not a slave, is made sensible of his follies. It is not the act of a judge pronouncing on the intrinsic demerit of the crime and giving the award of justice, but the voice of a parent, employing just such tones of rebuke as are likely to arrest attention. When men show by their contumacy that they were not sons, they are then cut off from the Church, on the very ground that they are incapable of discipline. Excommunication is, in its last analysis, a solemn declaration that the professions of the party which brought him under discipline are false, and that he who was mistaken for a sheep has turned out to be a wolf. It is the act of separating from discipline him who is not qualified to profit by it.

The other error is that judicial process is a means of conversion. That God might bless it to that end, as he can overrule any providence we are not disposed to deny, but that he has appointed it for that end in His word is more than has yet been proved. Not a case can be found in the New Testament in which the subjects of censure were not regarded as professing brethren.

There is, therefore, no logical inconsistency in exempting non-communicating members from judicial prosecution. On the contrary, if faith is an indispensable condition of the benefit of discipline, the paralogism would be in making them subject to it.

What, then, it may be asked, is the real relation of these persons to the Church? what the significance, or what the value of their membership? We answer, in the terms of the new rule, they are under its government and training. We answer in the terms of our Directory, "they are under the inspection and government of the church, and are to be taught to read and repeat the Catechism, the Apostle's 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." But if they are not free from scandal, nor sober, nor competent to discern the Lord's body, what then? The silence of the book evidently implies that they are to stay where they are—they are still to be pressed with the motives and claims of the Gospel, but no government is to be exercised over them, but that which looks to their conversion. This, as we understand it, is the doctrine of the Directory, and it is the clear common sense view of the case. They are brought into the Church as a school in which they are to be trained for Christ; and they are kept as pupils until they have learned the lesson they were set to acquire. And as their relation to the Church is through their parents, the Church exercises its watchful care over them in their infant years through the family. It exacts of their parents that they shall bring them up in the nurture and admonition of the Lord, and maintain a christian inspection over their deportment and habits. When they are released from parental government, the pastor and elders and all the faithful followers in Christ are to bring to bear every proper influence in bringing them to recognize their solemn obligations to the Saviour. The thing to be aimed at is, as we have said, their conversion, and whatever power is exerted must be exerted with reference to that end. From the circumstance that they are not professors of religion, their irregularities bring no scandal upon the Church. They do not claim to be in Christ and their excesses are consequently no reproach to His name.

But it may be said that the Church owes these duties to all sinners, and that these baptized persons have no advantage over the rest of the world. This, however, is a grievous error. Their baptism has brought them as contradistinguished from others, in the same relation to the promises of the covenant in which circumcision brought the Jew as contradistinguished from the Gentile. To them belong, in a special sense, the oracles of God, and "to them pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." They can plead the promises

as an unbaptized sinner cannot plead them. God is nigh to them for all that they call upon him for. The Scriptures evidently distinguish unbelievers into two great classes—those who are nigh and those who are afar off. These terms do not express so much differences of moral character as different relations to the covenant. In the time of the Saviour the Jew was nigh—the Gentile was afar off, though the Gentile might have been, and often was, a better man than the Jew. But the Jew was nearer to God—he was consecrated by covenant adoption. In the present age, the baptized unbelievers are nigh, and the unbaptized afar off. The Gospel must be preached to all but, as in the beginning, it was *first* to the Jew and *then* to the Gentile, first to the nigh and then to those afar off, so now it must first be preached to the baptized and then to the unbaptized. The bread must first be given to the children and then to the dogs. The covenant is the birthright of the seed of believers. If, then, it be asked, what profit is there of baptism? we answer, much every way. And, in point of fact, the whole history of the Church is a glorious illustration that baptism is not an idle ceremony—that the privileges to which it entitles are, in innumerable cases, sealed to its subjects. Then, too, what an argument does it put into the mouths of God's servants in pressing upon baptized unbelievers the Saviour's claims! The vows of God are upon them—they have been consecrated to the Lord—and when they pervert their faculties and strength to the service of themselves or the world, they are guilty of a more aggravated profaneness than could have been imputed to the Jew, if he had gone into the temple and taken the vessels of the sanctuary and perverted them to his private use. What an appeal lies in this consideration! Then the value of their privileges, the nearness of God to them, the significance of their baptism, what motives are here? To this must be added the enormity of guilt which they contract by unbelief. They cannot sin like other sinners. They cannot be exalted to Heaven and then expect a gentle fall. Is it nothing to be in a situation to be addressed by arguments and motives and considerations like these? Beyond controversy it is a great privilege to be a member of the visi-

ble Church; and, beyond controversy, the despising of such a birthright is no common crime.

Let us contrast with this view of the case that taken by our brethren. They would have these persons when they arrive at years of maturity, if they resisted all private and personal efforts for their conversion, duly cited and arraigned to show cause, why they had not given their hearts to God. If, after repeated admonitions and counsels and prayers, they persisted in impenitence, they are to be solemnly excommunicated and their relation to the Church as absolutely abolished as if they had been born heathens and publicans. Now what will be the effect, the inevitable effect of such proceedings! Some it would make hypocrites; they would come to the Lord's table and put on a show of religion to avoid the annoyance of this species of discipline. Some would treat the whole thing with contempt, and others would be exasperated against the very name of the Church. The thing is so revolting that no living, spiritual Church has ever attempted to carry it out. The theory suits only that condition of things when there is no real faith, and when formal observances are all that distinguish the professor of religion from other men. The tendency would be to bring about just this state of things. The Church would be made up of decent professors without grace. We should soon have the reign of moderatism. The effect, too, in bringing infant baptism into disrepute by making it the badge of what many would consider a disgraceful bondage, deserves to be seriously weighed by those who appreciate the importance of the ordinance.

Others, to avoid the difficulties connected with discipline, maintain that these persons are self-excommunicated—that their continued impenitence is an actual renunciation of their church membership. And yet the very persons who teach this doctrine are loudest in the clamor against the right of a poor, self-deceived sinner to withdraw. Excommunication can only be pronounced by a court, and that is a sufficient answer to the theory.

The doctrine of the Committee is encumbered with none of these difficulties—it is consistent with itself, consistent with the

nature of infant baptism, and defines intelligibly and scripturally the status of these people. The Church of God, as a visible external institute, is made up of two classes of members—this results from the very nature of its organization through families. One class consists of true believers, or those who profess to be such—the other of their children who are to be trained for God, and for that purpose are blessed with pre-eminent advantages. They are to be retained as pupils until they are converted. If they should continue impenitent, the Church does not revoke their privileges, but bears with them as patiently as her Master. They are beloved for the fathers' sake. This host of baptized children is, however, the source from which her strength is constantly recruited. The Church contains a sanctuary and an outer court. True believers are in the sanctuary, others in the outer court, and the sanctuary is constantly filled from the court. Our brother, in this review, is grievously mistaken when he says that the idea which lies at the basis of the new rule is, "that it is unreasonable to exercise a church government over a man, to which he has not given his own voluntary assent." The idea is, that it is unreasonable to exercise a kind of government wholly unadapted to his condition and circumstances—it is unreasonable to treat a child like a man—a sinner like a saint—an unbeliever like a professed follower of Christ. The reviewer has more than once used language which implies that the rule abolishes *all* exercise of government in relation to the persons in question. For example: "If we roundly assert, as even the revised discipline does, that all baptized persons are members of the Church, we see little consistency in then exempting a large class of them from its government." But who has done that. Not the new book, for that expressly asserts that they "are under its government and training." The only thing from which it exempts them is a particular species of government, for which they are not yet prepared. But we have said enough upon this point to put the reader in possession of the grounds and spirit of the change. We believe that it exactly represents the feeling of the Church, and that it has only to be understood to be generally and cordially adopted.

The only other change which we might be expected to notice, the change in relation to the competency of witnesses, as it has elicited no censure, and seems to be in keeping with the progress of civil jurisprudence, we shall pass without comment.

Upon the whole, we are prepared to commend the new book as a real improvement upon the old. It has pruned away redundancies and supplied many important omissions—removed incongruities and contradictions to the general tenor of our system—extended privileges which experience has shown to be important—cleared up ambiguities, and reduced our Discipline to a logical completeness and coherence which it did not profess before. It has simplified the process of appellate jurisdiction, and cleared a high way for our upper courts where all before was rocks and thorns. We do not say that the book is perfect—but we do say that it is a better book than the old one, and, therefore, worthy of adoption by the Church. Candor, however, compels us to acknowledge that, in our judgment, it is marred by one remarkable incongruity. The section on appeals is out of harmony with the principle on which the specific difference of the various modes in which a cause may be removed from a lower to a higher court depends. We have four methods of removal. The distinction between these does not depend upon the nature of the cause, or the effect of the transfer, but upon the *parties* who bring the matter to the attention of the higher court. When the higher court itself, by virtue of its own inherent power of inquest, brings the matter before it, we have then a case of review and control. Here it is evidently the party originating the inquiry which determines the nature of the remedy. When a lower court transfers a matter, either for advice or decision, we have a case of reference—the party presenting the cause to the higher court being still the differential idea. The complaint is the remedy of any man whose zeal for the glory of God and the prosperity of His kingdom prompts him to seek the redress of errors and irregularities in any of the subordinate tribunals—the party is still the differential idea. In consistency with this idea, the appeal ought to have been exclusively a remedy for personal grievances, and confined to an injured party. Had



this restriction been made, the system would have been logically complete.

The effect of an appeal in arresting all further proceedings is not a part of its specific difference, but the natural consequence of the relation of the parties. They are presumed to be *injured*. Their rights have been invaded, and until this point is settled, it is manifestly fit that no further steps should be taken. A man may be trusted with the care of his own personal immunities, and his judgment on that point should be respected until it is proved to be wrong. The case is different with questions of general interest—one man there is as competent a judge as another, and it is highly inexpedient to leave it in the power of a few to clog the wheels of the Church upon mere abstract differences of opinion. Thus much we have felt bound to say. But the abatement is a trifle compared with the advantages which the new book offers. Even with this defect, our system is well nigh perfect. Every member of the Church has free access to our higher courts, and if wrong is done, the whole Church is to blame if redress is not sought and obtained.



## ARTICLE II.

## LIFE AND WRITINGS OF MAIMONIDES.

*Opera Maimonidis.* 8 vols. in 4. Folio. Vienna.

While the Israelites can boast of a host of Rabbins, highly distinguished in the various branches of literature; in the great man of whose life and writings we are now going to treat, they have produced a profound philosopher and divine, whose literary fame has elicited for him that immortal and well-known Jewish proverb, "From Moses to Moses, there was none like to Moses," *i. e.*, from the great Lawgiver to Moses bar Maimon.

Maimonides has, in their esteem, exercised the greatest influence, not only on his contemporaries and on his nation, but also on the civilized world in general: an influence which still, after the lapse of centuries, is felt, and even found on the increase, the more the improvements of mankind place them on a level with a sage, whose great mind and enlightened liberality outstripped his own age, and has not yet been attained by ours.

Rabbi Moses bar Maimon, called "Moses the Egyptian," "Hasphardi" (see Nachmanides), "Hacordovi" (see Wolf and De Rossi), "Abu Amran Musah ben Abdallah ben Maimon" (see Casiri), or, with the Greek termination that has since been affixed, "Maimonides," and among the Israelites, by a peculiar species of abbreviation with which they are familiar, "Rambam," was born at Cordova, a city of Spain, on passover eve, being the 30th of March, A. D. 1131, according to Wolf and De Rossi, or 1135, according to Carmoly and Zunz, or 1139, according to others, at the expense of his mother's life, who died in giving him birth. Said to be descended from Rabbi Judah the Holy (the compiler of the Mishna), and therefore by a female line from King David.

Rabbi Maimon, his father, held the dignity of judge of the Israelites in his native city, Cordova. He was very highly distinguished for his great learning, and is said to have been descended from an ancient and distinguished family, which had, during seven successive generations, held the dignified office of judge.

Buxtorf quotes this his own statement of honorable pedigree, as found in the conclusion of his commentary on the Mishna: "I, Moses, son of Maimon the judge, son of Joseph the sage, son of Isaac the judge, son of Joseph the judge, son of Obadiah the judge, son of Solomon, son of Obadiah the judge;" yet, the renown he himself acquired has eclipsed all these.

In early life, however, Maimonides was remarkably indolent and unpromising in genius. His slothful disposition, which rendered vain and useless all paternal efforts to educate him, completely alienated him from his father's affections, who, in

a moment of passion, very severely chastised and reproached him. This kind of treatment the pride of the youth could not endure, even at the hands of his father. He, therefore, quitted his paternal home and sought refuge in the synagogue. Being overcome with grief, he fell asleep; and on awaking he resolved to throw off his habits of idleness, and, by industry and intense application, to render himself worthy of a long line of distinguished and virtuous ancestry.

In accordance with this firm resolution, he took the road to Lucena, a city of Spain, Andalusia, thirty miles S. S. E. of Cordova. In this place he found a very warm friend in the person of Rabbi Meir, son of Rabbi Joseph ben Megas, who took him as a pupil; and in his very celebrated school, our youth made a considerable progress in the manifold branches of learning then taught. Up to about A. D. 1150, the youthful student was almost neglected by his father. The peace of Maimon's family was very much disturbed during almost all the period of the youth's absence. An effort, therefore, on the part of Maimon to find out his son and bring him home, would have been only adding one more trouble to his many other troubles. This was owing to the general confusion which then prevailed throughout the Moorish dominions in Spain, in consequence of the persecutions to which the Almohad monarch, Aabd-al-Mumen, in his zeal for the propagation of Islamism, subjected the Israelites—persecutions which raged with very particular severity at Cordova, under the immediate eye of the Moslem despot. Indeed, so severe was the persecution, that at one time any Israelite staying a month longer, without embracing Mohammedanism, was to forfeit his life, and his children were to be reduced to slavery.

On leaving Lucena, his benevolent teacher kindly furnished him with letters of recommendation to several influential Israelites at Cordova, and through them he was invited to address the congregation in the synagogue on the Sabbath after his arrival. Up to the moment when his public discourse ended, our noble and distinguished youth was carefully guarding the secret of his descent. No premature discovery was to lessen the enjoyment of the noble triumph which he

meditated. In his address, which was very eloquent and impressive, Maimon's son shone with all the brilliancy of his acute and profound mind. The auditors were entranced, but more so Maimon, who received his once missing child with rapture, and, amidst the acclamations and congratulations of the affected congregation, conducted him to his beloved home.

Restored to the affections of his parent, he returned to his studies with redoubled ardor. In order to perfect himself in the knowledge of the Arabic language, astronomy, mathematics and medicine, he frequented the very celebrated schools (according to Leo Africanus), of Ebn Tophail Ebn Saig, and more particularly the great Averroes, whose great learning and profound investigations of the Aristotelian system of philosophy assembled round him a very great number of pupils. It was from this learned Arab that the son of the Hebrew judge received his knowledge of Aristotle, whose works were brought into Europe by the Arabs, where they gained an influence which, for many centuries, pervaded the whole of Christendom.

The events which happened both to Averroes and Maimonides, and nearly at the same time, bore a singular coincidence. Averroes, whose full name is Aabd-Allah Mohammed Ebn Omar Ebn Roshid, first placed at Cordova as a *cadi* or judge (an office held both by his father and grandfather), by the African prince of the Mohadites, commenced delivering in that city a public course of instruction, by which he gained many personal enemies. Accused of having spoken with disrespect of the Alcoran, he was stripped both of his dignity and entire fortune, A. D., 1163. In his distress he sought a refuge among the Israelites of Cordova; some say even in the house of Maimonides. Soon after this escape he fled from that city and took refuge at Fez, in Africa, where he was compelled to undergo a very humiliating penance at the door of the mosque, and to recant some of his opinions which were considered adverse to the religion of the Alcoran. He afterwards returned to Cordova, where he was soon re-instated by Yoseph ben Jacob, king of Morocco, both in his former

dignity as a judge, and his office as professor, which he continued to exercise during the space of about forty years.

While the storm was bursting over the head of the devoted victim Averroes, Maimonides was accused of having shared the deistical opinions of his friend and teacher, was exposed to all the calumnies which malice could invent, and to all the persecutions which mistaken zeal could inflict. And when, subsequently, it was discovered that his was the house in which Averroes had found an asylum, the ill-feeling harbored against him, both by Israelites and Moors, increased to that degree that he was compelled to quit his Spanish fatherland.

About this period, the Alnohad monarch caused the poor Israelites to be very severely persecuted, in consequence of the rich coffin that contained the embalmed body of Mohammed at Mecca having been robbed of many diamonds and valuable jewels by a band of Arabs, aided by some accomplices in the town; the guards, however, in order to screen their negligence, accused the Israelites that had come from Toledo of the act, saying they had been sent by the other Israelites of Spain to commit it. The report being believed, many Israelites were put to death, forty synagogues were burnt, and a decree issued, calling upon Israelites and Christians to embrace Islamism, whether they would or not.

In consequence of these troubles, a great many of the Israelites, discontented with the African despot and African rule, sought an alliance with the Christian sovereigns, especially king Alphonso VIII, of Leon and Castile. Maimonides, however, who was at all times disinclined to look favorably on Christians, and, alas! also on Christianity itself, preferred remaining on the Saracen territory in Spain, and consented to an outward conformity with the rites of Islamism, in preference to seeking a refuge in a Christian country.

As soon as a favorable opportunity presented itself, he escaped to Africa, and, after a short residence at Morocco, established himself in Egypt. There, for some time, he lived in obscurity, maintaining himself by trading in medals and precious stones. Egypt was, at that time, the seat of intestine and foreign warfare. Fatimite caliphs, descendants of Ali,

the son-in-law of the prophet Mohammed, were gradually sinking into such a state of weakness, that they were no longer able to preserve their dominions. Anarchy, and hostile inroads of Christian kings and Turkish sultans, ruled supreme. In this state of confusion, Maimonides accommodated himself to circumstances, and suffered his master mind and transcendent talents to lie, as it were, under the influence of an opiate. As soon as the Turks, after completing their conquests in Asia, overthrew the reigning dynasty in Egypt, and established their dominion in that country, Maimonides, meeting with Al-Fadhl Aabd-Arrahhim Ebn Al-Baisani, one of Salaheddin's generals, and a man of sense and learning, immediately attached himself to him, and very soon after became his physician and counsellor.

By this means, Maimonides was soon brought to the favorable notice of Salaheddin Yoseph Ebn Agub, formerly vizier of Bagdad, who became sultan after the year 1171, or (as he was more usually called) Saladin, King of Egypt, and was taken into his majesty's service as physician-in-chief and privy counsellor.

About this time (according to Alkifti's statement), a king of the Franks (name not mentioned) was taken ill at Ascalon. This king of the Christians, though inhabiting a land which, according to the notions of the age, he must have considered defiled by the footsteps of a Jew—though placed at the head of a band of adventurers that had proved the most sanguinary persecutors of the defenceless Hebrews; though able to boast of ruling over a country but two generations back cleared by the sword of the noisome weeds of Judaism, yet the medical skill of Maimonides held such powerful inducements even to him, that he felt he would be safe in his hands, and accordingly invited him to come into the country where his race was hated, into the royal presence—nay, wished to entrust him with his royal life.

At this time, the triumph of Maimonides was complete, being courted by two hostile monarchs, occupying most prominent positions upon the stage of the world. Maimonides, however, giving the preference to the Moslem monarch,

positively refused to render any service to the king of the Christians.

His elevation excited, of course, the envy of others, who, alike jealous of his fame and fortune, sought not to emulate or to surpass him in talents, but strove, by mean intrigues and foul calumny, to ruin him in the good opinion of his royal master. A Mohammedan lawyer from Spain accused him publicly of profaning the religion of Islam, by having abandoned it for Judaism; but the king himself defended his physician-in-chief on the ground that a forced religion is no religion. Finally, he was accused of having attempted to poison his royal master. Whether justly or not, the sultan sent him to spend a few years in disgrace and exile. He is said to have spent all the time of his banishment in a cave, and devoted it entirely to his manifold studies, the fruits of which have filled many volumes.

He was afterwards re-called and re-instated in the favor of the sultan and his court. All the former ill-feelings were now exchanged for those of respect and admiration. In short, Maimonides, happy in the circle of his affectionate family, in the possession of a large share of worldly goods, respected by every one that knew him, admired and beloved by a numerous circle of friends and disciples, and nearly idolized by a great portion of his co-religionists, seemed now to have attained the zenith of his glory. Indeed, so far had his fame spread, that the desire of seeing him is mentioned by an eminent Arabian scholar, Aabd-Allatif, as one of the motives for his repairing from a distant country to Egypt. His time was devoted to the noble task of benefiting either the mind by his writings and instruction, or the body by his medical skill and exertions. His unremitting activity is described by himself in a sketch of his way of life during forty years, when his time was divided between his practice as a physician, his employment at the court of Egypt, and his diligent and extensive labor in his study. It is preserved in a letter written by him to Rabbi Samuel Aben Tibbon, the diligent translator of his Arabic works into the Hebrew tongue :

"The residence of the king and my abode are situated at some little distance. Every day I am obliged to appear at court; if the sultan, or one of his wives or children, are ill, I remain there the greater part of the day. If all are well, I return home, but never before noon. Then, having dismounted and washed my hands, I enter my house, which I generally find filled with people. Israelites and Gentiles, rich and poor, merchants and magistrates, friends and enemies, await me. I request their permission to take some food, which I only do once in the twenty-four hours. After that, I converse with each of my visitors, and prescribe medicines for them. Meanwhile, people are continually coming in and going out, so that it is generally two hours after dark before all the attendance ceases; I then throw myself on a couch, exhausted with fatigue, and take a little repose. You may imagine that, during all this time, no Israelite can come to me for private intercourse on religious subjects. It is only on the Sabbath, when the greater part of the synagogue come to me after morning prayers, that I can give them any directions for their conduct during the week. Then we read together a little until noon, after which some return to me, and we read together again till the time of evening prayer. This is my usual way of life. Do not think, however, that I have completely described it. When, by the help of God, you may be able, after having finished the translation for the use of your fathers, to come and see me here, you can convince yourself, by your own eyes, of the truth."

How this learned Israelite, in the midst of such overwhelming occupation, could find the leisure requisite to collect and digest materials for the numerous and voluminous works which have flowed from his pen, is indeed astonishing. His books amount to more than forty in number, and some of them are of great magnitude. To name some of them will give an idea of the wide field of his studies, and the variety of subjects on which he wrote.

A commentary on the Mishna was the labor of his youth, begun while he was yet in Spain, in his twenty-third year, and concluded in Egypt in his thirtieth year. This work was written in Arabic, accompanied with several very valuable introductions to the various orders or single treatises of the Mishna. These valuable introductions were translated into Latin by the celebrated orientalist, E. Pocock, and published by him in the original Arabic and the translation, at Oxford, A. D. 1655, under the title of "Porta Mosis." Manuscripts of this commentary in the original language are still extant in



various libraries; among others, in the Bodleian. This whole work was translated into Hebrew in fragmentary parts, by the following respective rabbins, viz: Samuel Eben Tibbon, and his son Moses; Judah Charisi; Joseph Alfual; Chaim ben Baka; Jacob Achsai Badrashi; Solomon ben Jacob; and Nathaniel Almali. Numerous complete Hebrew editions of the whole work are extant, and to be found in thousands of Hebrew libraries. A part of it had been translated into Latin by Paul Riccius, and published under the title of "Epitome Doctrinæ Talmudicæ; and the whole of it by Gulielmus Surenhusius, who published it along with the commentary of Rabbi Obadiah, of Bartenora, in his edition of the Mishna, published at Amsterdam, between A. D. 1675 and 1689. It was also translated into the Spanish language by Rabbi Abraham ben Reuben ben Nachman, under the title of "Misnaioth," con el Comento de el Hacham Rabbeno Moseh bar Maimon," published at Venice, A. D. 1606; and into the German by R. J Fürstenthal, under the title of "Das Jüd. Traditionswesen, dargestellt in des R. Mos. Maimonides Einleitung in seinen Mischnakommentar, &c." Breslau, 1842.

The following extract from his preface to the Mishna may not prove unacceptable:

"Know that everything under the lunar sphere is created for the use of man. If there are animals and plants, the utility of which is not apparent, it is because our ignorance has not been able to discover it. The proof is, that every age makes discoveries of the utility of certain animals and plants; objects that to us seem poisonous, possess their salutary qualities; we have an evident proof in vipers, which, although noxious reptiles, have been rendered useful to man. Then, since man is the end of all creation, we must examine for what purpose he exists, for what end he is created. We see every object of the creation produce the effect for which it is created; the palm yields its dates, the spider weaves its cobwebs. All their qualities render the animal or plant proper to attain their purpose. Then what is that of man? It cannot be to eat, drink, propagate, build walls, or to command; for these occupations are separate from him, and add not to his essence, and he possesses nearly the whole of them in common with other animals.

"It is, then, intelligence only that augments his being and elevates him from a lowly condition to a sublime state. It is but by reason that man distinguishes himself from the other animals; he himself is

but a rational animal. By reason, I mean the understanding of comprehensible subjects, and above all, of the unity of God; all other knowledge tends to conduct him to that; but to arrive at it he must avoid luxury, for too much care bestowed on the body destroys the soul. The man who abandons himself to his passions, who renders his understanding subservient to his corporeal desires, does not demonstrate the divine power that lies within him, that is to say, reason, which is a matter floating in the ocean of space.

“It results from what has been said, that the purpose of our world, and the objects contained therein, is man endowed with knowledge and goodness. For a man to be perfect, he must combine in himself science and action, that is, the knowledge of truth with the practice of virtue. This is what not only our prophets, but the ancient philosophers taught us, and it will be found more detailed in my exposition of the ‘Ethics of the Fathers.’ Throughout the law you find this precept, ‘Learn and then practice.’ It inculcates that knowledge precedes action, for knowledge leads to actions, while they do not lead to knowledge.”

Knowledge, in Maimonides’s opinion, is power. This truth he fully proved in his very numerous, profound, and original writings, which have constituted a new era in his nation’s religion and literature. Respecting him, Justiniani thus writes: “Fuit auctor iste cādidus, minimeque superstitiosus; plus certe veritati addictus quam nēniis importunis neoteri-corum Judæorum. Percipies porro illum quæ sunt religionis religiose, quæ philosophica philosophice, quæ Talmudica talmudice; ac demum quæ sunt divina tractare.” And Clavering, Bishop of Peterborough, says: “The memory of Maimonides had ever flourished, and will flourish forever.” He compares him to Thomas Aquinas, and Abravanel to Scotus. “The latter,” says the Bishop, “over-subtily sought for arguments in everything, and often tires his reader instead of convincing him; but Maimonides, who is more solid, more nervous and strong, is contented to produce a small number of convincing reasons.”

Ten years later, he composed the “Yad Hachazakah, sen manus fortis quam fecit Mosis in conspectu Israel,” which is an abstract from the Talmud, containing only the resolutions or decisions made therein on every case, without the descants, disputes, fables and other trash, under which they lay buried in that vast load of rubbish. “This work,” says Dr. Prideaux,

“is one of the completest digests of law that was ever made ; I mean not as to matter, but in respect only of the clearness of the style and method in which it is composed, the filthy mass of dirt from under which he dug it, and the comprehensive manner in which he hath digested the whole. Others among them (the Israelites) have attempted the like work, but none have been able to exceed or come nigh him herein. And for this and other of his writings, he is very deservedly esteemed the best author among them.”

This complete pandect of Judaic, civil and common law, consists of fourteen books, being the work of twelve years. It is written in very pure Hebrew, and in an easy and elegant style. It was first published at Soncino, A. D. 1490, folio. Re-published at Venice, 1521, three volumes, folio ; and at Amsterdam, dated A. M. 5461, four volumes, folio. Selections from it have also been published in Hebrew and English, with notes by Bernard, in a book entitled “The Main Principles of the Creed and Ethics of the Jews, exhibited in selections from the yad Hachazakah of Maimonides, with a literal English translation, copious illustrations from the Talmud, &c.” Cambridge, 1832, 8vo. The order of this book is as follows, viz :

I. The book of Knowledge, containing five treatises : 1. Foundation of the law ; 2. Ethical rules ; 3. On the study of the law ; 4. On idolatry ; 5. On repentance.

II. The book of Love, containing six treatises ; treating of the various devotional rites and ceremonies, such as the reading of the Shemaa Israel, of the wearing of the phylacteries, the fringes, &c.

III. The book of the Seasons, containing ten treatises ; treating of the Sabbath and festivals, and the rites and ceremonies connected therewith.

IV. The book about Women, containing five treatises ; treating of marriage, divorce, and all relations connected with or growing out of the state of marriage.

V. The book of Holiness, containing three treatises ; treating of the acts that are derogatory to the dignity of the Israelite, as the partaking of prohibited food, &c.

VI. The book of Uncommon Things, containing four treatises; treating of oaths, vows, and the like.

VII. The book about Seeds, containing seven treatises; treating of the produce of the soil, and the various laws connected therewith.

VIII. The book of Service, containing nine treatises; treating of the temple and its vessels, the divine service, the daily and additional sacrifices, and every other circumstance connected with these matters.

IX. The book about Sacrifices, containing six treatises; treating of those sacrifices that are brought on occasions other than those mentioned in the foregoing book.

X. The book of Purification, containing eight treatises; treating of things contact with which renders unclean, and also of the mode of purification.

XI. The book of Damages, containing five treatises; treating of all kinds of damages and their compensation.

XII. The book of Property, containing five treatises; treating of the modes of conveying property, and of partnership, and of other circumstances growing out of these relations.

XIII. The book of Judgments, containing five treatises; treating of all kinds of trusts, loans, &c.

XIV. The book of Judges, containing five treatises; treating of the sanhedrim, witnesses, rebels, kings, wars, and other relations connected with these subjects.\*

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\* For the benefit of the Christian student, we will subjoin a catalogue of those parts of this work which had been translated and published in Latin.

De Fundamentis Legis cum vers. lat. et notis Juncto Textu heb. Amst., 1638; and without the text, Mosis Maimonidæ Theoremata de Principiis Juris Divini. Amst., 1680; by W. H. Vorst.

Canones Ethici Mos. Maimonides cum vers. lat. et cum notis uberioribus. Amst., 1640 and 1653; by G. Genz.

De Studio Legis, cum vers. lat. et notis. Oxford, 1705; by Bp. R. Clavering. Latina Interpretatio Tractatus Talmud Torah, Mos. Maimon. Strassburg, 1705; by J. Ulmann.

De Idololatria, cum vers. lat. et notis, along with his father's work, De Theologia Gentilium. Amst., 1642, 1666, and 1700; by D. Voss. The same work, by J. B. Carpzov.

De Penitentia, cum vers. lat. et notis. Cantabrig, 1681; by G. N.

In the preface to the whole work, Maimonides very ingeniously fixed the number 613 as being the exact number of the precepts contained in the Pentateuch; answering to the num-

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The same work, without text and notes: Helmstädt, 1651; by J. Hilpert. *Ib.* cum vers. lat. et notis: Oxford, 1705; by Bp. R. Clavering. *Ib.* cum vers. lat. et specimen observationum philol. in V. T. Strasburg, 1705; by J. Ulmann.

De Lectione Shema. Leipzig, 1703; by L. D. Vollhagen.

De Phylacteriis, schedis, et de libro Legis, lat. convers. cum notis. Hanau, 1705; by J. H. van Bashuysen.

De Peniculamentis Sacris, cum vers. lat. et notis. Ff. a.M. 1710; by J. H. May.

Tr. de Circumcisione, cum vers. lat. Strassburg, 1661; by S. Schmid. *Ib.*, Königsburg, 1705; by Ch. Walther.

Tr. De Festo Expiationis, cum vers. lat. Paris, 1667; by L. C. de Veil.

Tr. de Fermento Expurgando et massa non Fermentata Tempore Paschali, cum vers. lat. Paris, 1667; by L. C. De Veil.

Tr. de Siclis, hebr. et lat. cum annotationibus. Leyden, 1718 and 1727; by J. Esgers.

Tr. de Consecratione Novilunii, cum vers. lat. Paris, 1669; by L. C. de Veil. Without the text, Amst., 1701. It is also to be found in Ugolino's Thesaurus, vol. xvii. Venice, 1744.

Novilunii Initiatio, ad Mentem Talmudistarum, pro Festis Judæorum determinandis, parandoque ipsorum Calendario e Rabb. Mose Maimonide. Jena, 1703; by H. B. Witter.

Tr. de Jejunii, hebr. et lat. Leipzig, 1662; by J. B. Carpzov. *Ib.*, Paris, 1667; by L. C. de Veil.

Tr. de Matrimonio Ebræorum Caput Decimum, &c. Jena, 1746; by J. F. Hirt. The whole treatise, De Matrimonio s. Maritatione, hebr. et lat.; by L. C. de Veil. Paris, 1673.

Tr. de Repudiatione Caput Primum, hebr. et lat. Jena, 1718; by J. J. Sonnenschmid.

Tr. de Prohibito Congressu et Incestu, caput xiii et xiv. Oxford, 1679; by H. Prideaux.

Tr. de Cibis Prohibitis, latine dedit sine textu hebr. cum notis. Hafn., 1722-24, by M. Wöldike.

Tr. de Juramentis, lat. cum notis diffusis. Heidelberg, 1672; by J. F. Mieg. *Ib.*, Leyden, 1706; by J. C. Dittmar.

Tr. de Æstimatione rerum et personarum et de anathemate ac devotione ad usum sacrum, hebr. et lat. Ultraj., 1720-23; by H. Langenes.

Tr. de Heterogeneis non Jungendis aut Ferendis, caput 1-3, hebr. et lat. Upsala, 1713; by L. Hellman. Caput 4-5, by M. O. Beronius. Upsala, 1714; et caput vi; *ib.*, 1727.

Tr. de portione Pauperibus Relinquenda, hebr. et lat. Oxford, 1679; by H. Prideaux.

bers of 248 bones and 365 sinews in the body of man; calling upon man to worship his Creator with his whole body and soul.

The whole of this work is to be translated into German. Two parts of it have already been published at Königsberg, 1846, '7, '8. Its title is as follows: "Das Grosse Werk Maimónis's in Deutscher Uebersetzung u. d. T. Mischne-Tora in 14 Büchern, das gesammte Jüd., theol., philos., ethische und rituelle Gesetzesgebiet unfassen d, by E. Soloweiczky."

Several Hebrew scholars have promised, from time to time, to favor the literary world with an English version of this work, but none of them has redeemed his pledge.

In the following extracts from his ethical rules, we will let Maimonides speak for himself as to the soundness and sublimity of the precepts, and the correctness of the views therein detailed.

Tr. de Primitiis Offerendis et Donis Sacerdotum, hebr. et lat., usque ad caput vii incl. Upsala, 1694-5; by G. Peringer. Ib. caput quartum, hebr. et lat. cum notis. Leyden, 1702; by J. R. Cramer.

Tr. de Anno Septimo et Jubileo, hebr. et lat. cum notis. Ff. a.M. 1708; by J. H. Mai (fil.)

Tr. de Domo Electa s. Sanctuario, lat.; by L. de Chapelle,—to be found in Ugolino's Thesaurus, vol. viii. Venice, 1744.

Liber de Ministerio Sacro, lat. convert, et brevibus notis atque iconographia Templi illustravit. Paris, 1678; by L. C. de Veil.

Liber de Sacrificiis, lat. convert. cum notis. London, 1683, and Amst., 1701 by L. C. de Veil.

Tr. de iis, qui non tenentur habere sacrificium expiationis, cum vers. lat. et notis. Hafn., 1711; by P. S. Aarhus.

Tr. De Vacca Rufa, lat. cum notis. Amst., 1711; by A. Ch. Zeller.

Tr. de Synedriis eorumque Pœnis, hebr. et lat. Amst., 1695; by H. Honting.

Tr. de Rebellibus, hebr. et lat. Wittenberg, 1700; by J. L. Lenz.

Tr. de Luctu et Lugentibus, lat. Leipzig, 1666. Ff. a.M. 1691; by M. Geier. It is also to be found in Ugolino's Thesaurus, vol. xxxiii. Venice, 1744.

Tr. de Regibus et eorum Bellis, hebr. et lat. cum notis. Rotter., 1699; by M. Leydecker. Ib., capita 8-10. Oxford, 1679; by H. Prideaux. Ib., capita 11-12. Paris, 1572; by G. Genebrard. Ib., cap 11, hebr. et lat. Upsala, 1692; by G. Peringer.

The Book of Knowledge is also translated into Spanish, entitled, "Tratado de Moralidad y Regimiento de la Vida, di Rabbenu Mose de Egypto, por Dav. de Lara." Hamburg, 1662.

Having in the first section adverted to the different passions, tempers and dispositions of mankind, and laid down, as a general rule, that extremes are to be avoided, and that moderation in everything is the duty of man, he proceeds to say:

“**SEC. 2.** There are, however, some dispositions in which it is wrong to pursue even a middle course, but the contrary extreme to which is at once to be embraced, as, for instance, pride. It is unlawful to balance between pride and humility; but duty commands us to be as humble as possible. It is not sufficient to be merely meek, but man ought to be truly humble. To teach this, the sacred Scriptures relate concerning Moses: ‘Now, the man Moses was very meek, above all the men which were upon the face of the earth.’ Numb. xii, 3.

“In like manner man ought entirely to avoid wrath. If circumstances require a man to evince his displeasure, even then he must only assume the semblance of anger, without harboring the reality. The way of the righteous is, if they are insulted, they retort not; they hear themselves reviled, and answer not; they rejoice amidst their sufferings; and to them may be applied the language of Deborah, ‘Let them that love Him be as the sun when he goeth forth in his might.’ Judges v, 31.

“Man should make it a rule not to be loquacious, and only to speak what the occasion absolutely requires. Even in teaching the law, or any science, let the words be few, but their meaning comprehensive. The rule is, let your instruction be concise. Many words with little meaning is folly. Thus Solomon says, ‘A fool’s voice is known by multitude of words.’ Eccles. v, 3.

“It is forbidden to man to make use of flattery and deceit. He is not to feel differently in his heart from what his mouth expresses; but his inward feelings are to be in unison with his conduct, and he is to speak as he thinks. Truth in words, sincerity of mind, and a heart devoid of guile, is the duty of every man; as the law ordains, ‘That which is altogether just shalt thou follow, that thou mayest live.’ Deut. xvi, 20.

“Man is not to indulge in boisterous mirth, rude laughter, and jeers; nor is he to sink into apathetic melancholy, but is to be cheerful. Idle mirth and giddiness lead to indecency. We are to avoid alike the extremes of joy or sorrow, and be cheerful, and receive every man in a pleasant manner. Man is not to be too greedy of gain, or to strive for riches; nor is he to be lazy, or indulge in idleness. He must be of a satisfied disposition, devoting little of his time to worldly affairs, but much to the study and observance of the ‘divine laws.’ However humble his lot may be, he is to be cheerful and satisfied, and be neither envious, rancorous, nor coveting worldly grandeur; for envy, passions and ambition, deprive a man of a close intercourse with his Maker.

“Should a man think, that as envy, passions and ambition, are very pernicious qualities, he will embrace the opposite extremes, and to do

so devote himself to abstinence, as, for instance, not indulge in wholesome meat and drink, not to marry, or occupy a respectable dwelling, or dress becomingly, but to envelope himself in sackcloth and haircloth, as the idolatrous priests do; he would be doing wrong and committing a sin. Man is to abstain only from that which is prohibited by the law, and is not, by oath or vow, to deprive himself of those enjoyments which the law by its permission sanctions. Penances beyond what the law ordains, are comprised in this remark; and it is with respect to such that Solomon said, 'Be not righteous overmuch; neither make thyself overwise; why shouldest thou destroy thyself?' Eccles. vii, 16.

"Man is to impress on his mind that whatever he does is to be with the intention to glorify his Creator. His rising, his walking, his speech, and all his occupations, are to have that aim. If, for instance, he is engaged in his daily avocations, he is not to aim at the gain only for its own sake, but as a means of obtaining what his preservation requires; such as food, raiment, and a dwelling for himself, his wife and family. When eating, drinking, or indulging in conjugal endearments, his purpose is not to be the mere momentary gratification of his desires, but he is to take only such food as is wholesome and nourishing, and not that which is pleasant to the palate only, if it be in any manner pernicious. So that he is to consider all his food as a medicine required for his sustenance. In the midst of his endearments he is to recollect what is their aim; and even when he lies down to sleep, let it be with the intention to arise cheerful and refreshed for the service of his Creator. Let the aim of all his undertakings be the glory of the Deity. Thus Solomon says, 'In all thy ways acknowledge Him, and He shall direct thy paths.'" Prov. iii, 6.

In digesting this complete code of Jewish laws, our author evinced the most persevering assiduity, combined with a profound judgment. He had a thorough and intimate acquaintance with his whole subject, of which he had a full view, at once rapid, correct and comprehensive. He had very maturely digested his plan, and from it he in no instance departed. His intention, as he himself declares, was to put an end to that superficial, half-and-half sort of knowledge which the Rabbins have introduced among the Hebrews.

About a century before this work made its appearance, Rabbi Isaac Al-phe, in vain attempted to produce the like of it; and the honor of having produced the most full, comprehensive and clear system of Talmudic legislation, methodically arranged, free from all those extrinsic admixtures with which the parent work abounds, is only due to Maimonides. The



great merit of his arduous undertaking was very speedily and generally acknowledged; his fame established, and an honorable rank was assigned to him among the worthies of his nation.

Next in order we notice his work, "The Book of Precepts." This is a full and lucid exposition of the 613 precepts contained in the Pentateuch, and enumerated in his preface to the *Mishneh Torah*. It was originally written in Arabic, and a manuscript in this language is still in the Bodleian. It was translated into the Hebrew by Ibn Tibbon, and others, and published at various periods, with several commentaries attached to it by various learned Rabbins. German and Italian translations of this same work have also been published.

Next comes his work on logic, "Terms used in the Art of Thinking." This treatise on logic was originally written in Arabic; and is now translated into the Hebrew, German and Latin languages. It has also been commented upon by the celebrated Mendelssohn; and is to be found in very many notable libraries in Europe.

After the lapse of some time, Maimonides published his *Moreh Hannebochim*. Some think that by this ostentatious title he alludes to a saying of Pharaoh, who, when seeing the Israelites somewhat perplexed in consequence of the Red Sea and the high mountains in their way, exclaimed, *Nebochim Him* (they are entangled). That his fancy was, that, as the ancient Moses did deliver Israel from that perplexity, so the modern Moses should deliver the same people from the confusion and labyrinth, which was occasioned by several passages of the law, which they did not understand. This, says Dr. Basnage, was a good idea, for he made it a principle never to follow the doctors implicitly, and insisting principally on the literal sense of the sacred Scriptures, he has very often hit upon the right meaning of God's word. This principle has elicited for him the following expression of Scaliger: "*Primus fuit inter Hebræos qui nugare desiit.*"

Indeed, he was not altogether raised above prejudices, so as to be free from inserting in the body of his work many things which are censurable by exact critics; but, says Dr. Basnage,

it is so difficult for a man absolutely to divest himself of the notions he has sucked with his mother's milk, and which seem essentially connected with the religion he professes, that we ought to admire the good sense and equity of those who make part of the sacrifice, and pardon them what is wanting to make it perfect.

Maimonides's principal design in this work was, to silence the cavils of the materialist, and put the scoffing infidel to the blush, by proving the truth and authenticity of the sacred Scriptures, and convincing his readers that the divine law revealed to Moses is in perfect accordance with the choicest gift God has bestowed on man, "his reason." The work is partly critical, partly philosophical, and partly theological; and is divided into three parts. The first contains seventy-six chapters, and treats of the various synonymes, homonymes, metaphors, allegories and similes, found in Scripture; and, moreover, comments on prophecy—heaven, the universe, and angels. The second part discourses, in forty-eight chapters, on God, on the celestial bodies and their influence, and on the law. The third, containing eighty-four chapters, treats on the vision of Ezekiel, providence, and the reasons for the divine commandments.

This work was originally written in Arabic; copies of it in that language are still extant, four being in the Bodleian. The reason why he did not write it in Hebrew is variously assigned: his enemies assert that he feared to bring the many new, not to say heretical ideas, which his book contained, before the Israelitish communities, in a language which all could comprehend; and that therefore he preferred concealing them, particularly from the learned Rabbins of the French school, by adopting a language not very generally understood. His friends, on the contrary, assert that his reason was simply because the Arabic language is more copious than the Hebrew, and that, from having continually studied the Arabic authors, who had written on philosophy, that language was more familiar to him, and more completely in his power on philosophical subjects, than any other he was acquainted with. It appears to us, says Dr. Raphall, that in this case, as in many

others, the most charitable opinion is likewise the most true. Had concealment been the object of Maimonides, he would not at all have written, and would certainly not have been so active to encourage and assist those who translated his book into the Hebrew language.

The first translator of this work into Hebrew, was Rabbi Judah ben Solomon ben Al-Hophni, called Al-Charisi, and is the author of the work *Tachckemoni*. This version, however, seems to be very obscure, and was soon superseded by that of Rabbi Samuel Ibn Tibbon, which was, in every respect, more successful. This learned Rabbi, having been requested by the principal Rabbins of Provence to translate the *Moreh Hannebochim* into Hebrew, deemed it his duty to correspond with Maimonides, sending to him specimens of the translation, and the Arabic copy from which he was translating, that he might revise it, and also correct those errors which had crept in through the carelessness of transcribers. It was, on this occasion, that Maimonides, being glad that a translation of his work had been undertaken by a very competent man, deemed it proper to send him the following advice: "Whosoever wishes faithfully to translate a work, must avoid rendering it literally, and must not be tied down by the too anxious study to adhere to the precise wording of his original. He should, on the contrary, seize upon the precise meaning of entire sentences, and then render that meaning in such phrases as are most in accordance with the idiom and genius of the language in which he is writing."

This work of Maimonides, though highly esteemed by posterity, has only gained real influence over a small minority of his co-religionists, at least in as far as relates to the important reformation in religious belief, which he endeavored to bring about, and the philosophical bent which he tried to give to Rabbinical Judaism. This attempt caused, for a time, discussions and agitations in the synagogues, whose character was decidedly opposed to any philosophical tendency, notwithstanding the light with which, in other respects, they appear highly gifted. Its doctrines threw them all into consternation and division. Such an expurgation of Judaism

from the legends of the Talmud, and such an effort to induce his people to use the common sense of general mankind in connexion with revealed truth, could not fail to arouse the bigotry of the old school of Rabbinites.

The first outcry was raised at Montpellier, a city of France, where Rabbi Solomon and two of his disciples, Rabbi David and Rabbi Jonah, brought against the work an accusation of heresy, both in respect of the Talmud and the word of God. Rabbi Solomon, who presided over the synagogue at Montpellier, observed three things: 1st. That Maimonides, having studied under the famous Averroes, had embraced the principles of the Peripatetic philosophy, and frequently introduces it in his works, which did not agree with the religion of the Cabbalists, who would not be obliged to reason justly, and have bounds prescribed to their imagination. 2dly. As Maimonides has very distinctly specified the end of the rites and ceremonies of the law, he gave a very great advantage to the Christians; because he showed thereby, that the end of this institution having ceased, the laws were to be abolished. And 3dly, That Maimonides has treated of the operations of God in a manner well enough adapted to the scholastic divinity; and, therefore, the Dominicans have thought it their interest to give vogue to this work, instead of condemning and burning it. In consequence of these charges, the book was condemned and burned in the market-place, and a sentence of excommunication was pronounced against any one who should read it, or any other work imbued with the Greek and Arabic philosophy, or the writings of Greek and Arab philosophers.

This great insult, conveyed by the public burning of Maimonides's book, and the excommunication pronounced against its readers, became the signal for general war; and the synagogues of Spain also were very soon divided into two great and formidable parties. Whilst Rabbi Judah ben Joseph Al-phachar, chief Rabbi of Toledo, made common cause with Rabbi Solomon of Montpellier, the most celebrated teachers of the Spanish synagogues formed a decided majority in favor of Maimonides. The Narbonnese Rabbins retaliated the excom-

munication, and along with those of Gerona and Saragossa, loudly and strongly condemned the intemperate zeal of the French Rabbins. Indeed many, even of the congregations of Provence, have joined in this condemnation. Rabbi Solomon, however, was not to be overcome, and, after a long contest, he went so far, relying on the support of his partizans in Castile and the north of France, as to excommunicate all those congregations of Provence, Arragon, Navarre and Catalonia, who persisted in defending the cause of Maimonides.

Sometime ere this bursting of the storm, Maimonides had closed his mortal career, and gone to appear before the tribunal of Him who is righteous and just. He, however, having always been free from prejudice, having a mind fully enlightened by philosophy, and a heart warmed by philanthropy and piety, being also gifted by nature with talents of high order, accompanied with solidity of judgment, and profundity of thought, did not think it amiss to express in his *Moreh Hannebochim*, the following opinion in reference to at least a part of the Talmud :

“I have said in my comment on the Mishna that I would explain the parables, proverbs and tales of the whole Talmud, and I had already collected matter for doing so; but, upon reflection, I abandoned the design, and for the following reasons: If I were to explain a parable by another parable, and a proverb by another proverb, and hidden things by hidden things, I should have gained nothing; but to explain those passages as they should be for the common people, is not expedient. And if one of the many foolish Rabbins reads these histories and proverbs, he will find an explanation not necessary; for to a fool everything is right, and he finds no difficulty anywhere. And, if a really wise man reads them, there will be two ways in which he will consider them. If he take them in their literal sense, and think them bad, he will say this is foolishness; and in so doing, he says nothing at all against the foundation of the faith; or, he thinks there is a mystery in them, and goes his way, thinking well of the story, but explaining or not explaining it.

“There are persons (Rabbanim) who object to the assigning of a reason for any law whatever, and according to them it is best not to institute any inquiry into the cause of any law or warning. This objection proceeds from unsound minds, which possess no clear consciousness of the motives for this objection. They imagine that if these laws have a useful discernible object which induced God to command them, then they resemble such as are given by human beings, and

might have been given by them. But if no object can be discovered and no advantage assigned, then are they doubtless from God, for a human mind would not have fallen upon such things. These weak-minded reasoners imagine man more perfect than their Creator, inasmuch as they think that man would command nothing without purpose, while God would command that which is useless, and caution against things the practice of which is harmless. Away with such an idea. Precisely the reverse is the case, and the object of all laws was to procure some advantage, as we have explained the text, 'And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day.' Scripture further says, 'Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.' Scripture thus says that even the statutes will teach the nations that they are founded on wisdom and knowledge; and if the laws have no motive, if they serve no object, bring no advantage, and avert no mischief, why should the believers or practisers be considered as a great and wise nation? But the matter is undoubtedly as we have stated, viz. : the object of every one of the 613 precepts is either to convey some correct notion, to remove some erroneous opinion, to accustom to some good order, to prevent iniquity, to inculcate good habits, or to caution against bad habits; and they may be reduced under three heads, viz., intellectual, moral and social qualities; every law, therefore tends either to promote social virtues, or to diffuse true knowledge or morality."

And, in a letter to his disciple, Rabbi Joseph, who was about to open an academy at Babylon, he says :

"Beware of wasting your time in the exposition and laborious poring over the Gemara (*i. e.*, Talmud); for I have read much therein, and have drawn from it but very little profit."

With such passages before us, can we wonder at the rash conduct and intemperate zeal of Rabbi Solomon, who ever yielded an implicit obedience to the following Talmudical decision?—"All those who reject the Agadoth, (*i. e.* legends, aphorisms, parables, apologues, &c.) as did Sadock and Baithos, are deniers of the law, and as such are condemned on account of the greatness of their wickedness and sin, forever, even forever and ever!" Rabbi Solomon and his associates, were filled with the utmost consternation, when they found set forth with authority as weighty as that of Maimonides, the doctrine that Talmud and Theology were not identical.

They were accustomed to cherish a spirit which removes every difficulty merely with *ipse dixit*, and intimidates every inquirer with the terror of the name of Freethinker. When, therefore, they saw discussions and researches sanctioned, which they thought must rob their objects of the misty covering of sanctity, and the precious rust of antiquity, under which they had lain concealed for ages, and finding the venting of their indignation in low murmuring altogether unavailable, they thought it was high time at once to hurl the thunders of their anathema against each and all who persisted in defending the cause of Maimonides.

The full conviction of the indissoluble tie subsisting between the law and their traditions, was so deeply rooted in the minds of the Israelites and their teachers, that no sooner was the war declared by the Arch-Rabbi of Montpellier and his party, than almost all the synagogues were engaged in it, either as condemners or defenders of Maimonides; and the result was a forcible interruption of friendly relations between the Israelites in various places.

During this period, the zeal of both parties became more fierce; and the spirit of irritation and hatred acquired daily greater strength. But while mutual animosity was thus reaching the highest pitch of exasperation, Rabbi David ben Joseph Kimchi, who had been elected ruler of the Narbonnese, stepped forward, and introduced the cause into the synagogues of Spain, with the intent of effecting a reconciliation between the contending parties, and thus, if possible, of restoring that harmony which formerly had subsisted among the Israelitish congregations. Kimchi, who is very celebrated as a grammarian, commentator, poet and philosopher, feeling deeply hurt that Rabbins, who were altogether unacquainted with philosophy, should attempt, by downright force, to control public opinion, could not avoid siding with the defenders of Maimonides. His offer to become umpire was hailed with general acclamation, and several of the French Rabbins, who at first made common cause with the Arch-Rabbi of Montpellier, became also very desirous of an amicable arrangement, and entrusted him with full powers for the purpose.

While Rabbi David Kimchi was carrying on an unsuccessful correspondence with Rabbi Judah ben Joseph Al-phachar, Arch-Rabbi of Toledo, the friends of Maimonides were continually gaining ground, and increasing in numbers and influence. In order to check their progress, the Arch-Rabbi of Montpellier thought it proper to implore the aid of the French Catholic priests, calling upon them to put a stop to the spread of an heresy which sapped alike the fundamental truths of both creeds; and they, acceding to his request, ordered, that wherever the book *Moreh Hannebochim* was found, it should be burned.

This unexpected, unnatural attempt to force public opinion by erecting Roman Catholic priests into fit judges of Jewish religious faith, roused Maimonides's friends from a state of passive forbearance; and as it was evident that it was not love of religion but of supremacy, which animated the Arch-Rabbi of Montpellier and his party, the most decisive steps were at once taken by the great men of Israel who supported the cause of reason, of true piety, and of the *Moreh Hannebochim*, and the semblance of peace was once more restored by compelling the leaders of the zealots to sue for mercy.

At this time, Rabbi Bechai, of Saragossa, called upon all the Israelites residing within the kingdom of Arragon and its dependencies, to resist the disturbers of the public peace, and to espouse the cause of the great Maimonides; alleging that as he and his tribunal had hurled the thunders of their anathema against the Arch-Rabbi of Montpellier and his party, they also should follow his example. This appeal was responded to by the Arch-Rabbins of Huesca, Moncon, Calah-tajud and Lerida, who, together with the principal members of their respective congregations, fully confirmed the sentence of excommunication. This example was also followed by several congregations of Provence and Septimania. Rabbi Moses bar Nochman, Chief Rabbi of Gerona, also called upon all the principal Rabbanim of Arragon, Navarre and Castile, to desist from a dispute which had lasted so long and caused so much evil; but Rabbi Meir ben Rabbi Theodoras, of Burgos, attempted to vindicate the conduct of the Montpellier zealots.



This vindication called forth a very complete refutation from Rabbi Abraham ben Rabbi Chasdai Hallevi, of Barcelona, which, coupled with the force of the anathema pronounced against the Arch-Rabbi of Montpellier and his party, and generally adopted throughout the Israelitish congregations of southern France and Arragon, at length, in the year 1232, reduced Rabbi Solomon to the necessity of recalling his anathema, and of suing for peace.

Thus peace was restored, and all the principal Rabbins espoused the cause of Maimonides, with the exception of Rabbi Judah ben Rabbi Joseph Al-phacher, Chief Rabbi of Toledo, and a few others of very minor importance, who still battled for the sacred authority of all the accumulated nonsense of dotard sages, abhorring all the profane research of human reason. These could not endure the doctrine that the precepts and ceremonies of Mosaic institution had any assignable final cause, and that when this motive ceases, the law itself must of necessity be at an end. That would be conceding a large field of argument, indeed, to the Nazarinnes; and, in fact, upon this account, the *Moreh Hannebochim* was not prohibited by the ecclesiastical censorship, as appears from Kimchi's correspondence with Rabbi Judah of Toledo, and the third charge brought forward by Rabbi Solomon against the book.

The animosity was at first so violent, that the Montpellier antagonists pursued the corpse to its sepulchre, and, erasing the simple inscription, "The greatest of men," they substituted "The excommunicate and heretic." After they had relented, however, they had the more favorable epitaph restored.

The reformation thus far extended by Maimonides, is practically felt to the present day; his name is revered by the Israelites, and highly respected by Hebrew-reading Christians. The sage leaders of Israel, now freed from the thralldom of controversy, are prepared to pursue the path opened to them by Maimonides, to profit by his instructions, and to increase the stores of wisdom and of learning, which he had placed within their reach in his *Moreh Hannebochim*, and other works. Indeed, another such a stride would emancipate the

people from most of the Rabinic shackles, by which free investigation is impeded or punished.

This work was commented upon by several able scholars, and in modern times by the ingenious Solomon ben Maimon. It has found various Latin translators, among whom the best known are the following :

Rabi Mossei Ægyptii Dux seu Director Dubitantium aut perplexorum in tres libros divisus, et summa accuratione Aug. Justiniani etc. recognitus, Cuius index s. tabella ad calcem totius opponitur operis. Paris, 1520.

Joh. Buxtorf, fil. Moreh Nebochim s. Doctor perplexorum etc., in latinam sermonem transtulit, cum lemmatibus indicibusque variis illustravit. Basil, 1629.

Portions of it have been translated into various modern languages. Townley translated into English that portion which treats of the "Reasons for the commandments." There exist several German translations, but the best of them is that by Dr. Simon Scheyer, on which criticism has pronounced a favorable verdict. Ff. a.M., 1838. And, the celebrated orientalist, Mons. Munk, of Paris, is now preparing a new French version from the original Arabic.

We will now notice his work, "The eight chapters of Ethics." Without saying anything in reference to the merit of this work, we will let the following extracts from it speak for themselves :

"Know that the soul of man is single in its essence; but its faculties are manifold. Some philosophers have called each of these faculties a distinct soul; which has given rise to the opinion that man has many souls. This opinion has been adopted by some physicians; so that even their prince, Hippocrates, in the introduction to one of his works, assumes three distinct souls in man; 1. The natural, or animation; 2. The sensitive; 3. The intellectual. Others have called the soul's faculties 'parts of the soul;' an expression frequently employed by philosophers; not that they thereby intend to imply that the soul is capable of being divided, as the body is; but that they consider these different faculties as parts of an entirety, the union of which forms and composes the soul.

"Know furthermore that, in order to acquire and promote moral perfection, it is requisite to maintain a healthful state of the soul and its faculties. And as it is necessary that the physician who undertakes to cure the ailments of the body should have a perfect knowledge of

the various corporeal parts, and be no less acquainted with the causes that lead to disease, in order to guard his patient against their influences, than with the means of counteracting that influence, in order to restore health; so likewise must the spiritual guide, who undertakes the cure of souls and the establishing of sound moral principles, be intimately conversant with the soul and its faculties, in order that he too may know how to prevent and to remove disease, and how to maintain health.

“In order to acquire that intimate knowledge, we commence by saying: The faculties of the soul are as follows: 1. Nutrition, which is likewise called ‘growth’; 2. Sensation; 3. Imagination; 4. Desire; 5. Reason. \* \* \* Nutrition is the faculty to lead the particles of nourishment into the stomach, to retain them until they are fully digested, to perform the functions of digestion and evacuation, and completely to separate the nutritive and useful juices which are retained, from all others which must be expelled. How and in what manner does this sevenfold faculty perform its operations? In which members of the human body is the operation most visible or perceptible? Which of them are constantly active? And which are the others that operate only at certain times? All these questions appertain to the science of medicine, and form no part of our examination.

“Sensation is the well-known five-fold faculty of seeing, hearing, tasting, smelling and feeling; which last is equally found in all parts of the body, whereas, each of the other four has its own seat in some particular part.

“Imagination is the faculty, peculiar to man, of recalling sensations or impressions, even after the objects which caused them are no longer present, to add or diminish, to combine or separate the same; also to create, from the impressions received by the senses, that which never did, and never can exist. Thus it creates a ship of iron navigating the air; a man, whose head reaches the heavens, whilst his feet rest on earth; a quadruped, which has a thousand eyes; and many more similar impossibilities, which it embodies and represents as if they were actually existing. Dialecticians have fallen into a great and pernicious error, when, on the strength of the generally received division of the necessary, the possible, and the impossible, they raised a structure of sophisms, and believed, or led others to believe, that all the creations of the imagination are possible; and did not consider that this faculty itself is none other than the unlimited power of giving existence to what is not, and cannot be.

“Desire is the faculty of wishing or declining; which occasions active approbation or reprobation, the preference or choice of a thing or its refusal; and likewise anger or affection, fear or valor, cruelty or tenderness, love or hatred, and the like affections of the soul. All parts of the human body are subservient to this faculty; the hand to receive or push away; the feet to walk; the eye to behold; the heart to encourage the valiant, or to fail the timid. Thus all the members, whether internal or external, are instrumental to this faculty.

“Reason is the faculty, peculiar to man, of thinking; by means of which he reflects, acquires wisdom and knowledge, and decides upon what is proper or improper. The functions of this faculty are partly active, partly speculative. Of the former class are the powers of imitation and of invention; of the latter, the power of contemplating, when applied to the essential and immutable, which latter is abstract wisdom. Imitation comprises the power of learning or acquiring any science or art, as architecture, agriculture, navigation, and many others. Invention comprises the power of maturely reflecting and deciding whether a thing is practicable or impracticable, and, in the former case, what means are best adapted to bring it from possible into actual being.

“This soul, single in itself, but manifold in its faculties, is the crude material to which reason gives the form. If this form does not communicate its impression, all the other faculties of the soul are vain, and may be considered as useless. Thus Solomon says: ‘That the soul be without knowledge, it is not good.’ Prov. xix 2. His meaning is, that unless reason or understanding has afforded its impress to the soul, its other faculties are useless. What can be said respecting the form, essence, reason, and its various acquirements—as the object of this treatise is merely ethics—is with more propriety made the subject of the book on Prophecy, to which we refer; and with this remark we will close the present chapter. \* \* \* Moral or good deeds are such as observe the precise medium between the two equally pernicious extremes—the too much or the too little. Moral perfections are mental capacities and aptitudes, which likewise observe the just and equal distance from the two equally vicious propensities—towards the too strong or the too weak. From these aptitudes those deeds or actions necessarily result. To illustrate what we stated above, we mention, as an example,—abstemiousness is alike distant from the extreme ardor of passion, and from total apathy or impassability. The quality of abstemiousness is in itself good, or moral; the aptitude from which it is derived is a moral perfection. On the contrary, too great ardor of passion is the one extreme, total apathy is the other; both are alike pernicious; the aptitudes from which both result—as well that which engenders extreme ardor, as that which causes total apathy—are alike moral imperfections.

“To continue our illustration: generosity keeps the medium between avarice and profusion; valor avoids temerity, as it also avoids cowardice; self-respect is alike distant from ambition or meanness; mildness, from arrogance or baseness; meekness, from pride or cringing; contentedness does not descend into thirst for wealth, any more than it degenerates into slothful indifference; good nature is as unlike to churlishness as it is to stolid fondness; forbearance is as far from hasty wrath as from absolute callousness; nor is bashfulness more nearly allied to impudence than it is to sheepishness.

“It often happens, however, that men confound these differing qualities, and even consider a pernicious extreme as superior to the true moral quality. Sometimes the too much is considered as noble and

praiseworthy; as when temerity is preferred to true valor, and a reckless hotspur is mistaken for a hero; so that he who wantonly exposes his life, which apparently by mere chance he escapes losing, is lauded as if his inconsiderate daring were true courage. At other times, the opposite extreme is preferred. The too little is alone held to be worthy of admiration; so that cowardice becomes dignified with the name of forbearance; the slothful idler is praised for his contented disposition; and he whose frigid apathy renders him callous to every joy, is revered as a saint who eschews sin. In like manner, profuse liberality and stolid fondness are sometimes mistaken for virtues. But how perfectly erroneous and pernicious are all such deviations from the strict line of moderation? which alone is praiseworthy; to which every man ought to adhere, so as always to weigh his conduct with just discrimination.

“Know that neither moral perfections nor defects can be acquired or implanted in the soul except by means of frequent repetition and continued practice for a length of time, until they become habitual. When repetitions and practice are confined to good or moral actions, the habitude which we acquire is virtuous; if the contrary, it is vicious. And as no man comes into the world with either innate virtue or innate vice (as we shall fully prove in the last chapter of this treatise), every one’s conduct does, doubtless, become regulated by the example of his relatives and the customs of his countrymen. The conduct thus formed may be in strict accordance with the rules of moderation; but as it may likewise depart from these, and diverge into either extreme, it results that the soul may become diseased; in which case the same care must be bestowed on its restoration to health, as in cases of bodily illness would be employed for that purpose. When the corporeal functions are deranged, and the necessary equilibrium of the various parts is disturbed, it is the care of him who prescribes the medicine to note which susceptibility preponderates, and to apply such remedies as will restore a due balance of action. In diseases of the soul, the same course must be pursued, till the moral equilibrium is restored and adjusted. Let us, for instance, suppose a man so much under the dominion of avarice as to deny himself every comfort; which, as we have before enumerated, is a most pernicious moral defect, a detestable vice. If we desire to cure this sick man of his soul’s disease, we must not begin to accustom him to the practice of generosity, (as a physician would not content himself with prescribing to his patient mere cooling medicines during the paroxysm of ardent fever, as sufficient to effect his cure,) but we must lead him to be profuse, and to repeat his acts of profusion, until the grovelling propensity for avarice which dwells in his soul becomes totally dislodged, and the vacancy is about to be occupied by the opposite extreme, an aptitude for profusion. Then we teach him gradually to moderate his profusion, until it settles into generosity, which we direct him to watch with due care, so that he may not relapse into either of the extremes from which we have reclaimed him. If, on the contrary, profusion is his besetting evil, we must re-

claim him by teaching him the practice of strict economy. But, in that case, we must not enforce a repetition of this practice until it is about to become avarice; and this deviation from the rule we laid down before is founded on the certainty, that it is more easy for a man of profuse habits to moderate them into becoming generosity, than it is for the miser to elevate himself above his sordid vice. Thus, likewise, the apathetic man is more easily excited to moderate enjoyment or abstemiousness, than the ardently impassioned is restrained. It is, therefore, needful to let the latter practice restraint in a stronger degree than the excitement to which we subject the former. The coward requires frequent exposure to danger, in order to get rid of his defect; whereas the overbold does not require to have his daring curbed equally often in order to temper it into valor. The churl requires stimulants frequently repeated to render him good-natured; whereas a little reflection will teach the man who is of too easy a disposition to moderate it. This is the true and approved method and science of curing diseased souls—to teach men the observance of due moderation.”

This work was originally written in Arabic; it was translated into Hebrew by S. Ibn Tibbon, and is now already translated into Latin, German, French and English, and is highly appreciated by Hebrew and Arabic scholars.\*

Next in order comes his work on “Happiness,” being a treatise in two chapters, addressed, according to Rapaport, to his disciple Ibn Aknin. It was originally written in Arabic. Its Hebrew translation is, as yet, unknown, nor has the time of its composition been ascertained. It was first published at Salonica, 1567, by J. Arvivo; and then in Amst., 1765, by M. Tama.

\* Next comes his treatise on the “Unity.” This was originally written in Arabic, and thence translated into Hebrew, by

\* C. C. Vythage, *Explicatio R. M. Maimonides Cordubensis super Patrum sive Seniorum Judæorum sententias, complectans octo capita, ubi præclara multo cum in theologia tum philosophia doctissimi explicantur.* Leyden, 1683.

J. Mantino, *Octo Capita R. Mosis Maimonidis, etc., in versione latina,* etc. Bologna, 1526.

Die 8 Einleitungskapitel des Maimonides, mit deutscher uebersetzung. Basil, 1804; Dessau, 1809; and Königsberg, 1832.

Le huit chapitres de Maimonide, etc., traduit en français. Paris, 1811; by M. Berr.

The eight chapters of Ethics, by Maimonides. H. R. London, 1840; by Rev. Dr. M. J. Raphall.

Rabbi Isaac ben Nathan. It has been recently edited and published for the first time, by M. Steinschneider, with a preface by Rapaport. Berlin, 1846. It is a complete digest of what Maimonides has stated on this dogma in his work "*Manus fortis*."

Next comes his "*Book of Existence*." This is a medical and moral treatise. It was published at Salonica, 1596.

Next comes his "*Book on the Calendar*," written in Hebrew, and is still in manuscript, preserved in the royal library of Paris. Dr. Carmoly, however, who gives an account of this work, expresses doubts as to whether Maimonides is the real author of it.

Next comes his treatise on the "*Sanctification of the Name of God*." From this work, Dr. Carmoly has published some extracts in German. It was published in Hebrew, with annotations, by A. Geiger. Breslau, 1850.

Next comes his "*Epistle to the South*;" originally written in Arabic, and subsequently translated into Hebrew, by Rabbi N. Hammaarabi, under the title of "*The Door of Hope*;" and published at Amsterdam, 1660; also at Wilna, 1835, by J. Landon. This epistle was addressed to the Israelites inhabiting the countries of the South, in order to strengthen them in their faith, and to inspire them with fortitude under the religious persecutions to which they were then subject, and to caution them against the imposition of a pretended Messiah, who was then endeavoring to mislead the Israelites. The circumstance which called forth this epistle is thus related by himself: "Twenty-two years ago, a certain man arose in the south country, and stated that he was the messenger sent to prepare the way for the Messiah's coming. He further said, that the king Messiah would reveal himself in the south country. Upon this many people, both Jews and Arabs, assembled round about him, and with them he wandered about in the mountains, calling out, Come with me, and let us go out to meet the Messiah, for he has sent me to you to make even the path for him. Our brethren in the south country wrote to me a long letter, informing me of his manners and habits, and of the innovations introduced by him into the daily prayers, and

of what he had told them. They further stated, that they had witnessed such and such of his miracles, and asked my opinion of him. I inferred from the letter that this unfortunate man was insane, without any learning, but still fearing God, and that what he said he had done was all a lie. Fearing for the Israelites there, I wrote an explicit epistle on the Messiah, his characteristics, and the signs of the times in which he is to appear, and warned them to caution the pretender, lest he perish, and the congregations with him. After a year he was taken prisoner, and all his adherents fled from him. One of the kings of Arabia, who took him prisoner, said to him: 'What hast thou done!' Upon which he replied: 'My lord, or king, I speak the truth, for I have acted at the command of the Lord.' The king said, 'What proof hast thou?' He replied, 'Cut off my head, and I shall be restored to life, and be as before.' The king said, 'There is no stronger proof than this, and if it be so, I and the whole world will believe in you.' At the command of the king his head was cut off, and the Israelites, of many places, were heavily fined. There are still, however, many silly persons who say he will be restored to life, and rise from his grave."

There exists a Latin version of this epistle, under the title of "Epistola Meridionalis, lat. vers." Altenburg, 1679; by W. H. Vorst; also, a German version, "Der Brief nach Temau," Ff. a.M., 1700; and Berlin, 1711; by J. A. Eisenmenger.

Next comes his "Epistle to the Learned of Marseilles." This is an answer to questions put to him concerning certain persons who, believing in astrology, wished to explain every thing by means of that pretended science, and concerning a certain Israelite who boasted to be the Messiah. It has been translated into Latin by J. Buxtorf, and is to be found in his "Institutio Epistolaris." Also by J. J. Hallewi, under the title of "Maimonidis Epistola de Astrologia." Köln, 1855.

Next come his "Treatise on the Resurrection of the Dead." This was originally written in Arabic, and subsequently translated into Hebrew, by Rabbi S. Ibn Tibbon. It has also been translated into Latin.

Next comes his "General Epistles." This is a most interest-



ing collection of letters, addressed to him on various subjects, and his replies to the same. It appeared in Hebrew at Constantinople, 1522, and has been several times printed since then. Some of these letters were originally written in Arabic, manuscripts of which are still extant in the Bodleian. This collection is of great importance, containing, as it does, literary notices, and very interesting information as to the author, his cotemporaries, and the views and movements of the age in which he lived. Besides this collection, there is another extant, entitled, "Peer Haddor." This contains two hundred and twenty-four sentiments of Maimonides. It was translated into Hebrew by M. Tama, from an Arabic manuscript, formerly in possession of Sasportas of Amsterdam, but now belonging to Dr. Geiger, of Breslau. The Hebrew version has been published at Amsterdam, in 1765.

Next come his medical works, viz.:

"A Compendium of the Canon of Avicenna." A beautiful Hebrew manuscript of this work is still preserved at the Dominican convent at Bologna. B. Montfauçon relates in his diary on Italy, that an Italian epistle, added at the end of this manuscript, states that Ferdinand I. had offered in vain two hundred gold pieces for this copy.

"On Regimen of Health." This treatise, originally written in Arabic, is an epistle addressed to the King of Egypt; and is also known under the given title. A manuscript in that language is still preserved in the Bodleian. It has been translated into Latin, by E. S. Kirschbaum, under the title of "Maimonides Specimen Diæticum." Berlin, 1822; and, into German, by D. Winternitz, under the title of "Das diätetische Sendschreiben des Maimonides an den Sultan Saladin. Ein Beitrag zur Geschichte der Medizin für Aerzte und Freunde des klassischen Alterthums, mit kritischen und sacherlänternenden Noten." Wien., 1843, 8vo.

"The Book of Cures." The manuscript of this work is still extant in the imperial library of Vienna.

"A Commentary on the Aphorisms of Hippocrates, according to the Doctrines of Galenus," in seven chapters. A Latin translation of this work, made from the Hebrew version of

Rabbi M. Ibn Tibbon, has been printed. The Hebrew manuscript, under the title of "Sepher al Repluah," is still extant in the library of the Vatican.

"Garden of Health." This work treats of the animal and mineral productions of nature.

"Aphorisms of Medicine, extracted from Hippocrates, Galen, Al Razi, Eben Massoæ, and Alsuzi," with his own annotations. It consists of twenty-five chapters, and has been translated from the original Arabic into Hebrew, by N. Hamsati. It was translated into Latin, by H. Mercurialis, under the title of "Aphorismi R. Mosis Medici antiquissimi et celeberrimi, et Galeno, Medicorum Principe, collecti, etc." Bologna, 1489; Venicé, 1497, and 1500. Mercurial asserts that the aphorisms of Maimonides are not inferior to those of Hippocrates.

Compendia from twenty-one books, viz. : sixteen from Galen, and five from the works of other authors. They are written in Arabic. Mons. Munk brought portions of it to Paris, and rectified the mistake of the bibliographers, his predecessors, who mentioned only the compends from the sixteen books of Galen. Morejon asserts that "it is a most useful work, and merits the highest eulogium, by forming a methodical and learned extract and compendium of the clinical and hygeian spirit of the Greek, Hebrew and Arabic works. It was a beneficial and glorious undertaking."

"A Treatise on the Hemorrhoides and their Treatment." It was originally written in Arabic, and translated into Hebrew, by Rabbi S. Ibn Tibbon. Manuscripts of both the original and version are still preserved in the royal library of Paris.

"A Treatise on Poisons and Medicines which may cause Death;" written in Arabic. A Hebrew version of it made by R. Ibn Tibbon, is still preserved in the royal library of Paris.

"Consultation on the Snoring of the Nose and Throat;" written in Arabic, and translated into Hebrew, by Rabbi S. Ibn Tibbon. A manuscript of the Hebrew version is still extant in the royal library of Paris.

"A Treatise on Coïtus;" written in Arabic, and a Hebrew version of the same, exists both at Paris and in De Rossi's library at Parma.

“A Treatise on the Asthma, and the Remedies for Curing it;” written in Arabic; it is translated into Hebrew, and is preserved in the royal library of Paris, and in De Rossi’s library at Parma.

“An exposition of Drugs;” an Arabic manuscript; being a complete Pharmacopeia. It is quoted by Ebn Abi Osaiba.

“Consultation of Medicine;” composed for a prince of his age, who was a valetudinarian and a hypochondriac. A Hebrew version of it is preserved at Paris.

“Method of Curing those who have been bitten by Venomous Beasts, or have been Poisoned.” This treatise was written at the request of the Sultan, and is quoted by D’Herbelot, under “Moccalat al Hasliat.” It is translated into Hebrew, and manuscripts of it exist in the libraries of Paris and Parma.

“A Treatise on the Causes of Maladies;” written in Arabic, and a manuscript of it is still preserved in the Bodleian.

“A Treatise on the Podagra.” A Spanish translation of this work exists at the Escorial.

Maimonides has also written poetry. Some of his Arabic poems are contained in the Anthology of Abu Bahr Szafwan ben Idris from Yaen.

It is said that he had transcribed, with his own hand, the Pentateuch, from a very correct copy, which had been preserved at Jerusalem, even before its destruction. It is also said that, being moved by the Spirit, he went to Challon-sur-Saone, the ancient Cabillonum, and capital of Burgundy, where he understood he should find a copy of the law written by the hand of Ezra; that he was not disappointed in his expectations; that he collated this copy with that at Jerusalem, and found that they perfectly agreed; and that he drew another by it, which he delivered to his disciples to transcribe, and spread abroad.

In delineating Maimonides’s character, we feel much greater satisfaction in turning to his own works, and comparing the various incidents of his life therein recorded, with the descriptions given of him by Arabic writers, as also by Jewish admirers and detractors, than by listening to the voice of legendary tradition, which is ever busy in casting a halo round the life of

illustrious men, and of adorning and stamping it with the impress of the marvellous.

Both friends and enemies acknowledge that Maimonides could well stand comparison with the best of men. He felt a singular attachment for his friends and disciples; and possessed and cherished within his heart the most pure and genuine love for his wife and children. He loved all men without any religious distinction; and his heaven was fully open to superior merit and knowledge, whatever its creed, provided they had faith in God. He was not only a philanthropist in word, but he practised the principles of philanthropy in the fullest sense the term will admit. His views were both enlarged and benevolent; his intellect capacious, vigorous, and tenacious; and his fine and acute mind exhibited a combination of powers of the rarest kind. This is fully evidenced in his numerous, profound and original writings, which have greatly contributed to extend the horizon of Jewish learning and Jewish theology. Nevertheless, we do not find that the system introduced by this remarkable man has ultimately pervaded, to any great extent, the mass of Judaism, or even influenced the doctrines of its teachers.

Yet the "hearer and answerer of prayer" will, hereafter, open a medium of true light for His ancient and unforsaken people: the kinsmen of Jesus Christ, "according to the flesh," shall not be everlasting captives to the mendacious Talmud; the reproach shall yet be rolled away from the natural compatriots of our Apostles, those best of human benefactors; and the Church of Israel, in her rejoicing, shall no more call upon the Lord as "Baali, but as Ishi." When that day shall dawn, it will be lamented the more that Moses bar Maimon, and his admirers, did not further exert that high privilege of their talents, to bless and to receive blessings in return.

The time of his death is variously assigned; some say he died in A. D. 1205, others 1206, and others 1208, at Cairo, universally looked up to during his lifetime, and regretted at his death by all the synagogues of Africa, Spain, and elsewhere. At Alexandria, and at Jerusalem, funeral orations were delivered, and public mourning assumed. According to

Abulfaradge, before his death, Maimonides expressed a desire that his heirs should embalm his body, and inter it by the Lake of Tiberias, where many saints reposed. Rabbi S. Shalam is also of the same opinion. Accordingly, his corpse was carried to Tiberias, where it was interred, and a monument erected, the inscription of which forcibly eulogized his great merits, and celebrated his well-earned fame. His death was considered, both by the Israelites and the Egyptians, a national misfortune, and the year in which he died was called *Lamentum Lamentabile*.



## ARTICLE III.

## NATURAL SCIENCE AND REVEALED RELIGION.

For years past we have had a growing conviction of the importance (perhaps we should say necessity) of a Professorship of Natural Science, in connection with Natural and Revealed Religion. We have made it the frequent topic of conversation with brethren with whom we were intimate, and who were capable of appreciating it. We commenced writing with a view of discussing it in our *Review*; but the vast field which opened before us, and the want of time to enter into the merits of the subject, prevented us from bringing it before the church. We wished to have it brought before the General Assembly, in its meeting in Nashville, but did not meet with either the encouragement or the opportunity which would justify it. Having brought it before the Tombeckbee Presbytery, where it was duly appreciated, that Presbytery, by a unanimous resolution, sent it up to our Synod,\* where, it is said, for want of time it was laid on the table, until its last meeting at Vicksburg, when it was discussed, and the subject recommended to the consideration of the next General Assem-

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\* The Synod of Mississippi.

bly. Whether that body will find time to discuss the merits of such a subject, remains to be seen. In the mean time, Providence has provided for the endowment of such a professorship just where we wanted it. The liberal donation of Judge Perkins, the direction, as to application, of which was made in accordance with the views of a particular friend and brother, has effected the great object we so ardently desired. Whether the Assembly may think the subject worthy of discussion, we cannot say, nor do we feel much concerned. If the professorship endowed by Judge Perkins is properly filled, it will soon work a revolution in our church. The Seminary at Columbia will have new attractions to students; and others will find it necessary to afford the same advantages.

It is, however, of the utmost importance that the nature and design of this new professorship be fully understood and carried out. A failure here would be a perversion of the fund and a calamity to the church. Nor let it be supposed for a moment that there is no danger of this. There is great danger. Such perversion of funds is of constant occurrence. Such is the case when an endowment fund, instead of being used to secure an able Faculty, is squandered in bricks and mortar, as if these were more important than brains. Such is the case whenever incompetent and inefficient men are floated in upon paper certificates diligently collected and accumulated, or, as a matter of favoritism, receive position through the influence of friends. It is becoming in these matters very much as it is in politics. The truly competent are not to be found among those hunting position, but among those who are to be sought after. In the present instance, danger of erring is not to be apprehended from these sources, certainly not from the first. But there is danger of making a mistake, from a misapprehension either of the nature and design of the professorship, or of the qualifications necessary to fill it; and lastly, but not least, from the difficulty of getting a man capable of filling it.

The fact that this subject has heretofore elicited no interest in the church, has not been discussed in newspapers or reviews, nor in ecclesiastical bodies, shows that its nature and design are not understood, otherwise it could not fail to be

appreciated. If further proof were wanted, it is to be found in the character of articles published both in newspapers and periodicals.

We are constrained to admit the correctness of Hugh Miller, when he says: "The mighty change which has taken place in the present century, in the direction in which the minds of the first order are operating, though indicated on the face of the country in characters which cannot be mistaken, seems to have too much escaped the notice of our theologians. Speculative theology and the metaphysics are cognate branches of the same science; and when, as in the last preceding ages, the higher philosophy of the world was metaphysical, the churches took ready cognizance of the fact, and, in due accordance with the requirements of the time, the battle of the evidences was fought on metaphysical ground. But judging from the preparations made in their colleges and halls, they do not now seem sufficiently aware—though the low thunder of every railway, and the snort of every steam engine, and the whistle of the wind amid the wires of every electric telegraph, serve to publish the fact—that it is in the departments of physics, not of metaphysics, that the greater minds of the age are engaged; that the Lockes, Humes, Kants, Berkleys, Dugald Stewarts and Thomas Browns belong to the past; and that the philosophers of the present time, tall enough to be seen all the world over, are the Humboldts, the Aragos, the Agassizes, the Liebigs, the Owens, the Herschels, the Bucklands and the Brewsters. In the educational course through which, in this country, candidates for the ministry pass, in preparation for their office, I find every group of great minds, which has in turn influenced and directed the mind of Europe for the last three centuries represented more or less adequately, save the last. It is an epitome of all kinds of learning, with the exception of the kind most imperatively required, because most in accordance with the genius of the time. The restorers of classic literature—the Buchanans and Erasmuses, we see represented in our universities by the Greek, and what are termed the humanity courses; the Galileos, Boyles and Newtons, by the Mathematical and Natural Philo-

sophy courses; and the Lockes, Humes, Kants and Berkleys, by the Metaphysical course. But the Cuviers, the Huttons, the Cavendishes and the Watts, with their successors—the practical philosophers of the present age—men whose achievements in physical science we find marked on the surface of the country in characters which might be read from the moon, are not adequately represented. It would be, perhaps, more correct to say they are not represented at all; and the clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity, a full age behind the requirements of the time. Let them not shut their eyes to the danger which is obviously coming. The battle of the evidences will have as certainly to be fought on the field of physical science, as it was contested in the last age on that of metaphysics.” *Foot Prints of the Creator* pp. 43, 44, 45.

Had Hugh Miller lived in our own country, he could not have drawn a more correct picture. Our clerical brethren seem not to be aware of the extent to which infidelity is diffused through society in the name of science. Nor do they seem to think that any special preparation on their part is necessary to enable them to meet it. The Earl of Bridgewater left by will £8,000 sterling to be employed in publishing works illustrating the power, wisdom and goodness of God, as made manifest in his works. This was the origin of what is called the *Bridgewater Treatises*, consisting of the following works, viz.: “The adaptation of external nature to the Moral and Intellectual Constitution of Man,” by Dr. Chalmers; “The adaptation of external nature to the Physical Condition of Man,” by John Kidd; “Astronomy and General Physics, considered in reference to Natural Theology,” by Rev. W. Whewell; “The Hand, its mechanism and vital endowment, as evincing design,” by Bell; “Animal and Vegetable Physiology,” by Roget; “Geology and Mineralogy,” by Buckland; “The History, Habits and Instincts of Animals,” by W. Kirby; “Chemistry, Meteorology, and the Function of Digestion, considered with reference to Natural Theology;” by Prout. These are all able works, but they are too purely scientific. We do not think that the design of the testator is fully carried out. We should



regret to see a similar mistake made in carrying out the design of the new professorship. We are not prepared to enter into anything like a full discussion, but hope to say enough to make it a subject of thought with others.

*I. First, then, we will inquire into the nature and design of the new Professorship.*

It is not a professorship of Natural Science, but of Natural Science as *connected with Revealed Religion*. It of course embraces Natural Theology, but it includes something more. Its design, on the one hand, is to prove and illustrate all the truths of Christianity, so far as natural science can be made subservient to this end; and on the other, to vindicate these truths against the assaults of infidelity, so far as these profess to be derived from science. It will not be the business of him who occupies this chair, to deliver elementary lectures on science, nor yet to deliver mere scientific lectures. His duty pre-supposes the student to have a general knowledge of the elements of science, to be capable, when important facts, laws or principles of science are stated and applied in the proof or illustration of truth, of fully appreciating the force of the argument or appropriateness of the illustration. His duty is to teach religious, not scientific truth, except as the latter is a medium of arriving at the former. How far the lectures of the professor must be elementary and scientific, will depend upon the attainments of his students. But it must always be borne in mind, that all attainments in science are subordinate to a higher and nobler end, the attainment of divine knowledge. The great design is progress, not in science, except as a means, but in theology. It is, therefore, more properly a theological than a scientific professorship. To fill it we want, not a Buckland, but a McCosh, or a Hitchcock; not a man of science who has added theology to science, but a theologian, who has called in science to his aid. If the reader will compare Buckland's *Geology* with McCosh on the "Divine Government, Physical and Moral," he will get our idea. The one is scientific, entering into the details and minutiae of the science, leaving the subjects of religion in the background; the other

discusses great and important religious principles, employing science simply as subordinate to the proof and illustration of divine truth. McCosh is a theologian, entering into the temple of science that he may be able to verify the declaration of the Psalmist, when he says: "*All thy works praise thee, O Lord.*" Buckland is a man of science, who enters the sanctuary to proclaim the consistency of science and religion. The former, with his eye fixed upon the Son of righteousness, gazes upon the natural sun only as a symbol of the glory and grandeur of the former. The latter, with his eye fixed upon the wonders of creation, bears testimony to "the power, wisdom and goodness of God." The one is climbing the hill of science, that from its summit, like Moses from Mount Nebo, he may have a more extended view of the promised land; the other ascends, allured by the more extended views which continually present themselves, and with the hope of satisfying himself and his friends, that neither in the ascent nor on the summit, grows any forbidden fruit. What we want, then, is not a professor of science who understands theology, but a professor of theology well versed in science.

## *II. The Importance of this Professorship.*

This is, emphatically, an age of Natural Science. The great improvements of the age allure to this field of enterprise a vast amount of mind and energy. It is a field in which wonders are achieved, honors won and fortunes made. Before the light of science the fables and mythology of the past, the offspring of ignorance and superstition, exist only as matters of history. The gods and goddesses, the Dryades of the forest, the Satyrs of the mountains, the nymphs of the sea, the Pierides or muses, the Furies, Chimera and Gorgons; all that rendered Greece a land of enchantment, the creations of a superstitious age and fertile imagination, these, with kindred things in other lands, have passed away and left poetry stripped of her most gorgeous domain. Her songs are still sweet, but she has lost the wand of enchantment and her sceptre is gone.

Metaphysics, forgetting that she had her origin in physics, that truth in abstractions is attained only when these are in

harmony with the realities of nature, sought by assumed premises and the formularies of syllogism, to penetrate the mysteries both of Heaven and earth. In this vain attempt she gave birth to scholastic theology, and to many idle and mystical speculations which, at the approach of the Baconian philosophy, have disappeared, as did the mythology of Greece and Rome. While the profound thinker, ever extending his generalizations, will deal in the most recondite abstractions, yet will he ever keep in view the facts upon which his whole train of reasoning depends. For, properly speaking, we live not in a metaphysical, but in a matter of fact age. Neither poetry nor metaphysics have much influence over the age in which we live.

It is not so, however, with the natural sciences. These constitute the great oracle of the age. Whatever strange phenomenon occurs, whether in the heavens, among sun, moon and stars; whether on the earth, in animals, vegetables or minerals; whether in the seas, rivers or lakes; or whether among the mysterious formations of the earth's crust; the appeal is to this oracle. Whoever undertakes to make a new discovery or invention consults this oracle.

They constitute an important part of education in all our literary institutions, both male and female. The press teems with volumes upon every subject within the range of natural science. They furnish themes of conversation among all classes of society. They have a powerful influence upon the moral, religious and political opinions of the world. Who can read the writings of Gall, Spurzheim and Combe, without perceiving their bearing upon morals, education, religion, and even upon criminal jurisprudence? Who does not see the design and the effects of such works as the "*Vestiges of Creation*," and the "*Types of Mankind*," the "*Theory of Morals*," by Hildreth? &c. In addition to this, the falsehoods of science, falsely so called, are diffused widely through novels, journals, various periodicals and newspapers, and last but not least, through lectures. The popularity of science is employed to gloss over the fallacies of infidelity. It is true that the greater portion of the infidelity mingled with science, betrays

an ignorance of both science and philosophy to those who may be well versed in either. But it comes with an air of confidence and a spirit of dogmatism which, while it bespeaks the character of the sciolist, is well adapted to captivate the smatterer, who wishes to appear learned and scientific. The vulgar sophistry of Paine, the sneers and sarcasms of Voltaire and Gibbon, the metaphysical sophistry of Hume, the scheme of Herbert, the works of Morgan, Tindal, Chubb and Bolingbroke, with others of the same stamp, so triumphantly refuted, have passed away. Infidelity has opened the campaign in a new field. She comes arrayed in all the attractions of natural science.

Here is the armory from which she draws the weapons of her warfare. Her champions come forth with all the confidence of Goliath of Gath. She pretends to give forth oracles from the tripod of nature. She professes to appeal to facts, and the laws of nature. To accomplish her ends, she misrepresents the former, and misinterprets the latter; but so plausibly and insidiously as to deceive the ignorant and captivate the half learned. By her boasting and dogmatism, and her sneers and all who oppose her, she enlists hosts of smatterers in every department of science, who pride themselves in the arrogance and volubility with which they utter their infidel opinions. If it was the duty of the ministry in a past age to expose the fallacies of a Hume, or the miserable sophisms of a Paine, it is surely their duty to expose the fallacies of the present age. God has placed his ministers on the walls of Zion, as watchmen, to warn the people, commanding them to give no uncertain sound.

But it is not the mere smatterers of science with whom we have to contend. In the progress of science, facts are brought to light, which must and will lead to different interpretations of certain portions of Scripture. Thus the present teachings of astronomy were, at one time, denounced as heretical and dangerous—as being in direct conflict with the language of Scripture. Turretin, and other eminent men of that age, opposed them. The received interpretation of Scripture was in accordance with the received notions of astronomy. In the

progress of science great and serious difficulties have and will continue to present themselves in the interpretation of Scripture. Great and good men will differ, and infidels of learning and science will seize upon these difficulties to wage war upon the Bible. None but men of science and ability should undertake to obviate such difficulties, or meet such objectors. A weak and injudicious defence is worse than none. It is only subservient to the cause which it opposes. A greater mistake could not be made than to array science and religion against each other.

Such has been the result of the course pursued by many who have come forth as the champions of revealed religion. And while we boast of a Chalmers, a John Pye Smith, a Buckland, a Harris, a King, an Anderson, a Sedgewick, a Whewell, a Hitchcock, a Hugh Miller and a Bachman, as men competent for the discussion of such subjects, it is to be regretted that several works and various articles in reviews and religious papers have been written, which have betrayed an ignorance not only of science but of the points of difficulty, and a dogmatism and intolerance by no means creditable to the authors. In several instances they have confounded science and infidelity, and assailed the one for the other. We had intended to specify several works and some articles published in reviews, but believing that it might provoke unnecessary discussion we shall, for the present, pass them by.

Next to the mistake of arraying science and religion against each other, is that of treating science as something entirely unconnected, if not incompatible, with progress in divine knowledge. Much to our purpose is the language of Dr. Wiseman, "For ages it has been considered, by many, useless and almost profane to attempt any marriage between theology and other sciences. Some men in their writings, and many in their discourse, go so far as to suppose that they may enjoy a dualism of opinions, holding one set which they believe as Christians, and another whereof they are convinced as philosophers. Such a one will say that he believes the Scriptures and all that they contain, but will yet uphold some system of chronology or history, which can nowise be reconciled there-

with. One does not see how it is possible to make accordance between the Mosaic creation and Cuvier's discoveries; another thinks the history of the dispersion incompatible with the number of dissimilar languages now existing; a third considers it extremely difficult to explain the origin of all mankind from one common parentage. So far, therefore, from considering religion, or its science theology, as entitled to sisterhood with other sciences, it is supposed to move on a distinct plane, and preserve a perpetual parallelism with them, which prevents them all from clashing, as it deprives them of mutual support. Hence, too, it is no wonder that theology should be always considered a study purely professional, and devoid of general interest; and that it should be deemed impossible to invest its researches with those varied charms that attract us to other scientific inquiries."

Such views of religion or theology are as unscriptural as they are unphilosophical. There are two ways in which God reveals himself to his intelligent creatures; these are through his *works* and his *word*. All things were created and exist for the glory of God. To this end was the fall of man and the existence of evil permitted. For "the wrath of man shall praise thee, the remainder of wrath shalt thou restrain," *Psa.* 76: 10. To this end Christ came into the world, and, when near the end of his mission upon earth, he says: *John*, 17: 4, "I have glorified thee on the earth—I have finished the work which thou gavest me to do." Christ was "God manifest in the flesh," "the image of God," "the express image of his person," "being the brightness of his glory." No man has seen God (*i. e.* the invisible Father) at any time, (*John* 1: 18,) and yet our Saviour declares, "he that hath seen me hath seen the Father." *John* 14: 9. Thus the invisible Jehovah was pleased to make himself visible through the Son, the appearing Jehovah of the Old Testament, declared in the New Testament to be "God manifest in the flesh." While, however, it is true that "he that hath seen the Son hath seen the Father," there is a sense in which no man and no *creature* hath at any time seen God. The infinite One, filling immensity, can be seen only in part by the finite. To see God as we see a creature,

can never be possible to any created being. This would be the finite comprehending the infinite. Our knowledge of God must always be *apprehensive* never the *comprehensive*. Hence the knowledge of God may and will be forever progressive. We do not mean by this that any new revelation is to be expected. Much remains to be learned from that already given. That all things exist for the glory of God, we think is clearly taught in Scripture, and must be admitted by every true theologian. This glory of God is his declarative glory. It consists in the manifestation of his perfections, and of his all sufficiency, through the medium of his words and works, including all the wonders of redemption. The psalmist says, "The Heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." Psa. 19: 1, 2, 3. The 78th Psalm is an exhortation to consider the works and word of God with a brief recital of the wonders which God had wrought among the children of Israel. In Psalm 145, the Psalmist says: "The Lord is good to all, and his tender mercies are over all his works. All thy works shall praise thee O Lord, and thy saints shall bless thee." Paul condemns the heathen for their ignorance, "Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Rom. 1: 19, 20. The works of God praise Him by being known and understood by his intelligent creatures. Now, what is natural science but a knowledge of creation, the physical universe, and of its phenomena, and of the physical laws of the Creator? How absurd is the idea that there can possibly be any contradiction between the works and word of God. They are the mutual interpreters of each other. All our knowledge of the unknown can come to us only through the known. The invisible is revealed to us through the medium of the visible. All our thoughts and conceptions are derived from the visible things around us, or the internal opera-

tions within us. Language is but the representative of these thoughts and conceptions of the mind. It is, at the same time, the medium of the revelation which God has given to man. Revelation, therefore, is intelligible to us only in proportion to the knowledge which we have received from the natural world. It pre-supposes a knowledge on our part of the language which it employs. God has adapted the physical and moral world to each other with infinite wisdom, so that there is between them a perfect harmony. The great principles and laws of the moral world have their types or analogies in the physical world. "Whatsoever a man soweth, that shall he reap," is a great moral law, which has its corresponding law in the physical world. The idea is thus expressed by Dr. Wiseman: "Were it given unto us to contemplate God's works in the visible and in the moral world, not as we now see them in shreds and little fragments, but as woven together into the great web of universal harmony; could our minds take in each part thereof, with its general and particular connexions, relations and appliances, there can be no doubt but religion, as established by Him, would appear to enter and fit so completely and so necessarily into the general plan, as that all would be unravelled and destroyed, if by any means it should be withdrawn. And such a view of its interweaving with the whole economy and fabric of nature, would doubtless be the highest order of evidence which could be given us of its truth." Never will theology be complete, nor religion exhibit its full power and effect, until its intimate connexion with "the whole economy and fabric of nature" is set forth. For "the whole economy and fabric of nature" exists for the manifestation of God's glory to holy and intelligent beings, ever assimilating to His image, as their views of divine glory are enlarged. How much more glorious does creation look to the child of God, who sees all the objects of science radiating a light that comes not from the sun, but from the throne of God and the lamb.

How profound are his convictions of truth and his admiration of the wisdom of God, when he sees in the physical world types, symbols and analogies of eternal realities in the moral world. As the Mosaic dispensation furnished the types and



shadows, and from these formed the language necessary to the revelation of the Christian dispensation, so the present and visible world furnishes the types and symbols, and provides the language, through the medium of which we obtain all our knowledge of the future and invisible world. Nor did the former dispensation leave the latter involved in greater mystery than that which, with all the light of revelation, hangs around the future and invisible world. Even now he who would fully understand the latter dispensation, must examine closely its connexion with, and its relation to, the former. In a word, he who seeks to be a theologian must investigate the word of God as a whole. Most of the errors prevalent in the religious world, result from partial and fragmentary views. Thus a considerable portion of the Christian world come to regard the Old Testament merely as a historical record of the Israelitish nation. As the former dispensation is related to the latter, so God's works of creation and providence, the physical universe, "the whole economy and fabric of nature," stands related to the whole system of divine knowledge. It is therefore only by contemplating God's works and word as a whole, "the whole economy and fabric of nature," in connection with the "whole economy and fabric" of redemption, that the highest attainments in theology can be made. But this involves profound and extensive views of natural science in its connexions with moral science and revealed religion. Interesting as is the work of Mrs. Somerville on the "*Connexion of the Physical Sciences*," vastly more important and interesting would be a work on the connexion of theology with all the sciences. Here, then, is a great and most important field appropriate to the new professorship. What is a revelation but a declaration of what God has done, is doing, and will do? And what are all the objects of natural science but manifestations of what God has done, is doing, and indications of what He will do? The former is the unfolding of His moral, the latter of His natural perfections. They have the same relation to each other as His natural and moral attributes. As any system of theology would be defective which does not embrace a knowledge of the former as well as of the latter; so will every system of

theology be partial and defective, which does not embrace a knowledge of natural science in connexion with revealed religion. Nor can there exist a contradiction between natural science and the word of God, any more than there can between the natural and moral attributes of God. As the latter constitute a harmonious whole, so the former constitute a harmonious whole in the manifestation of these attributes. The whole economy and fabric of nature, embracing the objects of natural science as well as His word, is a *revelation* of God. The former reveals, by means of the visible things of creation submitted to the contemplation and reason of intelligent beings, the character of God, as an eternal and immutable being, of infinite wisdom, power, justice, holiness, goodness and truth. Thus far natural theology conducts us. But here we are left conscious of guilt, subject to disease and death, with an instinctive aspiration for immortality, and yet fearful apprehensions of future retribution. How came we into this condition of sin and misery? How shall we escape, and what is the nature of that future which so much concerns us whether we will or not? Here revelation comes to unfold the character of God as made manifest in the grand scheme of redemption. It addresses itself not to our reason, but to that "faith which is the substance of things hoped for, and the evidence of things not seen." The distinctive features, therefore, of these two revelations is this: in the one, God is revealed through His works of creation and providence; in the other, through His work of redemption; the one relates to the visible, the other to the invisible; the one requires the exercise of reason, the other that of faith. The objects to which they relate are different, but the grand design of both is the same. They are interwoven and harmonize with each other, and so become the mutual interpreters of each other. The interpretation of the one may be plain where that of the other is obscure, or the concentrated light of the two may make that plain which is obscure in each considered alone.

Revelation declares the perfections of God in words, but the signification of these, the expansion of thought, comes through the medium of natural science. Every advance in science

enlarges our conceptions of the divine attributes. The science of theology has no limit. It may be compared to an ever increasing mathematical series. Astronomy presents us with something analogous to such an infinite increasing series, as it unfolds system after system, while nebulæ after nebulæ suggest the thought that magnificent systems made up of vast systems, are but parts of Jehovah's mighty works. It is thus when science presents us with the amazing and ever expanding series of God's works, we begin to feel the force of the language, "who by searching can find out the Almighty unto perfection;" or "what is man that thou art mindful of him." The terms omnipotent, omniscience and omnipresent, become significant to us in proportion as the works of God are spread out before us.

And when we consider that the work of redemption is the manifestation of other attributes, the moral and social of the Godhead, the disclosing of mysteries into which angels desire to look interwoven with all the works of God, it assumes a magnificence which has its symbol only in that of creation, a work on the same boundless scale, the grandeur of which will expand the thoughts and kindle the admiration of saints and angels in the ages of eternity. Thus the magnitude of the work of creation is an exponent of the magnitude of that of redemption, and all progress in science is designed to further our progress in the knowledge of God.

### *III. The Importance of the new Professorship in reference to objections claiming to be derived from Science.*

It is not our design, nor is it necessary here to enumerate the various objections which, claiming the authority of science, have been urged against the Christian religion. As religion is "interwoven with the whole economy and fabric of nature," so have been the objections. May this not have been permitted for the purpose of opening the eyes of Christians to the extent of religion? At all events, the investigations to which these objections have led have greatly redounded to the cause of Christianity, and at every step science is proven to be the handmaid of religion. As illustrating our subject, we shall

select some of the most prominent objections. The first we shall notice is from ethnology. It is a doctrine of the Bible that the whole human family are descended from a single pair, and it is interwoven with the leading doctrines of revelation, as the origin of sin, the depravity of human nature, the atonement and resurrection. An attempt is made to disprove the origin of men from a single pair. It is made a question of science, and becomes a very complicated question, involving several sciences, and a great amount of learning and research. Does the human family belong to one and the same species? If they do not, then they are not descended from the same original pair. If they do, then to assert that different pairs, all of the same species, were created, is a gratuitous assertion, which has nothing to support it, while it encounters very formidable objections. Aware of this, the objectors deny that all the human race belong to the same *species*. In the outset we must have a correct definition of the terms *genus*, *species*, *variety* and *hybrid*. For if there be different species of men, these constitute a genus, and the crossing of the species constitute hybrids. If there be but one species, then all the different races or types are varieties of that one species. The definition of these terms requires a knowledge of anatomy and physiology, of the natural history of the different races and of zoology in general. Here it would seem are all the elements necessary to determine whether there be one or more species. It is all that is wanted in other cases. But all these have not been sufficient to settle the question. The advocates for a plurality of species have not been able to determine, with all their collections and measurements of craniums and facial angles, their observations on the pelvis and other parts, the color of the skin, the weight of the brains, and microscopical examinations of the texture of the hair, whether there be two, three, five or a dozen different species. All that they seem anxious to prove is, that there are more than one species. None of them are willing to enumerate and define the number of species. Not satisfied with the arguments derived from anatomy and physiology, they have recourse to history, archaeology, chronology, philology and hieroglyphics. Thus, it will be

seen, how wide a field this one subject is made to occupy. It is not our business, at present, to discuss this question. But we may be permitted to observe, that a professor in this department ought to present candidly all the difficulties involved in both sides of the question. Infidels never seem to be aware of the difficulties in which they involve themselves.

1. All the arguments from mere diversity itself, which are relied upon to prove that there are more species than one, go to prove an indefinite number of species, and, in many instances, that many of those thus proven to belong to different species, are, at the same time, proven historically to have the same origin—a *reductio ad absurdum*.

2. This diversity in the human family, whether we call it races, species, types, or by any other name, is to be accounted for either by natural law or by miracle. We prefer that solution which is the most simple, and which, at the same time, we believe to be most in accordance with natural law, viz: that there was originally only one pair created; that all the diversities which exist are the result of natural law, or if there were any miracle additional to that of creating the original pair, it consisted in producing the diversity by modifications in the primitive race, and not by the multiplication of miracles in creating a number of original pairs. With this view we can reconcile history, philology, philosophy, and science in general.

3. All other solutions require a faith which we are incapable of exercising. If it be admitted that God created man, and asserted that he created several original pairs at the same time and in the same place, or at different times and in different places, it is calling on us to believe in a number of miracles which are not proven by any facts, and which are inconsistent with all that we know of the means by which the Creator operates in accomplishing his ends, and, therefore, contrary alike to science and philosophy. If those who deny the unity of the human race, to avoid the multiplicity of miracles, call into their aid "*the law of self development*," then this *new divinity* will refute the supposition that there were a multiplicity of origins. For, working by the most simple means, and developing one animal from another, he can surely develop

one race from another, or one species from another. And being under the necessity of developing one animal from another, it would be unphilosophical in the extreme to suppose that he could not develop one race of men from another, but commenced the development of each race from a different original, whether animal or molecule.

Lastly, if we are reminded of the geographical distribution of plants and animals—and botany, zoology, geology and palaeontology, are all paraded, and we are told that a like distribution is to be expected in the human family, we wish to know whether those who employ such reasoning against the unity of the human race mean to assert that localities of different soils and climates have spontaneously brought forth different species of men, or that God originally created different species of men adapted to these different localities? If the account given of Jonah, to which infidels are so fond of referring, stated, *not that the whale swallowed Jonah*, but that *he swallowed the whale*, we would pronounce it much more credible than the spontaneous production of men in any place or at any time. We have not a solitary fact, after the fullest investigation and most accurate experiments, to prove the spontaneous production of any living thing. On the other hand, for one animal to swallow another, is of constant occurrence; and that the less should even swallow the greater, is more probable than the spontaneous production of men. If they mean the latter, we reply that to produce varieties of human beings adapted to different climates and localities, by changes and modifications in the same original race, is more simple, more in accordance with the laws of nature, with the facts of history, and with reason as well as revelation.

In the foregoing remarks on the unity of the race, we endeavored, as far as could be done, without going into a discussion of the subject, to show the nature and extent of the subject, that some correct idea may be formed of the vast and highly important field which the new professorship is designed to occupy.

We proceed to give another illustration from the subject of geology. It has been, and still is held by many, that accord-

ing to the Bible "the heavens and the earth," the sun and moon, and "the stars also," were created out of nothing, when man, with all plants and animals was brought into existence, six, or at least only a little more than six thousand years ago; that, previous to the fall of man, death had never existed in our world; and that the deluge covered not only the inhabited world, but the whole world absolutely. By many this interpretation of Genesis was rejected, previously to the origin of geology. As it, however, became a very general interpretation, infidels regarded its refutation as a refutation of the Bible itself, and gladly seized upon all aids geology could furnish for its refutation. Theologians who adopted this interpretation regarded all efforts to refute it as an attack upon the Bible itself. Good and pious men, with more zeal than knowledge, have been exceedingly indiscreet in their attempts to vindicate what they believed to be the truth. They have taken it for granted, that their own interpretation of the Bible was the only true interpretation. They have charged men equally as pious, and far their superiors in ability, with betraying the cause of religion, because they gave interpretations of Genesis in accordance with geology. They have confounded infidelity and geology, and unwittingly arrayed science and religion against each other. They overlook all the difficulties involved even in their own interpretation, and instead of giving the world more light, content themselves with urging what they conceive to be objections to the views of geologists. There ought to be no question as to the consistency of revelation and geology, or of any other science. It is purely a question of interpretation. A contradiction between them can only arise from a false interpretation of revelation or of science. Now, as to the interpretation of Genesis, which carries creation back to little more than six thousand years, its advocates should be extremely modest; with the following facts before them, viz.: that not a single geologist receives it, that such men as Chalmers, J. P. Smith, McCosh, Whewell, Harris, Buckland, Miller, Hitchcock, and every theologian distinguished for his knowledge of science as well as for that of theology, rejects such an interpretation. And, without claiming a rank among

geologists, we must say, that from our investigations in this department of science, we are unable to see how any one, with even a limited knowledge of geology, can adopt the above interpretation. Nor is this all. Astronomy is no less opposed to it. The *Ring Nebula*, in the constellation Lyra, is so distant, that it is supposed "its light cannot reach us in less than twenty or thirty thousand years!" In regard to the great nebula in Orion, it is estimated that "its light cannot reach the eye in less than *sixty thousand years*, with a velocity of twelve millions of miles in every minute of time." And are not these a part of the heavens and earth created in the beginning? They are, we think, according to Mr. Lord. See "*Theological and Literary Journal*" for January, 1853. See also the October No. for 1855, July No. for 1857, January, 1856, and April, 1856. We might refer to various other articles in other Reviews.

The antiquity of our globe, and that of the human race, are entirely distinct things. The history of man, of language, art and science, as also geology, all go to prove the comparatively recent origin of the human race, and to verify the Mosaic account of its origin. The claims of Hindoo astronomy to great antiquity, are founded upon eclipses clumsily calculated backwards for ages past, being not so old as the Christian Era. The far famed Zodiacs, found at Dendera and Esneh, supposed at first to be 17,000 or 18,000 years old, have been proven by Champollion, and others, to belong to the age of Tiberius Cæsar. Thus all science goes to prove the recent origin of the human race. In like manner does science go to prove the great antiquity of our globe. Whether J. P. Smith, Hitchcock, Hugh Miller, Prof. Lewis, or any other writer, has approximated to a correct interpretation of Genesis as it relates to creation, is another matter. One thing seems to have been overlooked by all the writers on this subject, and that is, the inadequacy of language to convey to our minds clear and precise ideas of a series of events so unlike anything we have ever witnessed. As in revealing to us the idea of heaven, the language from the necessity of the case is all figurative, so must it be in revealing to us the work of creation. Let us



take, if we choose, what is called the literal interpretation. Suppose that the sun, moon and stars, were literally created on the fourth day. It is certain that the preceding days were not identical, but only in some respects similar to what we now call day—that is, the word is of necessity used in a figurative sense. The days of creation, then, were not all *literal days*. Were a part of them figurative, (*i. e.*) four of them, and the rest literal days; or were they all figurative; and if so, in what respects?

The assumption that language descriptive of creation is just to be taken in its literal sense, and that we perfectly understand the whole process, requires very little thought. And no man is so confident, and expresses himself so dogmatical, as the man who sees and knows that the earth does not and cannot turn round, because if it did, the water would spill out of his mill pond. But when geology conducts us to an examination of the earth, and maps it off according to its different geological formations—when it reveals the wonderful changes which its surface has undergone—when it points to our vast regions of prairie covered with sea shells, and beneath, for hundreds of feet, the limestone rock, containing regular deposits of these same shells, and we bring up from vast depths the fossil remains of animals and vegetables, we ask when was this region the domain of the deep ocean? how long did the inhabitants of the deep dwell here? how many ages rolled away while these seas were filling up? how long were the prairies in passing through the marsh stage? by what subterranean force were they heaved up and converted into hill and dale?

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\* *Formation of Prairies.*—How the prairies were formed, and how they came to be without timber, has long been a puzzle, of which I have seen no solution. I have not seen even an attempt at solution by any geologist. I think, however, that observations have conducted me to one that is entirely satisfactory. Along our gulf coast from Mobile to New Orleans, are fields of marsh covered with the large, coarse grass peculiar to our prairie grass. Above New Orleans, the N. O. J. & G. N. Railroad passes through an immense swamp, heavily timbered, and also through what is called the trembling prairie, covered with a luxuriant growth of coarse grass, interspersed with small patches of timber, and indented around its edges with timber, having in all respects the identical appearance of our dry land prairies. Here we have the solution of the question why some portions of the

We turn to the limestone hills and mountains of Tennessee, Alabama, Missouri and Kentucky, and here we find these mountains of rock to be an aggregation of sea shells, the vast tombs of myriads of living creatures that once disported in the deep; we ask when were all these hills and mountains formed in the depth of the ocean? how many ages were these living creatures in forming all these mountains? when were the fountains of the great deep broken up, and when did the dry land appear, and how long since they reared their summits on high?

We turn to Italy and its ranges of limestone mountains, and its marble quarries, and we ask the same question. We turn to the vast regions of coal, and we ask when grew all that vast and luxuriant vegetation out of which the coal strata were formed, and finding coal and sand stratum upon stratum alternating, we ask how long were all these in forming? We turn to the fossil Flora, and wonder at the extent and luxuriance of primeval forests which far back in past ages have been buried, and over which stratum upon stratum have been piled, and we ask when grew these luxuriant forests, how came they so deeply entombed, how came such a number and variety of strata over them? We turn to the fossil Fauna—and lo! what multitudes of once living beings are revealed, and among them huge monsters, some of which rioted in the ancient forests, while others sported amid the waves of the ocean; and we ask, when lived these vast generations of an animal kingdom, many

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swamp are covered with timber and others only with grass. The timber is found growing wherever there is a sufficient consistency and solidity of earth to sustain it. Wherever this is not the case, the grass has taken entire possession. And such is the nature of this grass, in the perfect net work of its cane-like roots, and its luxuriant growth, that if the whole swamp was upheaved, and became dry land, it would continue to keep possession of the soil until destroyed by some artificial means. Here we have the prairie in its embryo state. The grass found on our prairies in the up-country, is of the same coarse, luxuriant kind. And wherever it has been exterminated, it never returns. It seems to have no power of reproduction, either by seed or root on the upland. Hence I infer, that it is indigenous to the marsh, and that all prairies have passed through a marsh stage, during which time the grass known as prairie grass took possession, that afterwards the land was upheaved and became dry land.

species of which have long since become extinct? And as astronomy led us on from our own little planet to others more distant and magnificent, and from our own solar system to others, and with the progress of science still onward, till amazed at the immensity of Gods works, we exclaim, "Great God how infinite art thou;" so geology conducts us back through immense cycles of time, constraining us at each step to exclaim, "behold what God hath wrought." Surely, "with Thee a thousand years are as one day." For a long time it was held that the Copernican system contradicted the Bible. And now what science is better adapted to enlarge our views of the divine perfections than astronomy. The time is rapidly approaching when geology will be viewed in a similar light. The field which it opens is one of great extent, and the problems which it proposes for solution require a general knowledge of natural science.

In Psalm 102: 25 and 26, it is said: "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands." They shall perish, but thou shalt endure; yea, all of them shall wax old as doth a garment; as a vesture shalt thou change them, and they shall be changed." See Heb. 1: 12. 2 Peter 3: 6, 7, 10, 13. "Whereby the world that then was, being overflowed by water, perished. But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Astronomy and geology go to confirm and illustrate the teachings of the Apostle. The former directs our attention to stars, which for a time have undergone all the phases which result from a conflagration, and then disappeared, while others have been discovered. The latter tell us of great changes which have taken place on our globe, consisting in the work of destruction and renovation. Who can say, in the light of

science and revelation, that a great law of destruction and renovation does not pervade the whole material universe. Astronomers have no doubt correctly solved the great problems in regard to the stability of our solar system, so far as it is dependent upon mechanical laws. But astronomy and geology, as also revelation, tell us of a higher power, the Creator of the ends of the earth, who can both create and destroy. This world is one of constant change, of destruction and renovation, of life and death. And who can say that the material universe, taken as a whole, may not present to the view of superior intelligences something like a continued succession of dissolving scenes. And when we look at the constant dissolution, and the countless forms of life coming forth fresh in vigor and beauty, have we not some assurance of the glorious resurrection morn, when immortality shall put on immortality, and when there shall be "new heavens and a new earth, wherein dwelleth righteousness?"

Perhaps our views may be more fully understood by appending to the preceding discussion a brief programme of a course of lectures in this department.

PROGRAMME—INTRODUCTORY.

1. The Logical connection of the Sciences.
2. The Natural Sciences defined.
3. Their relation to and connection with Natural Theology and Revealed Religion.

PREPARATORY AND ELEMENTARY.

1. Natural Philosophy.
2. Astronomy.
3. Chemistry and Mineralogy.
4. Botany.
5. Zoology.
6. Physiology.
7. Geology.

APPLICATION.

1. Creation.
2. Atheism and Pantheism.

3. Its order and extent; its manifestation of the Divine attributes.
4. Origin and Natural History of man.
5. Unity of origin and diversities of race.
6. Adaptation of the world to the constitution of man.
7. Physical Geography—its relation to the physical, intellectual and moral development of man.
8. Physical laws—their relation to Providence and the moral government of God.
9. Natural Science in its relations to the Evidence of Christianity.
10. Harmony between the general principles of Science and Christianity—a proof of the truth of the latter.
11. Mysteries in science illustrative of mysteries in religion.

OBJECTIONS.

1. Objection to Miracles.
2. Objections from Astronomy.
3. Objections from Physiology.
4. Objections from Geology.
5. Objections from Phrenology.
6. Objections from Magnetism.

ILLUSTRATIONS.

1. Leading Doctrines of the Bible illustrated from Science.
2. Passages Illustrated.

This is a programme hastily drawn up, only as suggestive and illustrative.

## ARTICLE IV.

## AN EDUCATED MINISTRY—THE BOARD OF EDUCATION.

General Arnold was a man of courage. Washington often commended him; and to him and to General Schuyler, rather than to General Gates, we are indebted for the victory of Saratoga. Even when a boy, he was noted for a wild daring spirit, and his favorite amusement was to seize the arm of a huge water-wheel and ride round on it—now lifted up on high, now plunged beneath the foaming water—while his companions stood trembling and gazing in amazement. This bold spirit had not left him when he penetrated the wilderness to Quebec, nor when he stood on the deck of his riddled galley, behind Valcour's Island, nor when, with five hundred militia, he faced two thousand regulars at Ridgefield, and made them fly to their ships. But Washington, in two different letters in October, 1780, said, "General Arnold has gone to the enemy." And in another to President Reed, in the same month, he said, "Arnold's conduct is so villanously perfidious, that there are no terms which can describe the baseness of his heart." Yes, Arnold, with all his talent, energy and tried courage, went to the enemy. He was unworthy of a part in the great contest for American liberty. More than one talent was necessary for those who took the lead in that protracted struggle. If Arnold had possessed the high integrity, the generous spirit and the true patriotism of Washington, he would have been the second officer of the war. But in all great public undertakings, especially in all revolutions and times of general excitement, those who are placed in conspicuous stations, those who control public opinion, or who lead the van in attacking the enemy, must not be men of one idea or one talent. In such times, to be a blessing to their fellow men, the leaders must be men of a diversity of talent. They must have all the various moral and mental qualities which constitute wisdom. Courage without integrity, in such times, is a dangerous talent. And moral qualities, without mental abilities, are not sufficient to take the

lead when dangers threaten, or long established evils are to be attacked.

But the greatest struggle the world has witnessed, is the struggle between sin and holiness; that contest in which Christ and the Church of Christ are now engaged with the powers of darkness, the hosts of hell. And in this contest the ministers of the gospel are the leaders. They are to control public opinion; they are to attack the strongholds of Satan; they are to stand up and urge onward the ranks of the righteous against the advancing foe. And how dreadful are the consequences when of one of these leaders it is said, "He has gone to the enemy." And dark is the day in the church when "His watchmen are blind; they are all ignorant; they are shepherds that cannot understand." If one talent was not sufficient for a leader in our war of independence, how much more is it necessary that a Minister of Jesus Christ should be well furnished for the station which he holds, and for the work he has to perform. He has the kingdom of heaven for an object. All the governments of the earth are nothing compared with this. Temporal liberty, temporal wealth, temporal happiness, are nothing compared with that inheritance which is incorruptible, undefiled, and that fadeth not away. And the leader in a contest for any earthly object is nothing compared with a herald of salvation, summoning all rebels against God to lay down their arms and repent. And he who takes upon himself this responsible calling without due preparation, voluntarily becomes a blind leader of the blind. For all men are naturally blind in spiritual things; and he who would lead these blind without being himself enlightened, assumes a station for which he is not qualified, and becomes a blind guide.

Many qualities are essential to a good leader, and if one or a few of these are wanting, he is so far blind. And in regard to leaders in the spiritual warfare, this blindness is of two kinds—first, blindness of the head; second, blindness of the heart. The man who is unlearned, who is deficient in science, whose knowledge has not been enlarged by a general education, whose mind has not been improved by the discipline of

close and continued study, that man is intellectually blind, and unfit to be a teacher of the deep things revealed to us by God. And not being a scientific man, if he undertakes to teach the most profound of all sciences, the science of religion, he becomes a blind leader of the blind.

That a liberal education is essential to a minister of the gospel, has been uniformly maintained by our church from its first organization in this country, a hundred and fifty years ago. And the Church of Scotland has not departed from this policy for more than 300 years, and they now adhere to it with the firmness of men taught by the experience of many generations. We are also confirmed in the wisdom of this policy by observing the changes which have taken place in those denominations who formerly differed from us in this particular. The time has been when the horns of Calvinism were not more frequently attacked, or more bitterly reviled, than a "high learned" ministry. The very stands that fifty years ago boasted that they had no educated college-bred preachers, now boast that they have more colleges and classical schools than any other denomination in the Union. And the very sermons that were preached by our fathers forty years ago, in defence of this policy, against the attacks of men "two years from the plow," deserve the credit for this salutary change in other churches, as well as for preserving a goodly heritage in our own. And even that schism from our church, which was made in the low lands of Kentucky fifty years ago, on this very point, now has a Princeton with a College and a Theological Seminary, from which go forth ministers who need not be ashamed.

After all this experience of our own, and of our opponents, and of those who have gone out from us, we are prepared to say, woe betide the man who ever again attempts, in our church, to introduce blind guides as teachers in the sacred office. Every generation of Presbyterians should be watchful, lest the standard of ministerial character be lowered, and lest, in the loud call for laborers, we send forth any who are not duly qualified to expound the Scriptures correctly, and to



teach all truth therein revealed, as well as to rebuke sin or exhort to repentance.

The talent for talking and for exciting feeling may be acquired in a short time, and with little study. But to be able to say something of real value when we talk, to be able to unlock the treasures of God's word, and feed the flock of Christ with food nourishing to their souls, we must make a long, laborious and prayerful preparation. He who has an experience of twenty or thirty years in the ministry, knows how to appreciate the precepts, "Not a novice, lest being puffed up with pride he fall into the condemnation of the devil." "Lay hands suddenly on no man."

But we are charged with setting all the value on education and none on piety; that when we license or ordain a man, the question with us is—has he been graduated? and not has he been converted? This is a false charge. It is a charge which arises from that very ignorance against which we provide. We are as much opposed to blindness of the heart in the ministry, as to blindness of the head. Yea, more. The constitution of our church directs the Presbytery to base their examination into the literary qualifications of candidates upon a previous inquiry into their experimental acquaintance with religion. "It is the duty of the Presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. This examination shall be close and particular."

No man is qualified to preach the gospel who has not felt the power of the Gospel on his own heart. However learned he may be, whatever natural talent he may have, or with whatever eloquence he may be able to speak, his preaching must be presumptuous unless he be able to answer every man that asketh him a reason for the hope that is in him. And it is a duty which every minister owes to God, to the church, and to himself, frequently to test his own piety, to examine himself closely by the word of God, and to pray that he may not be deceived, lest, having preached to others, he should himself be a cast-away. And it is worse for the flock

to have a blind guide in experimental religion, than to have one uneducated and illiterate. Men are often led into error by their fellow men. Sometimes they are designedly deceived, and again they are deceived without any evil intention. The wickedness is altogether in the former case, but the evil results may be as great in the latter. And it is a small thing to lead into errors in farming, or in trading, or in any earthly business, compared to an error in religion. An ignorant man in the pulpit may lead his ignorant hearers into errors on points of infinite and eternal importance. It was not without reason that the Apostle gave us so fully the character of a Bishop, and described so minutely the qualities or characteristics by which he should be distinguished. And the object of our Saviour in asking Simon Peter three times, "Lovest thou me," was to teach him and us that without the love of Christ in our hearts, we are not worthy to feed the sheep or even the lambs of his flock. And Paul says to Timothy, "the things that thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also." The words *faithful* and *able* here used, imply the two qualifications for which we contend, religious conscientiousness and mental ability. If we commit the ministry into the hands of men who are pious but not educated, they may be faithful but cannot be able. And if we give it into the hands of men who are educated but not pious, they may be able but cannot be relied on as faithful. In one of the reports of our Board of Education, it is said, "There are two popular errors on the subject of religion, which have been productive of great evil. One of these consists in representing religion to be a mere matter of intellect; whilst the other denies that it is intellectual at all, and dispenses with all knowledge as superfluous or hurtful. Our church maintains her true character in opposition to these two extremes."

#### THE BOARD OF EDUCATION.

Much the larger portion of Presbyterian ministers have been from poor families, or at least from families in the middle walks of society, too indigent to afford a liberal education to their sons, even when desirous of entering the ministry. And

before there was an organization expressly to aid candidates who were destitute of means, many received aid from individuals, from churches, from Presbyteries and from Synods. And many struggled into the ministry through great difficulties, and obtained means to support themselves by teaching, or other pursuits. And it may be admitted, that these last were a valuable and reliable class of ministers, able to endure hardness as good soldiers of Jesus Christ. But our wants and our experience have taught us that an organization expressly to aid destitute candidates, is of great advantage to the church, and saves much anxiety and toil, both to the beneficiaries and to their patrons.

In any particular church, when a pious young man, who is destitute of means, desires to enter the ministry, what is to be done? Says one, let him take the Bible and go to preaching without delay. Says another, as he has not the means of procuring an education, let him go back to his plow or his trade, he does not seem to be called of God to preach. But, says a third, there is great need of more ministers. We need many for destitutions near at hand; we need more to send to the West, and still more to carry the gospel to the heathen. This young man seems to have a heart prepared to preach, but he is ignorant, he needs an education. Let us give him some help. I will give so much, says another, and a third, I will give so much, and so much. The young man is sent to an academy, and these church members sustain him. They appoint one of their number to receive the money, and dispose of it according to their directions. He is the treasurer. Another is appointed to see if others in the church or neighborhood will not help. He is the collector. Here is an education society. From a beginning of this kind has sprung our Board of Education. It is a society, not for one church or congregation, but for the whole denomination; and not for one young man, but for all who apply. In some congregations there is wealth, but no candidate for the ministry who needs help. In others there are poor pious young men desirous of entering the ministry, but none able to help them. Our Board of Education attends to this business. They receive money from

all parts of the land, and they give aid wherever it is needed.

And this Board derives great advantages from its connection directly with the General Assembly, and indirectly with the Presbyteries. It is not only a reliable organization, being under the observation of the whole church, and having no authority or power but what is bestowed upon it by the Assembly, but it has a kind of ubiquity which no voluntary general society can have. The American Education Society was, in its best days, a local institution, except so far as it could operate through auxiliaries. But it is impossible in many parts of the country to sustain auxiliaries. They soon languish and become extinct when they have no church connection. This has been abundantly proven by the history of the American Bible Society, whose auxiliaries are kept alive only by the expensive machinery of local agents in every State. But to our Board every Presbytery is an auxiliary, ready to co-operate whenever there is need, whether formally connected with the Board or not. If a Presbytery could be found on the frontier which had not so much as heard that there was a Board of Education, and a young man in its bounds should apply to the Board for aid, even through that Presbytery the Board could obtain all the needed information respecting his character and circumstances. And as the Presbyteries cover the whole of our territory, and are all virtually or availably auxiliary to the Board, the Board is thus an organization co-extensive with the whole church.

And as the Board is local, except as it operates through the Presbyteries, its first general rule is not only wise and good, but absolutely necessary. "Every person looking forward to the ministry is required to present the testimonials of a Presbytery before he can be assisted by the Board."

Another rule adopted by the Board shows how confidently we may rely upon the liberality of the churches to sustain candidates who are worthy. "As a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery in conformity to these rules." It is easy to raise money for any deserving young man desirous of entering the ministry, and without means, if he stands before

us, and we have a personal knowledge of his character and his wants. The officers and members of the Board cannot, from personal knowledge, commend every applicant for aid to the liberality of the churches. But they can say to the churches, every one to whom we give aid is commended by the Presbytery where he lives. And they can say to the Presbyteries, be careful whom you send to us, for our rule is to sustain every one recommended by you, and we do not wish to impose on the liberality of the churches. And it is cause for thanks to the Great Father of all, that under his favorable providence the Board is able, from year to year, to grant aid to all that apply, and yet that there is no abuse of this liberality. All conduct themselves well, enter the ministry, and do good service.

The money granted to beneficiaries is not considered a loan; it is not to be returned to the Board, even when the recipient becomes able to do so, except at his own option. Why should money paid to candidates be considered in any different light from money paid to missionaries? Both are in the service of the church. The former in preparatory service, the latter in active service. If, however, the candidate fails to enter the ministry, or changes his church relation, then he is required by the Board, as well as by justice, to refund. The church does not educate men for secular callings, nor for ministers in other churches. We are too feeble, and have too many wants of our own to be thus liberal. And the beneficiary who departs from us, having received aid from the Board, and makes no effort to refund, must have a conscience seared as with a hot iron, and his departure from us is our gain. We are happily ignorant of there having ever been such a case, and hope there never may be.

In their last report, the Board says, "There has never been so little outward *agency* in the collection of funds as during the past year. The plan of systematic benevolence, or of free-will offerings from the churches, at regular periods, under the supervision of the pastors and sessions, is working with great efficiency—as might be expected from a plan that has the direct recommendation and sanction of the Scriptures. So

well has this plan worked in securing funds for the education of candidates, that the Board has not found it necessary to make any special appeal to the churches." This is very gratifying progress. But, under these circumstances, why should not the amount paid to candidates be increased? Theological students receive from the Board only \$120 a year. But this is by no means sufficient for their support. They must necessarily procure additional aid from some source, unless they have funds of their own. The Board might now safely trust the churches so far as to allow \$150 to Theological students, \$120 to students in College, and \$100 to those in Academies and private schools.



## ARTICLE V.

## THE CHURCH A SPIRITUAL POWER.

The writer of this article was a member of the last General Assembly. The only great drawback to a complete satisfaction in attending its sessions, was due to the want of time for a full discussion of many important questions of church polity, which sprang up in the course of business. It seems to happen, unavoidably, that the ecclesiastical matters of highest interest arise for disposal in such a body towards the close of that period beyond which members usually listen with ill-concealed impatience to lengthened argumentation. Hence the principal amount of intellectual labor, called forth during the two weeks now commonly allotted to the existence of a General Assembly, is expended upon routine business alone; leaving new questions of church theory or church management, or new phases of old and established policies, to find what room they may amid the rag ends of the discussions upon reports of standing committees. It has accordingly come to pass, in these last days, that the press is laid under contribution for the ventilation of the most grave and vital subjects connected with a

thorough understanding of the true nature and true mission of the church. On some accounts this is as well. It affords ample space for elaborate thought. It is calculated to enlist the mind of the entire church, in setting forth to the people well-considered views of truth. Its effect is, to keep the hearts of God's people awake to the theoretical differences which may yet divide opinion, and to lead them to long for the period when all the leading thinkers in the church shall see eye to eye. Not that controversy among us often assumes an angry tone. It is impossible to avoid giving thanks to God that there is so much good feeling amid so much fervor of discussion. It is evident that all the great minds of our church are united in their views of fundamental doctrine and of long-established ecclesiastical order. The only striking divisions of sentiment have reference to the best modes which wisdom may suggest for carrying out and making efficient the peculiarities of our ecclesiastical standards of faith and practice. Or, if there be an exception to this remark, it is now beginning to be apparent in the case of that one subject which, just broached in the late Assembly, is now fairly launched upon the sea of debate. We allude to the subject which, in one of its aspects, was introduced to the notice of a thrilled and enraptured house at a closing hour of the session by a distinguished Southern divine. This eloquent debater embraced the only opportunities that were given to announce a doctrine, not new, indeed, but most important, and comparatively novel to the rising generation of Christians. He brought into a clear light the proposition that the Church of God is exclusively a *spiritual* organization, and can wield none but a *spiritual* power. This proposition has been ably combated in the *Princeton Review*, and excited general interest throughout the Church. And no wonder that it has awakened attention; for it expresses a fundamental doctrine which is fruitful in consequences, that wise men are bound to consider. We know of nothing, indeed, more important at the present day than a final settlement of the question: *what is the true nature of the Church?* And if the present generation of Bible students

can succeed in placing upon sure grounds the answer to this long-vexed inquiry, they will have performed a service for the race of the very highest kind. Different minds are differently constituted; enjoy more or less of the white light of Scripture truth; have broader or narrower margins of prejudice; are capable of taking wider or more confined views of a great subject; are possessed of much or little of the spirit of dogmatism. And, by consequence, there will probably be shades of opinion upon such a subject, which can never entirely fade into each other. But yet we may hope for such a substantial and unantagonistic uniformity in this as in the other important matters of our Church belief. In the meantime good men can, in the fear of God, agree to differ.

We have our own convictions as to the whole subject, which, while they are not beyond the possibilities of revision and change, seem to ourselves very settled and secure. These convictions are not of recent growth. They have been long ingrained in the very constructure of our thoughts, since the first day when we could say of them, *these* are the thoughts which, having been tried by Scripture and history, will do to leave undisturbed, and are strong enough to be built upon. We will, therefore, never forget our feelings, when that distinguished Carolinian, whose utterances had every right to a hearing on the part of thinking Christians, made so bold, so eloquent a declaration of his principles in the above named speech. We felt that he was giving life to our own cherished opinions. We felt that he was inaugurating a new era in church politics—an era that would carry us on, by a wide step, in the road of true progress. We imagined that we could hear the fetters fall from the limbs of our beloved Church, and thought that we saw the approaching day when she would appear to the world buoyant with the springing muscles of a freedom from worldly entanglements, which would soon carry her to the glories of her millennial conquests. Perhaps our imagination was too ardent. Perhaps we were too much carried away by the force of exciting oratory. But no! Every hour of subsequent reflection has only confirmed us in



the opinions which were adopted years ago; but which were, on the occasion alluded to, clothed with a fresh vitality, and beheld in the revealing light of a new importance.

The resolutions which gave occasion to this announcement of the doctrine of the exclusive spirituality of the church, were very modestly and ably introduced by a highly respected elder, who has long been identified with the cause of African colonization. This gentleman simply asked the Assembly to do what previous Assemblies had substantially done. He urged a recommendation of a cause which lay very near his own heart, and which doubtless lies very near the hearts of a large portion of Christian ministers and people. The only question which could arise with regard to such a recommendation, had no reference to the abstract merits of the colonization society. It was purely a question of principle, and was seen to strike far deeper than the matter which suggested it. The principle involved related to the very nature of the church considered as the body of Christ, and held in its embrace all other societies or organizations whose policy is worldly-wise, but whose general aims may be considered as not inconsistent with Scripture morality. It is a principle, therefore, which has many practical bearings, and is either a most useful or a most pernicious one. We do not hesitate to declare our conviction that it is a highly injurious principle—the principle that the church of God is ever to act in a capacity other than her *purely spiritual* capacity. We believe that its legitimate operation would be to remove the church from those Scriptural foundations which it is her glory to occupy, and to degrade her authority, as the earth's divinely appointed ruling *power*, down to the low rank of a far-clashing worldly *expediency*. We have been accustomed to regard the church as an organization essentially different from all others known to human history, and that the great shining point of this difference is her distinctive and undisturbed *spirituality*. She is entirely a creature of God, instituted for a single, definite, unmistakable purpose—that of accomplishing the divine glory in securing the execution of the divine plan of saving mercy among men. The *mode* for the accomplishment of this grand

end is itself as much a part of the plan of salvation as is any other conceivable portion of it. And this mode, being the instrumentality of the church, ought no more to be disturbed than the mode of the incarnation itself. The entire plan is one mighty piece, and the organization of a *church*, with its ministry, its ordinances, its courts, is inextricably interwoven into its very texture, and is consequently as much a *spiritual* organization as the plan itself is a spiritual plan. Otherwise there will appear the inconsistency of executing, by an agency not purely spiritual, a plan that cannot be conceived of as any thing but purely spiritual. If the whole of Christianity be spiritual, then every separate part of it must be. If revelation be spiritual, if Christ's mission be spiritual, if apostolic labors were spiritual, what must the church be, whose object is to publish that revelation, illustrate that mission, continue those labors? Having begun in the spirit, will ye end in the flesh?

We will now grant that such an argument as this does not meet the whole question, because it is indefinite and liable to more than one interpretation. But it is vague only for the reason that the word "spiritual" needs a definition. What, then, do we mean when we speak of the church as a spiritual body? We need not permit this interrogatory to involve us in the discussion of the question, *what is the church?* For we mean by "the church" all that our doctrinal standards affirm it to be. It is that body of organized believers who, in their collective capacity, give visibility to the body of Christ. But do we exclude the *children* of believers from membership in this church? Far from it. It seems to us as perfectly clear, that we cannot maintain our doctrine of infant baptism unless we contend for that infant membership which is the blessed fore-runner of pædo-baptism, and which contains so much of the meaning and explanation of that divine ordinance. We, however, are prepared to affirm, that we are to view the children of believers as themselves believers, through the faith of their parents. So that it will stand true that the church is nothing other than a body of *believers*; the baptized offspring having the same right to look forward to final salvation, through the training of church ordinances, as have their parents—a salvation of which

they will come short only by a want of proper fidelity on the part of those parents, and of the officers who administer those ordinances. The more the reader will examine this representation of the church-attitude of baptized children, the more will he, we think, be convinced of its consistency with the general views which we, as Presbyterians, hold upon this great branch of doctrine. It does not, then, disturb our conceptions of the church's spirituality, by introducing the necessity for a purely adult membership. The entire membership is a unit. They are all alike believers. The only difference between the two classes is, that the one believe for themselves, and the other are represented by those who have a Scripture warrant to believe for them, with such a belief as must ripen into a personal faith, by a close adherence to covenanted vows all around.

Leaving this, therefore, let us enquire as to the sense in which the church, as composed of this two-sided unit of believing members, is exclusively *spiritual*. In prosecuting this enquiry within the brief space allotted us, it will be well to give the whole matter distinctness, by laying down a brief series of propositions.

1. The objects of the church's existence as an organized body, are easily understood. They are two-fold. In general terms, the church exists for the sake of its own members, and for the further sake of a still impenitent world. As to the former, it is the earthly school of Christ, where believers are to be instructed and governed, and fitted for higher and higher gospel labors. As to the latter, it is the depository and dispenser of saving truth to mankind at large through the prescribed channels of preaching, sacramental administrations, and all other modes by which the news of salvation may be published in accordance with the appliances which the particular times and circumstances may furnish. There can be no doubt that the church is, in a most important sense, the mouth-piece of Christ for purposes of sanctification within itself, and of regeneration without.

2. In every proper sense of the word, the only Head of the Church is the Lord Jesus Christ. She must, accordingly, move by His supreme direction, and by His alone. As He

thinks so must she think. As He commands so must she command. As He teaches so must she teach. All her vitality rests in Him. From Him is communicated the whole force of her will, and by Him impressed every peculiarity of her character. Otherwise, there is no meaning in numerous passages of Scripture, which speak of believers both individually in their separate persons, and collectively in their church capacity, as being connected with Him as the parent vine, as the living rock, as the all in all. What a clear truth that is which shines through all the Scriptures—Christ is the only *Prophet* and the only *King*, in whom are all the treasures of nature, grace and glory, and whose fullness which He outpours upon the people whom He has bought with his blood, is the fullness of the Godhead. How unmistakable is the image which the apostle presents when he tells us that we are to grow up into Christ as that head from which *all the body* is to derive its gracious increase. And with what urgency of affectionate entreaty does he warn the church in Colosse against those beguilers who would persuade Christ's body to let go its vital union to its head.

3. It is a historical certainty that this glorious head is no longer upon earth in its visible majesty. Christ has thought it expedient to remove His headship to Heaven. He no longer moves among men as the light of the world, in His fleshly presence. But He made provision for filling the gap which so appalled his disciples when He spake of his approaching demise. The church was not to be left a headless trunk. Christ's crucifixion was not her decapitation. His absence was to be compensated by the constant agency of the invisible Spirit, to be given for this very purpose by the Father and Son, and to rule in the ascended Lord's name with mighty power. His office is to carry "the things of Christ" to the souls of believers for their sanctification, and to the souls of the impenitent for their regeneration. And, indeed, in view of this office, the Holy Ghost was engaged from the first in opening to the human family the blessings of a predetermined salvation. He was at the laying of the foundations of the earth itself. He garnished the Heavens which publish the

Divine glory to man. He inspired the sacred writers, whose calling it was to tell those words of God which would have the effect of gathering together a church, and of preparing the world for Christ, and of facilitating the actual reception of the Savior in the heart by faith. He, in brief, has all along been the author of the kingdom of God *within* the souls of men. And He it is, who now, beyond all dispute, resides in believers forming Christ as their hope of glory, and breathing through all their being the very mind and temper of Christ.

4. The Holy Spirit being the author of those Scriptures from which all the features of our church organization are obtained; being the opener of the human soul to receive the truths of these Scriptures as regenerating and sanctifying knowledge; and being the constant in-resident agency whose influential power ever guides and moulds the subjects of His own imparted grace; it follows that the church has no power other than that which the spirit communicates to her through her own members. And it is in *this* view that we denominate the church a "*spiritual*" body. She is so simply because she is filled with the spirit of God. Her heart beats with the exclusive energies of the Holy Ghost. In Him she has all her life, because in Him she is the body and bride of Christ. Apart from this spirit she is nothing but a cold statue, or rather a decaying corpse.

5. The Church can do nothing which the Holy Ghost has not authorized and empowered her to do. That His governing presence within her determines her work, is as clear as a sunbeam—and determines it to be altogether, and exclusively, a spiritual work. That is, her office among men can go no farther in its functions than the limits of the offices of the Spirit Himself. She dare not pass beyond the lines which this, her supreme lawgiver, has marked for her in defining His own place in the scheme of redemption. And it is sufficient for the purpose of a good argument to say, that the offices of the Holy Ghost are all comprised in the modes which He has adopted for giving "power and demonstration" to the revealed word of God. This "word" becomes, under the teachings of the indwelling spirit, the Church's unalterable constitution.

This word contains the whole strength and compass of those principles which are the life and power of her entire influence. Now, what is this word? How do you characterize it? For what great end was it given? What is its one mighty burden—its transcendently sweet refrain, ever recurring? Its object is the display of the Divine glory—in the one single department of God's works—that glorious department which outshines' and outreaches every other; where is opened up, through all the varieties of illustration, the divine way of an effectual salvation of man from the dominion of sin and the pains of hell. This is the constant lesson of those Scriptures, out of whose teachings the Spirit Himself does not go in His ordinary influences upon mankind. In a thousand ways—through the differing and yet concordant voices of two dispensations, extending to all time past, and intended to stretch over all time to come—the Bible sets forth nothing but "Christ and Him crucified." True it touches upon the history of many nations; borrows much of its vigorous imagery from the manners and customs of several ages of the world; true, it imparts the knowledge, in a general way, of arts and sciences and governments; makes reference to existing evils as it sweeps along through the centuries. It does this, and more. But still it never loses sight of the great theme of redemption. In fact, what are those subjects of transient reference abounding throughout the Scriptures, but the verdant banks between whose long lines of changing beauties the one mighty volume of salvation pours its masses of living waters? These beauties the waters themselves create. They are not separate objects of regard. They are indissolubly connected with the vivifying currents of salvation. And it is in vain that an argument is drawn from the Bible references to other subjects than the direct one of the way to eternal life, to the propriety of preaching upon every theme that may stand connected with the movements of the church, ever so remotely. If, therefore, the church would go no further than the Spirit, whose organ she is, she must not step aside from a distinct and full proclamation of salvation by the atoning blood of Jesus, and the efficacious power of the Holy Ghost; in doing which she may employ,

indeed, every ingenuity of illustration, and every variety of appeal, and every appropriate reference of learning. She is both daring and presumptuous when she presents to her own eyes, or to the world, any other subject than the rich, exhaustless, ever-timely subject of individual salvation and sanctification. She is so, because in doing that she is passing beyond the limits which the Spirit has assigned to His own personal agency. It does seem perfectly obvious that the spiritual bride of Christ must reflect no glory but that of her Lord. And, inasmuch as His glory consists in the wonders of redeeming love, her every utterance and attitude, her every act of legislation and administration of law ought to be a representation of the manifold entreaties of this love to a sinful world and a partially sanctified self. Her place is at every corner, upon every highway, in every busy mart or quiet scene of life—there to publish the work and passion and various attractiveness of Christ. Her labor of preaching in her ten thousand pulpits; of exegetical criticism in all the midnight studies of her servants; of illustrative research through the histories and sciences of earth; of her private entreaties; of all her domestic and sabbath-school and literary effort; the whole of her multifarious work has, can have, but one object, to carry Christ and His salvation to the understandings and consciences and affections of a lost race. She is the Redeemer's faithful witness, who is to tell all that she knows of His grace.

6. Furthermore. The Church is to do an exclusively spiritual work, not alone, because she is so related to the Holy Ghost as to be utterly forbidden to put any other words in those "living epistles," which are constructed of human hearts, than such as He has already written in the book of Revelation. It is her duty to do so also, because when she shall have accomplished the work of the Holy Ghost, she will have done for mankind all that mankind has needed for its complete good. For when the doctrines of grace are preached in their power and fullness, every truth is preached which can contribute to human weal and to the very highest ends of human existence. In the Gospel deliverances upon the great issues connected with redemption from guilt and sin, are contained and declared every

valuable hope of the race, whether it looks along the line of a continued progress in civilization, or whether it looks along the brighter path of a blessed immortality. There is no desirable good which is not wrapped up in the pardon of sin and the consequent indwelling of the Holy Ghost. There is nothing worthy of a comparison with the possession of that holiness which makes of the human heart a temple of God. As God has proclaimed himself the greatest lover of man, by furnishing him with a highway which leads from earthly mindedness to heavenly mindedness, so does the church proclaim herself the greatest benefactor of mankind, by employing all her ordinances to extend and enforce the knowledge of that gracious word in whose light that highway is revealed. Upon the ground, therefore, of a supreme benevolence, is the church bound to confine herself to the exclusive exhibitions of redeeming grace to the otherwise miserable and hopeless race. And it is in view of this insight into the duty of the Church, that we say she can have no motive to look about for any other means than those ordained by the wisdom and love of Heaven, for the purpose of furthering the interests of humanity. She is complete in herself for the doing of that stupendous work which, being done, embraces all that God has intended for the blessedness of man. Religion is the world's all in all.

7. Take now a step further. It has been the presence of Christianity, working itself onward towards its final triumphs by means of church ordinances, that has blessed the world with all the light it ever enjoyed for the right understanding of its own relations to time. The torches of truth, held on high by the hands of banded Christian men, have led mankind to see what it needed for the amelioration of its condition in this life. Hence, it is one of the plainest teachings of all history, that all those organizations whose end has been to benefit larger or smaller portions of the race, were the result of the diffused teachings of the Bible, as, by the appointed means, it has been busy in pointing *first* to the "kingdom of God." And as one people after another have embraced the supreme spiritualities of the Gospel, in that proportion have "these other things been added unto them." It is only in countries



where the church is lifting up her voice of instruction as to heavenly things, that you find men entertaining thoughts of organizing social reform societies, whose first end is a temporal good. This has given rise to the colonization society, to the temperance society, *et id omne genus*. Their mother is the church so far as they mean good to men. But how has she become their mother? Only indirectly. She has filled her members with the spirit of charity; she has diffused abroad the true idea of benevolence; she has impressed men with the necessity of helping each other to better and better things, by her publication of their mutual dependence and universal brotherhood. These benevolent societies are the hem of the church's working garment. They are the feebler echoes of that voice of hers, which sends through all society the instructions pertaining to the highest reform of all, the reform of the heart. As she preaches the things that are spiritual, men catch the lessons of carnal wisdom, which they embody in organizations, whose ends are more or less moral and praiseworthy. These are little salvations caught from the great and only true one. These are overflowings from the immense treasury of human blessings, at whose fountain the church sits. But she is no more bound to cease from her higher work for the purpose of commending these lower results of it, than she is to set about the enterprise of *directly* securing them. She is just to let them alone, having the confidence that her own individual members, acting as citizens and philanthropists, in connection with others not members of her body, will carry them on. Or, rather, she is to help them to their ends by continuing to diffuse among men everywhere, those same lessons, the perusal of which gave rise to the idea of those outside organizations; and *this* will give them all the fostering care they can ever require from her. We think that this is very evident, and is a solution of many practical difficulties in the premises.

8. It cannot be denied that the church has the right to rebuke all kinds of sins, and to enjoin upon the consciences of men their relative duties. It is true that she may rebuke magistrates, may arraign parents at her bar, may instruct masters and servants in their mutual duties, and reprove them for

every neglect of their obligations. That is, in other words, the church may directly do all that her position as the world's spiritual adviser may permit her to do. But surely it is one thing so to proclaim salvation as to involve in the proclamation a reference to the thousand forms of human wickedness as they appear in individuals, or classes, or communities, or as they may appear in their opposition to her appropriate work; and quite another thing to so identify herself with human organizations, as to feel justified in recommending them as part and parcel of her own power for good. In thus recommending what is purely a human work (although springing, it may be, from the thoughts of the very best of men), she recommends much that is good; granted. But she also approves of many things that are evil; for no organization whose pattern has been moulded in the human mind, is unmixedly good. And besides, she may be guilty of recommending a society, or a movement, which does by no means receive the universal approbation of her members. Has she a right thus to impose upon their consciences that which they find nowhere urged upon them in their Bibles? In other words, has she a right to do what the *Spirit* has not done?

We say all this in full view of the certainty that we will be told that the church, when through her authorized courts she recommends to her people and to all the world these so-called benevolent societies, does nothing more than merely *recommend* them. It will be said that she does not give the sanction of her spiritual authority to such enterprises; but simply declares that, for the purposes of this organization, they are good things. It will be said that she by no means identifies herself with them, that she does not lean upon them, that she builds them not into her spiritual structure. And we will be told many other things with reference to the expediency of letting out the voice of the church in furtherance of the great moral movements of the day. Now, to say nothing (and how much might be said?) of the extreme danger of admitting these apologies, on the ground of their opening a wide door to the admission into our church courts of all sorts of societies whose friends may wish for them an ecclesiastical baptism,

none of these answers are to the point on another score. Their authors forget what our highest church court is—that it is the church, there in her organized and most extensive visibility. They, therefore, lose sight of the fact, that any recommendation coming down to us from a General Assembly, is an utterance of the voice of the Spirit; as much so, certainly, as if the entire membership were there to give their voices in their proper persons. Is not this the theory of our church deliverances? Are they not supposed to be the audible voice of the indwelling Spirit? Is our ecclesiastical legislation in any other sense human than as it is embodied in human language and pervaded by unavoidable human infirmities? Do not our church courts, in all their actions, endeavor to get as near as possible to the practical perfection of their fundamental organization, viz: that they are organs of the Holy Ghost? Surely this is so. Otherwise they would be nothing more than assemblies of citizens, convened for the purpose of giving expression to any views which they may, as such, choose to express. But was this the nature of that court whose actions are recorded in the 15th of Acts? Did that Synod presume to utter any voice not breathed through their lips by the Holy Ghost? It inevitably follows, therefore, that any such recommendation as we are considering, is more than a simple expression of opinion. It is authoritative law. Every recommendation is an express sanction.

9. Finally. It cannot be true that an individual member, or an individual minister, is to be regarded in the same light as a church court, in the matter before us. The individuals composing our church courts can assuredly perform a great number of actions which these courts collectively may not perform. Else there is no meaning at all in our laws establishing these courts. The Spirit does, in them, speak with more authority and more solemnity than He ever utters himself through a ruling or preaching elder, because, among other reasons, their collective wisdom is supposed to be able to contain a larger fullness of spiritual influences, and because to them, as law executors, are given the express authority to bear “the keys of the kingdom.”

But we have said enough for the distinct conveyance of our ideas as to what is meant by the exclusive *spirituality* of the

church. She is Christ's body, filled with Christ's Spirit, of which she is the more or less imperfect organ in declaring the pure and unadulterated word of salvation to mankind. It is, of course, freely granted that the church may sometimes be thrown into circumstances where she will have to contend for the very ground on which to build and extend herself; as when threatened with the domination of Papacy by a corrupt government; as when our forefathers felt compelled to throw themselves into the struggle for independence; as when time and again, the spouse of Christ has lifted her voice of warning against the persecutors of her Head in different parts of the world. But such is not the normal condition of the church. We cannot but believe that the church is, in accordance with her high origin and the qualities of her stupendous enterprise, the great Power, under the controlling management of an indwelling Spirit, whose operations are intended to mould all earthly things in her pattern by the use of a purely spiritual fire brought to bear directly upon individual men. We have always shuddered at the perusal of those dark passages of history which point us to the spouse of Christ associating herself with mere human policies, and bedraggling her holy garments through the staining soil of those worldly expedients which have courted her by appearing to do or further her work. We think that the entangling alliances which she has been tempted to make with voluntary associations of various kinds, have been made because she has not kept in view the fact, that *her* power is superior to all other moral agencies whatsoever; and that her duty is, not to borrow a transient and imaginary influence from them, but to infuse, by the appointed way of operating alone upon the hearts of individual men, her life into them. She is not to resort to any human dexterities of statesmanlike management. She is not to go about, seeking to bolster herself up by leaning, for a single hour's influence, or for the acquisition of a momentary grace of attitude before the world, upon any device of man's authorship. She is independent of all the shifts of mere expediency. Her influence is alone due to the spiritual character which God has impressed upon her, by making her the living temple of the Holy Ghost.

## ARTICLE VI.

## THE FOREIGN SLAVE TRADE.—CAN IT BE REVIVED WITHOUT VIOLATING THE MOST SACRED PRINCIPLES OF HONOR, HUMANITY AND RELIGION?

This question indicates at once the character and design of the following article. There has been no little discussion in the South, for some time past, about re-opening the African slave trade, and if we may judge from the earnestness and vehemence with which it is pressed upon public attention by its advocates, we may expect a still more serious agitation of the subject. There is every reason to believe that the great majority of the more intelligent classes are very decidedly opposed to it, and no doubt this will continue to be the case. Still there are good and patriotic men who, through ignorance or forgetfulness of the actual character of this traffic, or from a perverted view of some of its moral bearings, are liable to be drawn over to the other side of the question, and it is to this class of persons mainly, that our arguments are addressed. As a native of the South, tenderly alive to whatever concerns her honor and welfare, and, at the same time, having had special opportunities, by a prolonged residence in Africa, of knowing something of the true character of this traffic, especially in its baleful and desolating influence upon that country, we hesitate not to raise our solemn protest against its renewal, and we hope for at least a candid and impartial hearing on the part of those to whom our facts and arguments are addressed.

It is not difficult to see what has raised up advocates for a cause that has lain so long under the ban of almost universal condemnation. The rampant abolitionism of the North, the reluctant and hesitating manner in which the fugitive slave law is enforced in most of the free States, the participation of the French Government in the traffic under the specious name

of the apprentice system, the felt want of more laborers in the sugar and cotton growing country, and other considerations of a political character, are, no doubt, among the chief causes which have led to the present excited and open advocacy of this traffic. Every impartial mind must see, nevertheless, that this is after all but a superficial and one-sided view of the matter. It brings to view the wrong-doing of unreasonable men; holds up certain advantages that might possibly accrue to the Southern country from the revival of the traffic; but leaves entirely out of the account the cruel and unjustifiable measures by which alone the object can be attained. We have too high an estimate of the good sense, the Christian moderation and the honorable bearing of the Southern people, to believe that they ever will, either from motives of retaliation, or the hope of gain, lend their countenance knowingly to the revival of a traffic which, in its progress, must necessarily trample in the dust every sentiment of honor, humanity and religion. We believe it is only necessary to bring before their minds a distinct and truthful picture of the real character of this trade—what it always has been, and necessarily must be—to call forth their unqualified denunciation of it, and to impart this information is the main design of the following pages.

The existing institution of domestic slavery rests upon an entirely different basis. It was brought about, whether through lawful or unlawful measures, by a generation of men who have passed away. At the present time it is purely a question of Providence, with the origin of which the present generation have little or no responsibility. If there are wrongs connected with the system as it now exists, (and what human relation does not give rise to them,) they ought, as far as possible, to be corrected. But, whatever wrong-doing there may have been in connection with the original establishment of the institution, and whatever incidental abuses may now be connected with it, every right minded and honest man must see that it has been overruled by a kind and merciful Providence for the good of those of the African race who were brought to this country. They are happier, better and more useful men and women, than they would have been if born and

brought up in the wilds of Africa, or than they would have been if their forefathers, upon their arrival here, had been turned loose to roam the swamps and woods of America, instead of being subjected to the restraints of servitude. Nor is there anything to prevent their making still greater progress in moral and social improvement, without any material change in their present relations. This fact, however, while it ought to qualify and moderate the overheated zeal of those who can see nothing but evil in slavery, affords no countenance whatever to those who will use it as an argument for the revival of the slave trade. This, as we propose to show, is evil, and evil only, and can be justified by no indirect or ulterior good whatever. To seize men on the coast of Africa by fraud, by violence, or a resort to bloodshed—and these are the only means, as we shall presently show, by which they can be obtained—and bring them to this country for the avowed and ostensible purpose of ameliorating their condition, is not only to practice a deception upon ourselves, but is virtually doing evil that good may come, and sanctioning the odious Jesuitical dogma, that the end justifies the means. Incalculable blessings have flowed to the world from the crucifixion of the Lord of glory, but does this justify those who, with cruel hands, put him to death? The money of the miser might relieve the wants of the poor, or promote the cause of morality and benevolence, but will this justify the application of the assassin's knife to his throat? What becomes of society where such principles are sanctioned?

It does not come within the prescribed range of this article to discuss the question whether fresh importations of Africans to this country would prove a blessing or a curse. Southern men, of wiser heads and abler pens, have already discussed this branch of the subject, and have demonstrated, as we conceive, the extreme folly and danger of the measure. Our object will be to show that the South cannot countenance the revival of this traffic without dishonoring herself, and inflicting renewed and incalculable misery and wretchedness upon the inhabitants of Africa, and this we propose to do by showing that the trade never has been, and cannot be, carried on to any

considerable extent, except by fraud, by violence, and by perpetual warfare and bloodshed.

The slave trade, in its most vigorous days, was carried on in Western Africa over a sea-coast line of more than 4,000 miles, and in Eastern Africa along a line of nearly half that distance, whilst a vigorous traffic also found its way across the Great Desert, and through Egypt to Western Asia. The markets of North and South America, including the West Indies, have been supplied with slaves almost entirely from Western Africa, and it is to this part of the Continent that our statements will mainly apply. There are three types or conditions of society here that should be mentioned, as indicating the different modes by which slaves are procured for exportation.

1st. We have the Mohammedan negroes, particularly the Fulahs, the Jalofs and the Mandingos, occupying Senegambia, the great country lying between the Senegal and Gambia rivers. These people, being restrained by the principles of their religion, have never waged war with each other, or with any other portion of the Mohammedan family, for the express purpose of obtaining slaves, but they have laid hands unscrupulously upon all the Pagan tribes along their borders, and have, at the same time, been very actively engaged in transporting slaves through their country to the sea coast from the great kingdoms of Soudan.

2d. Our second division includes the great Pagan despotisms of Ashanti, Dahomy, Yoruba, Benin and Congo, in Northern and Southern Guinea. Among these, standing armies have always been maintained, for the avowed purpose of capturing slaves by the wholesale, or for defending themselves against the retaliation which their own lawlessness is constantly provoking. These communities, unlike the preceding, are under no religious restraints to influence them in this matter, and they consequently wage war not only upon each other, and the weaker tribes around them, but when these sources are dried up, they prey upon themselves. This process of demoralization and self immolation has been carried on until three of the five above mentioned kingdoms have lost all just claim to a distinct nationality.



3d. The third class embraces the great mass of the Pagan population of Northern and Southern Guinea, not included in the above mentioned kingdoms. These live in small independent communities, varying in population from one or two to forty or fifty thousand, but having no special political relationships, except such as necessarily grow out of their proximity to each other. These smaller communities taken together, form the great mass of the population of Western Africa. Wars are seldom waged among them for the express purpose of obtaining slaves. The traffic here assumes the outward appearances of a peaceful commerce, but, in fact, as will be shown presently, has been no less destructive of the peace and welfare of the country.

In relation to the mode in which the slave trade has been carried on, in the two first mentioned divisions, the writer has but limited personal knowledge, and he must rely therefore upon the testimony of others to show what it has been in these regions. He will quote, however, only from such travellers as are well-known, and whose testimony on all other subjects would be received with implicit confidence. Our object will be to show from the undoubted and concurrent testimony of these authors, that the slave trade has always been attended with scenes of the greatest cruelty, and that almost all the anarchy, misery, bloodshed and warfare, that have reigned in that country for two centuries past, are to be traced to this source.

We begin our quotations from Bruce, the well-known traveller in Abyssinia and Eastern Africa. In speaking of the slave hunts in those regions, he says:

“The grown-up men are all killed, and are then mutilated, parts of their bodies being always carried away as trophies; several of the old mothers are also killed, while others, frantic with fear and despair, kill themselves. The boys and girls of a more tender age are then carried off in brutal triumph.”

Major Denham, who travelled through the greater part of Soudan in 1823, gives the following account of the miseries entailed upon that part of the country by the prosecution of

this traffic. Speaking of the slave hunts, several of which he witnessed with his own eyes, he writes:

“On attacking a place, it is the custom of the country instantly to fire it; and, as they (the villages) are all composed of straw huts only, the whole is shortly devoured by the flames. The unfortunate inhabitants fly quickly from the devouring element, and fall immediately into the hands of their no less merciless enemies, who surround the place; the men are quickly massacred, and the women and children lashed together and made slaves.”

He adds, in the same connection, that the Begharmi nation had been defeated by the Sheik of Bornou in five successive expeditions, in which not less than 20,000 men were slaughtered, and not less than 15,000 more were reduced to slavery. He gives the following account of a treaty of alliance between the Sheik of Bornou and the Sultan of Mandara:

“This treaty of alliance was confirmed by the Sheik’s receiving in marriage the daughter of the Sultan, and the marriage portion was to be the produce of an immediate expedition into the Kerdy country, by the united forces of these allies. The results were as favorable as the most savage confederacy could have anticipated. Three thousand unfortunate wretches were dragged from their native wilds, and sold to perpetual slavery, while probably *double that number were sacrificed to obtain them.*”

He mentions the following fact as having occurred under his own eyes. “Darkala was quickly burnt, and another smaller town near to it, and the few inhabitants found in them, chiefly infants and aged persons, were put to death without mercy, and thrown into the flames.”

Ashmun, the well-known philanthropist, and formerly Governor of Liberia, communicated the following statement to the Colonization Society in 1823:

“The following incident I relate, not for its singularity, for similar events take place, perhaps, every month in the year, but it has fallen under my own observation, and I can vouch for its authenticity: King Boatswain, our most powerful supporter, and steady friend among the natives (so he has uniformly shown himself), received a quantity of goods on trust from a French slaver, for which he stipulated to pay young slaves—he makes it a point of honor to be punctual to his engagements. The time was at hand when he expected the return of the slaver, and he had not the slaves. Looking around on the peace-

able tribes about him for his victims, he singled out the Queaks, a small agricultural and trading people of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of the night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe—every adult, man and woman, was murdered—every hut fired! Very young children, generally, shared the fate of their parents; the boys and girls alone were reserved to pay the Frenchman.”

The following statement is contained in an official report made by the Mixed Commission Court at Sierra Leone to the British Government in 1825 :

“The Cassoos are represented as having carried fire, rapine and murder, throughout the different villages through which they passed, most of the women and children of which, together with the prisoners, were immediately sold to the slave factors, who were at hand to receive them.”

Lander, with whose travels, adventures and discoveries, almost every school boy is familiar, makes the following statements about this traffic :

“It has produced the most baleful effects, causing anarchy, injustice and oppression, to reign in Africa, and exciting nation to rise up against nation, and man against man; it has covered the face of the country with desolation. All these evils, and many others, has slavery accomplished; in return for which the Europeans, for whose benefit, and by whose connivance and encouragement it has flourished so extensively, have given to the heartless natives ardent spirits, tawdry silk dresses, and paltry necklaces of beads.”

McGregor Laird, Esq., a gentleman well-known in Liverpool at the present day, and the chief contractor of the steam mail line between England and the West coast of Africa, ascended the Niger in 1832 to the confluence, and gives the following account of the proceedings of the Felatahs, a well-known Mohammedan tribe, who are constantly engaged in capturing slaves to be transported to the sea coast. He writes :

“Scarcely a night passed but we heard the screams of some unfortunate beings that were carried off into slavery by these villainous depredators. The inhabitants of the towns in the route of the Felatahs fled across the river on the approach of the enemy.” “A few days after the arrival of the fugitives, a column of smoke rising in the

air, about five miles above the confluence, marked the advance of the Felatahs; and in two days afterwards the whole of the towns, including Addah, Cuddah, and five or six others, were in a blaze. The shrieks of the unfortunate wretches that had not escaped, answered by the loud wailings and lamentations of their friends and relations (encamped on the opposite bank of the river), at seeing them carried off into slavery, and their habitations destroyed, produced a scene, which, though *common enough in the country*, had seldom, if ever before, been witnessed by European eyes, and showed to me, in a more striking light than I had hitherto beheld it, the horrors attendant upon this traffic."

Col. Nichols, formerly Governor of Fernando Po, states, in a letter to Mr. Buxton, in relation to a visit which he made to Old Calabar in 1834, that "he found the natives boasting of a predatory excursion in which they had recently been engaged, in which they had surprised a village, killed those who had resisted, and carried off the remainder as slaves. I heard an African boy, who formed one of the party, declare that he had killed three himself."

Rev. Mr. Fox, a well known Wesleyan missionary at the Gambia, and the author of a most excellent volume on that part of the country, makes the following statement in a communication to the Board of Missions in 1837:

"The neighborhood of M'Carthy's Island is again in a very disturbed state. Scarcely are the rains over, and the produce of a plentiful harvest gathered in, ere the noise of battle and the din of warfare is heard at a distance, with all its attendant horrors; mothers, snatching up their children with a few necessary articles, flee for their lives; towns, after being pillaged of as much cattle, &c., as the banditti require, are immediately set on fire; columns of smoke ascend the heavens; the cries of those who are being butchered may be more easily conceived than expressed; and those who escape destruction are carried into the miseries of hopeless slavery. A number of Bambarras are again on the North bank of the river, not far from this place, and the poor Foulahs at Jamalli have consequently fled to this island for protection, bringing with them as many of their cattle, and other things, as they could."

Rev. Mr. McBrair, another missionary of the same place and connection, and the author of several valuable volumes on African languages, in a letter to the Secretary of the Wesleyan Society of about the same date, states:

"On other occasions a party of men hunters associate together, and,

falling suddenly upon a small town or village during the night, they massacre all the men that offer any resistance, and carry away the rest of the inhabitants as the best parts of their spoil. Or, when a chief-tain thinks himself sufficiently powerful, he makes the most frivolous excuses for waging war upon his neighbors, so that he may spoil his country of its inhabitants." He learned further: "that the wholesale method of seizure is by far the most frequent, and that without this plan, a sufficient number of victims could not be obtained for the market, so that it may be called the prevailing way of obtaining slaves."

Mr. Morgan, another missionary of the highest respectability in the same region of country, writes:

"I feel confident that the slave trade has established feuds among the African tribes about the Gambia, by which they will be embroiled in war for generations to come, unless the disposition be destroyed by Christianity, or their circumstances be changed by civilization."

John Duncan, Esq., under the auspices of the Royal Geographical Society, penetrated to the Kong Mountains in 1847, by passing through the country of Dahomy, one of the chief seats of the foreign slave trade even down to the present day, and makes the following remarks about the terrible desolations caused in that region of country by the slave hunts. He writes:

"But the horrors of the slave trade commence when the king of any country is in want of slaves. Some pretence is got up for making war, although it is nothing more than a slave hunt. This is conducted in the following manner: The point of attack is probably reconnoitered by one individual during the day, who then retires, most likely unsuspected of any evil design. The attacking party is afterwards marched close to town, and about two hours before day-break, an impetuous rush is made upon the place, which (in the interior) is generally surrounded by a broad, close-growing fence of dangerously prickly bushes, about 15 feet high. Such, however, is the practice and the dexterity of the King of Dahomy's female soldiers, that this terrible fence is scarcely deemed an obstacle. Then commences the dreadful capture and slaughter. The people, in general, are asleep when the attack is begun, and when roused so suddenly, and perhaps their house already on fire, make some resistance, whereupon they are instantly put to death. The others are tied around the neck with a piece of small grass rope, each soldier having that article, as well as a piece of chalk. Each soldier uses his own private mark on the back of as many slaves as he may capture, and also secures the scalps of as many as he may kill in the attack. After all is over, these slaves and scalps are presented to the chief, who gives each soldier an amount of cowries proportioned to the

number of captives he has taken, and also allows him to attach an additional cowry to the stock of his gun, which is accounted a mark of honorable distinction."

Rev. T. J. Bowen, a native of Georgia, and a missionary of the Southern Baptist Board, in Western Africa, in a volume of travels recently published, and with which many of the readers of this article are undoubtedly already familiar, makes the following statements about the effects of the slave trade upon Yoruba, the scene of his own missionary labors: "I have counted the sites of eighteen desolated towns within a distance of sixty miles between Badagry and Abeokuta, the legitimate result of the slave trade. The whole of Yoruba is full of depopulated towns, some of which were even larger than Abeokuta at the present time. And yet Abeokuta is supposed to contain, at the present time, more than 100,000 inhabitants. Of all the places visited by the Landers, only Ishaki, Igboho, Ikishi, and a few other villages, remain. Ijenna was destroyed a few weeks after my arrival in the country. Other and still larger towns in the same region have recently fallen. At one called Oke-Oddan, the Dahomy army captured and killed about 20,000, on which occasion the king presented Domingo, the Brazilian slaver, with 600 slaves. The whole number of people destroyed in this section of country within the last fifty years, cannot be less than 500,000!!!" Mr. Bowen may well say, as he does in the same connection: "Well meaning people, who advocate the restoration of the slave trade, have considered but one side of the question."

The last authority I would quote is that of the celebrated German traveller, Dr. Barth, who, it is well known, has just returned from one of the most thorough and extensive explorations ever made in Central Africa, and whose statements will be received with entire confidence in all parts of the civilized world. He represents those interior regions as in the same disturbed and unhappy condition that they were in the days of Clapperton and Denham; and assigns the same cause for their unhappiness and distraction. He accompanied the Sheik of Bornou on one of his slave hunts, as Major Denham had done more than thirty years ago. Some of the scenes wit-

nessed on this excursion were truly heart-sickening. He says:

“The village we had just reached was Kahala, and is one of the most considerable places in the Musga country. A large number of slaves had been caught this day; and in the course of the evening, after some skirmishing, in which three Bornou horsemen were killed, a great many more were killed; altogether there were said to be a thousand, and there were certainly not less than five hundred. To our utmost horror, not less than one hundred and seventy full grown men were mercilessly slaughtered in cold blood, the greater part of them being allowed to bleed to death, a leg having been severed from the body.”

On another occasion, he says:

“The whole village, which only a few moments before had been the abode of comfort and happiness, was destroyed by fire and made desolate. Slaughtered men, with their limbs severed from their bodies, were lying about in all directions, and made the passer-by shudder with horror.”

Any amount of similar testimony might be brought together if it were necessary. It is not in the capture of slaves alone, however, that these cruelties are practiced. Equally as great harshness is inflicted on their journey to the sea coast, during their detention there, and on what is called the middle passage, which in fact is but another term for the grossest cruelties ever practised upon any portion of the human race. We might speak of the principal highways to the sea coast as strewed with human bones, of human limbs worn to the bone with iron fetters, of hundreds of these human beings starved to death in the barracoons, because no vessel came to take them away at the appointed time; or, of whole cargoes suffocated to death in the hold of the ship by the attempt to avoid detection: but we refrain from these painful details. After a most careful examination of this whole subject, extending our inquiries over a period of more than a hundred years, and carefully weighing the statements of more than fifty different authors, we have come to the deliberate conclusion, that in the seizure of slaves, in the march to the sea coast, during their detention there and on the middle passage, the destruction of life must be more than one hundred and fifty per

cent. upon those safely landed in America. So, that to get one hundred slaves for practical purposes, at least one hundred and fifty lives must be sacrificed! Let us dwell upon this startling fact. In order to procure 100,000 laborers for the cotton and sugar fields of the South, we must go into the business with the full understanding, that it cannot be done except by sacrificing the lives of at least 150,000 immortal beings, to say nothing of the wide spread desolation which it must occasion in other respects in Africa. Is the South prepared for this? Will she forego her honor, her sense of justice, and her religion, so far as to associate herself with the vilest men that have ever disgraced the annals of humanity, and once more apply the torch of discord and war for the purpose of obtaining slaves? Can American civilization be promoted in no other way than by trampling out the last spark of life from the continent of Africa? Had the Creator no other object in forming this great continent, and filling it with inhabitants, than that it should become the theatre for the display of the worst passions of the rest of the world?

If any one would have a true picture of the cruel and desolating results that follow in the train of the slave trade, especially in those portions of the country we have under more special review at the present moment, let him peruse the pages of Barth with care and patience; note down the almost innumerable sites of desolated towns and cities through which he passed; the diminished population of the country compared with what it was thirty years ago when visited by Denham, and let him observe, above all, the perpetual strifes and exterminating wars going on in what would otherwise be one of the most peaceful and prosperous portions of that whole continent. Nor has this traffic been less disastrous to the great Pagan kingdoms nearer the sea coast. Benin and Congo have become completely disorganized, and neither, at the present day, can put up a plausible claim to a distinctive nationality. They retain now nothing but the name of their former greatness. Yoruba would have reached the same condition, if it had not been for the timely change in the tide of affairs, consequent upon the return of so many of her children from Sierra Leone



with the blessings of civilization and Christianity in their hands. Dahomy was once proud of her military prowess, and could count her population by hundreds of thousands, but is now rapidly sinking to the condition of mere lawless banditti. Ashanti, with her 2,000,000 of inhabitants would, long ere this, have reached the same condition of anarchy and depopulation, if her slave trade had not been arrested by the operations of the British forts along the Gold coast.

We do not ascribe all this disorder and deterioration to the exclusive influence of the slave trade. Africa is essentially a heathen country, and heathenism everywhere combines in itself almost every element of moral and social evil. But the slave trade has quickened and given intensity to all these elements of discord, and has thus made the African race one of the most unhappy and miserable people on the face of the earth.

Thus far our remarks have been restricted to the influence of the slave trade upon those portions of the country where it has been carried on by open warfare, and upon what may be denominated the wholesale operation. We proceed now to speak of its influence upon other parts of the country where it has assumed the outward form of a peaceful commerce; and we shall endeavor to show that, notwithstanding this more favorable exterior, it has not been less destructive of the peace and welfare of the country than the other system. On the previous part of our subject we have been compelled to rely, in a great measure, upon the testimony of others. In what is to follow we shall speak only of what we know, and testify only to what we have seen.

That portion of the population of Western Africa of which we are now to speak, though comprising only the smaller tribes or communities, forms, nevertheless, the great mass of the population of the country; and it is from this class that the great body of the slaves have heretofore been obtained. The principal points along the sea coast where this traffic was formerly concentrated, were at or near the mouths of the rivers Pongas, Gallinas, Sestos, Asaini, Poppi, Lagos, Benin and Bonny, in Upper Guinea; and at Old Calabar, Cameroons,

Gaboon, Cape Lopez, Mayumba, Loango, Congo, Loando and Benguela, in Lower Guinea. So long as there was no prohibition of the traffic, vessels were in the habit of collecting their cargoes by touching at all or most of these points, and purchasing such slaves as might happen to be on hand. Sometimes a cargo was obtained by robbing some other vessel that had collected one, but which happened to be without the means of defence. The trade has always been characterized by piratical proceedings, and would, no doubt, be so in all future times, even if it were legalized. The mode of obtaining slaves had to be changed, however, after the British squadron was stationed on the coast for the purpose of suppressing the traffic. Vessels could no longer proceed leisurely along the coast, touching at these well known points, without multiplying the chances of seizure and confiscation. This led to the establishment of factories or barracoons, as they are called, at one or more of these points, where slaves could be gradually collected, and could be taken away without detaining the vessel in which they were shipped more than a few hours at any one place. It has usually required six months or a year to collect a full cargo at any one of the above mentioned points; and a much longer period, if there happened to be rival factories at the same place. A double pallisaded enclosure is always constructed for the confinement of the slaves as they are brought together, one portion of which is covered with thatch to defend the inmates from the sun and rain, but in other respects it is perfectly open, and when filled with wild savages reminds one of a great menagerie. No person of humane feelings would wish to visit one of these establishments a second time. The slaves are not only locked up in these enclosures, but they are further secured by being chained together in pairs, or in bands of five or six. They are brought to the factory from day to day, and are bartered for just as any article of native produce would be. The buyer asks no questions about how they have been obtained, and the seller volunteers no information on the subject. It is enough for the former to know that they are of suitable age, have sound and healthy constitutions, and will command a fair price in

the market for which they are destined. Tobacco, rum, guns, powder, cutlasses and cotton cloths, are the articles usually demanded and given in exchange, the value of which varies from fifteen or twenty to thirty or forty dollars.

But the question which mainly concerns our argument is, how are these slaves obtained for the market? This is a vital, all-important point, and no honest man will wish to evade it. Here we speak from personal knowledge, and it is on this point mainly that we feel constrained to testify.

We reply, in the first place that, with a few exceptions, they are not persons who were born in a state of servitude. I know that this is the prevailing opinion, but so far as my knowledge and observation go, it is a mistake. This class of persons, home-born slaves, are of all others the least liable to be sold into foreign servitude. From what this exemption proceeds, whether it is the kindlier feelings of the people, their superstitious fears, or the dread of some apprehended retribution, we were never able fully to ascertain. But of the fact itself, especially in Southern Guinea, we have no doubt. We know that an African slave dealer would almost as soon sell his own son as a bond slave born in his own house. Indeed, they are regarded more in the light of children than slaves. If only slaves, those previously reduced to this condition were transported across the ocean, then we would admit the force of the argument, that there is no essential difference between the African and the domestic, or inter-State trade. But when it is remembered that, in the former case, men must be reduced to the condition of servitude for the first time, and through fraud, violence or bloodshed, whilst in the latter case, it is a mere transfer of ownership from one individual to another, or from one section of the country to another, without any material alteration in their outward condition, the matter assumes an entirely different complexion, and no man can contend for the parity of the two cases without denying the clearest decisions of reason and common sense.

Persons are doomed to foreign servitude in Africa for various causes, and in a variety of ways. In the great majority of cases it is professedly for crimes or misdemeanors. Murder is

always punished in this way, if a slave factory is within reach. Theft and adultery, although ordinarily doing no great violence to the moral sense of the people, are sure to be magnified into crimes of the deepest dye, if there is any possibility of selling the offender. A refractory wife, if suspected of infidelity to her husband, is very apt to be hurried away to a slave factory before the blood relations can possibly interfere in her behalf.

The most prolific source of all, however, is to be found in the charge of witchcraft. This superstition has an existence in Africa farther back, and entirely independent of the slave trade, and none but those who have been initiated into the mysteries of African life, can form any right conception of the absolute authority which it exercises over that race. The belief in it is one of the first, the deepest and most enduring of all the impressions made upon their childhood. It grows with the growth of every man and woman in the land, and finds something to strengthen its hold upon the popular feeling in every day's experience and observation. It insinuates itself into the usages, the laws, the religion, and indeed into the entire fabric of the moral and social system. It undermines all the deep foundations of society, and keeps every family and community in a state of uneasiness and perturbation. No worse suspicion can possibly affix itself to any man's character. It breaks in twain the strongest bonds that hold human society together. The child is discharged from all filial duty, and the father or mother from all parental obligation, if the slightest taint of this suspicion rests upon the character of either. The brother will denounce the sister, or the sister the brother, if either falls under the condemnation of public opinion. The husband will thrust from his bosom the most cherished wife, if she does not, upon the first insinuation of a suspicion, purge her character by a resort to some of the appointed tests of witchcraft. Hundreds and thousands of innocent men and women are annually put to death in Africa in obedience to the demands of this foul demon. If the slave trader could get to the rescue of this class of persons, and confine his operations to them alone, then indeed his calling would be one of mercy.

But, unfortunately, his presence and avocation but adds fuel to the flame. Direful as are the fruits of this insane superstition, they are rendered ten-fold more so under the stimulation of this cruel traffic. Under its influence the charge of witchcraft is multiplied a hundred fold, and when the work of crimination and recrimination is fairly started in any community, it produces a state of society that scarcely has any parallel, and can neither be described nor understood. Old grudges are started into life, and every possible means is employed to obtain revenge through the medium of this subtle agency. Avarice comes forth in all her might, and hesitates not to ally herself with this all pervading superstition for the accomplishment of her purposes. The defenceless stranger, under the sanction of her authority, is seized upon and hurried away to the slave factory, never to see his home or kindred again. The silent traveler is suddenly seized by men who have way-laid his path, and after a hurried and mock trial, finds himself in the hands of a white man—the representative of the Christian world—who listens to no protestations of innocence, and knows not how to relax his grasp. The unfortunate wife who has incurred the displeasure of her lord, is accused of this great crime, and without the formality of a trial, is handed over to the slave trader, and thus doomed to perpetual servitude in a foreign land. A family burdened with the care of a feeble or idiotic member, will countenance the charge of witchcraft against him by others, for the two-fold object of sharing in the profits of his sale, and getting rid of the care and expense of a burdensome member. A man who has excited the cupidity or the envy of his fellow men by his superior wealth, is liable to be brought under condemnation, and be sent abroad from nothing but a desire for plunder on the part of others. Of course these acts of cruel injustice do not go unrevengeed. Those who bring about the downfall of others, through mere motives of envy or cupidity, must expect to reap the bitter fruits of their own sowing. The friends of the stranger who has been so unceremoniously bartered away, will seek revenge by murdering the chief actor in the affair, or some townsman, and thus throw the whole responsibility

upon the original offender. And when these deeds of retaliation commence, no one can tell where they will end. I have myself heard the midnight discharge of eight or ten muskets in the same neighborhood, each of which told of a slain victim, and all to revenge the sale of a single individual to a slave factory the day before. Indeed, the very presence of a slave factory in any community is but the sign and symbol of perpetual disturbance and petty warfare. Jealousy and distrust reign in every heart, and no one feels secure of life and limb. No man lies down to sleep without planting a loaded musket at the head of his bed. The silence of the night is constantly disturbed by screams that are intended to frighten away lurking enemies. No man will venture fifty rods from his own door during such periods of excitement, without being armed. The women of any town may not venture to the common watering place, or visit their little farms for the purpose of getting the fruits of their previous labors, without being accompanied by an armed escort. The sound of a distant oar, or the rustling of a banyan leaf, will cause a panic of fear, and throw a whole community into the utmost perturbation.

But this disturbed state of society, and these acts of perpetual violence, are scarcely more to be deprecated than the moral insensibility that is engendered by the traffic. Cases do occur, though we are glad for the sake of humanity that they are not very frequent, where parents have consented to the sale of their own children. The other relationships of life are less regarded. I have known two young men from a distant part of the country, professed friends, to visit the neighborhood of a slave factory for the purpose of curiosity, or for general observation, when one has secretly bartered away the other, and gone home and divided the proceeds of his sale with his own friends. It is not uncommon in the history of this business, for a man to find himself in the same barracoon along by the side of individuals whom he himself had sold there only a few days or weeks previously. I have known a company of six or eight men, at the beginning, sworn friends, who have successively conspired against each other, and in almost every

case on the charge of witchcraft, until the last man was sold by some one else, and the whole company carried away in the same cargo. And this state of insensibility and treachery, let it be remembered, is brought about among a people who are naturally kind, affectionate and confiding, and who would live in peace and comparative happiness, if it were not for the disturbing element we have under consideration.

There are great wrongs and injuries also inflicted upon these people during their imprisonment on the sea coast. The owner of the factory intends to be kind to the slaves he has purchased. It is his interest to provide wholesome food, and use all the means the circumstances of the case will allow, to preserve their lives and health. But, unfortunately, he partakes of the insensibility that his avocation almost always produces. Any murmuring or attempt to escape on the part of his imprisoned subjects, is very apt to be punished with instant death—yes! death inflicted without even the formality of a trial, and under circumstances sometimes of great cruelty. Sickness, too, often makes great havoc in the ranks of these unfortunate beings. No sooner does death take place, (and in many cases even before life is extinct,) than the miserable victim is dragged out in the open field, to putrify or to be devoured by beasts. I have myself walked over fields that were strewed with the bones of those who had been thrown out of these factories. There is, or was a few years ago, on the Island of Corisco, a mound of human bones, that were gathered there from a neighboring slave factory, and no doubt many were laid on that pile before the light of reason, or the breath of life, had been extinguished. This is a painful picture, but not more painful than true; and it ought to be attentively considered by those who advocate the revival of this wicked traffic.

Nor do we see how these evils can be materially mitigated by legalizing the traffic. The amount of mortality might be diminished somewhat on the middle passage by the enforcement of proper laws. But no legal enactments can lessen the evils connected with the seizure of these victims. No professions of humanity on the part of the slave dealer, no offers of

ulterior good, can ever induce the African to become a voluntary slave, or consent to be transported to an unknown land. He and his friends, except in a few cases of extreme apathy, will resist every effort to take away his freedom. He loves his home, the wilds and woods in which he has roamed, and he can never be dragged from it except by superior force. The Portuguese missionaries once tried all their powers of persuasion upon the inhabitants of Congo, to induce them to go as voluntary slaves to the Christian land of Brazil, holding up to them the highest spiritual rewards, both in this life and in the life to come, but without having made a single convert to their views. The simple-hearted people of that region could easily be induced to practise most of the outward rites of the Romish Church, but all were irreconcilably averse to becoming slaves in a foreign land, even though that land flowed with milk and honey. The same feeling prevails all over Africa, and always will so long as human nature remains the same. The arrival of a slave ship in any African port is always the occasion of varied associations and painful apprehensions. It awakens in the bosoms of those who hope to share in the pecuniary profits of the traffic, the worst of all the human passions, and there are no deeds of fraud, violence or bloodshed, which they are not ready to perpetrate. The minds of those, on the other hand, who are liable to become its victims, are occupied with the single thought of defending themselves, or escaping out of the reach of the foul monster. The stranger who, perchance, may be in the neighborhood at the time, comes to the conclusion that it is time for him to be bending his steps homeward. The timid wife, especially if her blood relations are in a distant part of the country, carefully cons over, in her own mind, the exact state of feeling existing between her and her lord. The debtor feels that his is a critical position, and he is on the *qui vive* lest his seizure be the inauguration of new relations with his creditor. In short, all the bonds of social life are dissolved, and the community, for the time being, must live in a state of the utmost strife and perturbation.

Now, we would ask, is it possible for honorable, Christian men, to lend their countenance to such business? Will the



high-minded men of the South consent to obtain laborers for their plantations on such terms? Are there no other ways by which an honorable living may be obtained? Shall we, knowingly and deliberately, sanction all the marauding, pillaging, kidnapping and murdering, that are inseparably connected with the traffic? What though Northern merchants are ready to advance their money and employ their ships in the traffic, does this alter the true complexion of the affair? Can the prosperity of the South be promoted in no other way than by reducing the Continent of Africa to a scene of perpetual tumult and warfare?

To those who regard this traffic with allowance on the score of the advantages which these people derive from being brought to this country, we reply that there are other ways and means of improving their condition than by forcing them through this terrible ordeal. The very fact that they have made progress here, shows their capacity for improvement elsewhere. If they are susceptible of religious impressions here, and have risen to a higher scale of social and intellectual improvement, why may they not, under proper influences, make the same progress in Africa? It is not pretended that they ever will rise to a full equality, in all respects, with the Anglo-Saxon or other white races. There are certain traits in the African, as there are among other branches of the human family, which will always assign him a different place in the scale of civilization. He may never rival the energy, the enterprise or the ingenuity of the white man, but there is nothing to prevent his becoming a virtuous, intelligent Christian citizen, and in some of the milder graces of our nature he may, under proper training, be as far ahead of the white man as he is behind him in the sterner virtues. Nor are these mere matters of speculation. We have, in Western Africa, at the present time, the clearest evidence of a desire and capacity for improvement in all parts of the country that have been disengaged from the trammels of the slave trade. The proof of this is to be found in the great augmentation of her commercial resources, during the last quarter of a century, and especially in the production of palm oil, cotton, and various

other articles of equal value. But there is still higher proof of this in the decided success which has attended the efforts of missionaries to promote the cause of Christian education among them. We cannot go into details here without extending our article to an undue length. But we have no hesitation in affirming, that the Gospel has made as strong an impression upon the natives of Africa, and brought about as important results in proportion to the amount of means employed, as upon the same race in this country, or any other portion of the human race whatever. Is it nothing that nearly one hundred Christian churches have been founded, and more than 15,000 native converts have been gathered into those churches in the last twenty-five years? Is it nothing that there are now two hundred Christian schools in full operation along that coast, and more than 20,000 native youths receiving a Christian education in those schools? Is it nothing that twenty different dialects have been studied out and reduced to writing, into most of which large portions of the Sacred Scriptures have been translated and circulated? Is it no token of encouragement that scores of native Africans are now actively and effectively engaged in teaching and preaching, who, twenty years ago, were but naked savage boys? Let these measures be sustained and multiplied according to the ability of the Christian Church in this and other Christian lands, and, by the blessing of God, Africa will soon become a peaceful, happy and prosperous land. Restore the slave trade, and all these bright prospects, humanly speaking, will be swept away, and a darker cloud will settle down upon that land than ever before rested upon it.

ARTICLE VII.

*Minutes of the General Assembly of the Presbyterian Church, in the United States of America. With an Appendix.* Vol. 15, 1859. Presbyterian Board of Publication.

The General Assembly, which met on Thursday the 19th of May, 1859, in the city of Indianapolis, was, beyond precedent, the largest that has ever convened. Three hundred and thirty-eight members answered to the roll call, of whom one hundred and fifty-six were ruling elders. If the size of the body is any index of the steady and accelerated growth of the church, this large infusion of the lay element is not less significant of the healthiness of that growth, and of the distinct outworking of great constitutional principles. Government in the hands of a single class, whether that class be large or small, has always been repudiated by Presbyterians as essentially *hierarchical*. The tendency to spiritual despotism will perhaps be as intense, if the supreme power be lodged in the whole body of the clergy, as in the hands of Prelates and of Popes. Hence the constitution of the Presbyterian Church provides that all her courts, from the lowest to the highest, shall be composed not only of Ministers of the Word, sustaining wider relations to the Church as a whole, but also of ruling elders, who are more immediately the representatives of the people, expressing their views and breathing their sympathies. In this connexion it may not be unprofitable to reproduce what was written and published, eleven years ago, in this Review :

“Accordingly, the freest modern States have adopted the principle of *two chambers*, composed of different persons, belonging to different classes, or elected for different terms of service. This gives to the representative system the fairest scope for its legitimate exercise, and provides the strongest security which the wit of man can devise against the violence of party, the predominance of passion, selfishness or local interests, and the tyranny of unscrupulous majorities.” \* \* \* \* ‘The very principles which the progress of modern society has developed, and which constitute the glory of modern politics, were found imbedded in the Presbyterian system ages before a representative republic, in the

true sense of the term, existed upon earth.' \* \* \* \* 'In the government of the church, as the Assemblies which exercise jurisdiction and authority, are judicial as well as deliberative, are courts as well as councils, and therefore very frequently required to act as a unit, it would be a cumbersome arrangement to have two houses; but the end is accomplished in two classes of representation, and the relations to each other of the bodies which they constitute. The ministers are a check upon the elders, and the elders are a check upon the ministers, and the higher are checks upon the lower courts.' \* \* \* \* 'A government exclusively in the hands of the clergy, is fraught with dangers to them and to the people, against which all ecclesiastical history is a solemn warning, and although as long as the Ministers were truly chosen, their Assemblies would be enough to give the church the form of a commonwealth, the spirit of liberty would soon depart. The possession of power would produce its natural effects, the clergy would aspire to be a privileged class, and the people would soon lose the significance and importance which the legitimate operation of our system attaches to them. On the other hand, a government too exclusively in the hands of the elders, would lean too much to popular will. Mingling habitually with the people, and identified with them in their relations and interests, their habits and associations, the elders might be disposed to regard themselves as mere deputies, and to aim at local and sectional advantages rather than the good of the whole church. Ministers, on the other hand, trained to habits of retirement and study, accustomed to meditate upon abstract principles and general truths, while they furnish precisely the sort of check which the inconveniences of a government of elders seem to demand, create a danger against which, in turn, elders are the only adequate security. But with our double representation, ecclesiastical despotism and popular passion are equally discouraged. Local and sectional interests are not disregarded—the voice of the people is heard—but the checks and balances of the system are so nicely adjusted, that the strongest probability is furnished which any conceivable arrangement, dependent for its execution upon fallible men can give, that the voice of Christ shall be supreme in all our courts. We cannot therefore attach too much importance to the offices of ruling elder; in its relation to our church courts. Upon it the security of our liberties mainly depends; it is the principal means, under God, of making the Church not only a commonwealth, but a *free* commonwealth, 'the noblest, manliest, justest, equallest' government on earth.'" \*

Profoundly impressed with the truth of the principles so clearly announced in this valuable extract—principles which can never be unseasonably reiterated—it is with heartfelt

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\* *Southern Presbyterian Review*, vol. 2d. pp. 19–23.

gratitude to God we note the fact, that in this highest of our ecclesiastical courts, and the largest which has ever met on this Continent, one half its members, within a fraction, should be these immediate representatives of the people; whose presence is earnestly solicited, just in proportion as the Church of God is enlightened by her great head to understand her own principles, and his grace given to her to work them out in her actual history. No one present at the Assembly—and the observation will hold equally true of all the courts of the church—but must have noticed the deference with which the suggestions of this portion of the body were universally received. The practical wisdom which they bring into our judicatories, from their contact with life upon every side of it, is felt to be an important restraint, qualifying and checking the tendency to abstract and undue generalizations among the clergy: itself a sufficient proof how deeply seated in the mind of the Church is the conviction, that the safety and harmony of her deliberations depend upon this admixture of clerical and lay influence.

But the size and constitution of the body was not the only sign of the rapid and healthful growth of the church. The announcement by the Stated Clerk, while organizing the court, of the addition of ten new Presbyteries during the year, the greatest number ever reported at one session of the Assembly, and the further statement that one of these, the Presbytery of Siam, was formed in the foreign missionary field, sent a thrill through the hearts of all the delegates. It was accepted as the voice of God saying to the Church, as aforetime He said to Moses: "Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee." At this rate of progress, allowing only an arithmetical increase through the expansion of the church, the practical question will be forced upon us, beyond the possibility of postponement, of re-adjusting the scale of Presbyterian representation, so as to bring the Assembly within manageable limits. And should the spirit, so manifest in the last Assembly, of exclusive and hearty devotion to her great calling, pervade alike all parts of the Church, few buildings will be found in the land capable of containing the body: and the Assembly will be heard everywhere exclaiming,

as it did so earnestly at Indianapolis, "the place is too strait for me, give place to me that I may dwell." It was, indeed, an imposing sight, reconciling us to great evils so long as they are tolerable, to see a respectable building nearly filled by a delegated ecclesiastical council, with an eager and expectant Christian public, struggling for a footing upon the slender margin beyond the deputies; to see such a body drawn from all parts of the country, mostly strangers to each other, yet sitting for days together, and exhibiting in the midst of great individual diversity and personal independence, wonderful harmony of views and unity of feeling; and, above all, to estimate the immense moral power which their well-considered judgments must carry—all this may seem to be well worth the inconveniences at which so sublime a spectacle is purchased. On the other hand, the draft upon the funds of the church which so large a Convention annually occasions, the withdrawal of so many ministers from their fields of labor for successive Sabbaths—and, more than all, the difficulties which bodies of such bulk experience in the discharge of deliberative and judicial functions: these evils are increasing upon us with the extension of the church over such a territory as that given us to occupy, and will soon make imperative the reduction of the Assembly. But how to deviate from usages to which the church has become habituated, if the representation should be transferred from Presbyteries to Synods—how in that case to disturb, as little as possible, the custom of rotation by which, at present, the entire ministry is to a greater or less extent brought successively into the Assembly, and which brings with it many advantages; and how to obviate, in these larger constituencies, the necessity for instructing the delegates so thoroughly repugnant to the notion of a deliberative body as pre-judging the very matters about which the delegates are assembled to deliberate; or, if Presbyterian representation should be adhered to, how to adjust the scale so as not to disturb the relations of the stronger to the weaker Presbyteries—not on the one hand to cut off the latter, and on the other hand not to give them a greater relative strength than they should have: all these questions of detail call for a wise forethought on the

part of those whose tastes lead them into the politics of the church, or whose practical wisdom has been so far proved as to make the church confide in their suggestions. Certainly the necessity for this reduction can now be so distinctly foreseen, that there will be no excuse if, in the day of decision, the church should be precipitated upon a course not adequately considered.

## THE OPENING SERMON.

Considerable disappointment was felt in consequence of the absence of the Moderator, the Rev. Dr. Scott, of California, whose arrival was anxiously and vainly expected up to the moment when the sessions were opened. Many desired to greet once more in the flesh a brother now removed from them by so wide an interval. Others who were strangers to his person would have welcomed one doing a good work upon a distant frontier, and would have gladly listened to his voice in setting forth the wants and spiritual prospects of the Pacific coast. Although this work was well performed by Rev. Mr. Spear, at a later stage of the Assembly's session, it was to be regretted that California could not have been advocated by one presently engaged in the evangelization of that distant but interesting field. In his absence, the duty of opening the Assembly was devolved upon the Rev. Dr. N. L. Rice, of Chicago, than whom no worthier substitute could be found. It was the first time the writer enjoyed the pleasure of seeing and of hearing this distinguished Polemic and Divine, for which reason he was heard with deeper attention and interest. Dr. Rice's manner in the pulpit is singularly calm and self-contained, with sufficient earnestness to hold his audience, without warming into the impetuous passion which sweeps them away. With a style clear as crystal, yet simple and colloquial, he fascinates the hearer by the ease with which his thoughts are apprehended, at the same time that he informs the understanding by the truths communicated. This colloquial address is often employed with great effect by men of the highest order of eloquence, as Edmund Burke, who, in its occasional use, swoops often like a falcon to his quarry. But, as a con-

stant and uniform method, it is fatal to all fine declamation, and utterly prevents from rising into the higher regions of eloquence. It has, however, undeniably the advantage of individualizing the hearer, and of setting him apart as though in personal and private conference with the speaker. Hence the power which its occasional use gives the rhetorician, when, for more immediate and temporary effect, he wishes to isolate the hearer, to overcome the reserve which is felt in the presence of others, and to gain that full assent which is only conceded in confidential intercourse. In listening to Dr. Rice, a perfect master of this method, we could not but feel "there are diversities of gifts, but the same spirit." Not wishing to dispense with it in him, we should deplore its becoming the fashion in the divinity school over which he has recently been placed. With common minds, which cannot afford Dr. Rice's richness of matter, we should expect this colloquial address to flatten down into small talk. Perhaps there is less danger of this in a country like ours, where all men are born orators, and where the tendency is almost universal to a flatulent and ambitious declamation.

Modestly alluding to the exigency which had brought him, upon short notice, before the Assembly, Dr. Rice took for his text, 2d Cor., 5: 7, "For we walk by faith, not by sight." After a brief introduction, showing the Scriptural import of the term "to walk," and deducing the meaning that to walk by faith is to live and act under the influence of Christian principles and motives, *really believed*, the way was open, 1, for inquiring what is faith? and 2, for showing its power as the controlling principle of the Christian life. The strength of the discourse was expended upon the former of these topics. In general, faith was defined as reliance upon testimony, which was shown to be one of the three sources of our knowledge, consciousness, and our senses being the other two. As it is impossible to distrust the two last, so it is unnatural to doubt the first. Faith, in a religious sense, is belief of the testimony of God; so that, of course, we can believe only so far as God actually has testified. This testimony may be explicit as to certain ultimate facts, and yet be withheld as to



their *mode*. Thus, the fact of the Trinity is revealed, but not the way in which God is *one* in one sense and *three* in another; the *fact* of two natures in Christ is asserted, but not the *manner* in which they are united; the *fact* is stated that man is mortal and immortal, but not *how* he is both, and so the *fact* that "God worketh in us both to will and to do," but not *how* he does this without interfering with our freedom. When men become perplexed upon these points, it is because they attempt to know beyond what is revealed, and to believe beyond what is testified; and these various difficulties are not to us matters of faith, because they are not matters of testimony. If any complain that this limits the exercise of human reason, the same may be affirmed of every department of knowledge. As we believe ten thousand facts which we cannot explain, there is an entire equality, in this regard, between nature and revelation.

This faith, in its active exercise, includes three elements, intellectual conviction of the truth—heart-approbation of it and trust—personal reliance upon God. The first pre-requisite is perception of the truth, which can only be had by weighing evidence on the one side and on the other, and so reaching a conclusion. We must believe that God *has* spoken, and then ask *what* He has said, and then we know what we *ought* to believe. We learn from the Bible that God made man, and what He made him, and what man has made himself by rebellion—then what provision God has made for man's salvation—what Christ is, God and man—what He has done and is doing for us. This is our *creed*, and when convinced of its truth, we have *intellectual* belief. But in this there is nothing either right or wrong—nothing that can save the soul. Men, at last, are controlled by the state of the heart, and through the affections and passions. Thus we reach the *second* element of faith, which is heart-approval of what God teaches. This is the grand distinction between the devil's faith and the Christian's; between the believing of man regenerate and man unconverted. Both believe intellectually, but the heart of the one recoils from the things believed, whilst the "heart of the other delights in them." Thus devils, Christians and angels,

go one step together, they all believe intellectually; angels go a second step with the Christian, since both believe and love, but the last step is taken by the Christian alone, which brings us to the *third* element of faith—*trust*. The angel is not lost, and does not *need*, and does not personally trust, in a redeeming Savior as *his* redeemer. The Christian looks upon himself as lost, and upon Christ as a Saviour—and, in addition, *trusts*.

With this exposition of the nature of faith, the preacher proceeded to show its controlling power over the saint, illustrated in the victory he gains over the world—his conquest of death, and his triumph over the grave—in the wisdom it imparts—in the motives to duty which it presents—in the strength it affords, and in the comforts which it breathes. The sermon was then concluded with a few remarks upon the connexion subsisting between faith and works, and the importance of unadulterated truth, and with a special application of the whole subject to the Christian ministry. Since the truth is their only weapon, faith in it is indispensable to its proper use, and faith in the promise is their only support and consolation.

We have made the foregoing abstract of this discourse, refreshing our memory from the full synopsis of it in the *Presbyterian* of May 28, that we may, with all possible delicacy, intimate to Dr. Rice that his sermon is likely to make an impression in relation to one point which, we are sure, he would regret as deeply as ourselves, and that is the nature of the intellectual assent involved in saving faith. The general tenor of his argument seems to us to convey the idea, that this assent is precisely the same in the case of the renewed and the unrenewed—in the case even of devils and saints. The Christian differs from the reprobate, not by a different kind of cognition, but in super-adding to his cognition what the other wants, a corresponding condition of heart. In other words, true faith, intellectually considered, is specifically the same as speculative assent. This is precisely the papal doctrine, against which the Reformers so earnestly protested, of a formed and an unformed faith. The Scriptures, on the other hand, explicitly teach, and all evangelical confessions have steadily maintained, that the *assent* which characterizes true faith is specifically different

from the assent of the ungodly—it is a totally different kind of cognition—a cognition in which the affection of the heart enters as an essential element, and is not super-added as something separable and distinct. It is with the *heart*, and with the heart alone, that man believeth unto righteousness. The very form of the knowledge is love. It is a higher energy than bare speculation—it blends into indissoluble unity, intelligence and emotion; knows by loving and loves by knowing. The immediate ground of the cognition is the supernatural illumination of the Spirit. The thing manifested by this Divine light is not merely the reality of the truth, but its beauty and glory. The mind so sees as to make it feel. The perceptions are analogous to those of the right and the beautiful, in which feeling exactly expresses the intellectual energy. *Uno verbo*, says Calvin, *statuimus, eos inepte loqui, quum fidem formari dicunt accessione piæ affectionis ad assensum facta: quum assensus quoque piæ affectione constet, qualis saltem in Scripturis demonstratur.\**

Against this whole theory, we desire to place the exposition of another distinguished living Presbyterian divine, like Dr. Rice, the ornament of his church and the age:

“Faith is frequently spoken of as mere belief on testimony—an act of the mind not different, in itself, when applied to spiritual and divine things, from similar acts of the mind when applied to other things, the difference being exclusively in the nature of the things believed, and in the nature of the testimony on which they are believed. The term *saving* added to faith is, according to this mode of viewing the subject, merely intended to signify that the particular faith thus designated, has the word of God for the testimony on which it rests, and those things which immediately concern salvation as its object. If this is the whole account of the matter, it is not easy to see how faith can be truly called a grace of the spirit; nor how the state of mind, out of which it proceeds, is in the least degree different from its natural and ordinary state; nor how any quality or condition of the soul, beyond such as all men naturally possess, can be necessary to the exercise of saving faith. If, on the other hand, this account of faith is intended to apply exclusively to acts of the renewed mind, and to belief of the testimony of God concerning spiritual things; then, in the *first* place, the whole object of this method of explaining the matter is defeated,

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\* Inst. Lib. 3, ch. 2, § 8.

as soon as any one demands an explanation of that supernatural renewal of the mind, which enabled it to believe thus; and, in the *second* place, even on the supposition of the renewal of the mind, the explanation is neither true nor sufficient, since the gracious acts of faith of the renewed mind are essentially different from its natural acts of belief. The gracious act of saving faith, by which the new creature rests on the Divine Redeemer crucified for him, and whereby he receives peace and grows in holiness, is not identical with, nor even similar to, the natural act of belief by which the same person, in his unrenewed state, gave credit to the story of Christ, on the Divine testimony of its truth, and thereby merely increased in knowledge."\*

In this criticism we are far from impugning Dr. Rice's general soundness in the faith. We cannot for a moment suppose that he even doubts, much less that he denies, the work of the spirit in enlightening the sinner's mind, which indeed, in a casual way, he distinctly allowed. But we state as a grievous defect, in a sermon delivered before an Assembly of divines, and intended to be a precise and scientific exposition of true faith, the omission to put forth clearly and strongly the most material influence under which the believer is persuaded of the truth as it is in Jesus.

The Assembly was fully organized by the election of Rev. Dr. W. L. Breckinridge, of Louisville, Ky., as Moderator, and of Rev. Joseph R. Mann, of New York, as Temporary Clerk. Dr. Breckinridge was chosen by acclamation, all other nominations having been withdrawn; and, by the courtesy as well as by the honest impartiality with which he presided over the body, fully justified the unanimity with which he was chosen. The modesty with which he uniformly bore himself through the discharge of his difficult and responsible duties, united with his frank and gentlemanly deportment to all the members, won for him the affections of the whole Assembly, and a place in their memory, both as a man and a Christian. The first business of importance taken from the docket, was

#### THE DEMISSION QUESTION.

The Assembly of 1858, it will be remembered, sent down to the Presbyteries an Overture, proposing to add to the 15th

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\* Dr. Breckinridge's Knowledge of God, subjectively considered, pp. 254, 255.

chapter of the Form of Government the three following sections, to-wit:

XVI. The office of a Minister of the Gospel is perpetual, and cannot be laid aside at pleasure. No person can be divested of it but by deposition. Yet, from various causes, a minister may become incapable of performing the duties of the office; or he may, though chargeable with neither heresy nor immorality, become unacceptable in his official character. In such case he may cease to be an acting minister.

XVII. Wherever a minister, from any cause not inferring heresy, crime or scandal, shall be incapable of serving the church to edification, the Presbytery shall take order on the subject, and state the fact, together with the reasons of it, on their record. And when any person has thus ceased to be an acting minister, he shall not be a member of any Presbytery or Synod, but shall be subject to discipline as other ministers; provided, always, that nothing of this kind shall be done without the consent of the individual in question, except by advice of the Synod; and provided, also, that no case shall be finally decided except at a stated meeting of the Presbytery.

XVIII. Any minister having demitted the exercise of his office in the manner herein provided, may, if the Presbytery which acted on his demission think proper, be restored to the exercise thereof, and to all the rights incident thereto, provided that the consent of the Synod be obtained, in case his demission was ordered by the Synod in the manner above recited.

A spirited, running discussion was had upon the manner in which the replies of the Presbyteries should be authenticated; whether to require the signature of the Stated Clerk certifying the record, or to receive simply the report of a commissioner. It was decided to remit to the Committee of Bills and Overtures, to whom all these replies were referred, the decision upon the constitutional evidence of these answers respectively. This decision we regretted, and should have preferred Dr. Anderson's motion to carry, requiring, in all cases, the Minute of the Presbytery, attested by the Stated Clerk. This is the plain requisition of our book, (Form of Government, ch. 12, sec. 6,) and we see no reason why it should not be enforced. In a matter so important as the change of the constitution, the value even of forms cannot be overstated, particularly in times of strife and confusion, to which the church is, unfortunately, too liable to be exposed. If, as alleged, the action of past Assemblies has been loose and slovenly in receiving the replies of Presbyteries, there was no better occasion than the present for

initiating a safer precedent. The committee subsequently reported, that of 108 answers returned to the Overture, twenty-four were rendered in the affirmative, and eighty-four in the negative. Whether this decision indicates the unwillingness of the church to entertain any proposals of change as to its constitutional rules, simply from a wholesome fear of innovation, and without regard to the merits of the change, it is, perhaps, impossible to say. There is reason, however, to believe that, in this particular case, the opposition was largely due to the form of the Overture, as well as to the principle involved. It comes within our personal knowledge, that some who favor the right of demission, in certain provided cases, opposed this Overture, as not sufficiently discriminating the parties for whom relief was proposed; and as putting it too much in the power of an unscrupulous majority to make way, summarily, with an obnoxious Presbyter, without resorting to forms of process. Fearing that it might, in troublesome times, be converted into an instrument of spiritual tyranny, or, at least, disturb the repose of the Church, by occasioning vexatious proceedings, the Overture was rejected by some who would have voted for demission *simpliciter*. To us it has long been clear, that one of the necessary elements in a call to the ministry being the conviction wrought by the Holy Ghost upon the conscience of the individual, there is no power in the Church to compel service where this conviction is wanting. As no Presbytery would license or ordain, where this personal conviction is lacking, so, after a term of years, if a man conscientiously states his belief that God had never called him to this work, and that his previous impressions were now fully dispelled, it must still appear that the seal of his commission from the Head of the Church is absent, and his call is made void. How the church can hold him to that work, against the clear persuasions of his own conscience, under pains and penalties to be judicially inflicted, without an assumption of power never delegated to her by Christ, her Lord, we have never been able to see. It was for the relief of just such cases that this Overture undertook to provide. And if its defeat was due to the unskillfulness with which it was drawn—or, if the

above view of what is most essential in a call to the Ministry be true—then this question only sleeps for the present, and will certainly be raised again whenever the church shall be prepared to entertain it.

#### CHURCH EXTENSION.

The following abstract of the operations of this Committee during the ecclesiastical year was presented:

The committee have labored under great embarrassments, arising from the heavy liabilities with which they began the year, and the unprecedented influx of applications. In 1857-8, only one hundred applications, calling for \$45,000, were received, while in 1858-9, there were one hundred and forty-one, calling for about \$62,000. During the year the applications of thirty-two churches, amounting to \$13,370, were stricken from the file for want of the necessary information. There remained on file, April 1, 1859, ninety-one applications, calling for at least \$41,000, including sixty applications brought forward from the previous year; two hundred and one applications, calling for \$87,000, were before the committee during the year ending April 1, 1859. Only five applications were declined during the year. Every appropriation was paid as soon as it became due, without borrowing a dollar. Appropriations amounting to \$20,504.90 were paid to seventy-six churches—eleven more than during the preceding year. The average appropriation to each church was \$239.90. The receipts were \$29,342.34—\$4,600 more than the previous year. The expenditures were \$23,538.68. The liabilities incurred, but not fully matured, exceeded the means on hand, April 1, 1859, \$1,234.41. The average cost of the two hundred and fifty-five churches aided, is \$2,097; average number of members, 34.

The condition of two thousand two hundred and sixty-seven churches, about two-thirds of the whole number of churches in connection with the General Assembly, is reported. Of these churches, five hundred and fifty-three, or nearly one in four, have no house of worship. Twenty-six churches worship in union houses; one hundred and sixty-eight report their houses

of worship insufficient; one hundred and ninety-one are in debt. Add these together, and you have nine hundred and thirty-seven churches, or within two hundred of the *half* of the whole number reported, who are crippled by the lack of a church, the *insufficiency* of their houses, or by *indebtedness*.

Rev. Mr. Coe, the Secretary, in an effective address, presented other facts showing, by comparison with former years, how this cause had gained upon the confidence of the church, and summing up the total of contributions to it since the appointment of the committee; from which he concluded that when the churches shall more generally co-operate with the committee, the object entrusted to this arm of the church's operations can be fully answered. He would state:

1. The amount raised in the last four years is about \$87,000—indeed, in less than four years. This has come from *individuals*, and from about *one-sixth* part of the churches in our connection.

2. The contributions have steadily increased every year, showing a growing interest in the cause, and an enlargement of the committee's operations. The first year the committee received less than \$10,000; the second year, over \$23,000; the third year, a little less than \$25,000, and the fourth year, \$30,000. The total receipts of the fourth year, including a legacy of land not included in the report, are fully \$5,000 in advance of the preceding year. And the receipts from *churches*, the most reliable source of income, are fully \$9,000 in advance of receipts from the same source last year. The number of contributing churches reported the first year was 167; the second year, 502; the third, 518; the fourth year, 565.

3. The inauguration and efforts of this committee have taken place at a time of peculiar pressure in the money affairs of the country.

4. The mode of distribution adopted by your committee produces incidental benefits, which reach beyond the actual amounts contributed. It is one which we think any set of wise men would adopt. It *equalizes* the gifts of the benevolent, scatters them widely over the whole church, stimulates and encourages feeble churches to *self-exertion*, and guards them



against that incubus of church enterprise, a *church debt*. The mode of distribution adopted may be safely said to make \$20,000 go as far as \$40,000 given at random.

5. The committee have, since July, 1855, declined to make appropriations to *only five* churches of the two hundred and eighty that have applied and furnished the necessary information. And *four* of these five asked for sums entirely beyond the ability of the committee, and the other one was a Union Church.

6. The tendencies of the day to extravagance in church building, led the committee to apprehend difficulty; but in this they have been agreeably disappointed; and it is believed that the influence of the committee, and the principles it has adopted and disseminated, has had the happiest effect in repressing the tendency to imprudent undertakings and unnecessary expenditure. Certainly the charge of extravagance cannot be brought against the churches aided by this committee, as is evidenced by the fact, that the average cost of these 255 churches has been \$2,097 each. Very few of the applications give evidence of any desire to pamper pride or gratify vanity. Very rarely was there proof that the applicants for aid had overstepped the limits of a wise economy.

The committee, to whom this report had been referred, reported through its Chairman, the Rev. H. J. Van Dyke, the following resolutions, which were unanimously adopted:

1. That the Assembly commend the Church Extension Committee for the fidelity with which they have hitherto watched over the interest committed to them, and note with special satisfaction their efforts to elicit information in regard to the wants of the church in their department of labor.

2. That we regret the tardiness of the churches to obey the repeated requests of the General Assembly to take collections for this important cause; and hereby solemnly enjoin it upon all the Presbyteries to take some action whereby our directions may be more generally and faithfully executed.

3. We desire and exhort all churches under our care, which are still in debt for their house of worship, to make strenuous efforts for removing this stumbling block, in order that their liberality towards new and feeble churches be not hindered.

4. That hereafter a sermon upon the subject of Church Ex-

tension be preached before each General Assembly, as in the case of the Boards.

5. Recommends certain persons to fill vacancies.

A long and animated debate arose upon the two following supplementary resolutions offered by Mr. Van Dyke, not as Chairman of the Committee, but submitted as an amendment individually by him:

1. The Assembly, whilst they would not discourage any judicious effort for the erection of church edifices, enjoin it upon all churches under its care, whether in the new or the old States and Territories, to sit down and count the cost before they begin to build, that the name of God and His holy religion be not dishonored.

2. We earnestly recommend all churches which make contributions for the building of edifices out of their own bounds, to make such contributions through the Church Extension Committee, which is the regularly appointed channel. All churches desiring aid are likewise recommended to apply to the Church Extension Committee. And we are the more earnest in the recommendation in view of the gratifying fact, that out of so many applications made to the committee since its organization, only five have been rejected.

In support of these resolutions, he alleged the necessity of shielding ministers from the painful and odious work of begging, the great expense as well as inequality of private solicitations, and its interference with the regular operation of all our church schemes. He argued further, that special applications were not necessary; that the same money might be raised with far less time and trouble, if the committee were properly sustained; and expressed his amazement that only one-third of our churches contributed their collections to this cause, which he ascribed to the interference of these voluntary applications. Dr. S. M. Wilson, of Cincinnati, espoused the same view, urging that these repeated private solicitations placed pastors often in painful and equivocal positions, as withholding their sympathies when it was impossible to befriend the applicant—and that churches would be more apt to keep clear of debt if they were cut off from the resource of special supplications for relief, and would then build according to their means.

On the other side, these restrictive resolutions were opposed, with telling effect, by Judge Bliss, of Alabama, who thought it necessary to *stand us round* so as to let us have each other's *experience* in exchanged positions, before we can understand and feel aright. He knew there was a necessity for private applications; they came from feeble churches, and were the yearnings of a hungry child crying for bread, which he was not willing to repress. Those who gave to private appeals were the parties who most liberally supported this committee; and he suspected that the complaint against this special call for aid came from men who never gave till they had a law suit with the Lord, nor even then until the last appeal had been issued.

Dr. J. C. Lowrie thought this movement ought not to be attributed to men of contracted views willing to protect themselves. But many churches were seriously embarrassed by the number of these applications—that often not the most meritorious, but the most adroit, succeeded best, and that the parties entreated had not the means of distinguishing between them; and the *few* were helped at the expense of the *many*. He thought, however, that special cases did exist that should be provided for in a special way; but they should be guarded by the recommendations of Presbyteries, or in some other adequate way.

Rev. Mr. Richeldaffer followed in the same general strain, insisting, from his own knowledge of frontier life, upon the necessity of special applications for aid, and urging the whole matter to be left free.

Dr. B. M. Smith, taking up the suggestion of Dr. Lowrie, offered a substitute for the resolutions pending before the house, restricting private applications to such cases as are recommended by an act of Presbytery.

Dr. Edwards doubted the competency of the Assembly to impose any such restrictions to prevent the outflow of benevolence on the part of our people in any way they think best. He thought there was danger of over legislation; and that it was wrong to discriminate in our legislation between the different arms of our public service. If these resolutions were passed in favor of this committee, what was to hinder the

Board of Education from asking for a similar act restraining private gifts to Theological Seminaries. The proper course was to foster the committee, and for it to push forward its claims until, as with the other Boards, the necessity for these individual benefactions should be superseded.

Dr. Anderson merely wished it understood that this proposition did not emanate from the committee in any form. The evils of spontaneous, unguided benevolence, had been so sorely felt, that this organization had been created. The Assembly having originated this scheme, ought simply to see that it was carried out without interference and embarrassment. But that the committee were so far from desiring to restrict special and local sympathies, they had sought uniformly to recognize and develop them.

Other members of the Assembly participated in this discussion, which was brisk and lively to the close; but the above abstract condenses the arguments employed on either side. These supplementary resolutions of Mr. Van Dyke were laid upon the table, and the whole subject was thus disposed of. In this result we heartily concur. Plainly, the church has the right to institute measures for systematizing and enlarging its charities; and to create agencies by which to equalize, as far as possible, the distribution of the same. The Assembly, in the exercise of its pastoral care, may exhort all its churches to greater liberality, and may rebuke with long suffering and patience their short-comings in this great Christian duty. But it has no authority for throwing a fence around its churches, infringing their individual discretion, and decreeing that their gifts shall flow only in the channels prescribed by itself. This general principle should determine the question under discussion, without pressing behind it to discover whether, under existing circumstances, private benefactions can or cannot be dispensed with. Yet, if this latter point be raised, there is one fact conclusive as to it; which is, that in our larger towns and cities, where the work of church extension needs to be specially and vigorously pushed, the aid furnished by the committee is totally inadequate. From their report it will be seen that the average cost of the churches it has aided is \$2,097 cash; and

the appropriation made to these averages \$239, a little more than one-tenth of the whole. But the cost of erection is necessarily so much greater in our cities and large towns, that this average appropriation would be but a drop in the bucket; and these, if built at all, must be built through individual enterprise, and by local assistance. From the nature of the case, the Extension Committee, as the almoner of the church's general bounty, must distribute sparingly in order to distribute widely. These city structures would very easily absorb the whole treasury of the committee, if allowed to draw upon it even at the rate of one-tenth of their prime cost; and thus a margin must be left in all the general arrangements of the church for the outflow of private benevolence and zeal. It is very desirable, however, that these local charities should in some manner be represented to the committee, so as to be embraced in their general report. The fact is, with all our efforts to secure accurate statistics of the church's benevolence, through inattention all is very far from being reported that is actually done. As an example of this, one church, which on the floor of the Assembly was singled out and reproached as a defaulter to this cause, we find in the Appendix to the Minutes to have contributed over \$6,000—but being contributed for a local enterprise, it did not pass through the hands of this committee, and could not be presented in their report.

On the whole, the Extension Committee has reason to rejoice over this discussion. The facts of its progress were thus more distinctly impressed upon the mind of the church, and the conviction deepened, of its great importance. All these general operations must pass through a period of infancy—and this cause has clearly gained upon the confidence of the whole church. It is a great advance to be able to report one-third of the churches as contributors to it through this channel, since the organization of this committee. It, however, needs the sympathy of the Assembly, as the youngest of all its agencies, and as carrying a weight through the prejudice generally felt, that every community should erect its own buildings, and should be content with such as it can afford. Let it be borne in mind, too, that the \$23,538 disbursed by this committee, actually

represents a sum ten times as large contributed by congregations to secure the appropriation made from the general treasury; in which light the operations of this agency proceed upon a much larger figure than is generally supposed. The stimulus which is thus afforded to feeble churches to arise and build—and the refusal of the committee to contribute where a debt is allowed to be entailed—both operate, not the less powerfully, because their influence is unseen. The aid furnished by this agency is, moreover, the voice of the whole church, uttering its sympathies to the far distant colonies which are springing, like the seeds of things, over the new and rapidly filling portions of our country; far more valuable in its moral effect than even the pecuniary assistance which is extended. The indispensable necessity of this arm of our public service is shown by the astounding fact, that almost one-fourth of all our organized churches through the land are destitute of places of worship. Surely the ark of the Lord should not dwell in tents. In giving a habitation to the newly gathered flock; in securing enlargement to the congregation; in facilitating the support of the minister; in giving stability when every thing without it would fluctuate, this committee is the direct auxiliary of the Board of Missions, and an important instrument in the evangelization of the country.

#### FOREIGN MISSIONS.

The published report of this Board is chiefly occupied with a detailed account of the various stations under its care. The receipts are represented as somewhat larger than in preceding years, amounting to \$230,030 57, of which \$113,918 52 were received from the churches; \$45,040 23 from miscellaneous sources; \$18,112 57, an unexpended balance for India losses, a special fund; \$37,550 from the government, appropriated for the benefit of the different Indian tribes of this country; and the remainder, special donations from the American Bible and Tract Societies, and proceeds of various sales. It is certainly encouraging to set this large amount over the \$10,000 controlled by this Board twenty-six years ago. Is it too much to expect, that a quarter of a century hence, its receipts will

swell beyond half a million? The addresses called forth by this Report on the Assembly's floor, were deeply interesting; and certainly not less so from the fact, that most of the speakers were returned missionaries, who have given their lives to this blessed work.

Dr. Lowrie, one of the Secretaries, expressed the hope that the objects engaging the more immediate attention of the Assembly might not overshadow this, the especial and great work of the church. He would call attention to the causes for thanksgiving in view of the success afforded us. In India, which was in such a deplorable condition at the last meeting of this body, there is now peace, and a loud call for laborers. Yet it was to be lamented that, from the return of missionaries on account of ill-health, the number is sixteen less than it was a year since. From China, the latest intelligence detailed the conversion of twelve natives at Ningpo. The opening, too, of Japan, so long sealed against foreign intrusion, was a most significant event. It was, moreover, a peculiar token for good that a larger number of young men were offering themselves than ever before; which would put to the test this year the faith and liberality of the churches; and the only special discouragement felt by the Board was, in looking over the Appendix to their Report, and finding many large churches, with their ministers, doing little or nothing for this great cause. He hoped that however brief the consideration the subject might receive from the Assembly under its pressure of business, it might not be dismissed from the hearts of the brethren.

Rev. Mr. Speer, late missionary to China, had been twice called back from his field of labor by such ill-health as he had thought before this would have taken him to the Assembly above. Yet he had lived to see great changes in the whole missionary field. He well remembered his first sight of anguish in Canton, when the cry was, "kill him, kill him!" But the gospel had now a wide and effectual door opened for its entrance in that land. He combatted the impression that the Chinese were a nation of savages, and produced documentary evidence of the intelligence exhibited by many of them,

and closed by asking what response the church was prepared to give to the appeals of Providence made in the signs of the times.

Interesting remarks were further made by Rev. Mr. Gardner and Mr. C. A. Spring, Elder from Chicago, when the Assembly was addressed by Rev. Mr. Wilson, missionary from Africa. He read resolutions from the Presbytery of Western Africa, expressing deep interest in the advancement of Christ's kingdom, giving thanks for the revival in America, and calling for laborers to come over and help them. This is Africa's appeal for the 200,000 souls within the boundary of Liberia, and for the many millions lying beyond it. Yet we have only nine missionaries in all that vast region, which ratio, if extended to this country, would give but three Old School ministers in the whole United States. We have but 73 missionaries, all told, in all the Pagan nations, which would give ten millions of souls to each. We are bound to Africa as we are bound to no other heathen country; and there is an imperative need of white laborers to take charge of the education of colored missionaries on the spot.

Rev. Mr. Mattoon, from the Siam mission, thought this work was no longer to be kept up by mere sympathy with the sufferings of missionaries, nor by reports of progress; the duty of the church must rest upon the revealed will of God. He would place the Assembly in a city of 300,000 inhabitants, in the midst of a population of 4,000,000, with no Christian land bordering on it, with no Christian churches, no Bibles, no Christian publications, no people of God. Even then the picture is incomplete, unless we see the two hundred and fifty heathen temples, with their ten thousand priests, and their thousands upon thousands of images. Yet among this whole people of Siam, we have but two missionaries. It is no wonder that these few laborers cannot at once come back with victory perched upon their banners. Still we believe in the promises and purposes of God; and as this work of evangelizing the world is to be done instrumentally by the church, the brethren afar off upon a distant soil look with eager eyes to see what is done in this Assembly to cheer and help them forward.



After a morning spent thus in "speaking of the things of the kingdom," the Assembly was led in prayer by Rev. Dr. Thornwell, and the subject closed by the adoption of the following resolutions reported by the committee:

1. *Resolved*, That it becomes us as a church, humbly, yet with our whole heart, gratefully to acknowledge the goodness and grace of God in giving so signal an answer during the past year to the prayers of his people, in restraining the wrath of the heathen—taking obstacles out of the way of his servants—preserving their lives, and setting his approving seal to their labors, by accompanying them with the marked and effectual influences of his Holy Spirit.

2. *Resolved*, That the providence of God calls upon the churches in tones that can not but be heard, and ought to be heeded by all her ministers and members, to the exercise of increased liberality in contributing of their substance to the service of Christ in this particular department of that service, but especially that they should accompany the exercise of this grace with that of prayer to the Lord of the harvest, that he would send forth laborers into his harvest; that he would abundantly shed upon them the Spirit of promise, that they may be endued with power for their work, and then pour out the same Spirit in copious effusions upon the nations, that their hearts may be opened to receive the truth in the love of it, and that they may be saved.

3. *Resolved*, That the General Assembly highly approve of the efforts made by the Board to enlist the interest of the children of the Church in the work of Foreign Missions; and they would urge upon all pastors and ruling elders throughout the church, to instruct the baptized members of our congregations in regard to these obligations.

4. *Resolved*, That the Report of the Board be approved and referred to the Executive Committee for publication.

#### DOMESTIC MISSIONS.

Rev. Dr. Musgrave, Corresponding Secretary, stated that the receipts of this Board the past year were \$11,000 above the average of the previous five years. At its close there was a balance on hand of \$26,000, being an excess of \$8,000 over the previous year. The appropriations were more uniformly greater than during the five years previous, so that during this period of time the average salaries of the missionaries had been increased forty-three per cent. The number of contributing churches had increased fifty a year for the four years preceding the past two, in which the check was due to failure of crops and financial embarrassment. He went into a statement of the grounds upon which the report had not favored the pro-

ject of appointing a branch committee in the South-west, urging that the Board was not in want of machinery, but of men and of means to enlarge their operations. The demand for Home Missionaries was greater than the supply, and the Board, in its difficult work, needed the sympathy and co-operation of the pastors of the churches.

Rev. Dr. Humphrey, Chairman of Committee to whom the Annual Report had been referred, offered their report, inviting the attention of the Assembly to the following points:

#### I.—THE PROGRESS OF THE WORK.

This has been gradual, but steady. During the last six years, the number of missionaries has risen from 515 to 600, and the annual receipts at the treasury have increased from \$81,000 to within a fraction of \$100,000. Within this period the Board, in conformity with the prevailing doctrine of the church, touching the divine ordinance of alms-giving, has dispensed with the agency system, and placed its reliance for funds wholly upon what is known among us as the plan of systematic benevolence. Nothing in the history of the Board is more satisfactory than the successful conduct of its affairs through this transition period.

#### II.—THE LIMITATION OF ITS PROGRESS.

It must be continually borne in mind, that one of the most serious limitations imposed upon the progress of the work is the want of laborers. It becomes us humbly and reverently to acknowledge our absolute dependence upon the Lord of the harvest, and then to give thanks to his blessed name for the recent effusion of his Holy Spirit on our congregations and schools of learning, whereby we have good hope that the Master is about to multiply laborers for his vineyard.

#### III.—THE OVERTURE FROM THE SOUTH-WEST.

An overture from the Synods of Texas and Mississippi, respecting the missions in that region, laid before the last Assembly, and referred to the consideration of the Board, is on the table of the Assembly, and this Committee submits herewith a resolution on the subject.

IV.—INVESTIGATION PROPOSED.

It is now thirty-one years since the Board received its present organization. In the meantime changes, every way remarkable, have occurred, in the state both of the country and the church. The territorial limits of the Republic have been enlarged, so as to include Texas and the Pacific coast, and the intermediate region. Many new States have been admitted into the Confederation; vast regions which, in 1828, were almost unknown to our geography, have become inhabited by our people; the population of the country has more than doubled. The church also has been multiplied two-fold in all its outward elements—to wit, in the number of its Presbyteries, Synods, ministers, congregations and communicants. The facilities for the spread of the gospel, moreover, were never before so numerous, nor the fields so broad and inviting. And more than all, the repeated effusions of the Holy Spirit have imparted vigor and purity to the inward life of the church, and are so preparing it for its work.

In the judgment of the committee, the time has now come when the General Assembly should examine thoroughly and carefully the Constitution of the Board of Domestic Missions, unto the end that it may, if possible, be more closely adjusted to the present posture of our affairs, and be inaugurated and equipped for the immense work now before the church in the home field.

The committee, therefore, submit to the consideration of the Assembly the following resolutions:

*Resolved*, 1. The General Assembly gratefully recognizes the blessings of the head of the church upon its domestic missions, and upon the labors of the Board unto which the care of these missions has been entrusted.

*Resolved*, 2. The Assembly finds in the history of the Board every reason to cherish the settled conviction of the church respecting the ordinance of alms-giving, and its proper administration by the office-bearers; and it exhorts all the congregations under its care to maintain this ordinance as a part of religious worship.

*Resolved*, 3. The Board is instructed to establish in the city of New Orleans an Advisory Committee, with a District

Secretary, whose duty it shall be to set forward the work of missions in the South-west—the details to be arranged by conference between the Board and said Committee.

*Resolved*, 4. The Board is also empowered to make a similar arrangement at the North-west, if, after consultation with the brethren in that region, such a measure shall appear to be advisable.

*Resolved*, 5. The attention of the Board is particularly called to the Pacific coast as a field of missions.

*Resolved*, 6. A committee of —— members shall be appointed by this Assembly, with instructions to confer with the Board, and report to the next Assembly, what changes in the organization and methods of the Board are necessary in order to its greater efficiency and wider usefulness. This committee is particularly charged to report on the expediency of the following measures:

1. The reduction of the number of members of the Board, and its organization, somewhat after the form of the Committee on "Church Extension."

2. The removal of the Board to some place nearer the centre of the Western missionary fields,

3. The establishment of several Executive Committees and Corresponding Secretaries in different parts of the church, these officers to be invested with co-ordinate powers; or,

4. The establishment of a single Central Executive Committee, with Advisory Committees and District Secretaries, as provided herein for the South-west.

5. The committee will consider the question as to how many officers will be needed in the Central Board, and the division of labor among them.

6. The committee will also report upon any other matters which they may find within the range of this inquiry.

Although the propositions of this report were considered and finally adopted *seriatim*, the discussion was miscellaneous and discursive. A clearer view will be had if we condense and arrange it under the two heads into which it gradually divided itself. 1. A special attack upon the policy of the Board's administration; and 2. The suggestion of methods for increasing the efficiency of the Board by the addition of a local agency for a given district.

It is, perhaps, impossible to subject the proceedings of this Board annually to a critical review, without eliciting complaints from parties who think sufficient liberality has not been

shown to the missionary, nor sufficient attention given to the necessities of destitute regions. It was so in the present instance. Brethren from the extreme North-west came to the Assembly, having their hearts burdened with the privations of their missionaries, and with the crying destitutions of that great frontier; and were, perhaps, predisposed to a severe inquisition of the Report which should be presented. "It had been asked," said one speaker, "why we want more money when we have not the men?" To which he would answer, that more might be given to the missionaries, increasing their efficiency by freeing their minds from anxiety as to their daily bread. The statement of the Secretary that the Board had appointed all who had been recommended, was distinctly impugned. Said one speaker, Rev. Mr. Richeldaffer, "I have myself, within a year, turned aside six good men who wished to come to Minnesota, because I was led to believe the Board had not the means of supporting them there." Rev. Mr. Heckman, from Wisconsin, followed in a similar strain of criticism. He knew of a number of applications from his region which had been refused. Again, he knew instances in which the salaries of existing missionaries had been reduced; so that if the average allowance had been increased, some had been benefitted at the expense of others. He charged the Board with want of aggressiveness, and implied that the large balance reported on hand had been accumulated by declining to increase the number of missionaries, and by cutting down the salaries of those already in the field.

But the most pointed censure of the Board came from the East. Rev. Mr. Van Dyke read certain resolutions from the Presbytery of Nassau, as the text from which he would discourse. He thought the Board, with its present organization and forms, wholly inadequate to its great work; and alluded, as proof of this, to the concurrent voices from the North-west, the South-west, and from California, coming up together without consultation to this Assembly, and perfectly consonant with the resolutions he had just read. He thought the Board's policy tended to repel both men and money. He knew several young men ready to go to California, who could not be sent

for want of funds in the treasury; yet a large balance of \$25,000 is boastfully paraded in the report before the House. He knew of special applications in behalf of starving missionaries, and was obliged to state that the Board was in possession of a balance out at 4 per cent. interest. The increase of contributing churches had only been forty-eight during the four years past; at which rate one hundred and seventy years would be required to bring up all the churches to the aid of this Board. The incongruity was glaring between the statements, on the one hand of payments punctually made, and of a large unexpended balance; and the fact, upon the other hand, that the Board had refused, for want of means, to send out men who were anxious to go.

To all these charges, general and specific, the Secretary was allowed, by courtesy of the Assembly, to reply; and it would be uncandid not to add, that he bore himself calmly and gallantly, and in the main successfully, through the storm. Taking up his critics in detail, he showed that for Minnesota the Board had done all that in the circumstances, and with their means, it was possible to do; and that in the particular case referred to by the first speaker, three times the usual allowance had been granted until the church became self-sustaining. In relation to Wisconsin, he urged that complaints from that quarter were specially ungracious, since a larger proportion of men and money had been expended there than in any other part of the general field. In the particular case of the Synodical missionary, it was maintained that the Board had not only kept its faith in the compact made, but exceeded its terms; only that the Board did not think proper to renew appointments under terms that were disadvantageous and unequal. Passing from these specific charges to the more general complaint, urged by Mr. Van Dyke, of a large balance tied up at the end of the year for the sake of a mere fiscal showing, he denied that it was accumulated, either by cutting down existing salaries, or by refusing to increase the missionary force. On the contrary, the books would show this balance not to be a gradual accumulation of funds in the treasury throughout the year; but that it was created by large returns during the last two months of the

fiscal year, and mainly during the last. During the first two months of the year, the receipts fell off between \$6,000 and \$7,000; and during the first ten months, up to January, they had fallen off \$14,000. The extraordinary collections at the close of the year had alone brought up the deficiency, and enabled the Board to report a balance. Upon the other branch of the general charge, to-wit: that with this large balance the Board had refused to commission men to California, it was new to the Secretary that any number of applications had been made. One theological student had applied, while yet in the midst of his course of studies, and at a time when the Board was straitened through the deficiency in its receipts. The case was simply postponed, as there was no call for immediate action. At a later stage, on account of things personally affecting this applicant, he was advised to avail himself of an opportunity which presented itself, of settling on the Eastern coast. This was all the material out of which so grave an impeachment had been framed.

As to the suggestion that the recommendation of every Presbytery should be final and authoritative, Dr. Musgrave urged the indispensable necessity of leaving some discretion with the Board, since upon the frontier there were Presbyteries almost exclusively composed of missionaries, who would thus have the power of voting their own salaries. The proposition, too, which would compel the Board to commission for the California field every applicant who was duly recommended, was dangerous, inasmuch as so large a portion of the funds might suddenly be diverted into that channel as seriously to cripple the general missionary operations of the church—unless, indeed, there should be a corresponding increase in the contributions made. Dr. Musgrave argued that it was unfair, from the fluctuations in the Board's receipts, and from the fact that all the churches did not come forward with their collections, to infer the Board's unpopularity, since the same things were true of all the Boards in common, as seen from their reports, making it unjust to discriminate against any one of them in drawing out so sweeping an inference. The fact was, that these fluctuations were due to a great variety of causes; and

the plan of systematic benevolence, inaugurated four years ago by the Assembly, would require time before its principle would be universally acknowledged and felt throughout the churches. He concluded an effective speech of some length, by saying that all these complaints had their origin, doubtless, in the earnest desire of brethren that more should be done for a cause which they loved; and yet, perhaps, something might have been said by them of what *had* been done, which would have encouraged all hearts—but that even in the form which the discussion had taken, it must eventually accomplish good.

The defence of the Board was continued by Mr. Macalister, Elder from Philadelphia, who said it was the first time in the history of the Assembly it had been made a matter of reproach that a Board should have promptly met every engagement, and yet reported a large balance to begin a new fiscal year. If the contrary course had been pursued, then the Board would have been justly liable to censure. It must be borne in mind that this policy of the Board had been invariably approved by former Assemblies, and might thus be considered as antecedently endorsed. The balance of \$28,422, so much complained of, had against it liabilities to the amount of \$12,699, for which checks were drawn at the first meeting thereafter; leaving a true balance of only \$15,723, which, with expenses at \$2,000 per week, would very soon be absorbed. The reservation of this sum was a dictate of prudence, providing for the months in which the receipts would be small. As to the fluctuations in the contributions to the Board, it had been equally true of all previous administrations, and afforded no sure index of the popularity of the Board at any given time. He deprecated in strong terms this disposition to assail the Board without understanding minutely the facts of the case.

Rev. Mr. Cummins, upon the proposition to appoint a committee of investigation, thought this step demanded by the facts brought out in the course of this discussion. As touching the complaints from the North-west, he thought the brethren of that region could not have looked at the figures, remembering that the Board had been strictly enjoined by the



Assembly of 1852 to equalize the distribution of the church's funds, as far as possible, over the whole field. Now, the statistics would show that the Synod of Tennessee had paid in \$2,900, and had received \$1,175; while Illinois paid in \$2,000, and received \$10,000; Kentucky paid in \$6,303, and received \$3,010; while Indiana paid in \$1,485, and received \$4,340. Taking the three South-western States of Tennessee, Mississippi and Louisiana, they received \$5,725 from \$6,537 which they contributed; while the three North-western States of Indiana, Illinois and Wisconsin, were beneficiaries to the amount of \$20,735 against \$3,677, which they put into the common fund. It was strange that the complaints should thus come from the parts of the missionary field most highly favored.

We will not burden the pages of this Review further, as the above is a pretty fair resumé of the discussion upon the Board's general policy. It seems to us perfectly obvious if the church establishes such an agency, it must be allowed a wide discretion. The nature of the work assigned to it demands that it should be trusted; which, to a certain extent, debars the minute and special criticism so freely indulged upon the floor of the Assembly. Undoubtedly the Boards are but servants of the church, charged with certain duties, and entrusted with certain powers. In fulfilling the one and in exercising the other, they are, of course, directly responsible to the Assembly, whose supervision must be real, and not nominal. Undoubtedly, too, the right inheres in every member of that body to challenge their proceedings; and from such investigation no Board can for an instant flinch, under peril of losing that hold upon the confidence of the church in which all its power lies. Yet the right to challenge an agent whom we have ourselves invested with a large discretion, is a right to be exercised with tenderness and caution. While on the one hand no man can be restrained in its technical exercise, yet on the other he will be held responsible before the world for the spirit and prudence with which this is done. Since the very end is defeated for which a discretionary agent is appointed, so soon as confidence is destroyed in his wisdom, it is necessary to sift his

proceedings in such manner as not needlessly to impugn his credit. If the suspicions that are raised should be successfully silenced, they rebound with terrible effect upon the party first suggesting them; just as in discipline, the prosecutor is held responsible for the charges which he is unable to substantiate—upon the broad principle, that in preferring the charges, he has inflicted an injury beyond his power to repair. This feeling, we are satisfied, gained strength in the Assembly to the very close of this discussion; and with it, the general conviction that the Board stood fairly vindicated upon those special points in which it had been sharply criticised. Great doubt certainly existed in the minds of many members of the Assembly whether the Board of Domestic Missions is actually accomplishing all that is possible, to meet the growing necessities of the country; and it was this feeling of dissatisfaction, if so strong a term may properly be employed, which gave point to the entire discussion. There is no cause which lies nearer the hearts of our people than this. With the appalling destitutions of the land under every eye—with our affections and sympathies traveling forth with friends and kindred who emigrate to new territories—there is no call to which the church should so freely respond as to this. The doubt extensively exists, whether the progress of this Board is at all commensurate with the rapid expansion of the country, or even with the advance by the other Boards in their respective departments of labor. This was exhibited in the willingness of the Assembly to listen to any suggestions for promoting the efficiency of this arm of the public service; and was more emphatically expressed in the appointment of a Committee of Investigation, who should report upon these identical points. It was this feeling which led the body more freely to listen to all who had criticisms or censures to offer. But it is one thing to doubt the fidelity and wisdom of the existing administration, carrying out a recognized and approved policy; and altogether a different thing to inquire whether the Board, with its present arrangements, is fully equipped for her great work, and in the best way adapted to the circumstances of the country so changed within a quarter of a century. The church will await the deliberations of this

committee with deep anxiety. There is no question before her of greater moment than that which will be involved in their decision.

The second branch of the discussion on this Board turned upon the Overture presented to the Assembly of 1858 by the Synods of Mississippi and Texas, praying for the establishment of a branch-committee for the South-west, to be located at New Orleans. In the third of the resolutions presented by Rev. Dr. Humphrey, this measure was recommended. It was advocated by that gentleman on the ground that the South-west was prepared for the step by previous agitation of the question, which was not true of other portions of the church; and that this vast region was, as compared with others, the most needy and the least cultivated. For example, in Louisiana, there were six missionaries; in Texas, thirteen; in Mississippi, ten; in Alabama, ten; while Iowa has sixty-two; Illinois, seventy-two; Indiana, thirty-four, and so on. He thought the Assembly was prepared to grant this petition as a tentative measure; and the arrangement could, in future, be extended to other parts of the country, as it might be demanded.

The proposition was resisted, on the other hand, by Rev. Dr. McLaren, Rev. W. W. McNair, and others, for the following reasons: It rested upon a false assumption, to-wit—that the Board was insufficient to accomplish its work, and needed some auxiliary organization; that the missionary operations of the church depended not upon a central Board, nor yet upon a local Board, but upon the Presbyteries; who could act through a common central agency as well as through agencies nearer at hand; and, finally, that these local committees tended to sectionalism, and to distract the councils and operations of the church; the final effect being to break the great scheme of united effort to evangelize the country, to set off each section by itself, and no longer to place the weak in connexion with the strong.

Against these positions, Dr. Palmer averred that this movement did not originate in any sectional design, but was intended merely to lengthen the arm of the Board, so that it might reach over the distant South-west. The moneys raised would

all be acknowledged in the receipts of the Board, and be under their control ; though necessarily, for a considerable time, they must be disbursed upon that field. Special reasons might be urged for this arrangement at the South-west, as the difficulties in the way of evangelizing that region were somewhat peculiar. The country itself was very remote from the centre of the church's operations, and could only be reached after a week's travel. The facilities for communicating with the interior were few, so that its exploration would be a work of toil and time. The population was exceedingly heterogeneous, with a singular admixture of strange and foreign habits. Over a large portion of this region a false and foreign religion still held the dominant sway. In some of these States there were no laws to enforce the observance of the Sabbath; and a Christian public sentiment must, to a large extent, be created. The people of God were few in number; and the wealth of the country, lying chiefly outside of the church, could only be drawn out by persons known to the givers, and could not be reached by general appeals from Philadelphia. More than all, it was the door opening into a vast outlying territory, extending to the Isthmus in one direction, and to the Pacific ocean in the other; a territory which, whether it shall be hereafter incorporated into this Union or not, must be overtaken by the Gospel, and that, too, through our instrumentality, in connexion with other branches of the Christian church. It was of little use for the general Secretary to run down and touch here and there a few points upon the border of this great and destitute missionary region. A district Secretary was needed, who should go patiently to work, explore the whole territory, ascertain its wants, and where missionaries could advantageously be located, raise funds for their support, visit our Theological schools, and awaken an interest in the hearts of our candidates for the ministry. By such considerations, showing that the only purpose had in view was to aid the Board of Domestic Missions in that distant and difficult region, and not to impair the unity of the church, the measure was carried in the Assembly by an overwhelming vote.

Rev. Mr. Speer followed in a stirring speech, pleading for

the destitutions of the Pacific coast. He showed that with a population increasing with unprecedented rapidity on that soil, and with incredible wealth existing in its mines, as well as in property transferred thither, thousands of Presbyterians were thrown out of the church of their love from the want of an efficient missionary agency there. The Methodist, Baptist, Episcopal and New School Presbyterian Churches, are each of them outstripping us in that field, owing to their greater efficiency, and their greater sympathy with the colonies they had sent forth upon that coast. He would raise the finger of warning. California, Washington and Oregon, are all slipping from our grasp, illustrated in the fact, that in Oregon there are now only 700 Presbyterians to 6,000 Methodists. Such statistics are alarming, and should arouse the church to deliberation and to action.

The writer of this article had no small share in pressing this measure of a South-western Committee upon the two last Assemblies, and is, perhaps, as much responsible as any other man before the church for the same. He may, therefore, be pardoned in drawing the reader's attention to the following table, showing how unequally, under existing arrangements, the bounty of the church is distributed, and justifying the effort which has been made to remedy, in some way, these deficiencies. In the preparation of this table, the last report of the Board of Domestic Missions, and the last general census of the country, have furnished the materials. It institutes a comparison between the group of four North-western States, and four South-western; also, between one Western and one Southern State.

FOUR SOUTH-WESTERN STATES.

	Sq'r. Miles.	Population.	No. of Mis- sionaries.	Moneys ap- propriated.	Moneys con- tributed.
Alabama, - - -	50,722	771,623	10	\$1,870	\$1,547 65
Mississippi, - - -	47,156	606,526	10	1,850	1,905 15
Louisiana, - - -	41,255	517,762	6	2,300	1,707 11
Texas, - - - - -	237,504	212,592	13	2,235	280 59
<b>Total, - - - -</b>	<b>376,637</b>	<b>2,108,503</b>	<b>39</b>	<b>\$8,255</b>	<b>\$5,390 50</b>

## FOUR NORTH-WESTERN STATES.

	Sq'r. Miles.	Population.	No. of Mis- sionaries.	Moneys ap- propriated.	Moneys con- tributed.
Illinois, - - - -	54,405	851,470	72	\$10,732	\$1,281 95
Indiana, - - - -	33,809	988,419	34	4,340	895 35
Iowa, - - - - -	50,914	192,214	62	11,725	441 26
Wisconsin, - - -	53,924	305,391	30	6,395	193 59
<b>Total, - - - -</b>	<b>193,052</b>	<b>2,387,491</b>	<b>198</b>	<b>33,192</b>	<b>\$2,812 15</b>
Ohio, - - - - -	39,964	1,980,329	54	\$6,185	\$1,198 38
Georgia, - - - -	58,000	906,185	1	200	1,077 69

From this table it will be seen that the four South-western States, with twice the area, and nearly the same population, have only one-fifth the number of missionaries laboring in the four North-western States; and that while contributing nearly twice the amount of money, they draw only one-fourth as much from the common treasury. Ohio, three-fourths the size of Georgia, and twice its population, contributing about the same to the general fund, draws out thirty times as much and employs fifty times as many missionaries. The comparison is instituted by us in no captious or fault-finding spirit; far less with envious repining against the portions of the church more favored than our own. With our whole heart do we rejoice in the number and success of the missionaries laboring in the North-west; and having had an opportunity to look upon the broad fields that remain to be possessed, we can fervently pray that the laborers there may be multiplied a hundred fold. It would be disingenuous in us not to acknowledge that this excessive disproportion is due largely to natural causes, which are beyond human control. The West and North-west are covered with a network of railroads, by which they are easily traversed, bringing their wants under the public eye; while the remoteness and inaccessibility of our territory screen its destitutions alike from observation and from Christian sympathy. The poverty of our young ministers, together with the uncertainty of an immediate settlement, operates as a bar to their coming to so distant a region, and leads them to prefer

a field lying nearer at hand. The debilitating nature of our climate, added to the perils of acclimation, so prodigiously exaggerated abroad, is an ever present argument against these tropical regions. Inasmuch, too, as the great body of our candidates for the ministry come from the Northern and Middle States, it is, perhaps, natural they should prefer to labor in those parts of the country where all the institutions and usages of society are familiar and congenial. They are also attracted by the promise of larger congregations afforded where the population is more dense; and can, with difficulty, be impressed with the representative character of our smaller assemblages at the South. It is, moreover, undeniable, and for a lamentation let it be written, that the purely missionary aspect of this field, as embracing a very large number of untutored blacks, is so much overlooked. In seeking a settlement, our young men too generally prefer a field affording more mental stimulus, and turn away from these "poor who are ever with us," in their ardor after greater intellectual improvement. All these causes, without dwelling upon others more strictly personal and private, combine to cut off the South-west from that measure of supply to which it would seem fairly entitled. Upon a candid review of them, we can fully exonerate the officers of the Board, not only from censure, but even from the suspicion of partiality. We are willing to believe the sincerity and depth of their sympathy, while they behold our destitutions, which they have not the power to overtake; and we as distinctly foresee that all these difficulties will embarrass any new and local agency that shall go into operation. But were they ten-fold greater than they are, it is not possible that those, whose lot Providence has cast within this region, shall sit down and succumb beneath them. We should be recreant to the church, and to our Divine Lord and Master, if, under these circumstances, the question were not raised, what shall we do? Under the pressure of this great necessity, the proposition of a District Committee, with its own Secretary, has been submitted to the Assembly; and should nothing more be achieved by their future labors than to arouse the churches of the South-west to a more anxious and prayerful contemplation

of their duty, and to draw the attention of our rising ministry more largely to this neglected territory, even these results will justify the action of the Assembly in their appointment.

It is very possible that in the further working out of this experiment, it may be deemed expedient to abolish the Committee, and to retain the Secretary, as tending to simplify the machinery and prevent undue friction. Especially is this result possible should the Assembly, at a future time, see fit to modify the present organization of the Board of Missions by a general scheme of districting the country, which the Board shall cultivate by means of officers specially delegated to supervise the interests and develop the resources of each. The writer is himself satisfied, that some modification of the existing organization of the Board is required, in order to adapt it to the circumstances of the country, and its immensely rapid growth. If the appointment of District Committees is feared as tending to separate into sections a church whose prodigious power is now felt from its unity, they may be dropped as not absolutely essential to the plan now inaugurated at the South-west. The main feature of this plan is the appointment of a local officer, who shall explore the field, and seek supplies for its destitutions. The committee was suggested under the impression that this officer would be greatly aided by a body of responsible counsellors, who should share with him the anxieties and difficulties of the work; and who, being distributed over the whole region, would be largely instrumental in securing the sympathy and co-operation of the churches. By this plan, or by some wiser method yet to be devised, let the church arise in the name of God, and go forward. Let the cry of agony from Zion in her travail, ascend to the Lord of the Harvest, that He would send forth laborers into the harvest. Let the appeal sound forth from all the courts of the church into every sanctuary and home, until the gold and the silver shall be poured into the treasury of the Lord by which these laborers are to be supported. By some method or other let the church be roused to superhuman efforts to evangelize this great land which the Lord has given us for an heritage; until "in the wilderness shall waters break



out, and streams in the desert." Appalling as may be the difficulties in the way, the Christian's logic does not permit him to infer an impossibility where God has commanded and promised. Any one can do the things that can be done; but the men who make history are the men who do the things that cannot be done; and can the church, in the faith of her Divine Master, ever be less than heroic?

BOARD OF PUBLICATION.

From the report of this Board laid before the Assembly, we extract the following items:

Sales of volumes at the depository, - - - -	224,400
Sales of volumes by Colporteurs, - - - -	92,068
Given by Colporteurs, - - - -	11,184
Granted by the Executive Committee, - - - -	5,345

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Total of volume distribution, - - - - 332,997  
Being a decrease, owing to the smaller number of Colporteurs employed, of 4,549 volumes on the circulation of the preceding year.

The circulation of tracts has been as follows:

Sales at the Depository, - - - -	1,490,650 pages.
Distributed by Colporteurs, - - - -	1,217,573 "
Granted by the Executive Committee, - - - -	347,138 "

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Total of tracts distributed, - - - 3,055,351 pages.  
Being an increase of 546,524 pages in the total distribution of tracts over that of last year.

In the Department of Sustentation, the aggregate of receipts from all sources presented this year in the Treasurer's Report, is \$129,698.31, being an increase of \$2,738.03 over the receipts of the year before.

The total of expenditures of all kinds has been \$107,561.02, an increase of \$759.34 over those of the year before.

The balance in the Treasurer's hands on the first day of March, 1859, was \$22,137.29. A large number of works are now in course of publication, which will demand the expendi-

ture very soon of much the larger portion of the balance above reported.

The amount received from sales of books, tracts, and *Sabbath School Visitor*, has been \$76,714.35, or \$4,128.51 less than the year before. Had as large a number of Colporteurs been in commission, there is every reason to believe the receipts from sales would have been largely in advance of the preceding year.

The Colportage Fund is created wholly by the annual collections of the churches, and the contributions of pious individuals; unlike the publishing department which is sustained by a capital created years ago for this express purpose. The entire amount received for Colportage during the past year, was \$28,417, an increase of \$3,448 over the receipts of the year previous. Of this amount the sum of \$22,952 was received from the churches; being an increase in the receipts from this source, of \$5,801; while the receipts from legacies and miscellaneous sources have been proportionally less—only \$1,864 against \$4,218, for the year before. The balance standing against the Colportage Fund, on March 1, 1858, was \$8,758. On the 1st March, 1859, it was diminished to \$3,300, a reduction of \$5,458 having been effected during the year.

Rev. Dr. Chapman, Chairman of the Committee on the Board of Publication, presented the following report, which was accepted:

1. The Assembly desire to record with gratitude the favor extended to this enterprise by the Great Head of the Church. They would reiterate their sense of the high value of this Board in counteracting the effects of a useless, vicious, and infidel literature, by disseminating far and wide the seeds of a true theology and vital piety. In these respects the Board of Publication is a valuable arm to the church, and has proved itself to be an efficient and honored instrumentality in the hands of God's servants.

2. The great object of the Board's organization and efforts, is the widest possible circulation of the free and undisguised complete truths of God's word. It would use the press as a mighty agency in sending abroad, on moral wastes, its pure and refreshing streams of light, knowledge and salvation. It

aims to furnish the church and the world a literature, through whose pages shall gleam the great and precious doctrines of our Confession of Faith and Catechisms—doctrines which have cheered the church in the past, and which constitute the hope of the world in future. Its publications, while cultivating charity, liberality, and the largest measure of love to all who bear the Master's image, still display a cordial, affectionate and tenacious adherence to the distinctive principles which have ever marked us as a church.

3. It gives the Assembly great pleasure to mark and record the increased evidence which God is rolling on the world, of his favor towards the Colportage effort. These humble self-denying men are doing God's work. They deserve, and should receive, the aid and sympathy of God's people. With the books of the Board in their hands, and with the love of Christ and of souls warming their hearts, they often, as pioneers, go before the missionary and the minister, preparing the way of the Lord. Thus greatly do they aid in diffusing, amid regions of moral darkness, Christian light and knowledge.

The Assembly would, therefore, urge on the churches under their care the importance of this arm of the enterprise, exhorting them to increased liberality in their contributions, that the operations of Colportage may be enlarged, and that the publications of the Board may, through its instrumentality, be more widely diffused.

4. The General Assembly notice, with great pleasure, among the publications of the Board, "The Letters of John Calvin." They doubt not that this rich and varied correspondence will throw new light and increased brilliancy upon the labors and character of that distinguished servant of God, and his illustrious compeers, and that it will be a fruitful source of delight and information to all who are interested in the history of the great reformation.

5. The Assembly rejoices in the opportunity of expressing its approbation of the efforts made by the Board to meet the wants of the youth of our land, as regards Sabbath School Libraries. These have too often and long been carelessly, sometimes ignorantly, chosen.

The imprint of the Board is a guarantee of their merit and character. The publications of this kind are judicious, attractive and sound. The Assembly recommend that, in the purchase of libraries, either for gift or for feeble churches, or for use at home, that these books of the Board should have the preference.

6. Inasmuch as the last General Assembly, by resolution,

directed the Board of Publication to substitute for the hymn bearing the number 336, it being the same as hymn 454, which direction is uncomplished with, for reasons which the committee deem satisfactory; and, whereas, hymns 469 and 500 are one, and, whereas, the Board of Publication have asked leave to insert in the Hymn Book additional doxologies in those metres not heretofore represented in the doxologies of our Psalmody; therefore, resolved, that the Board of Publication be directed to make alterations and additions in the spirit of the said resolution passed by the last General Assembly. The Assembly would specially commend the *Home and Foreign Record* to a more general patronage throughout the Church, trusting that in its diligent perusal members of our communion may catch more and more of the spirit of missions, and of Christian benevolence, so richly pervading its columns. They also recommend the *Visitor* as a most excellent publication, to be circulated through our Sabbath Schools, and among the children of our charge.

The Committee recommend the approval of the Annual Report of the Board of Publication, and that a copy of it, with these resolutions, be handed to the Executive Committee for publication. The Committee nominate the Rev. S. B. Wilson as the preacher in behalf of the Board before the General Assembly in 1860, and that the Rev. H. J. Van Dyke be his alternate.

Rev. Mr. Schenck, the Secretary, in enforcing the report of the Board, stated that probably 4,000,000 souls are reached annually by the truth from the pages of this Board. During the brief period of its existence, it has circulated publications enough to give the Gospel to every person in this country—and the truth taught is the sound, substantial system which, as a church, we believe. He concluded by an appeal to the churches, through the Assembly, to co-operate efficiently with the Board by sending contributions, seeking out colporteurs, purchasing and recommending the books, and by sincere and fervent prayer. Since the divine blessing is indispensable to the efficacy of truth printed, as well as preached, it was strange that prayer was not offered more frequently for the press.

Dr. B. M. Smith would present three considerations why the Assembly should prosecute this work with increased energy. The first was, that our experimental Christianity is

in accordance with our soundest Calvinistic theology. The second was, that by this Board we make provision against a calamity that may overtake us. Though now rejoicing in our unity, this blessing could not be perpetuated without caring for the interests of the children, which this Board had now much at heart. The third was, that it was an agency perfectly under our control; which was not true of private publishing houses, however excellent in their character.

Rev. Dr. Anderson followed in a similar strain, remarking how thoroughly the church was now equipped for her work. We have the wood upon the altar, and only need the fire from Heaven to light it up. The printed truth, like the seed in the mummy's hand, grows and brings forth fruit after many days. If the day of doctrinal defection should come, these issues may stand up as a testimony, and again restore the forgotten truth.

It was not the fortune of this Board, however, to sail upon a smooth and open sea in the discussions before the Assembly. After these commendatory and hortatory remarks, a sharp onset was made upon its proceedings, similar in some respects, though far more minute and detailed in the points raised, to that which we have already reported upon the Board of Domestic Missions.

Rev. Dr. Edwards complained of a want of fulness in the Board's report. He would like to have known the number of contributing churches as compared with the whole number of churches. He would like also to have known the fiscal concerns of this Board in more detail than is presented. But he would take such facts as he could find. Here is a Board receiving from \$20,000 to \$25,000, and spends \$12,000, or about sixty per cent., in disbursing it. Could any private publishing house stand this? The Secretary receives \$1,000 for general services, and also \$1,500 for supervising Colportage; and that, too, while another gentleman receives \$1,500 as the superintendent of Colportage. Could not these two offices of Secretary and Superintendent be merged into one? Here, too, is a Treasurer, at a salary of \$1,000, to do a service requiring but three-fourths of an hour daily, and which was formerly per-

formed gratuitously. He complained also of the limited circulation (only 18,000) of the *Home and Foreign Record*—and that this Journal and the *Sabbath School Visitor*, were unworthy of the church. Could not both be united under one editorial charge, and rendered what they should be? He alleged further, an assumption of power by the Board in undertaking to *edit* the Hymn Book, altering the arrangement of the doxologies, and refusing to make alterations directed by the last Assembly. Still again, in the distributing department this Board concentrates its whole force upon the book-store at Philadelphia, instead of employing the trade, and using depositories, as done by similar institutions, in pushing their publications into all parts of the country. He would sum up all he had to say under the following specifications:—1. This Board is the *costliest* of our Boards in proportion to the work done, and the money received and disbursed; at the same time, it least fulfils its mission as an aggressive institution of the church. 2. The system of colportage should be extended and made more efficient; instead of which, with increased resources that important department has really been contracted. 3. A full exhibit of the accounts should be annually presented to the Assembly in a balance sheet, showing receipts and expenditures. 4. The Board of Domestic Missions had been blamed for having a working balance to meet current exigencies; and yet this Board, with no prospective demands, had a balance of \$22,000 in its treasury.

These criticisms of Dr. Edwards were sustained by Mr. Macalister who, without adding anything material to the discussion, thought the report unsatisfactory, and regarded the whole system as needlessly expensive; with the means at the Board's command, it should do a far heavier business.

The defence of the Board was opened by Rev. Dr. Smith, who alleged that it was antecedently improbable that a Board composed, as this was, of three bank Presidents, two eminent jurists, besides several eminent clergymen, could proceed in the reckless manner which had been charged against it by the preceding speakers. This Assembly, moreover, was not the body to decide upon questions of business, in which are

involved all the details and intricacies of the book-making trade, paper, binding, printing, selling and all; matters which must be remitted to the wisdom of the agents entrusted with them. He defended the newspapers which had been so decried, and would prefer to have them filled with even dry detail of facts, than with the tissues of vapid fiction, which form the staple of papers that had been so highly eulogized. It had been complained that Synodical action was hampered by the Board's want of accommodation, in refusing to sell books to committees of synods. Yet any responsible person can obtain the book in his own name, and any other policy would distribute the books over the land at great waste and loss. Touching the charge of insubordination in the Board's delay in altering the Hymn Book as directed by the last Assembly, this was nothing more than the prudent act of a discretionary agent, suspending the execution of a given order till all the difficulties in the way could be fairly and fully represented. In the matter of doxologies, the head and front of their offending was simply to put them together instead of disjoining them at the end of the Psalms, and at the end of the hymns, as heretofore. It was probable that in a few years the Assembly might order an entire revision of the Psalmody, until which time it was better to delay all the proposed changes, and not to tinker at it every year.

Dr. Smith spoke also of the commercial affairs of the Board, urging that it needed a working balance, as it was constantly engaged in getting out new books, and bills were daily brought in for paper; printing, binding, labor, colporteurs' salaries, and current expenses. It was, moreover, an error to suppose that a balance sheet had not been presented. All the data had been laid before the committee to which the report had been referred, and could be presented before the House if the Assembly had the time and disposition to examine them. The allegation of extravagance in the employment of a salaried treasurer, is met by the consideration that this officer was put under bonds to the amount of \$10,000 for his fidelity in the handling of \$100,000, which could not be expected of any man without compensation. Whether much or little time should

be consumed in the discharge of the duties of this office, the church must expect to pay for judgment and confidence, no less than for labor.

Dr. J. B. Mitchell, Elder from Philadelphia, offered further explanations in reference to the colportage department, to show that the business was economically conducted. During the years past, \$117,000 have been contributed to this fund, of which \$16,000 have been spent for services in its outlay, only twelve and a half per cent., instead of sixty per cent., as alleged by Dr. Edwards. The complaints as to the expenses of this Board have been confined almost to the printing, which is unjust, since the bill for printing is by no means so large as for binding and paper—that is to say, only \$8,000 per year, while these latter are \$20,000 and \$15,000, respectively. It was, moreover, unreasonable to except against the costliness of the “Brown Stone Store,” inasmuch as that had been paid for by persons who gave expressly for that object, and was not built out of general funds in the treasury. It might, however, satisfy the scruples of some to know, that the Board is now thinking of selling that property, which has greatly appreciated in value, and purchasing elsewhere. In a word, a committee had been appointed by the Board three years ago to inquire minutely into this whole subject of the expense of its operations, and the result was entirely satisfactory. Since that period there had been no increase of expense, save in the matter of the treasurer’s salary, which has already been explained. At the time of the defalcation in the American Sunday School Union, warned by their misfortune, the Board thought it prudent to require security of an officer to whom such large amounts were entrusted, which could not be asked of any one rendering gratuitous services.

We have no observations of our own to submit upon this debate, having anticipated upon the report of the discussion of the Board of Domestic Missions what could be urged with even additional emphasis here. It is plain the Assembly was satisfied with the vindication set up by the Board’s defenders, since it passed, with a vote approximating unanimity, the commendatory resolutions of the committee, and adopted a



special resolution, approving the action of the Board relative to the re-duplicated hymn, one of the points most severely censured by some of the speakers upon the floor. The only accusation against this Board likely to abide in the memory of the church, is the general charge of inefficiency in not pushing its sales through the country in a degree commensurate with the facilities at its command. We have not ourselves looked into its operations with sufficient care to form an opinion upon this point, and are disposed, until the contrary is shown, to repose the fullest confidence in the activity and zeal of the agents to whom this business is entrusted. But the accusation having once been tabled, the Board may lay its account to being closely scrutinized in this particular. In this day of desperate exertion for the conquest of the world, sluggishness in any department of our public service is an offence which the church cannot tolerate.

BOARD OF EDUCATION.

We cannot better present the affairs of this Board than by condensing, as far as possible, the interesting remarks made by the respected Secretary, Rev. Dr. Van Rensselaer, who said:—The whole number of candidates for the ministry is three hundred and ninety-one, which is *six* more than last year. The number of *new* candidates is one hundred and forty-one, which is *thirty-eight* more than last year, or an increase of *one-fourth*, and is the largest number since the division of the church. This latter increase is the true exponent of the success of the church's work in this department, since with it the aggregate of operations must necessarily expand. He would say :

1. This large increase of new candidates, amounting this year to more than a quarter above that of last year, is owing to the *grace of God*, in the outpouring of His Spirit upon our youth.

2. This increase of candidates is, instrumentally owing, in a good degree, under God, to *parental dedication and training*. There is power in the family covenant and family work

which God sanctifies, has sanctified, and will sanctify, from one generation to another.

3. God has so largely increased the annual supply of new candidates, in answer to the *prayers* of the churches. Many supplications have ascended to the Lord of the harvest. The churches have remembered this cause in their religious devotions, and have asked God in public and in private, with more than usual importunity, and he has heard their cry.

In regard to the state of the Treasury, the total amount received in the Candidates' Fund is \$52,077.92, which is \$4,974.85 more than were received last year, whilst last year was \$3,730.76 in advance of the year before, making an increase in *two* years of nearly *nine thousand* dollars. And this increase has been attained during the two severest years of financial distress known to the country; and it is also worthy of remark that, during the last year, no special appeal whatever was made to the churches.

Mr. Moderator, have you never observed on a river that, when four or five vessels are sailing along, one of them sometimes catches the wind, whilst the others are almost becalmed? The difference is not owing to the pilot's skill, but to what some would call chance, but which we call Providence. In like manner, the superior financial condition of this Board, above that of the other Boards, this year, is owing to Providence. And as we are always at liberty to interpret Providence with reverence, and with an acknowledgement of our own ignorance, and a reliance upon Divine light, so I, Mr. Moderator, will venture to suggest some interpretations of this Providence to this Assembly.

1. In the first place, it is an *encouragement* to the churches to continue their co-operation in the work of ministerial education. See how good it is for them to send in their donations, however small; for everything contributes to the prosperity of a good cause; and its very prosperity reflects back happiness upon those who have promoted it. If God has made so much out of the church's gifts this year, and enriched the churches with all the good done, is it not an encouragement to persevere

another year, and to the end of time, in helping young men in the great work of their education?

2. In the second place, God seems to be wiping away the reproach of "unpopularity," which the Board of Education has had to contend with. He has condescended to set us in a high place. Whilst some of the other Boards, who sometimes insist upon their superior popularity, have mysteriously declined in their receipts this year, the Board of Education has made a large advance. I respectfully suggest, Mr. Moderator, whether this does not look as though the churches were taking a higher interest in assisting young men into the ministry? Are not the objects of the Board of Education gaining favor among the churches? I do not wish to press the interpretation too far; but I respectfully submit whether it has not the appearance of substantial truth.

3. In the third place, our financial prosperity is an encouragement to *the hearts of candidates*, in showing them the care of the churches in their behalf. If the funds come in slowly, and doubtfully, how many painful anxieties would be stirred up among those who have already an abundance of pecuniary solicitude. But the church, during the year, has anticipated every want; and by a cheerful and liberal and *quiet* response, (for our candidates do not like the noise of too many special appeals,) has verified to them all her promises of temporal aid.

4. In the fourth place, the financial prosperity of the Board, as seen not only in the increase of funds but of candidates, shows that the addition of the department of schools, academies and colleges, to the work of the Board of Education, does not interfere with its old work of assisting candidates. This was an objection in some minds; but Providence does not seem to sustain it. Whilst the Board continue to make the candidates' department their chief work, their interest in institutions of learning is secondary only so far as that it must not be at the expense of their old work. It sometimes happens that an increase of labor only stimulates a workman to do better what he has already undertaken. In fact, my own personal plans for the candidates' department, during the coming year, mark out a greater amount of correspondence and of visitation than in

any year since my connection with the office. The Board of Education do not pretend to say that they have conducted either department with the efficiency that might have been put forth. But the Secretaries have done the best they could, or as nearly so as human depravity will allow; and it is their conviction that all their efforts for schools, academies and colleges, so far from interfering with the increase of candidates and the means of sustaining them, have precisely the opposite effect. The two departments are harmonious, co-relative, and mutually contributory to each other's prosperity. At least, the operations for candidates have continued to flourish more and more. In regard to the other department, and the best way of raising funds for it, I shall say a few words when I come to that subject.

PROPOSED REPORT TO THE PRESBYTERIES.

It will be seen, Mr. Moderator, that the Board suggest the wisdom, on the part of the Presbyteries, of requiring, from the teachers and professors of institutions of learning, a report to the Presbyteries, at least annually, on the attainments and general standing of all the candidates under their care. Such a report is designed to include *all* candidates, whether aided by the Board or not. The benefits of this proposed arrangement are threefold. 1. A report to the Presbyteries will bring the candidates into more intimate relation with the Presbyteries, and thus give them the opportunity of a more parental and faithful supervision. 2. In the second place, it will call into stronger exercise the responsibilities of the instructors of candidates for the ministry, and render their knowledge of their character and qualifications more available to the church. 3. And, in the third place, it will promote a healthful sense of responsibility on the part of the young men to their Presbyteries. It will also contribute to remove among candidates for the ministry the distinction between those who are aided by the Board and those who are not aided—a distinction which is sometimes unduly magnified. The Board do not propose to the Assembly to *enjoin* upon the Presbyteries the adoption of this new regulation about reports, but simply to recommend

the subject to the consideration of the Presbyteries, and leave each to act as may be judged best.

HINTS ON CHOOSING A PROFESSION.

At a time when so many young men are brought to the knowledge of Christ, and the world is so active with influences to claim their services, the Board have ventured to present some considerations to the youth of the church, in regard to the principles which should guide the determination of their course in life. I will barely mention the principles brought to view.

1. A leading principle in the choice of a profession, is to follow the one best suited to a young man's gifts and endowments. 2. Another principle is, that that profession is to be chosen which God seems the most to approve. 3. Consider the claims of that profession which offers the widest field of usefulness. 4. Another principle worthy of consideration in the choice of a profession, is to notice the direction in which Providence points. 5. A preference may be wisely given, other things being equal, to a profession that admits and nurtures personal improvement, and does not give a prominence to sordid temptations. 6. A young man should keep in sight the rewards of eternity.

DEPARTMENT OF INSTITUTIONS.

The Board of Education have been enabled to do much good, in sustaining feeble institutions of learning. The number of *parochial schools* is not large—probably about 100; but they are a great blessing to the children attending them; and their influence upon other schools is important; and they assist in keeping before the community the great principles of Presbyterian education. A revival occurred in one of these schools, in which eight of the older youth were hopefully converted.

The number of *Presbyterial Academies* is sixty-one, and these higher institutions, scattered all over the land, are accomplishing important results for Christian education. Their number ought to be largely augmented, and every opportunity embraced for establishing them which Providence may offer.

A number of conversions have taken place during the year in our academies. The greatest religious awakening of the year occurred in the Academy at Waveland, Ind., under the care of the Presbytery of Crawfordsville. In this revival twenty-three of the students united with the church.

*Colleges* are great instrumentalities, Mr. Moderator, in advancing the kingdom of Christ. The church should not establish them too fast, but fast enough; not ahead of Providence, nor too far behind Providence; but according to the providence. In some sections of our church there are too many colleges—in others too few; in others, the number is just right. The report of the Board contains various suggestions about the collegiate policy of our church, entitled "Plain Words on Colleges." The discussion is on the following points: The number of colleges; their location; the right time for establishing them; buildings; endowment; debt; trustees and professors; standard of scholarship; discipline; religious instruction; care in conducting revivals; and the relation of each college to the character of the whole church. Hints on these topics may be of some use, perhaps, to thoughtful educators. Revivals of religion occurred during the year in three of our colleges, viz: Davidson College, N. C., Westminster College, Mo., and Centre College, Va. The number of students converted is from thirty to fifty. To God be the praise for these and other glorious results.

#### FUNDS FOR THIS DEPARTMENT.

A few words more, Mr. Moderator, about sustaining our operations among these institutions of learning. Many of them need help for a period, and they ought to have it. The Board of Education could advantageously spend fifteen or twenty thousand dollars a year in establishing, maintaining and invigorating, institutions of learning. But how shall we get funds? The Assembly has, as yet, taken no definite measures to secure collections. Hitherto these important operations have been chiefly sustained by the benevolence of two of the ruling elders of the church. One of them set the department in motion by a donation of three thousand dollars,

and has kept it in motion with an annual munificence transcending all just claims upon his liberality. The other elder maintained all the needy parochial schools for four or five years, by similar gifts, but has latterly felt constrained to withdraw, or at least suspend, his donations. This position of things, Mr. Moderator, is unworthy our church. If this department ought to be sustained at all, it ought to be sustained on some general, systematic, efficient plan, in which the great body of our churches can co-operate. The plan which the Board respectfully submit to the General Assembly, is that of taking up collections on the last Thursday of February, and of uniting on that day *alms with our prayers*. This plan is Scriptural, simple, economical, practicable and efficient. As to its efficiency, the Board have great hopes, and are willing, with God's blessing, to assume the responsibility of its working. We think that we have a right, Mr. Moderator, to ask the Assembly to give the Board a plan for the raising of funds.

Mr. Moderator, the Board wish to make progress in their efforts to sustain institutions. They cannot do so without some plan. They would rather resign this branch of their work to the General Assembly than remain stationary, and unable to meet the urgent demands upon their help. They would rather ask you, sir, to choose some other agency to do this work, or if not agency, agents, than to have it falter under their care. This is not the age to lag behind. It is not the period of the world to take steps backward. "Forward," as in the days of Israel, is the true Presbyterian motto. Our standard should know no retreat. Carry it onward, carry it on! Place it in the thickest of the fight! Rally around it, men and brethren, in the name of Christ's crown and covenant; and the old banner of blue will win its victories, as in ages that are past, so now, and in ages that are to come.

Rev. Dr. Lyon, Chairman of the Committee to which this report was referred, offered the following resolutions, which were adopted:

*Resolved*, 1. That the General Assembly learns with gratitude of the general success that has attended the operations of

the Board of Education during the past year, as evinced both by the increase of candidates and funds.

*Resolved, 2.* That the best hopes of continued and enlarged success in the church's operations in this department, as well as in every other, is, under God, in prayer—and the Assembly cordially recommend to all ministers to give increased attention to this subject in the devotions of the sanctuary.

*Resolved, 3.* That one of the means of success in the education of candidates for the Gospel ministry, consists in the faithful and interested supervision of the Presbyteries; and as such supervision implies the possession, on their part, of definite knowledge of the progress of all candidates in their studies, and of their general qualifications for the sacred office—it be recommended to the Presbyteries to consider the propriety of obtaining, at least once a year, from the teachers and professors where the candidates are pursuing their studies, a report on such points, and in such form as such Presbytery may deem best.

*Resolved, 4.* That the Assembly are gratified to learn of the establishment of so many academies under the care of Presbyteries, in addition to many others under the management of Presbyterians, and urge continued attention to the training of the youth of the church and the country in the principles of the Bible. And this Assembly further testify their continued interest in the "Ashman Institute," under the care of the Presbytery of New Castle, and rejoice that the first fruits of that Seminary consist in the education of three missionaries for Africa, who are now on the deep, crossing over with the Gospel message to their brethren in that benighted continent.

*Resolved, 5.* That the Assembly cherish, with increased affection and regard, the system of collegiate education which, from time immemorial, has engaged the energies and prayers of Presbyterians; and whilst they believe that new colleges should be established to meet the educational demands of Providence, they think that very great care and prudence are requisite in locating and in founding those institutions; and particularly do the Assembly recommend to the friends of the colleges already in existence, to endow them fully; in the meantime, to avoid debt; to raise the standard of scholarship; and to pay due regard to the amount of religious influence and instruction; and generally to endeavor to make every college within the bounds of the church worthy of the ancient form of Presbyterianism; suited to co-operate with theological seminaries in increasing the power of ministerial education, and able to meet the wants of the country and the world.



6. That this Assembly renew their recommendation to parents, in consecrating their children to God, and training them to become worthy members of the church, to dedicate such as in their judgment possess the requisite qualifications to the holy office of the ministry.

7. That this Assembly appoint the last Thursday of February as a day of special prayer for the outpouring of the Holy Spirit upon the rising generation, and especially the baptized youth of the church, the officers and students of colleges, academies, and all institutions of learning in our own and in foreign lands, and earnestly recommend that it be faithfully observed throughout our Zion; and they furthermore recommend to the churches to unite alms with their prayers, and to take up collections on that day for the object specified in the preamble of this report.

8. That all the pastors and ministers of the church be requested to preach once, at discretion, during the year, on a call to the Gospel ministry, setting forth the doings of both the church and the pulpit—that is, to portray the crying destitutions of our land, and at the same time to hold up for consideration such things as will recommend the Gospel ministry as a calling, in order that parents and youth may give its claims a respectful hearing.

9. That we earnestly urge Presbyteries and “*Committees ad interim*,” to guard with a becoming caution, and a firm vigilance, the door to the holy office of the ministry, so as not to admit to that sacred calling men wanting in mental and moral qualifications for its high and holy functions.

#### THEOLOGICAL SEMINARIES.

Dr. Palmer, from the Committee to which were referred the reports of Princeton, Allegheny, Danville and Union Theological Seminaries, reported upon the continued prosperity of these Institutions, and the tokens of the divine favor manifested in the increase of students, and in the deeper tone of piety prevailing in them all. The revival of religion which has so recently refreshed the church at large, has been equally enjoyed within the walls of these seminaries; as shown in a constant attendance upon meetings for conference and prayer, in active labors for the conversion of sinners, and especially in increasing devotion to the cause of missions. In nearly all these schools, several young men have already consecrated themselves to this blessed work, and others are seriously pondering their

duty in the same direction. It is highly gratifying to note in this connexion, that the reports are this year unusually explicit, in commending the diligence of professors and students in their immediate duties, as illustrating the truth of Luther's famous motto, "*bene orasse est bene studnisse.*"

The financial condition of these important schools is reported to be sound; each having funds securely invested sufficient to pay current expenses, and each showing a balance in hand at the end of the fiscal year. At Allegheny, the endowment of the fourth professorship is progressing, and not yet completed; and buildings for the accommodation of students are in process of erection. Through the munificent liberality of one lady at Princeton, preliminary steps have been taken by the trustees and directors, to provide for the increasing number of their students. At Danville, while the general fund has been increased over \$8,000.00, and is sufficient for the support of a full Faculty, there is yet a loud and a just call for means with which to erect buildings, to enlarge the Library, and to endow scholarships. In relation to this whole matter of furnishing all these institutions with all the appurtenances necessary for the comfort of professors and students, the committee recommend that the Assembly urge upon the churches to respond to the efforts made by the directors of each of these seminaries, by liberal contributions, for the immediate supply of these great and pressing wants.

Three new scholarships have been founded at Princeton, and one at Allegheny.

The report was concluded by a recommendation to sanction a re-adjustment of the titles and departments of instruction at Princeton, in conformity with the wishes of the Faculty, and to allow the session at Allegheny to close on the Wednesday preceding the fourth Tuesday in April.

The chair of Church Government and Pastoral Theology in Danville Seminary being reported as still vacant, the Rev. Dr. W. L. Breckinridge was unanimously elected to fill the same, which appointment, we regret to learn, he has since declined, leaving that important institution for another year with an incomplete corps of instructors.

No one sign of the times appears to us so impressive as the zeal awakened throughout the church in behalf of Theological education. Within ten years past, all the older seminaries have greatly increased their endowments and enlarged their faculties. Two new institutions have sprung into being, in the main fully equipped for effective service. What do these things foretoken, if not that the Lord is preparing His church for stirring times not far before us in the future? It will be found, through the entire history of the visible church, that upon the threshold of great events she is impelled, unconsciously, by a hidden, yet irresistible influence, to gird herself and pass through the antecedent training which is afterwards seen to be indispensable for the work she is enabled to achieve. What, then, is implied in this note of preparation, when all our Theological Seminaries are not only suddenly endowed with means, but equipped with teachers the most learned and able which the age can afford—men whom the church delights to honor and trust; when, as seen in the report of the Board of Education, the candidates for the ministry are increased one-fourth; when the spirit of God works with His almighty power over the whole land; and when, in these sacred institutions themselves, the wail of the heathen world is heard, and the response is given by one and another, “here am I, send me?” Surely this is “the sound of the going in the tops of the mulberry trees, when the church must hasten herself; for the Lord goeth out before her to smite the hosts of the Philistines!”

#### NORTH-WESTERN THEOLOGICAL SEMINARY.

The reception of this institution, and its full establishment by the Assembly, occasioned, perhaps, more discussion than any other single subject; certainly it caused greater anxiety, as, more than any other, it threatened to disturb the harmony of the body. From Baird's Digest we extract the antecedent history of this institution, which, in this connection, may be of interest to our readers. In the year 1830, the Synod of Indiana commenced at South Hanover, an institution called the “Indiana Theological Seminary,” which received such tokens

of the Divine favor as led to the projection of a seminary upon a broader basis. At a convention held at Louisville, in 1838, composed of delegates from the Synods of Indiana, Cincinnati and Kentucky, and from seven Presbyteries, the institution was transferred from South Hanover to New Albany, and was opened at the latter place in 1840, under the control of the Synods of Indiana and Cincinnati. Five other Synods subsequently resolved to co-operate, viz: Missouri, in 1841; Illinois, in 1842; Northern Indiana, in 1844; Kentucky and Tennessee, in 1846. In the year 1853, a majority of these Synods united in offering the institution to the General Assembly, who fixed the location at Danville, Ky. Some dissatisfaction being created by this decision, the New Albany Seminary was continued in operation, and at length transferred to Chicago. Discord, however, prevailing in the counsels of those concerned in its management, it was determined to transfer it to the care of the Assembly, leaving that body to fix its location and appoint its officers.

The papers relating to this transfer being handed by the President of the Board to the Moderator, were referred to the Committee on Seminaries, which reported upon the same as follows:

The Committee on Theological Seminaries, to which were referred certain papers touching the proposed transfer to the General Assembly of the Presbyterian Theological Seminary of the North-west, beg leave to report, that upon examination of the papers they are found to be,

1. An overture from the Board of Directors of said Seminary, proposing a transfer of the same from the several Synods united in its control, to the General Assembly of the Presbyterian Church of the United States.

2. Papers detailing the action of eight Synods, viz:—the Synods of Cincinnati, of Northern Indiana, Indiana, Illinois, Chicago, Wisconsin, Iowa, and Southern Iowa, authorizing the above mentioned transfer, and instructing the Board of Directors to present the overture touching this matter to this General Assembly.

3. Two printed documents being the Constitution of the Northwestern Theological Seminary, and the Act of Incorporation by the General Assembly of the State of Illinois.

4. Certain papers stating the opinions and wishes of twenty-nine Presbyteries in connection with the eight Synods.

5. A statement of the assets of the New Albany Theological Seminary, now in possession of the Board of Directors of that Institution.

6. Papers containing proposals for the endowment of the seminary upon condition of its being accepted by the Assembly, and located at Chicago, or at Indianapolis, respectively.

7. A statement of the present indebtedness of the seminary of the North-West.

These papers have been carefully considered by the committee, and their contents may be briefly stated to the Assembly. Of the eight confederate Synods:—Five, viz: the Synods of Cincinnati, Chicago, Indiana, Northern Indiana, and Illinois, urge the transfer *simpliciter*, without any opinion or direction expressed on any matter connected with it. Two Synods, viz: the Synod of Wisconsin and Southern Iowa connect with the transfer a request, that Professors be elected only when the endowment shall be sufficient to warrant it: And one Synod, viz: that of Iowa, in a paper from its abridgement, not perfectly clear to the Committee, seems to desire that the Assembly shall exercise only a negative control over the appointments in said Seminary.

It is clear, however, that all these Synods, except perhaps the last, desire this Assembly during its present sessions to accept the direction of the seminary, to hold and to exercise all the powers at present vested in themselves as to the financial condition of the institution, now offered to this Assembly. It claims the assets of the New Albany Theological Seminary, amounting to \$39,430, which the trustees of that Institution seem authorized to transfer. Of this amount, however, the sum of \$25,000 is not at the disposal of these trustees, but is acknowledged to be at the control of the General Assembly, and which it is hoped the Assembly will put to the service of this Institution, it having been originally contributed for Theological education in the West. In the judgment of the Committee, the wishes of the donor, who is still living, may easily be ascertained, and should be decisive upon this point. Against the remaining \$14,430 must be placed a debt incurred by the

seminary of the North-west, of \$5,241, which the Board has ordered to be paid out of the assets of the New Albany Institution, in the hands of its trustees. Should the Assembly agree to accept the direction and control of this seminary, in accordance with the overture of these eight Synods, two distinct proposals are made, looking to its endowment. On the one hand, if Chicago shall be selected as the seat of the new institution, Mr. C. H. McCormick gives his written obligation to pay to the directors who shall be appointed, the sum of one hundred thousand dollars, payable in four annual instalments, and drawing 6 per cent. interest from the opening of the seminary—that is to say, \$25,000 for each Professor whom this Assembly shall appoint in the same. In addition to this promise of Mr. McCormick, and upon the condition that, within the period of two years, buildings costing not less than \$50,000 shall be erected upon a designated site, certain persons make a grant of 45 acres of land, definitely located, the market value of which is not stated. On the other hand, if Indianapolis shall be selected for a location, certain persons of the Synod of Indiana, Northern Indiana, and a part of the Synod of Illinois, pledge the sum of \$25,000 towards the endowments, drawing six per cent. from the opening of the Institution; also, \$25,000 more are subscribed by citizens of Indianapolis for the erection of suitable buildings on the site given by Rev. W. A. Holliday, which is itself valued at \$10,000. In addition to these two amounts, there appears to be a reliable subscription of \$6,000 in another place, making a total in money subscribed, and grants of land, of about \$66,000. Upon a deliberate survey of all the facts thus comprehensively stated, in view of the promise given of an early endowment of the institution: Especially, in view of the unanimity and earnestness with which so large a portion of the church as that represented by eight distinct Synods express their conviction of the need of a Theological Seminary of high order in the North-west, your committee unanimously concur in recommending the two following resolutions to the General Assembly:

*Resolved*, That in accordance with the overture emanating from the above named eight Synods, this Assembly does now

accept the direction and control of the seminary known by the corporate name and style of the "Presbyterian Theological Seminary of the North-west."

*Resolved*, That the Assembly, during its present sessions, will decide by a majority of the votes of its members what place within the limits of these eight Synods shall be selected as the seat of said seminary. The matters of detail as to the organization and equipment of the Seminary, the committee are of the opinion cannot well be considered until these preliminary points shall be decided, and therefore make no report upon the same.

The two resolutions of this report were adopted without debate, by which the Assembly took the institution under its care, and the way was open for the discussion upon its location. The cities of Indianapolis and of Chicago were put in nomination. We will endeavor to present a condensed summary of the arguments in favor of each.

The claims of Indianapolis were advocated by Mr. Sheets, Ruling Elder, and Rev. Messrs. Wilson, Stevenson, Cunningham, Crozier and Lowrie, in a running debate that extended through several sessions, upon substantially these grounds: 1. That it was central to a large Presbyterian population, while Chicago was upon the border of the whole territory which this Seminary was expected to cover. In this location it would be sure of sympathy and Christian support. Mr. Crozier presented statistics to show that of the ninety candidates for the ministry in the North-west, sixty-one or two-thirds came from the Synods of Indiana and Cincinnati, in the neighborhood of Indianapolis. Mr. Lowrie enlarged upon the general fact, that seminaries had been more successful when planted near the Eastern boundary of the field from which their patronage is drawn, and that naturally students from the less thickly settled portions gather around the more densely populated.

Dr. Wilson represented that Indianapolis was the centre of a population of from three to four millions. It was between as to North, South, East and West. He warned the Assembly that when Allegheny was settled with but a single voice against it, a seminary was soon after planted near Cincinnati, now lost to us; and that the location at Danville had created

the necessity for the institution about which we are now debating. Is Chicago the centre of these Synods? If Cincinnati and St. Louis are in the field, Chicago is at the apex of the triangle, and Indianapolis is in the centre. 2. It was argued that the Assembly must contemplate the establishment of other seminaries in the future, as the country and the church should expand, and that consequently the location of this institution should be fixed with that ulterior reference. Mr. Sheets pronounced the North-west to be itself an empire, and Dr. Wilson defined its boundaries from the Scioto to the West, and from the Ohio to the British possessions, and could this vast region, with its future teeming population, be supplied by one institution? It seemed to be conceded that if but one seminary was contemplated, Indianapolis was not the place for it, and that if it should be selected, the exigencies of the country would shortly require another seminary at another point. 3. The expensiveness of living at Chicago, a consideration that was pressed in connection with the fact that candidates for the ministry were usually poor, and required to be educated from the treasury of the church. 4. That the endowment offered at Chicago came from a single man, in consequence of which the affections of God's people would not be so strongly drawn forth as if it were composed of the smaller contributions of a great many.

On the other hand, it was urged in favor of Chicago chiefly by Dr. Rice and Mr. Spring, 1. That this Assembly was called upon to locate one seminary, not two; none of the parties concerned had asked for more than one, and that the conviction was growing stronger and deeper in the mind of the church against the multiplication of theological seminaries. The Assembly being restricted in its deliberations to the location of the *one* seminary now wanted, the concessions of the opposing speakers yielded the argument in favor of Chicago. 2. That the location of this seminary at Indianapolis would tend to cripple both Allegheny and Danville, from its proximity to these two places, and that the Assembly was bound in good faith, in planning new enterprises, not to interfere with the prosperity of the old, which had been inaugurated under its



auspices. 3. Chicago had been once selected by the directors of New Albany as the place to which that institution should be translated; which was pleaded as the unbiassed judgment of the very parties now pleading for Indianapolis. 4. At Chicago a sufficient endowment was offered to equip the seminary at once, and put it in vigorous operation. Whereas, at Indianapolis, besides the site and a given amount for the erection of buildings, not more than one-fourth of a sufficient endowment had been obtained. If the offer at Chicago came chiefly from a single source, this left the general resources of the church to be drawn upon for the remaining wants of the new seminary. 5. Finally, it was urged that in a growing city like Chicago, many advantages were afforded which could not be enjoyed in a smaller; such as opportunities for self support, for the study of man, for the exercise of gifts in the informal efforts to do good.

Much of the special pleading in this rambling debate might well have been spared; for the decision of the Assembly by a vote of 242 in favor of Chicago, against 64 for Indianapolis, turned mainly upon two points; that in the former place a competent endowment was already secured, lifting the institution at once upon its feet, and that both parties were agreed; that for the one seminary, which alone the Assembly was called to locate, Chicago was the proper seat. But for the satisfaction of those who wished to talk the whole thing through, the Assembly was about as well prepared to vote upon the reading of the papers as after the debate.

The next step in the proceedings was to organize the seminary by the adoption of a constitution, and the appointment of officers. The Committee on Seminaries reported, through its chairman, resolutions accepting this generous offer of Mr. McCormick, and returning the thanks of the Assembly for his munificent donation of \$100,000. They also submitted the draft of a constitution, based upon that of New Albany, with only such changes as were necessitated by the transfer of the institution to the Assembly. They recommended that the Board of Directors hereafter to be chosen under this constitution, be instructed to accept or not, at their discretion, the

offer of certain lands at Chicago clogged with restrictions; and that they take measures for the legal transfer and safe investment of all the property accruing to the seminary, and to procure such legislation from the State of Illinois as may be necessary to effect this object. The Committee further submitted a schedule of instruction in the seminary, providing for four chairs, viz: 1, The chair of Exegetic and Didactic Theology; 2, the chair of Polemic and Pastoral Theology; 3, the chair of Church History and Government; 4, the chair of Oriental and Biblical Literature.

This distribution, though not unprecedented, is at once perceived to be unusual; and was undoubtedly suggested with a design. It was notorious that the North-west had been divided into parties, ranging under two leaders; and this schism had defeated all preceding efforts at Synodical control, and the Assembly was invoked to settle the dispute by its own sovereign and free action. Both these gentlemen were upon the floor of the Assembly; could they be brought to co-operate as colleagues in the same institution, it is plain that the whole region previously so distracted, would be harmonized, and thus hearty support would be given to the seminary. The Committee doubtless thought it their duty in submitting their scheme, to leave the way perfectly clear for such an adjustment of past difficulties, if it could be effected. Whether the Assembly failed to penetrate this design, which, of course, was not disclosed, or whether it was satisfied from all that had occurred, that such reconciliation and co-operation were impracticable, it refused to sanction the proposed distribution, and re-modeled it in conformity with the prevailing method. At a later stage, by large and commanding votes, Dr. N. L. Rice was chosen to fill the chair of Didactic and Polemic Theology; Dr. Willis Lord to fill the chair of Biblical and Ecclesiastical History; Dr. L. J. Halsey to fill the chair of Historical and Pastoral Theology and Church Government; and Dr. W. M. Scott to fill the chair of Biblical Literature and Exegesis.

Upon the threshold of this election, the proceedings were arrested by a motion from Dr. E. D. McMaster, to refer the

subject of the North-western Seminary to the next General Assembly. At this stage of the game, Dr. McMaster could not seriously have expected that the Assembly would stay its action, and refuse to do what, with great deliberation and after protracted debate, it had solemnly declared itself ready to accomplish. The motion in question was evidently nothing more than a peg upon which to hang a speech, which for nearly three mortal hours he had the inhumanity to inflict upon the Assembly. It is not our design to present an abstract of this remarkable speech, nor of the reply made to it by Dr. Rice, because of the utter irrelevancy of both to the issue before the house. Never, in a deliberative assembly, has it been our fortune to listen to a speech so entirely purposeless as that of Dr. McMaster; unless, indeed, it was a sufficient object to justify the Assembly before the world in the action which put him safely and quietly on the shelf, to achieve martyrdom by a *felo-de-se*. The greater part of it was a mere detail of his personal grievances, and the wrongs which he had suffered from hosts of persecuting enemies, through years of patient forbearance on his part. Even according to his own view of the case, it was a pitiable spectacle to see a man of considerable eminence resign his manhood, and thus wipe his eyes upon the public. Here and there, indeed, gleamed passages of loftier tone, as though, with the spirit of the old Reformers, he alone had the courage to lift up truth as she is fallen in the streets. We cannot but respect a man who, with sublime confidence in the vitality and power of truth, records his single protest against the defections of his age, calmly assured that God will grant it a resurrection in the day of His own power. But there is always in such utterances a serene majesty, a tone of lofty and commanding import, singularly contrasting with the splenetic denunciations which were heard upon the Assembly's floor. With an intense and morbid egotism, Dr. McMaster sought to represent himself as

"The seraph Abdiel, faithful found,  
Among the faithless, faithful only he."

The persecutions he had so long endured, and which were now to culminate in his final proscription, all sprung from that hate-

ful slave power which could only put its heel upon the church after it had first crushed him. After a strain of denunciation, which had all the bitterness of invective without its scorpion sting, his long discursive speech concluded with feeble threats and gasconade, sufficient only to excite the mirthful ridicule of his opponent, and the commiseration of others who were too little annoyed to be angry, and were too good natured to burlesque. The patience of the house was, however, inexhaustible. He was heard to the conclusion of the whole matter, when his motion was quietly tabled, and the Assembly went forward to elect Professors, appoint Directors, and completely equip the new seminary, just as though this long parenthesis in its proceedings had not occurred. Thus ended this long debate upon the North-western Seminary, which, for months before, had been casting its shadow upon the Assembly; awaking the anxious fears of some, and the sanguine forebodings of others. A debate, in which both parties passed nearly through the seven degrees, from the "retort courteous," through the "quip modest," and the "reply churlish," to the "reproof valiant," ending at last in Dr. Mr. McMaster's speech, in the "counter-check quarrelsome;" who might well describe the whole with Touchstone in the play, "I durst go no farther than the *lie circumstantial*, nor he durst give me the *lie direct*, and so we measured swords and parted."

## REVISED BOOK OF DISCIPLINE.

Rev. Dr. Thornwell, Chairman of the Revision Committee, in taking the platform, was for a moment embarrassed by the impatience of some members, who, from their interest in some suspended business before the House, wished to postpone the order of the day till that might be dispatched. The effect of this movement was, however, not unhappy. In his effort to economize the time of the Assembly, Dr. Thornwell's speech became all the more terse and strong. Brief as it was, it was one of those clear, lucid and powerful expositions of essential principles, in which the analytic mind of the speaker enables him so uniformly to excel. The following synopsis is taken bodily from the *Presbyterian*; whose report, by the way, of the

proceedings of the Assembly, surpasses by many degrees that of any other journal we have seen:

Rev. Dr. Thornwell, Chairman of the committee appointed for the purpose, presented as their report a revision of the Book of Discipline. Dr. Thornwell said he would not go over the report in detail. That report has been printed, and is in the hands of the members. He intended at present only to state a few general principles. Some of the changes proposed are important; he would say radical. The committee have endeavored to improve the old Book by striking out redundancies; by carrying out principles already implied or acted upon, and by, as far as possible, harmonizing the whole upon the three great principles which he would now state.

1. All our courts are regarded simply as courts, and not as parties at the bar. They are judges called upon in the name of the Lord Jesus Christ, and they are not counsel, or pleaders, or parties. According to the old Book the lower court is a party, and as such is invariably ruled out when it comes to the higher court. This he regarded as implying what is false in fact. The mere fact that a lower court has tried a case is no evidence of prejudice. It moreover contradicts the great principles of our government. Ours is a representative government. Such are our courts, and in these courts you ascend from a representative body covering a smaller space, to a representative body covering a larger space, until in this Assembly you meet the parliament of the whole church. The lower court often has important information, which is due to the larger one to which the case is carried. According to the old Book, you are not appealing from a smaller portion of the church to a larger part of it, but from one part of it to another part. The true principle is from a part to a larger part, or to the whole. In regarding your lower courts as parties, you actually do all you can to make them parties. Knowing they are regarded as such, they will naturally so consider themselves, and naturally act accordingly. But by right they should be placed in no such category. They come here as your equals; you exchange counsels with them, and thus mutually reach a just decision.

It has been objected that, by this means, you give too much influence to the court below. You certainly do give an influence, but still not an unrighteous one. By the present mode you really bar a portion of the church from arriving at a just conclusion. For instance, in the Pittsburgh Assembly of 1836, in an important trial for heresy, the Synod of Philadelphia was excluded, and a decision secured which was not the true sense of the church, because the large Synod of Philadelphia was out of the house. And at the same Assembly a case of the sort came up, which was decided just the other way, because the Synod of Cincinnati, a smaller body, was out, and the large Synod of Philadelphia was in the house. But it is also said, that sometimes one Presbytery in a Synod is so large as to make them a majority of the Synod. The very fact that they are so numerous is a presumption that they are right.

This proposed change simply goes upon the principle that each court, whether Session, Presbytery or Synod, is always a court, and that superior courts to be complete must include their entire membership.

As to the influence of prejudice, said to be thus introduced, you really have more prejudice by excluding the lower court than by admitting it; for it is still on the ground. Indeed, we all know that every Assembly is composed of two classes of members, those *in* the House, and those *out* of it—lobby members—the latter often more influential than the former. You must, after all, trust your judges, and take it for granted that they will be faithful, and do their duty.

He came now to a point clear as the noonday sun, though one in which the committee has been severely criticised—he means the relation of baptized children to the church. He admits that it is a radical principle—the principle is, that the indispensable condition on which a man becomes subject to discipline, is the profession of his faith. It is objected that the committee are wanting in logic in contending for the membership of baptized children, and yet not discipline them. These brethren take the ground that church membership necessarily involves subjection to discipline. You might, with equal propriety, say it is inconsistent to admit that they are

members, and yet *not* admit them to all the privileges and offices of the church—to the Lord's table, the eldership, &c. You debar them simply because *they do not believe professedly in Christ*. Carry out the remorseless logic of these brethren, and you seat at the Lord's table all baptized worldlings and hypocrites. Sir, you have two classes of church members—professing and non-professing; and herein is the reason for a difference of treatment. Want of faith incapacitates the non-professing from the sacrament of the supper. The same thing incapacitates for subjection to judicial process. It is important that we understand the true idea of discipline. Discipline is not penal; the purpose of it is not to indicate the magnitude of the offence, or as a vindication of justice; it is rather to produce repentance. These provisions are all penitential; it is to bring back and restore an erring brother. It is a healing remedy. And these censures are, of course, as utterly absurd in regard to a man who has never heard the voice of the Lord in his soul, as for him to sit at the Lord's Supper. In order to receive any benefit from discipline, it is absolutely necessary that he recognize the claims of the Lord upon him. You see, therefore, that this view necessitates the distinction between professing and non-professing members. He would say, therefore, that in the whole word of God you cannot find a single case where discipline does not depend on brotherhood in the faith. There is another aspect of the subject of great moment. What is the *ground* of the membership of baptized members? Shall we take the ground that they are members by profession? Why, sir, this would be the doctrine of sponsors. Our doctrine is, that they are members through their parents. We take them in organically by families. Do you not see, then, that the first step in discipline is through the parents? You act on this principle when you require parents to train them in the nurture and admonition of the Lord. The parents, then, are the tie between the children with the church. The church governs them through their parents. Here is the discipline. What, then, is the precise position into which baptism brings a child? It makes him a child of the covenant. Baptism makes the broad separation as to the cove-

nant of grace between the church and the world. It brings the child into such a relation that it can plead that covenant, and plead it with a power and a pathos that unbaptized children cannot. It gives the peculiar right of inheritance in these promises, and puts the baptized child in a near and blessed relation to God. It, at the same time, places the child under new and heavier responsibilities than rest on the world. And the parents' duty is to train up the children, pressing these obligations and privileges upon them.

But, suppose they grow up and do not come to the Lord's table, what are you to do with them? Excommunicate them, as some suggest? No! Do as the Master would. If they turn their back upon their birthright, still do not cast them out; but follow them with remonstrance, exhortation and prayers. Bear with them. They bring no reproach. They are not professors. They are simply children who do not know their birthright, and we are continually persuading them to come up to their privileges.

But, suppose you take the other course, and discipline them. What then? Why you are using your spiritual remedies on men who have no adaptation to receive them, or you fill your communion tables with worldings and hypocrites. It is this which has filled the Church of Scotland with moderatism, and other churches with formalists. The system proposed in the revision is really that on which our church has always acted.

Our church may be compared to the Temple. We see there, first, the *sanctum sanctorum*, all really spiritual persons; then secondly, the *sanctum*, separating all professedly spiritual persons from all without; then thirdly, the outer court, equally separate from the second. He recognizes in the church—  
1. True followers of the Redeemer. 2. Professors without true piety. 3. That vast congregation whom God has brought into the Church by baptism, who are there to be trained, that they may be led at last into the *sanctum sanctorum*.

But why do not brethren carry out their principles? They go for confining discipline to baptized persons. What, then, will they do with that part of your book which gives all children of believing parents a right to church membership?



Will they not be required to discipline the children of believers, whether baptized or not? Certainly, if consistent.

3. The other point which has been objected to, is allowing deceived church members to withdraw from the church, or, as it has been called, opening the back door. For himself, so that we could get thieves and robbers out of our houses, provided they carry nothing with them, he was glad to have any door opened, whether it be a back door or a front door. It has been said that it assumes the right of members of the church to withdraw at pleasure, and that it thus renders the church a voluntary society. But what is a voluntary society? A mere thing of human invention and contrivance. But surely brethren will not say that we have made these truths on which the church is built. But, in another sense, the church is a voluntary organization. We claim that all who come into the church from the world must come voluntarily. To those whose hearts are not with us, we say withdraw. But how shall we get them out? These brethren say if a man gets into your house who ought not to be there, you cannot let him out in any other way than by kicking him out. But, after all, though the revision proposes to open a mode of retirement for a church member under certain circumstances, we still say the seal of baptism is on him, and never can be removed. We only pronounce him unfit for the communion of the *sanctum*, according to his own confession. We open the door and put them back in their own outer court, where, by their own statements, their proper place is. We do not arraign young men and young women before the session, and prosecute them for not being converted.

The revised book of the committee has been pronounced a failure. It may possibly not meet the concurrence of this Assembly, but he believes before God it embodies the true principles of a spiritual church. What we are aiming at, and what we want, is a pure body. Our baptized children, our non-professing members, occupy a curious position. In heart they belong to the world; in covenant relation they belong to God. Because of the latter the church operates first upon these. Hence God comes with His blessing to you first, then

to your children, and lastly to as many as are afar off, whom the Lord shall call.

Dr. Thornwell was followed in reply by Dr. Humphrey, who said he wished to refer to the history of our present Book of Discipline, in order to convince the Assembly that we should do the work of revision, if at all, only cautiously and carefully. It appears that when it was determined, in the old Synod of Philadelphia and New York, to form a General Assembly, a committee was appointed to prepare a Book of Discipline. That was composed of such men as John Rogers, Robert Smith, Allison, Woodhull, Latta, Duffield—all well-known names. Two years afterwards we find that this committee reported “A Plan of Government and Discipline.” The Synod of New York and Philadelphia, composed of only one hundred members against three hundred in this House, were not then ready to adopt it. On the contrary, after thirteen sessions, extending through eight days, their discussions only resulted in printing it and sending it down to the Presbyteries. The next year these Presbyteries reported; and then again, not until after six sessions, extending through four days, was it referred to the Presbyteries for adoption;—so careful were our fathers in adopting this Book. Now, shall we change in a few hours what they have so carefully done, and make changes, too, which our brethren themselves avow to be “radical.” Dr. Humphrey would here express his regret that he is compelled to differ from a committee of names so honored as the present one, but duty constrains him.

Well, this Book of Discipline, prepared with so much care, went into effect, and was used till 1816, when another revision was called for. Then Drs. Romeyn, Alexander and Miller, (names he delights to speak,) were appointed to examine it, and report next year. The next year the committee asked that Dr. Nott should be added to their number, and in 1818 they reported that they had “made some progress in the business.” And at last, in 1819, after three years, the proposed revision was reported, and one thousand copies were sent to the Presbyteries for “examination and suggestions.” He wished special notice to be taken of the extreme caution of these movements;

and their changes, too, were not "radical" as at present. In 1820 this committee reported that the number and contrariety of opinions had greatly perplexed them, but that they had endeavored to harmonize them so as to make a proper and acceptable Book of Discipline. The Assembly, after six sessions, extending through four days, adopted it. Thus, after all this caution and care, had this Book been adopted, which now, after forty years, we propose to alter in a few hours.

In the committee's revision, we are asked to say, that baptized children are not to be subject to discipline. Let us be cautious how we agree to this. In the year 1789 it was decided that baptized children are subjects of discipline. In 1821 see how the language is changed, so that instead of saying "Inasmuch as all baptized children are members of the church," they say simply, "all baptized *persons* are members of the church, and are subject to its forms and discipline." Now he believes that words are things. Some of the greatest heresies have turned on little words; and the words now proposed would, in his view, be replete with danger.

Let us take warning, too, from the obvious tendencies in this matter. In the year 1811, according to the statistics, there were 198 infant baptisms to 1,000 communicants; but according to these same statistical tables, the proportion has been running down till you now have but 51 to 1,000, and this has been a constant and gradual diminution. Now, he would ask, is this a time to give up your principles, and take down the bars? No, sir, no! He was aware that it has been objected that these statistics are inaccurate, but you will perceive that the current has all the time been running in the same direction, which is surely significant. If we go on in this way, the next proposition will be, by 1889, to resolve that baptized children are not members of the church at all. A French philosopher has explained the method by which dogmas die out—the kernel is gradually extracted, and then any passer-by with his foot can crush the shell. Take care how you touch these rights which are so important. An article appeared, some two years since, in the *Princeton Review*, presenting

startling statistics as to the decline of infant baptism, which it might be well just now to ponder. He differed from the brother (Dr. Thornwell) as to the ground of administering baptism. It is not descent from parents, but the covenant, and just in proportion as you lose your hold on the covenant, you will drift away until you become an anti-pedo-Baptist Church.

Rev. Dr. Thornwell said he concurred in the motion of Dr. Humphrey, and hoped that as part of the Theological Seminaries had been represented in the committee, the others should also have a representation. He wished also to explain that by radical changes he by no means meant to apply that term to the essential principles of our system, but only to certain usages which he deemed contradictory and illogical. He also placed the ground of infant membership, through their connection with the parents, most certainly on the covenant. He must say, too, that Dr. Humphrey's argument shows conclusively that a revision is imperatively demanded. For some years past we have had these stringent notions about infant baptism, and hence the decline. Let these notions continue to prevail, and in ten years we should have, perhaps, no baptisms at all.

Rev. Dr. Lowrie moved that the revision be referred to the next Assembly. Let it be discussed, in the meantime, in our periodicals and newspapers. As to withdrawing from the church, the Assembly decided adverse to such withdrawal. And in the Assembly at Baltimore, under a judicial case, the same decision was come to, on the ground that the covenant of the church member is made, not with the church, but with his God; that you have no right to release him, but that you must.

As to the lower courts being parties, brethren forget that our present system is indispensable to the very idea of our government. In a session you do not allow the members of it to be challenged, because of prejudice. No, that is not your remedy. You allow the members of the court to sit, and if he feels injustice is done, you allow him to carry it up; and, to secure him the more fully, you do not allow those who have

been liable to prejudice to interfere with an unbiased and important decision; thus you have the pure court our brother so much desires.

Sir, let us steer clear of these radical changes. This book has served us for forty years; it may probably do for forty more; and then let the Assembly appoint a new committee—perhaps consisting chiefly of pastors, with some legal gentlemen.

Rev. Mr. Platt said he thought this was the time and the place to discuss this report in detail. This should be done before sending it to the Presbyteries or to the next Assembly. We need light on these important subjects. We do not want merely anonymous publications. We wish to know who the men are that address the public, whose views are presented to us.

The above is a pretty full account of the discussion had upon the floor of the Assembly; after which, the revised discipline was re-committed to the same committee, with instructions to report to the next Assembly. This disposition of the report was evidently a mere expedient to gain time, the church not feeling herself prepared to take final action in the premises. The attitude of the church in reference to this revision is a little singular. She is evidently not satisfied with the existing discipline, and yet shrinks at the critical moment from the very changes she has herself initiated. The same conservatism which we have remarked, disinclining the church to alter her modes of action in conducting her practical operations, will be far more jealous of propositions to change her constitutional rules. However desirable in themselves these changes may be, some time will be required to overcome the *vis inertiae* of so large a mass as the body represented in the Old School General Assembly. Again, there is undoubtedly an antecedent prejudice against some of the alterations proposed by the Revision Committee, and some difference of opinion upon the principles involved in the same. Considerable discussion of these cardinal principles must be had before the church, as a whole, can be brought to that intelligent conviction requisite to a safe decision. That the church will

ultimately accept, substantially, the changes proposed by the committee touching the whole subject of judicial process, we do not for a moment doubt. No one who has ever listened to a trial in one of our higher courts, but has observed with pain the inextricable confusion into which the body is thrown in settling the preliminaries. The general principle laid down by Dr. Thornwell, that the judicatory from which the appeal is taken is a true court, and of this character should not be dispossessed and construed into a party, seems to us conclusive of the whole matter; and the illustration which he presented of the practical operation of our present system in the opposite decisions rendered in the Assembly of 1836, should be equally conclusive. Singularly enough, upon the very heels of the discussion upon this Revised Book of Discipline, the very first judicial case before the present Assembly disclosed all the defects and contradictions of our existing book, and demonstrated the necessity for a re-construction and simplification of our present forms of judicial proceedings.

Upon another of the changes proposed by the committee, providing that deceived church members may, in a prescribed and regular way, be dismissed from the communion of the church, the writer's mind is also perfectly clear. The plea urged against it, viz: that the covenant in such cases being made between the individual and God, the church has no power to discharge him from its obligations, is based upon a mistake both of principle and of fact. Admission to the table of the Lord depends upon the profession of true repentance towards God, and of saving faith in Jesus Christ. Without such profession the party would not be received; and as his admission is founded upon this, and this alone, does it not follow, when it is afterwards ascertained that neither faith nor repentance existed, that the privilege suspended upon them falls to the ground? With what propriety can the church urge such a person, under pains and penalties, to seal again and again at the Lord's table, a covenant which in his conscience he knows does not exist, and to continue in the hypocritical profession of exercises which he certainly does not feel? Such a course would be consistent enough in those churches who

regard the sacraments not in the light of sealing ordinances, but as instruments of conversion, or channels of regenerating grace. The final effect of such a practice, if long persisted in, must be either to fill the church with hypocritical professors of religion, or to reduce ecclesiastical censures to mere *brutum fulmen*—totally disregarded because no response is given by the consciences of the parties disciplined. It is difficult to say which of these two results would be most disastrous to the interests of the church. Again, it is not true in fact, that the exclusion of an unconverted church member from the communion of the faithful touches, or is intended to touch, his original obligations before God, to repent of sin and to believe on Christ. He is, by the judgment of the church, based on his own acknowledgment, simply remitted to the place which he before occupied; and there rests under precisely the same obligations which pressed upon him anterior to his supposed conversion. Nothing more has been done than simply to declare what his relations to God actually are; that his previous experience being found to be delusive, he is now declared to be without that wedding garment, in which alone it is fitting he should enter into the king's marriage feast.

The second proposition of the committee, touching the relations of baptized members to the church, is perhaps the most embarrassed with difficulties, and is the change upon which the church most anxiously seeks light and guidance. The stringent doctrine advocated by some, that baptized youth, upon arriving at years of discretion, are to be constrained, upon penalty of excommunication, to consummate their union with the church, we dare to affirm, never can prevail in the Presbyterian Church of this country, simply because the true idea of the church, as a spiritual body, is more distinctly apprehended here than elsewhere. With all the deference we are accustomed to pay to the mother church of Scotland and Ireland, in this particular it cannot be denied that the American church is immeasurably in the advance. She cannot, therefore, stand by the side of a baptized youth and say, with or without the spiritual qualifications you must, under pain of excommunication, seal your connexion with the church by

approaching the Lord's table. Nor can she, recognizing the sovereignty of Divine grace both as to the time and manner of its bestowal, undertake to limit the probation of such an one; and say, at any one moment, *now* this matter of your conversion is to be taken into your own hands, and *now* the exhausted patience of the church refuses any longer to indulge your procrastination. She may, with tears of affection, press upon his conscience the exhortations of God's word, and urge the promises of Jehovah's covenant; but she has no authority from her Divine Head to urge him, without the necessary qualifications, to pass into the inner sanctuary; nor yet, if he should refuse to hear, to thrust him out into the court of the Gentiles. From her prevailing practice in this particular, we have no idea that the American Presbyterian Church, with her conception of a spiritual religion, will ever be induced to swerve.

On the other hand, there is floating in the mind of the church the impression that our baptized youth are, in such a sense, amenable to the discipline of the church, that her authority may and should, in some way, be brought to bear upon their lives. How far this discipline should be carried, and in what form it should be administered, are precisely the points which the church has never settled to her own satisfaction, and it is probably this want of precision and definiteness which has led to almost the universal neglect of all discipline. There is, however, lying in many minds, a painful apprehension that in this neglect the church is criminal, and multitudes are anxiously seeking their way through the difficulties which environ this whole subject. We are persuaded that the shyness of the church in taking up the Revised Book of Discipline is, to some extent, explained by the embarrassment we have just indicated. On the one hand, not prepared to adopt the rigid discipline based by some upon a strict construction of the phraseology of the present book; on the other hand, not prepared to relax her hold entirely upon her baptized members, the church considerably pauses to see if there be no *via media* between these extremes. Now, the proposition of the committee, which we understand to be a medium between these conflicting views,



seems to us very nearly to meet this difficulty, and we venture modestly to suggest that if the committee, in its further deliberations, will render their middle ground a little more definite and clear, it will go far to harmonize the church, and prepare the way for a final deliverance upon this subject. We understand their position to be, that while baptized persons are members of the church, and are under its care and government, they are not proper subjects of *judicial process*; that is to say, discipline may be taken in a wide or in a narrow sense, so that they shall be under it in the one sense and not in the other. Now, if the committee shall be able to define in what form discipline shall be administered without judicial process—how the church in the exercise of authority may take cognizance of flagrant immoralities in her baptized members, so as to distinguish between them and communicating members, they will succeed in untying the Gordian knot, and the church will probably come without hesitation to her decision. The difficulty is a real one, to which side soever we choose to turn. The conscience of the church is sorely tried on the one hand by the discordance between her present neglect of all discipline and the rigid requirements of the existing book; on the other hand, the nature and degree of the government and discipline recognized by the Revised Book, are so undefined as to afford no working rule by which the discretion of the church can be guided. We greatly fear that the committee may yield to a re-action of feeling, and may expunge all this portion of their revised code. This we would deplore, and respectfully submit, that to remand the church to the provisions of the old book will not, in the least degree, help the matter, since the difficulty in the recognition and practice of these is fully as great as with the suggestions they have ventured in their revision.

The reader will perceive that we have attempted no discussion of the principles involved in these proposed changes—being content with the simple enunciation of our own views. Such discussion we have foreborne, inasmuch as a full exposition of the Revised Book of Discipline has been promised by the respected chairman of the committee. This will doubtless open the way for a general discussion of all the topics involved,

by others who may dissent from his conclusions. There is no one subject whose full discussion is more needed than the relation which baptized persons sustain to the Church of God, and there is no time more fitting than the present, while the Book of Discipline is under examination, to discuss it *in thesi*, unmixed with any personal and private issues. We echo the desire expressed by Mr. Platt on the floor of the Assembly, that those brethren who have given these matters a mature consideration, may give the church the benefit of their investigations, and thus assist many in forming their conclusions who are still in perplexity and doubt. Before the next General Assembly shall convene, we trust there may be in all our journals a thorough discussion of all these points.

#### RESOLUTION UPON COLONIZATION.

The only subject of public interest remaining for us to report in the proceedings of the Assembly, was a brief but spirited discussion, occasioned by a paper offered by Dr. R. R. Read, Ruling Elder, commending the African colonization enterprise. The interest of this debate turned simply upon the views brought out as to the true nature of the Church of Christ, and the real province assigned her in which to work. Dr. Read evidently presented his resolution as a matter of routine, little anticipating that it would be opposed, and still less prepared for the grounds upon which that opposition was based. An abortive attempt having been made to lay the paper on the table, Rev. Dr. Thornwell rose to state the reasons which led him to resist its passage through the House. We have often heard Dr. Thornwell in the conduct of an argument far more elaborate than the present, but have rarely heard him in a more brilliant and rhetorically effective speech than this. It was evidently unpremeditated, as the paper which called it forth was suddenly, and without notice sprung upon the Assembly. Its great merit consisted in the clear and distinct enunciation of a great principle, under the right application of which the church would be delivered from at least three-fourths of the troubles and conflicts into which she is so frequently plunged. Couched in that rich and flowing diction of which

the speaker is so complete a master, and delivered with that fervid eloquence for which he is equally distinguished, the speech fell upon the Assembly with telling effect, eliciting its involuntary applause, which the moderator was compelled to restrain. By a singular coincidence, too, it was delivered on the evening of the afternoon on which Dr. McMaster had pronounced his divisive and inflammatory harangue; with the narrowness and bitterness of which, the catholic and patriotic and genial utterances of Dr. Thornwell stood in such vivid contrast, as greatly to heighten its impression upon the audience.

Rev. Dr. Thornwell said that the ground upon which he voted to lay these resolutions on the table, was the conservation of a great principle upon which he had long acted, and which he deemed of immense importance to the Church of Christ. The Church of God, said he, is exclusively a *spiritual* organization, and possesses none but *spiritual power*. It was her mission to promote the glory of God and the salvation of men from the curse of the law. She had nothing to do with the voluntary associations of men for various civil and social purposes, that were outside of her pale. Ever since he had been a member of the church he had believed this, and contended for this, and had steadily resisted associating this church with outside organizations. The Lord Jesus Christ had never given his church a commission to be identified with them. It was the church's great aim to deliver men from sin, and death, and hell. She had no mission to care for the things, and to become entangled with the kingdoms and the policy of this world. The question of colonization is a question of worldly policy. It is a question upon the merits of which he wished not to speak. But no man will say that Jesus Christ has given to his ministry a commission to attend to the colonization of races, or to attend to the arrest of the slave trade, or to the mere physical comforts of man. It is not the business of *the church* to build asylums for the insane and the blind. The church deals with men *as men*, as fallen sinners standing in *need of salvation*; not as citizens of the commonwealth, or philanthropists, or members of society. Her mission is to bring

men to the cross, to reconcile them to God through the blood of the Lamb, to imbue them with the spirit of the Divine Master, and thence send them forth to perform their social duties, to manage society, and perform the functions that pertain to their social and civil relations. The church has no right—no authority to league herself with any of the institutions of the State, or such as have for their object mere secular enterprises. “Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s;” but let the Church of God lend her energies directly to the accomplishment of her own high and glorious mission. She deals, sir, with the great interests of immortality! The blessings she sheds upon the earth, and upon the temporal interests of men, are incidental, and although incalculable, are subsidiary to the higher aims of the church. He was willing that church members should co-operate with this Colonization Society, and other societies for philanthropic objects, if they see proper to do so. He was willing that they should try to do good through any agencies that their consciences may approve. But he wished the church, as such, to keep herself to her specific work. As a Church of Christ, he desired her to know neither rich nor poor, high nor low, bond nor free—to know neither East nor West, North nor South. “Let the dead bury their dead, but follow thou me,” was the mandate of her Lord to his church; and the very moment you undertake to implicate this church with any of the powers of the earth, you endanger her efficiency. At this very General Assembly we have declined identifying ourselves even with the American Presbyterian Historical Society. We had voted it out; we had voted out the temperance societies, and he would have the Assembly vote out all the societies of this world, and keep to her proper sphere, and let the societies keep to theirs, and do good in their own way, without asking the church’s co-operation. It is this principle that he deemed absolutely indispensable to the church’s purity and success in her peculiar mission.

To this view this church has been steadily coming up; and, in consequence, what a spectacle does she this hour present to the country and to the world! She stands, pre-eminently, the

great conservative power of this land; the great bond of union and witness for the truth; directly interfering with no temporal interests, but blessing and protecting all, whilst she aims only at the glory of her God in the salvation of the souls of the people. And why does our beloved Zion stand thus "the beauty of the land?" It is, sir, because the only voice she utters is the word of God; because no voice is heard in her councils but His; and because her only guide is the pillar of cloud by day, and of fire by night. He gloried in the position of this church. He was once attended by a young gentleman, a native of Great Britain, through the Tower of London; and we passed through the long apartments and corridors, in which were deposited the trophies which England's prowess had won in her many wars. As my companion pointed me with becoming patriotic pride to these trophies that attested his country's triumphs, said Dr. Thornwell, I raised myself to the fullest height my stature would permit, and replied:—Your country has carried on two wars with mine, but I see no trophies here won from American valour. (Applause, which was checked by the Moderator.) Let our church, continued Dr. Thornwell, lend herself in the name of her Lord, and in his strength, and in her own proper sphere, to her own mission, and her enemies will never rejoice over trophies won from her. Sir, the salt that is to save this country is the Church of Christ—a church that does not mix up with any political party, or any issues aside from her direct mission.

The paper of Dr. Read being referred to the Committee of Bills and Overtures, the following report was afterwards submitted by the same:

1. The committee report that the church is a spiritual body, not appointed to bear testimony in relation to institutions purely secular.

2. Nevertheless, the action of the Assembly in the years 1848 and 1853 has all the weight which present action, if taken, would have.

Rev. Dr. A. S. McMaster said he felt disposed to meet this question on its merits, and could not let this overture pass in its present shape without comment. If the Colonization

Society was a good thing, or if it be a bad thing, let us say the one or the other. He considered the plea that had been so eloquently made, that the church should never commend anything good because it was not strictly spiritual or ecclesiastical, as both preposterous and restrictive of the church's legitimate duties. He referred to the fact that for four score years the Presbyterian Church had always borne testimony in favor of good enterprises, even when not strictly spiritual. He alluded to the part borne by our church in the revolutionary struggle of our country, and to her frequent testimonies in favor of the liberties and independence of our country. He cited cases to prove that it had been the uniform practice of this church to commend philanthropic enterprises; and contended that one so strictly missionary as this was peculiarly entitled to her sympathy and encouragement.

Rev. Dr. McGill offered as an amendment, "that it is sufficient to refer to the past action of the General Assembly, in her frequent recommendations of the Colonization Society."

Rev. Dr. Thornwell said all he wished to do was to set his opinions in a true light. He thought it would hardly be denied that—1st. The church is a kingdom not of this world. 2d. That her authority is only ministerial and declarative. 3d. That the power which is given to the church is to be exercised for spiritual ends only. If the church will keep within her own bounds, she will be an agency that will purify and bless the world; but if she goes beyond her proper sphere, she will not only fail to accomplish her mission, but will do mischief. Like the ocean, she purifies even by her agitation, whilst acting within her bounds and banks; but like the ocean, too, if she break beyond them, nothing can be more destructive or desolating. Let the church work on at the very foundations of moral and spiritual influences, which are the foundations of society; let her do her appropriate and appointed work, and she will sanctify the world. But let her go out of her sphere, and affect interference with the temporalities of men, and she will fail. Whenever she forgets that her mission is to bring men to the cross, and to salvation, she comes down from her high vantage ground. Whenever the church speaks at all,

she must speak in the name of the Lord; and she must speak what the Lord bids her. Show me, said he, that the Lord Jesus Christ has commanded the church to engage in the business of transferring men from one place to another, and I will yield and unite in the effort. But until you convince me that this is the business that the Head of the Church has committed to her, I must earnestly resist any proposal to identify her with such business. Dr. Thornwell concluded by moving to lay the report of the Committee on Bills and Overtures on the table, to take up a paper which he read. The motion of Dr. Thornwell prevailed by a count of 64 to 54.

Dr. B. M. Smith moved to lay Dr. Thornwell's paper on the table, which was done.

It is much to be regretted that this important discussion was terminated in so abrupt and unsatisfactory a way. The hour of the final adjournment being almost at hand, no other disposal could be made of the subject than by laying it upon the table. It would, therefore, be unfair to construe the votes taken as a final decision by the church upon the principles involved in a discussion confessedly partial and unfinished. It was something, however, to have had these principles so clearly enunciated in the hearing of the whole church; and we may rest assured the end is not yet. Attention being so publicly called to the question, what is the true nature and province of the Church of Christ, it must continue to be agitated until a final and satisfactory response is given in some formal and authoritative utterance, so soon as the church shall be prepared to render it. As an evidence, however, that the church is gradually feeling her way to a clear conviction of the purely spiritual nature of her functions, and how strongly she is prepared to assert this truth where no antecedent professions occur to warp her judgment, we may cite the following answer returned to the Presbyterian Historical Society, when asking for a collection to be taken up in its behalf, to-wit:—The Church of Jesus Christ as a spiritual body, commissioned only to execute the revealed will of God, can entertain no direct relation to any voluntary associations, however praiseworthy in their aims, formed for the purpose of pro-

moting the interests of art, literature, or a secular morality. When such overtures involve no wrong principles, it is a matter of Christian liberty to join them or not join them, to encourage them or otherwise, and therefore the church should leave men where Christ has left them, to the sound discretion of his people.

Why this sentiment should pass through the Assembly, *nemine contradicente*, and be challenged so soon as it was applied to the African Colonization Society, the reader may exercise his wits in divining.

The argument from precedent urged against the adoption of this principle, appears to us singularly inconclusive. No fact admits of more profuse illustration than that great principles obtain footing in the world, and exercise an influence more or less extended, long before their full import is perceived and their complete significance is felt. The discipline of years—sometimes of centuries—is required to leaven a whole community with a great truth, especially when an antagonist error must first be eradicated. According as this truth is at times more or less clearly apprehended, will the assertion of it be more or less articulate; while in the long pending struggle for the ascendancy, a thousand prejudices and interests will intervene to render the application of it in particular cases irregular and even inconsistent. The history of the church forms no exception to this universal law which regulates the inculcation and growth of truth among masses of men. From the period of Constantine to the Reformation in the 16th century, the church was united with the State—the two jurisdictions being continually blended, and the church being accustomed to consider a thousand questions that did not lie within her proper province. At the time of the Reformation, the truth, least of all comprehended by the Reformers themselves, was the independence and purely spiritual nature of the Church of Christ. No one can thoughtfully peruse the history of that eventful epoch without perceiving how suddenly and completely the Reformation was arrested by the unnecessary complication of the church with the political organizations of the day. It was a sad mistake when the Re-



formers, instead of throwing themselves more entirely upon the word of God and the sympathies of the people, sought shelter for their doctrines, and for their flocks, beneath the wing of Princes and Electors. To this very hour the churches of Europe are fettered by entangling alliances with the civil power; and have yet to pass through a severe, perhaps protracted discipline, before they shall achieve the independence, or attain the purity which should belong to them. In this country, where it has pleased God to break this yoke in which, contrary to His commandment, the ox and the ass are made to plow together, how slow is the church in throwing off the traditional teachings of fifteen centuries! After the lapse of nearly a century since the union of Church and State was dissolved at the Revolution, we find 3,000 divines in the halls of our National Congress, attempting to arrest the legislation of the country upon matters which concern them not a whit more than any other 3,000 equally respectable men in the nation. One of the sorest evils of the times is the disposition manifested in some portions of this Confederacy, by preachers and Councils, to put their busy hands to any sort of work but the one great work to which they have been solemnly set apart. The Gospel of our salvation is suppressed, and prayer becomes a profane attempt to inveigle the Deity into complicity with the schemes of wild and fanatical agitators. Considering the tenacity with which men cling to fallacies consecrated by time—seeing how the secret principle of error often survives the destruction of its embodied form—it is not strange that even in this country, and in the bosom of the Presbyterian Church, the question needs to be raised, “what is the true nature and province of the church of God.”

For this reason we have said that the argument drawn from the past action of the church is of little weight, when we are determining the principles upon which the church is bound to proceed. These principles are not always perceived with equal clearness; and her practice will be found a very inconstant exposition of the same. This question is one purely abstract, and should be settled by a direct and single appeal to the Word of God—to the charter under which she holds all the

privileges granted her by her great Master and King. When, however, we analyze the precedents which have been pleaded, the most of them disappear, and are not contravened by the principle so articulately expounded by Dr. Thornwell in this discussion. For example—if the Church of Scotland remonstrated against the imposition upon her of Popery or Prelacy; if the church in this country protested against the persecutions of God's people, either at home or abroad, what is this but the church standing upon the border of her own territory, and contending for the Crown rights of the Redeemer? It was no invasion of the State, no overture for alliance with any foreign power, but only the solemn assertion, within her own sphere, of principles pertaining to her freedom, if not to her very being, the maintenance of which was committed to her as a trust by her Lord and Head. But, if the church—in her organic unity, assembled in ecclesiastical council to transact the business of that kingdom which is not of this world—steps forth to take sides in a civil revolution, the case, if it ever occurred, is different. How much soever we may venerate the men who performed the act, or may admire the patriotism which prompted it, it was none the less a departure from her principles, and as impolitic as it was unwarranted. It was moreover an act committed amidst the confusion and heat of intense excitement, and at a period when the church, not disentangled from the State, had scarcely opened her eyes to trace the boundary between the two. It was an error; but an error far more easily forgiven than the error of those who in moments of calm reflection plead it as a precedent, and thereby sanction a principle which, in other times may convert the courts of the church into a congeries of Jacobin clubs, the most powerful of all agencies for overthrowing the liberties of this great land.

So, too, if a minister in the pulpit, or an ecclesiastical council in its pastoral addresses, shall choose to expound the relative duties of husband and wife, parent and child, master and servant, as these duties lie in the word of God, and are enforced upon the conscience by the Divine law, they are not only at liberty so to do, but it is the precise work which is given them

to do. What is there in this so called "new and startling doctrine on the church," propounded by Dr. Thornwell, contravening their liberty? Is it not the very object of this doctrine to hold the church to their functions—to expound Scripture and deal with the hearts and consciences of men, and to restrain her from the exercise of prerogatives not granted in her charter? The Christian pastor and the assembled church may and must, in the interpretation of the sacred oracles, explain the nature of temperance as a fruit of the spirit, and an important Christian virtue; but surely it is a wide inference which would compel her from this to form a league offensive and defensive, with the voluntary societies which have been formed over the land for promoting temperance by purely human methods. The very design of Dr. Thornwell's remarks is to enjoin the one as an imperative duty of the church, and to inhibit the other as forbidden by her very constitution and the spiritual nature of her functions. Since this has been openly denounced as a "new and startling doctrine," the reader would do well to refresh his memory by reading the clear and elaborate paper adopted by the Assembly of 1848, in reply to a preamble and resolution submitted by the Executive Committee of the American Temperance Union. In this able paper, to be found in Baird's Digest, pp. 797-8, (1st edition,) the whole ground covered in Dr. Thornwell's speech is taken by the Assembly, and its essential principle solemnly and explicitly avowed.\* Singularly enough, too, this principle is

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\* "A preamble and resolution submitted by the Executive Committee of the American Temperance Union to the General Assembly for its adoption, to which may be added an address of the New York City Temperance Society, organized on Christian principles, transmitted to the Assembly by a committee of the Society.

"Your committee would recommend, in reference to this whole subject of Temperance Societies, and all other secular institutions for moral ends, the adoption of the following minute:

"The Church of Jesus Christ is a spiritual body, to which have been given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world. It is the great instrumentality of the Saviour, through which, by his eternal Spirit, he dispenses salvation to the objects of his love. Its ends are holiness and life, to the manifestation of the riches and glory of Divine grace, and not simply morality, decency and good order, which

specially applied to the Colonization Society, as one of the associations forbidden to intrude within the sanctuary of the church.

We cannot protract this article by a full discussion of this great question. We heartily rejoice that it is mooted, and that it has, fortunately, attracted the attention of the church. Let it be discussed in its length and breadth till the church shall settle her faith upon this point immovably upon the word of God—and may He who guides the church ever grant, whenever this great truth is attempted to be overborne, that faith-

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may to some extent be secured without faith in the Redeemer, or the transforming efficacy of the Holy Spirit. The laws of the church are the authoritative injunctions of Christ, and not the covenants, however benevolent in their origin and aim, which men have instituted of their own will: and the ground of obligation which the church, *as such*, inculcates, is the authority of God speaking in His word, and not pledges of honor which create, measure and define, the peculiar duties of all voluntary associations. In this kingdom of God the Holy Scriptures are the only rule of faith and manners, and no church judiciary ought to pretend to make laws which shall bind the conscience, or to issue recommendations which shall regulate manners, without the warrant, explicit or implied, of the revealed will of God. It is hence beside the province of the church to render its courts, which God ordained for spiritual purposes, subsidiary to the schemes of any association founded in the human will, and liable to all its changes and caprices. No Court of Christ can exact of his people to unite with the Temperance, Moral Reform, Colonization, or any other society, which may seek their aid. Connection with such institutions is a matter of Christian liberty. Their objects may be, in every respect, worthy of the countenance and support of all good men, but in so far as they are moral and essentially obligatory, the church promotes them among its own members, and to none others does its jurisdiction extend, by the means which God has ordained for the edification of his children. Still, in the exercise of their Christian liberty, as good citizens, as patriotic subjects of the State, from motives of philanthropy, and from love to God, Christian people may choose to adopt this particular mode of attempting to achieve the good at which all moral societies profess to aim, they have a right to do so, and the church, as long as they endorse no false principles, and countenance no wrong practices, cannot interfere with them. Recognizing these propositions as the truths of the word of God, this General Assembly, as a court of Jesus Christ, cannot league itself with any voluntary society, cannot exact of those who are subject to its discipline to do so; but must leave the whole matter where the Scriptures leave it, to the prudence, philanthropy and good sense of God's children; each man having a right to do as to him shall seem good.

“These societies must appeal not to church courts, but to church members. When they proclaim principles that are Scriptural and sound, it is not denied that the church has a right, and under certain circumstances may be bound to bear

ful men may be raised up who shall testify with the Prophet, "say ye not, a confederacy to all them to whom this people shall say a confederacy."

The unexpected length to which this article has grown, forbids our dwelling upon any acts of the Assembly. It would have been pleasant to report the very grateful remarks of Dr. Fisher, delegate from the General Synod of the Reformed Protestant Dutch Church, as well as the neat response made to him by the Moderator. We shall easily be forgiven for omitting the judicial cases, as no important principles were involved in any of them. The overtures submitted to the Assembly we have passed by, as no discussion was raised upon any of them; it is a fair presumption if they excited so little interest in the house, they would as little interest the reader. After singing and prayer, and an affectionate valedictory address, made by the Moderator, the Assembly was dissolved in usual form, and another Assembly was required to meet in the First Presbyterian Church, in the city of Rochester, New York, on the third Thursday of May, A. D. 1860.

We review, with unmingled satisfaction, the history of this venerable court, remarkable, not only as being the largest that has ever convened, but for the harmony that characterized its deliberations—a harmony not disturbed even by the exciting topics which engaged its attention. We do not regret the debate on the North-western Seminary, since it should silence the calumny that the peace prevailing in the old school ranks

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testimony in their favor; and when, on the other hand, they inculcate doctrines which are infidel, heretical and dangerous, the church has a right to condemn them. In conformity with these statements, the General Assembly has no hesitation in cordially approving of abstinence from intoxicating drinks as a matter of Christian expediency, according to the words of the Apostle in Romans xiv. 21, 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak,' and in expressing its affectionate interest in the cause of temperance—and would recommend to its Ministers and Elders who have become connected with temperance societies, to use every effort to prevent the introduction of any other principle as the ground of their pledge, and to throw around these institutions those safeguards which shall be the means of rescuing them from the excesses to which they are liable from influences opposed to, or aside from, the Gospel of Christ."—*Minutes*, 1848, p. 58.

is deceptive and external, only needing a match to be applied in order to explode the mine. The match was applied in one of the most offensive and incendiary speeches ever flung upon a deliberative assembly; and it went quietly out, simply because there was no train which it could ignite. Above all, we rejoice in the evidence furnished by the debates, that the church is more and more clearly comprehending her own principles, and more and more earnestly addressing her energies to the great work of subduing the world to Christ, her Lord.

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ARTICLE VIII.

*The Knowledge of God, Subjectively Considered. Being the Second Part of Theology considered as a Science of Positive Truth, both inductive and deductive.* By ROBERT J. BRECKINRIDGE, D.D., LL.D., Professor of Theology in the Seminary at Danville, Kentucky. *Non sine luce.* New York: Robert Carter & Brothers. Louisville: A. Davidson. 1859; pp. 697.

That a second volume, so weighty in matter and so bulky in form, should have been written and prepared for the press within the time that has elapsed since the publication of the first, is a testimony to the diligence and industry of the author which vindicates him from all suspicion of making his professorship a sinecure. Dr. Breckinridge measures life by labor and not by years. A man of action, he finds no place for rest, he seeks no repose, in this sublunary scene, where the Master's commission is only to work. The truth is, in every state the unimpeded exercise of energy is bliss—it is not action, but toil, not exertion but drudgery, that constitutes the bitterness of labor—soundness of mind is as inconsistent with torpor as soundness of body with lethargy. Motion is the sign of life, and delight in motion an unfailing symptom of health. It is an omen of good that our Professors, in all our Seminaries, seem to

be working men. Princeton, year after year, is sending forth volumes of sacred criticism, which are not surpassed in genius, scholarship and piety, by the productions of any other school in Europe or America. She has taken her place as an authority abroad. Danville, in her infancy, has vindicated her claim to the title of a first-class institution, by works which belong to the highest regions of thought. Allegheny is not idle; every Sunday School, and almost every Presbyterian family, bear witness to the quiet and unostentatious labors which are prosecuted within her walls. Our friends at Union are notoriously indefatigable, and we have no doubt that the North-west will not be long in putting her light in a candlestick, from which it may be radiated through the whole church. It is, perhaps, enough for our humble selves to read what our brethren write, and if any man thinks that it is no labor to peruse their teeming works, and occasionally sit in judgment upon them, we would say to him, as a Baptist Minister said to his congregation when, upon entering his pulpit, he found his head prove truant to his tongue, "if any man thinks it easy to preach let him come here and try it." In reading Dr. Breckinridge's massive volumes, we are reminded of an anecdote of himself when he was a pastor in Baltimore. On a certain Sunday his pulpit had been filled three times by ministers returning from the General Assembly, and at the close of the day he was asked in our presence by a member of his congregation how he felt? "Oh, very tired! very much exhausted!" "Tired? How on earth can that be, when you have been resting the whole day?" "Resting? resting?" said the Doctor, "do you call it rest to listen to such preaching, and then to be compelled to understand it? Why, sir, I never worked so hard in my life." If, upon going through the 697 pages which make up the volume before us, any one should be asked, whether he had had an easy time of it, he might answer, and if he were a spiritual man, he certainly would answer, that he had had a most delightful time of it, most profitable and refreshing, but he would be far from saying that there had been no tax upon his intellectual energies. It is a work which cost labor, and it exacts labor in order to master it. But the

labor is not unrequited. Diligence here, as in the culture of the earth, maketh rich. Dr. Breckinridge, to use the beautiful simile of Milton, conducts us to a hill-side, laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming.

The book bears the image of the author; it is a faithful transcript of his mind. The tendency to seize the abstract in the concrete, to detect the law in the fact; intensity of energy manifested in a fervor of expression, amounting not unfrequently to positive exaggeration; bursts of passion, often swelling into the highest eloquence, or breaking forth into terrible invective, or subsiding into the tenderest tones of pathos; sudden alternations from the most opposite extremes, from the gay to the grave, from the lion to the lamb, are as conspicuous in the book as in the man; and if his name had not been upon the title page, albeit not gifted with any extraordinary power of guessing, we should have been at no loss in divining the author.

The general design of the book is to trace the history and progress of religion, whether personally considered as manifested in the individual, or collectively considered as manifested in the church. The first volume discussed Theology as a doctrine, the second treats it as a life. In the first volume the science was purely speculative, in the second it is wholly practical. In the first the scheme of redemption, and the great truths which it pre-supposes and involves, were merely the object matter of thought. In the second they are living springs of energy, subjective laws and powers in the soul of man. The first volume aims simply to describe the theologian, the second portrays the Christian believer. It may, therefore, be regarded as a treatise of experimental religion, and its special province is to exhibit the work of the Holy Ghost in applying redemption to the hearts of men. The book falls into two general divisions, religion as produced and manifested in the individual, religion as producing and manifested in the church; for Dr. Breckinridge considers the church as subsequent in the order of thought to the individual, the outward organic expression of an inward spiritual life. With him the



church as naturally springs from the common relation of individual believers to Christ, as the family from the relation of children to the same parent. The following is his own summary of the general contents of the volume.

“The order of the general demonstration may be made intelligible by a brief statement. In the First Book I attempt to trace and to prove the manner in which the knowledge of God unto salvation passes over from being merely objective, and becomes subjective. In the Second Book I endeavor to disclose, and to demonstrate, the whole work of God in man unto his personal salvation. In the Third Book, the personal effects and results of this divine, subjective work, are sought to be explicated. This seems to me to exhaust the subject in its subjective personal aspect. But these individual Christians, by means of their union with Christ and their consequent communion with each other, are organized by God into a visible kingdom; which has a direct and precise relation to the subjective consideration of the knowledge of God. From this point, therefore, the social and organic aspect of the subject arises; and the Fourth Book is occupied with what is designed to be a demonstration of the church of the living God. But just as the work of grace in individual men is necessarily followed by the Christian offices, and so the subject of the Third Book necessarily followed the subject of the Second; in like manner the consideration of the gifts of God to his church, and of all the effects of these gifts, follows the organization and progress of the visible church in a peculiar manner. And thus the subject of the Fourth Book leads directly to the subject of the Fifth, in which the life, action and organism of the church are discussed, with reference to the special gifts bestowed on it by God. And here the organic aspect of the knowledge of God unto salvation, subjectively considered, seems to terminate. What remains is the general conclusion of the whole subject in a very brief attempt to estimate the progress and result of these divine realities, and to disclose the revealed consummation of God’s works of creation, providence and grace.”

Dr. Breckinridge begins with a graphic description of the actual posture of the universe under the condemnation of sin, as modified by the introduction of grace. He shows that the Scriptural accounts of the fall and of redemption are the only facts which are competent to explain the mysteries of our present condition. The world is not what it would have been, and what it must have been, had there been no purpose of deliverance; it is not what it would have been, and what it must have been, had the deliverance been universal as the curse. The election of grace modifies every thing, so as to pro-

duce and to explain the precise dispensation of mingled good and evil which we daily experience. Our race is in ruins, but not hopelessly lost. God has a seed to be collected from it, and the whole career of Providence is but the evolution of the plan by which He displays His grace in the vessels of mercy, and gloriously vindicates His justice in the vessels of wrath, fitted for destruction. We are neither in the incipient state of moral beings, probationers for life under law, nor in the final state of punishment or reward. We have been tried and have failed, but are not yet wholly abandoned to despair. Intermediate between the fall and its final issue is a dispensation of mercy, which looks to the full execution of the sentence or its complete remission, according as the offered Saviour is received or rejected. In the meantime, the blessing and the curse are marvellously intermingled. Good and evil are in constant and terrible conflict, and the miseries of our lot are made the instruments of a wholesome discipline, or the proofs of incorrigible impenitence.

Dr. Breckinridge next proceeds to unfold the nature and general provisions of that Covenant through which this modifying grace has found its way into our world. The discussion of this topic, without being scholastic or technical, is logically complete. It is more—it is rich and Scriptural, and in the sublime march of the principles which are successively evolved, the petty cavils of petty minds against the supremacy and sovereignty of God, are felt to be contemptible. One of the most delightful features of this book is the conviction which everywhere pervades it, that God's character needs no apology at the bar of sinners. Dr. Breckinridge never shrinks from the offensive truths of the Gospel. He brings them out plainly, fully, boldly and confidently. He opens his mouth wide, and utters all that God has revealed. Election, particular redemption, efficacious grace—he scouts the notion of the possibility of salvation, without recognising these elements. Grace with him is real grace, and not an euphemistic name for a result actually dependent upon the will of the creature. Christ is a real Saviour, and not an instrument by which the sinner is enabled to gratify his pride. The Holy Ghost is a real sancti-

fier, and not an influence by which the energies of men are stimulated, and their better impulses roused into action. The Persons of the glorious Trinity have entered into a real covenant to redeem a church from the lost multitude of the race, and are not the authors of paltry expedients, or abortive efforts to coax men into what they find it impossible to effect. The problem of sin is a problem with which, according to Dr. Breckinridge, God is competent to deal. It is not something unexpected; not something which He could not have prevented, and which fills Him with regret as He looks upon the universe, perverted from its end. It did not take Him by surprise. In the depths of eternity, the fall of angels and of men was distinctly contemplated, and that eternal Covenant established which, in its final evolution, was to bring infinite glory to the wisdom, goodness and power of God, from the whole manner in which He has dealt with, and manifested the infinite resources of His being in dealing with, this vast question. Dr. Breckinridge next shows that the provisions of the covenant are not arbitrary or capricious, but exactly adapted to the moral and intellectual nature of man. The plan of salvation is precisely such a plan as the exigencies of sinners demanded. It fits their case as the form of the key corresponds to the wards of the lock. Man is dealt with as a rational and accountable being, and every element of the constitution which God gave him is minutely respected in the method by which God saves him. And yet the plan, while it disturbs not the freedom of man, is so ordered that salvation is no contingency. The scheme is incapable of failure. So far from being a wonder that the elect are saved, the marvel would be how any of them could be lost. Here is the mystery of infinite wisdom and of infinite grace. How absurd, in the light of such provisions, provisions revealed in the Scriptures and realized in the hearts of thousands and tens of thousands of God's children, to represent sin as something too strong for the Almighty!

The next topics brought before us are the conditions with respect to the sinner, upon which the promises of the Covenant are suspended—that is, what God requires of us in order that

we may be saved. Here Dr. Breckinridge concurs with that class of the Reformed Divines who resolve them into *two*, repentance and faith. The double relation of these graces, as duties in themselves and as the means of other benefits, is carefully noted. They do not save as duties—that would be legalism—but as graces involving a peculiar relation to Christ and to God. Here we think the reduction unscriptural, and the argument illusive. The term *condition*, if taken in the general sense of a preliminary requisite, is applicable to every grace which precedes the final result, as well as to faith and repentance. It is applicable to meditation, to prayer, to the reading of the Scriptures, to the diligent use of all the ordinances of the Gospel, as well as to every internal habit wrought by the Spirit preparatory to the great reward. This is only saying that there is an order in the communication of God's blessings, by virtue of which one grace is prior to another. In the narrower sense of that which unites us to Christ, and makes us actual partakers of redemption, the term condition is, in our judgment, applicable only to faith. It is clear that the ground of all personal interest in the blessings of the Covenant, is union with Christ. This no one asserts more strongly than Dr. Breckinridge. Union with Christ secures justification, adoption, sanctification, and the whole salvation of the Gospel. The condition, and the sole condition, of union with Christ, is faith. The man who believes is saved. Now, if we understand Dr. Breckinridge, he seems to maintain that repentance sustains a relation to God analogous to that which faith sustains to the Lord Jesus Christ. Repentance he represents as the only means of our deliverance from sin, either outward or inward, either original or actual. "Nothing," he says, "can be more certain than that every benefit we derive from Christ is made to depend, in some way, on our faith in Him, while all pardon of sin is directly connected with repentance, and all increase in holiness is beyond our power, except as we see and hate sin on one side, and see and strive after holiness on the other." It is true that there is no pardon to the impenitent; but there is no pardon, not because repentance is a means of pardon, but because there is no union with Christ, and consequently no possi-

bility of being sprinkled with His blood. It is precisely because faith is the exercise of a renewed soul, that it is incompetent to those who cherish the love of sin; true faith includes in it the renunciation of the flesh as well as the reception of the Saviour. The very purpose for which it receives Christ is that it may be freed, as well from the dominion as from the guilt of sin. Salvation, the blessing to be obtained, means nothing, unless it includes holiness. To state the thing in another form. What is the formal ground of pardon? It is certainly the blood of Christ which cancels our guilt. How is that blood applied to us? Just as certainly by the Holy Spirit. How does the Spirit apply it? By uniting us to Christ. How does He unite us to Christ? By that process of grace which terminates in the production of saving faith. United to Christ, we receive two classes of benefits, inward and outward; the inward all included under the generic name of repentance, and appertaining to the entire destruction of sin and the complete restoration of the image of God; the outward having reference to all those benefits which affect our relations to God as a Ruler and Judge. Both classes of blessings are equally the promise of the Covenant. Both are treasured up in the Lord Jesus Christ. We obtain both by being in Him, and as we are in Him only by faith, faith must be the exclusive condition of the Covenant. There can be no doubt that we are justified exclusively by faith; but justification includes pardon—therefore, we are pardoned only through faith. It is clear, too, that the Spirit is received only by faith, and yet the Spirit is the sanctifier, the author of all penitence and of all real holiness. We think, therefore, that repentance, instead of being represented as a condition of the Covenant, should be represented, as Calvin has done, as a compendious expression for one great class of its blessings, while justification and adoption should be referred to another, both classes sustaining the same relation to faith. The blood and the water flowed together from the Saviour's side. To be in Him is to have them both; and if we are in Him, as Dr. Breckinridge frequently admits, only by faith, then faith is the sole condition

of the Covenant. This seems to us to be the teaching of the Westminster Confession:

“The grace of God is manifested in the second Covenant, in that he freely provides and offereth to sinners a Mediator, and life and salvation by Him; and requiring faith as the condition to interest them in Him, promiseth and giveth his Holy Spirit to all His elect, to work in them that faith with all other saving graces, and to enable them unto all holy obedience as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation.”\*

We have but little sympathy with the fears of those theologians who have insisted upon repentance as a condition of the Covenant, in order to screen the Gospel from the imputation of licentiousness. The faith which justifies is no dead faith, but a faith which works by love. It admires the beauty of holiness, as well as the glory of the Saviour, and contains in it the very seeds of repentance. It never embraces Christ without renouncing sin, and the more lovely and adorable He appears, the more hateful and odious it becomes. The truth is, Christ cannot be divided, and to receive him at all, is to receive him in the fullness and integrity of his salvation. Faith, moreover, is the only grace which exactly responds to the nature of the Gospel as a complement of promises; therefore, faith is the only grace which is suited to be the condition of the Covenant. Our design, however, is not to argue the question, but to intimate the general grounds of our dissent from the author's mode of representation.

After the conditions, he next takes up the successive dispensations of the Covenant, and in this chapter a rich mass of truth is condensed in a very brief compass. He shows conclusively that there never has been but one Gospel, and that though there have been diversities of administrations, and each illustrative of the manifold wisdom of God, there never has been but one Saviour. The first great promise has spanned the arch of time.

These five chapters, briefly recapitulated, constituting the First Book, have all been preliminary to the main design of the treatise.

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\* *Larg. Cat.*, Q. 32.

tise—the exhibition of the work of grace upon the human soul. They have briefly illustrated our precise condition, as under the curse of one covenant and the promise of the other; they have shown the origin, nature and exact provisions of that promise which compendiously includes all Divine grace; they have traced its nice and beautiful adaptations to our nature as men, and our case as sinners, and marked the steps by which, to ages and generations past, as well as in these latter days, God has revealed it as the ground of all human hope. We are brought at last to the Gospel as it comes to us in the new economy; and as that is the instrument through which all salvation is applied, we are now prepared to follow the wondrous path of the Spirit, as He calls the sinner from darkness to light, and translates him from Adam to Christ, and from the kingdom of Satan into the kingdom of God's dear son. This work of grace upon the soul is contemplated in two distinct but inseparable aspects. First, with reference to the agency of the Holy Ghost, who accomplishes it; second, with reference to the agency of the new creature which it evokes; that is, we are first led to consider the graces, and then the offices or duties, of the Christian—his life as a habit divinely implanted, and as an energy actively manifested. To the first topic the Second Book is devoted: to the second, the Third. Union with Christ, effectual calling, regeneration, justification, adoption, sanctification and eternal blessedness, together with all the benefits incidentally connected now or hereafter with these august gifts, are the subjects which, under the first head, successively pass before us; while faith, repentance, new obedience, good works, the spiritual warfare, in fine, all the elements of holiness, together with the rule by which faith and duty are to be regulated, constitute the topics which exhaust the consideration of the second head. The reader will perceive at once, that here is a rich table of contents; that if these subjects are adequately treated in the experimental relations in which they are contemplated, we have a work upon personal religion of the deepest interest and importance. We are happy to say, that Dr. Breckinridge has fulfilled his task nobly and well. No child of God can lay down the book without being grate-

ful to the author for the comfort and edification he has received; and no minister can take it up without feeling, as he passes through its closely concatenated chapters, that theology, as here exhibited, is not a dead abstraction, but a living reality, and that he is better prepared, by the pregnant discussions of these pages, to deal with the hearts and consciences of his people. Dr. Breckinridge has taken the two factors—the truth in the hands of the Spirit and the soul of man, and has shown the wonderful results produced by their joint action. Other qualifications beside learning were required to write such a book. The author must have felt the power which he describes, and been conscious of the life he delineates. He must likewise have been familiar with the exercises of others. It is evidently Christian experience, portrayed by a pastor who has conversed with many a sinner and comforted many a saint. We need not say that the work is thoroughly evangelical, exaggerating nothing to increase the offence of the cross, and extenuating nothing to conciliate the approbation of the carnal heart. The supernatural character of religion, the utter impotence of man, the resistless efficacy of grace, the all-pervading nature of the change implied in the new birth, all these and kindred points, are brought out with a freshness, an unction, and a truth to life, that make the book as delightful to the Christian as the last new novel to a girl in her teens. It is one instance of a work in these days of sophistical speculation, in which there are no compromises with a shallow philosophy. Here are no evasive efforts to reconcile the justice of God's authority with the helplessness of man, by distinctions which every converted heart instantly repels, and whose only effect is to seduce the impenitent into the belief of a lie; no futile attempts on the one hand to strip God of His sovereignty, under the pretext of saving His character, or to refine away on the other the depravity of man, under the pretence of saving his responsibility. Dr. Breckinridge states the truth, and the whole truth, as God has revealed it, perfectly confident that the Divine glory has nothing to lose, and human guilt nothing to gain, from honest and faithful dealing.

Having in the Second and Third Books dispatched the sub-



ject of personal religion in its graces and its duties, he next develops the doctrine of the church as the necessary result of the communion of believers with each other, in consequence of their union with Christ; children of the same father, they must constitute one family. The church is considered in a two-fold aspect, corresponding to the two-fold aspect in which the individual believer was surveyed; first, in relation to its idea or essence, its fundamental principles, its aims and ends; and then in relation to the gifts of God to it in the ministry, the word and the ordinances. The Fourth Book is devoted to the first, the Fifth to the second aspect of this subject. In the matter of church polity, the exposition contained in this volume is the clearest and most Scriptural of any with which we are acquainted. It is a disreputable truth, that there are many Presbyterians and Presbyterian ministers, who are very imperfectly acquainted with the characteristic principles of their own system. The ruling elder, even in decisions of the General Assembly, occupies a very anomalous position, and it is still disputed whether he is the proxy of the congregation, deriving all his rights and authority from a delegation of power on the part of the people, or whether he is an officer divinely appointed, deriving his authority from Christ the Lord. It is still disputed whether he belongs to the same order with the minister, or whether the minister alone is the Presbyter of Scripture, and the ruling elder a subordinate assistant. It is still disputed whether he sits in Presbytery as the deputy of the brotherhood, or whether he sits there by Divine right as a constituent element of the body; whether, as a member of Presbytery, he can participate in all Presbyterian acts, or is debarred from some by the low nature of his office. That all government is by councils; that these councils are representative and deliberative, that *jure Divino* they are all Presbyteries, and as Presbyteries composed exclusively of Presbyters; that Presbyters, though one in order, and the right to rule, are subdivided into two classes; that all Presbyteries, whether parochial, classical or synodical, are radically the same; that the church in its germ, and in its fullest development, presents the same elements; that her whole polity is that

### *The Knowledge of God,*

a free commonwealth; these points are ably, Scripturally, unanswerably established in the work before us. The only topic which Dr. Breckinridge has failed to elaborate, is one which all the reformed theologians have evaded—the precise nature of the visible church. Is it or is it not specifically a different thing from the communion of saints? Dr. Breckinridge treats it as the body of believers made apparent. He restricts the church in its proper sense to the congregation of the faithful. None can be truly members of it but those who are members of Christ. He accordingly maintains, with Calvin, with Luther, with Melancthon, that hypocrites and unbelievers, though in it, are not of it. They are insolent intruders, whom it is the office of discipline to expel. We do not say that this representation is not correct, but supposing it to be correct, we should like to have had it explained upon what principle the official acts of an unconverted minister become valid. Judas was a devil, and the son of perdition, but was he not also an Apostle, and did he not receive his commission directly from the Lord? Was he a mere intruder into an office to which he was Divinely called? Our Book evidently makes the distinction between the visible and invisible churches to be, that in the one the profession, in the other the possession, of faith is the indispensable condition of membership. The two do not, therefore, seem to correspond. The one is not an imperfect exhibition of the other, but a different, though a related institute. Where the specific difference is not the same, there can be no identity of species. Then, again, the constitution of the visible church, through families, many of whose members never become saints, would seem to intimate that the visible church is something more than the communion of saints made apparent. The whole subject is encompassed with difficulties, and we should have been glad if Dr. Breckinridge had devoted to it a larger share of his attention. It is undergoing a warm and vigorous discussion in Germany, and we hope the result will be the clearing up of difficulties which still embarrass many earnest minds.

We cannot express too highly our approbation of those parts of the work in which Dr. Breckinridge has discussed the rela-

tions of the church to the state, the world and the secular institutions of society. We are confident that the truths which he has had the grace to enunciate upon these topics, are the only truths which can secure to the church in this country the position of influence which she ought to occupy. If she undertakes to meddle with the things of Cæsar, she must expect to be crushed by the sword of Cæsar. If she condescends to put herself upon a level with the countless institutes which philanthropy or folly has contrived for the earthly good of the race, she must expect to share the fate of human devices and expedients. She is of God, and if she forgets that it is her Divine prerogative to speak in the name and by the authority of God; if she relinquishes the dialect of Canaan, and stoops to babble in the dialects of earth, she must expect to be treated as a babbler. Her strength lies in comprehending her spiritual vocation. She is different from all other societies among men, though as a society she has ethical and political relations in common with the permanent organizations of the family and the State; yet in her essence, her laws and her ends, she is diverse from every other institute. The ties which bind men together in other societies are only mediately from God, and immediately from man. She is immediately from God, and mediately from man. The laws of other societies are the dictates of reason, or the instincts of prudence; her laws are express revelations from heaven; other societies exist for the good of man as a moral, social, political being. She exists for the glory of God in the salvation of sinners. Her ends are supernatural and divine. She knows man and God only in the awful and profound relations implied in the terms guilt, sin, pardon, penitence and eternal life. Existing in Christ, by Christ and for Christ, she has no other law but His will. She can only speak the words which He puts in her mouth. Founded upon Divine revelation, and not in human nature, she has a Divine faith but no human opinion, and the only argument by which she authenticates either her doctrines or her precepts, is: Thus saith the Lord; Her province is not to reason but to testify. These principles, clear in themselves and vital as they are clear, Dr. Breckinridge has unfolded with signal success; at the same

time he has not overlooked the aspect of opposition in which her testimony must often place her to the institutions and customs of the world. Whenever earthly societies of any sort involve corrupt doctrines, it is her duty, in the name of God, to witness against the lie, but she can interfere no farther, except in relation to her own members, than to expose and rebuke the falsehood. When secular institutions involve no corrupt principles, her position is one of silence in relation to them. As God has neither commanded nor prohibited them, she leaves them where He has left them—to the discretion of His children. The simple proposition that all church power is ministerial and declarative, consistently carried out, explains her whole duty. The meaning is, that the church can only execute what God enjoins, and can teach as faith or duty only what God reveals. When, therefore, she is requested to recommend some human contrivance, she has only to ask herself: has God made it the duty of His people to engage in it? Has He anywhere commanded them to join this, that, or the other society? If not, what right has she to require it? If the thing is wrong, she has a right to condemn it. If liable to no moral objections on the score of principle, she must be silent, and the reason of the distinction is obvious. All wickedness is contradictory to the law of God, and she has a right to declare that law. In the other case the question is one of the fitness of means and ends, and that is a question of opinion. God has given no revelation about it, and therefore she has nothing to declare. She may say, if she chooses, that the principles involved are not objectionable, but she cannot say that the given application of the principles is ordained of God. In other words, in the case of evil she has the positive right to condemn. In every other she has only the negative right not to disapprove.

It may be said that this conception of the province of the church has never been adequately realized. This is only saying that she has never fully comprehended the liberty wherewith Christ has made her free. It was a slow process to cleanse off all the slime of the papacy. The purest churches in Europe are still bungling about the question, perfectly simple to us,

concerning the relations of the church to the State. It is not strange that we should be perplexed about problems growing out of her peculiar posture in America, as in one aspect a purely voluntary institution. In the meantime, God has been teaching us by disastrous examples. We have seen the experiment in certain quarters tried, of reducing the church to the condition of a voluntary society, aiming at the promotion of universal good. We have seen her treated as a contrivance for every species of reform—individual, social, political. We have seen her foremost, under the plea of philanthropy, in every species of moral knight-errantry, from the harmless project of organizing the girls of a township into a pin-cushion club, to the formation of conspiracies for convulsing governments to their very centre. The result has been precisely what might have been expected. Christ has been expelled from these pulpits, and almost the only Gospel which is left them is the Gospel of the Age of Reason. Extreme cases prove principles. If we would avoid a similar condemnation, we must hate even the garments spotted by the flesh; we must crush the serpent in the egg; we must rigidly restrain the church within her own proper sphere, and as she refines and exalts the spiritual nature of man, we may expect her to purify the whole moral atmosphere, and, indirectly, through the life which she imparts to the soul, to contribute to the prosperity of all its interests. Her power, in the secular sphere, is that of a sanction and not a rule. As pre-eminently suited to the present time, when this subject is beginning to awaken the interest which its importance deserves, we commend the twentieth and twenty-second chapters of the treatise before us.

The future of the kingdom of God, that is, the dispensations of the covenant of grace beyond the economy of the Gospel, under which we live, Dr. Breckinridge has reserved for a few modest and cautious suggestions at the close of the book. He thinks that there are two dispensations yet to come, the dispensation of millennial glory, to be inaugurated by the second advent of the Redeemer, and the dispensation of heavenly blessedness, to be inaugurated by the delivery up of the Lamb's Book of Life. We are delighted with the spirit which pervades the exposition

of these topics, and equally delighted that, though Dr. Breckinridge coincides in some of the leading views of the millennarians, he repudiates the crudities—we had almost said the monstrosities, which disfigure the publications of that sect. He has no idea of a period in which Christ is to become subordinate to Moses, and in which it shall be the highest glory of the Gentiles to turn Jews. We may differ from Dr. Breckinridge as to the competency of the Gospel dispensation, under augmented measures of the Spirit, to subdue the world to Christ, but we are heartily at one with him as to the duty of the church to preach the Gospel to every creature. We may differ from him as to the state of things preceding and introduced by the second advent of Christ, but we are at one with him as to the necessity of watching, and praying, and struggling for His coming. It is the great hope of the future, as universal evangelization is the great duty of the present. If the church could be aroused to a deeper sense of the glory that awaits her, she would enter with a warmer spirit into the struggles that are before her. Hope would inspire ardor. She would even now rise from the dust, and, like the eagle, plume her pinions for loftier flights than she has yet taken. What she wants, and what every individual Christian wants, is faith—faith in her sublime vocation, in her Divine resources, in the presence and efficacy of the Spirit that dwells in her; faith in the truth, faith in Jesus and faith in God. With such a faith there would be no need to speculate about the future. That would speedily reveal itself. It is our unfaithfulness, our negligence and unbelief, our low and carnal aims, that retard the chariot of the Redeemer. The bridegroom cannot come until the bride has made herself ready. Let the church be in earnest after greater holiness in her own members, and in faith and love undertake the conquest of the world, and she will soon settle the question, whether her resources are competent to change the face of the earth. We are content to wait the progress of events. In the meantime, who that has ever reflected upon these great realities, and groaned in spirit at the clouds and darkness which beset them, can withhold his sympathy from the man who writes the following lines :

“In every point of view, therefore, the glory of the Messiah seems to be immediately and transcendently involved in His second coming and millennial reign. And his loving and trusting children ought to beware of dishonoring him and deadening their own high and spiritual hopes, by low and carnal allegorizing about these sublime mysteries; as well as of deluding themselves by vain and shallow dogmatizing concerning them, as if they were perfectly simple and elemental. For myself, I speak concerning them after many years of anxious meditation, as one who would prefer not to speak, and who feels assuredly that they who will follow us will get a clearer insight as they draw nearer to them. The grand and leading ideas which belong to the future progress and glorious consummation of God’s eternal covenant, seem to me to be perfectly clear. Around these are other ideas, carrying with them, apparently, the highest probability of truth, but not a satisfying assurance that we comprehend them justly. And then around these, in circles perpetually enlarging, are topics vast and numerous, involving God and man, and the universe, and questions the most intricate and overwhelming concerning them all, in which a single inspired word misunderstood, or even a shade of thought wrongly conceived, may involve us far beyond our scanty knowledge and feeble powers. And how could it be otherwise? It is the infinite and eternal thought of God, not yet realized in its actual accomplishment, which mortals are striving to penetrate and disclose.” Page 681.

In the conclusion of the meagre and imperfect sketch which we have attempted to give of the contents of this volume, it only remains to form a general estimate of its merits, and of the place which it is likely to occupy in our religious literature. Accepting theology as a science of positive truth, that is, of truth which can be certainly and infallibly known, the author has attempted to construct the system in such a manner, that each particular proposition should not only authenticate itself by its own light, but command conviction by its manifest relation to the whole. The autopistic power of the truth is more prominent in the second than in the first volume. In the first, which is purely speculative, the theory charms by its consistency, clearness and coherence. The temple which is reared is a grand thing to look on, and a noble thing to contemplate—but in the second, another element is added, the element of experience. The Holy Ghost bears witness in the human soul—and man is no longer a spectator, but a worshipper, and actually beholds the glory of God, as He displays His grace above the mercy seat. That a work whose aim was to make

Divine truth speak for itself, first to the understanding, as a matter of speculation, and then to the heart, as a spiritual power, if executed with even tolerable ability, must be entitled to respectful consideration, is obvious from the nature of the case. That a book on experimental religion, professing to trace it, not in the light of philosophy, but in the light of the written word, which compares the impression with the stamp, the life with the doctrine; that such a work, if executed by one who has any real insight into the mysteries of grace, must be pre-eminently useful to the children of God, is equally clear. All this might have been said if these books had been written by feebler hands. The second volume we think in all respects superior to the first. It touches a chord which vibrates in every Christian heart, and though specially prepared with reference to the training of ministers of the Gospel, it is equally adapted to the edification and comfort of the humblest child of God—"The penitent and believing followers of the Saviour of sinners" "They who fervently desire life after death" will "find light and consolation" in what the author has written, and that which he "has done will live." We have received the most grateful testimonies to its worth. Unsophisticated believers, who knew nothing of theology except what God had taught them, have spoken of the book to us in terms which showed how much good they had gotten from it; and we have before us the case of a young minister of more than ordinary promise, who professed to have derived more benefit from it than from all the treatises he had read. It not only warmed his own heart, but taught him how to warm the hearts of others. We do not say that the book is free from faults—it has faults, faults of method and faults of expression—but they do not seriously impair its sterling merits. We have already intimated that the separation of the objective, subjective and relative, or as we should prefer to express it, the speculative, practical and polemical, strikes us as arbitrary, and little suited to the successful culture of the science. Theology is one; it is either wholly speculative, wholly practical, or mixed. The mode of treatment should correspond in our judgment to its own essence, and should not be successively adapted to the single elements which constitute that essence. If theology in



purely speculative, it should be expounded exclusively in the light of Theory; if it is wholly practical, it should be taught with a special reference to the activities it is intended to call into play; if mixed, it should be treated as a combination in which these elements are jointly and not successively found. For our own part, we dislike the phrase *mixed*, as applied to the manner in which speculation and practice enter into the religious life. There is no mixture; but these phases of our being are blended into the unity of a higher energy. Spiritual energy is one, but it includes every lower intellectual and moral energy. To explain:—We have one form of mental energy in the mere assent to truth—this is the lowest exercise of reason. Then we have another form of mental activity in the perception of the beautiful. Here there is combined with assent, a feeling or an emotion. The combination is what we mean by the sense of the beautiful. So in the sense of duty or obligation, there is also an intellectual and an emotional element, but they constitute one energy. In the religious life, we have a combination of the purely intellectual, the esthetic and the moral, into a still higher energy—and the science of theology should be treated according to this characteristic of true religion. Hence we think it leads to a needless repetition to represent successively what the nature of the thing presents in combination—and we cannot but think that Dr. Breckinridge is occasionally hampered by the restraints of his method. Still whatever defects the book may have, they are only blemishes. Its solid worth is hardly affected at all. He has not written in vain. There are thousands of hearts that bless him, of which he will never know until he meets them before that throne, where he and they will better understand and appreciate the infinite grace of that glorious Saviour, which he has so lovingly described. His book is a noble testimony to truths, which, but for his exertions in concert with a congenial band of confessors, would have been almost forgotten in the present generation. It well deserves to be the crowning labor of a life which has been zealously devoted to the vindication of the grace of God against fraudulent suppressions on the one hand, and sophistical evasions on the other—and long, long may he continue to speak through these refreshing pages!

## ARTICLE IX.

## NOTICES OF RECENT PUBLICATIONS.

1. *History of the South Carolina College, from its Incorporation, December 19, 1801, to Nov. 25, 1857, including Sketches of its Presidents and Professors. With an Appendix.* By M. LaBORDE, M. D., Professor of Metaphysics, Logic and Rhetoric, South Carolina College. Columbia, S. C.: Peter B. Glass, (successor to R. L. Bryan.) 1859; pp. 463, Svo.

Dr. LaBorde has performed a very acceptable service to the people of this State, to the friends of education, and to the numerous Alumni of South Carolina College, by the historical work whose title is given above. Rarely have we read a book of this character with greater zest. Partly, it may be owing to the value we set upon this cherished Institution, which has accomplished so much for the State, partly to our acquaintance with the men who, for the last thirty years, have been numbered among its instructors, and partly to the decided relish we profess to have for compositions of this kind. Much is due, however, to the skill and judgment of the historian himself, and to the easy and lively style in which his work is written. There is enough of history to enable us to follow the thread of events, both as to the external and interior state of the College, without that multiplicity of details which would weary and disgust. We are now amused with the pranks of the students, now sympathise with the troubles in which the government of the College is involved, and are always interested in the biographical sketches, and the analysis of character, which Dr. LaBorde has given, of the several Presidents and Professors, who have either been removed by death, or have resigned the chairs they occupied for other pursuits. Some of them passed away with the last generation, and are only remembered by the few aged men who yet survive. Others were our cotemporaries, and some of these are yet among us. To write the histories of living men, or those just now departed, and give

forth to the public an estimate of their labors, and an analysis of their character, was a matter at once delicate and difficult of execution. Dr. LaBorde, conscious of the goodness of his intentions, has gone forward boldly, and has striven to hold the balances with an impartial hand. Each of the Tutors, Professors and Presidents, pass before us. Professors Early, Hanford, Hammond, Perault, Brown, Simons, Blackburn, Montgomery and Smith, and Tutors Hooker and Gregg, with Dr. Maxcy, during whose Presidency they served; Professors Vanuxem, Drs. Park and Wallace, with Dr. Cooper; Professors Nott, Stuart, Elliott, (now Bishop of Georgia,) R. W. Gibbes, Lewis R. Gibbes, Dr. (afterwards Bishop) Capers, with President Barnwell; Professors Twiss, Hooper and Ellet, with President William C. Preston; Professor Williams and President J. H. Thornwell; Professors Brumby and Pelham, Dr. Henry and Dr. Lieber—all these, who have filled offices of instruction, and are not now connected with the College, are presented to us in their individual and personal history, in their literary and intellectual character, and in their academic labors. In the first set of officers, we notice the Rev. John Brown, D.D., who was a schoolmate of Gen. Jackson, a soldier in the war of the Revolution under General Sumter, and the founder of the Presbyterian Church in Columbia, which was organized in the College Chapel and for a season worshipped there; the Rev. B. R. Montgomery, D.D., and Prof. Edward Darrel Smith, M.D., whose untimely death, in the vigor of his days, was deeply lamented throughout the State, as among the prominent men in the Presbyterian Church of that day.

To Dr. Maxcy Prof. LaBorde ascribes the highest endowments, matchless eloquence, and an almost superhuman power, which affected alike the young and the old, the educated and the ignorant.

“I will now call attention to the intellectual features by which he was distinguished. There was a combination of powers which is rarely exhibited. In his mind were to be found, in harmonious adjustment, all the elements to constitute the man of taste, the poet, the scholar, the philosopher, and the orator. It has been said that in the mind of every man of mark, there is a predominant feature; a leading power

which, in its mightier dominion, holds all others in subserviency to it. If I had to distinguish in this respect between the high and varied powers with which he was endowed, I would say that the original bent of his genius was towards Philosophy. Certain it is, that he luxuriated in the recondite and abstruse inquiries of Metaphysics and Speculative Theology. He was familiar with the dogmas of the several systems, and knew well the principles by which we are to be guided in such investigations. It is true, I think, as Dr. Henry asserts in his eulogy upon him, that to the beneficial effects of those studies are due the clearness, precision and facility, with which he was enabled to explain himself upon every subject which he undertook to discuss." \* \* \*

"Nature implanted in him all the elements of the orator; imparted the gift; but he cultivated and developed it. She bestowed upon him a noble intellect, a warm and fervid imagination, a tender and sympathising heart, a sweet, melodious voice, but of great power, and a commanding presence. His mind was rich in the garniture of knowledge. He added a diction pure, chaste, simple and elegant, and spoke with an earnestness of spirit which excluded all suspicion of affectation. His sincerity, then, was not to be doubted. He was playing no part. He was fully possessed by his theme, and was laboring to impress the truth, as he had found it, upon the minds of his hearers. 'His eloquence,' says Dr. Henry, 'was the eloquence of mind fraught with that sublimity and energy which noble thoughts can alone inspire into the orator, or enable him effectually to transfuse into the minds of others.' 'When he had fairly entered upon his subject,' says the same eminent gentleman, 'nothing could resist the fervid impetuosity of his manner.' But it was in the pulpit that he earned his greatest honors as an orator." \* \* \* \* \*

"The Hon. James L. Petigru, in his Semi-Centennial Address says, 'Never will the charm of his eloquence be erased from the memory on which its impression has once been made. His elocution was equally winning and peculiar. He spoke in the most deliberate manner; his voice was clear and gentle; his action composed and quiet; yet no man had such command over the noisy sallies of youth. The most riotous offender shrank from the reproof of that pale brow and intellectual eye.'"

Of Dr. Cooper, whose influence the Christian people of the South have so much reason to remember, Professor LaBorde has given the following portraiture:

"No man of his time was more generally known to the people of the State. Of an eager, restless spirit, always anxious to take part in every thing of moment which was passing around him, of resolute and determined cast of character, with great vigor of understanding, combined with varied learning, it was impossible that such a man should not be known to his contemporaries, and leave behind him fixed and positive impressions. My estimate of him, perhaps, is somewhat different from

that which prevails generally; but eighteen years have elapsed since his death, and nearly all of those—I believe there are but two exceptions—with whom he was intimately associated, have passed away. The prejudices of enemies, the partialities of friends, no longer exert an influence. The passions of the day are gone forever; the grave has silenced alike the voice of censure, and of praise. Another generation has succeeded, and the calm inquiry of truth and justice can alone have interest.

“What, then, is the intellectual character of Dr. Cooper? what is the peculiar nature of his genius? I will be understood when I say that his understanding was strong and vigorous. He had great acuteness, and his perceptions were clear and well defined. He had wonderful facility in taking hold of the thoughts of others, and appropriating them to his own purposes. His mind had great activity, was always on the search, and nothing of value which was thrown out by others escaped him. But it was not a blind obedience; he subjected it to the crucible of his own reason, to the test of personal experiment. He had in largest measure the element of independence, and in the end his opinions were his own. Many of my readers will feel surprise when I declare that he had no very high original powers. It is true that on many subjects he differed from those around him, and that he entertained opinions entirely opposed to the settled convictions of the community where his lot was cast. But in these instances he was not in *advance*, but *behind* the age. He could not lead opinion, he could not correct the blunders and errors of the day, exhibit the weakness and fallacy of a vicious philosophy, and point to the way which conducts to a nobler truth and a higher knowledge. He had none of the qualities of a pioneer. He had to deal with the *present*—the future to him was a dark void; his view was restricted to the actual moment; he had, then, no prophetic power:

‘The vision and the faculty divine’

were entirely denied him. In proof of what I have said, I remark, that if we were to examine one by one all those views expressed by Dr. Cooper on whatever subject which might be claimed as original, it would result in the conclusion that there is nothing of value in them. This is true, I believe, without exception. Whether he writes upon the Mosaic Cosmogony, or the Christian Revelation; or whether he offers a contribution to Chemistry, or any other branch of the sciences, or to Political Economy, nothing is easier than to expose the shallowness of his philosophy, and the inconclusiveness of his reasoning. Indeed, I may say, that when he makes any great departure from the common track, his suggestions and speculations are wanting even in plausibility, and are not therefore of a nature to impose even upon the superficial. Some minds are cast in the mould of Columbus, and fitted to make voyages of discovery, while the vast multitude, if they venture out upon the unexplored ocean, are lost amid the rocks and quicksands. From what has been said, the reader will perceive that I do not give to

Dr. Cooper the highest order of intellect. He had a marvellous *capacity*, and his enthusiasm in the cause of learning knew no bounds. But what was his genius? I use the word in the sense of Dryden; that is, the disposition of nature by which any one is qualified for some peculiar employment. His genius was eminently practical—*utilitarian*. He looked upon man very much as an animal, and believed that the frame-work of society was designed to provide for his physical wants and necessities. As in man he saw nothing but the animal, so in the objects of knowledge he saw nothing but external nature. Of man in his higher nature, as a being of immortal powers, with aspirations reaching into a never-ending futurity, he had no just conception. For those pursuits, then, which are not immediately connected with the bodily wants, he had no taste. On the contrary, he denied to them all claim to attention. He thought that all time devoted to them was just so much thrown away. His mind was objective. For Metaphysical and Ethical investigations, he had perfect contempt. In his report to the Board of Trustees, April, 1823, he remarks in reference to a proposition made at a previous meeting, that he should teach Metaphysics, 'that he professes himself qualified and competent to teach Metaphysics, having devoted much more time to that very unsatisfactory study than most men; so much so as to be fully persuaded that it is not worth the time required to be bestowed upon it.' He proposes to substitute a course of Political Economy for it. It is matter of history that a committee was appointed at his suggestion to report upon the propriety of abolishing the study altogether. And so, likewise, he had no sympathy in Ethical inquiries. He estimated everything by its temporal value. I would say nothing against the utilitarian philosophy in its just and higher sense; against that philosophy which finds utility in the cultivation of all the intellectual faculties, and which thus augments the amount of our rational pleasures; that philosophy which perceives a utility in the cultivation of our moral powers, by which our sense of obligation is confirmed and strengthened, and our happiness infinitely increased; in short, which encourages all the creations of genius, and perceives a purpose—a *use* in all which belongs to the domain of the ideal, the beautiful, the imaginative, as well as practical. This, however, was not the philosophy of Dr. Cooper. I may say that it was partial, incomplete, contracted. It was not co-extensive with the nature of the soul, and was therefore wanting in humanity. May I not say, then, that it was cold and forbidding, and could not touch the heart. His mind was defective in the genuine philosophic element; he was no great generalizer. He abounded in facts, and the use which he made of them proved that he was an acute, rather than a great thinker. Compared with his friend Priestley, I would remark that they were very similar, though Cooper was decidedly inferior. The name of one is linked forever with the science of Chemistry, while the other has left nothing behind him.

"But I am to speak somewhat particularly of his acquirements. That they were varied and extensive cannot be questioned. His mind had

ranged pretty well over the broad surface of thought and knowledge, and had gathered something at every step. But, as I have previously said, he had his peculiar tastes, and of certain fields took a mere glance, and could only say that he had seen them. Others were inviting; he walked carefully over them, and carried some of their richest treasures away. He was a great reader, had a fine memory, and forgot little that was worth remembering. He was not entirely ignorant of anything which might become the topic of discussion in the circle of educated gentlemen. He was a man of *information*, rather than of *learning*. I do not mean by this to intimate that he had solid attainments in nothing; but that his knowledge was general, and that even in those inquiries to which he had devoted his largest attention, depths had been reached by others to which he had never attained. There is, no doubt, force in the remark, that he may have failed in reaching the highest excellence in any one department of knowledge, because his attention was divided among so many." \* \* \* \* \*

"I am next to speak of him as Professor and President of the College. It is with a feeling of sadness that I approach this part of my subject. Who can contemplate, unmoved and unaffected, the spectacle of an old man subjected to the bitterest trials, the object of the grossest abuse, presented for trial by the representatives of the people, and at last ejected from office, and driven to seek some new employment to fill out the little remnant of his days. At the period of Dr. Cooper's election to the Chair of Chemistry in the South Carolina College, the science was in comparative infancy, and had attracted but little attention in this country. It is probable that it was the best selection which could have been commanded. He brought to the chair a knowledge of it as it then existed, and soon elevated it to a rank and popularity not surpassed by any other department in the College. The secret of his success is easily told. Never, perhaps, was there a better lecturer, a finer teacher. He had the enviable gift of telling well and impressively all that he knew. The stores of his mind, as we have seen, were ample and varied, and he had the happy talent of bringing them all to bear, when needed, upon the subject under discussion. His own personal experience had been large and peculiar. He had mingled intimately with the most remarkable men of the Old and the New World, and had been an eye-witness of some of the most stirring and interesting events recorded in history. He knew Fox, and Pitt, and Sheridan, and Erskine and Burke, and would tell of the impression made upon him when he witnessed those mighty efforts which have shed such glory upon the authors and their country. With Watt he had gone to Paris during the French Revolution, and had been closeted with Robespierre, Petion, and other members of the Jacobin Club. Coming to America in 1792, he made the acquaintance of the great men of the Revolution, and throwing himself actively into the cause of Jeffersonian democracy, was admitted to terms of intimacy with its leaders. He turned all his knowledge to account. With wonderful art he could weave a dinner with Priestley, a glass of wine with Robespierre, a sup-

per with the Brissotians, or a race for the Convention against the Duke of Orleans, into a lecture upon asbestos, soda, or magnesia. His reading and intercourse with men had furnished him with a fund of anecdote, and this he dealt out on all proper occasions with the best effect. He knew as a teacher, that for success the *attention* of the pupil must be secured, and that owing to the nature of the subject, it is sometimes necessary to resort to extraordinary expedients for this purpose. Here he showed wonderful resources, and it may be said, without much fear of contradiction, that the less attractive the topic, the more apt was the lecturer to impress himself upon his hearers. There were in his teachings no parade, no affectation, but the great truths of science were uttered with childlike simplicity. His industry and enthusiasm were unsurpassed, and he ever brought to his task his highest powers and noblest energies. He had his prejudices of education, but he loved knowledge for its own sake, and engaged honestly in the pursuit. Such was Dr. Cooper as a teacher, and had he been content with a Professorship, he might have reposed in peace and quiet. In an evil hour he accepted the Presidency, and then his troubles began." \* \*

"Another cause of failure is to be found in his *busy* spirit. I use the term in no offensive sense. Had he confined himself purely to the matters of the College, to the specific duties which he was required to discharge, he might have had success. But this was impossible. His life had been spent amid storms and tempests, and the howling of the wind and the muttering sound of the thunder were music to his ears. He could not sit still; he must plunge into its chaos and confusion. But to drop metaphor. He loved excitement, and would participate in it wherever it was to be found. He was a partizan with more than usual bitterness. In the political controversies of the day, he would act a part, and in South Carolina made himself odious to a large number by it. Persons would believe, and would say, that he was brought here not to shape the politics of the State, not to encourage and foment dissensions among her public men, but to build up and establish the milder reign of science and of letters. But this was not all. There is an interest dearer than political interest, dear as that is; and this was not safe from his intrusion. I mean the religious. He had his *own* opinions. He had drunk deep at the fountain of infidelity; he had sympathized with the sneering *savans* of Paris, and sat at the feet of the most skeptical philosophers of England. If there were any feeling of his nature stronger than all the rest, it was the feeling of opposition to the Christian religion. He believed it to be a fraud and imposture; an artful contrivance to cheat fools, and scare little children and old women. He came among a people where the universal faith was the faith of Christianity, and he proposed to subvert their altars, and to interfere with their worship. I have already said that he was bold and restless. On this delicate question, as well as others, he must define his position. He must tell the people who had honored him with their confidence, that their God was an idol, and their religion a superstition. In every way he strove to impress his opinions. He had no conceal-



ment; he was known as the great adversary of the Church. On all occasions he treated its pretensions with contempt. Its great author was but an imperfect man, who was to be judged by the same rules with which we judge other moral reformers; and the priesthood had no other but a self-conferred authority, and were banded together for the promotion of selfish ends and temporal advantages. All knew that these were his views. He made them known in the social circle, in his intercourse with the young men, and in various publications which he issued from time to time. Under such circumstances, what must be the impressions made by his ministrations in the College pulpit? What must the students think of the man? Not only must such services be a mockery, but all respect for the authority of one, who would lead in such a hypocritical ceremony, must of necessity pass away. He read the Bible, whose authority he openly denied, and prayed to a God in whom he did not believe, with less of reverence than he would discuss the theory of phlogiston, or the hypothesis of the igneous formation of the earth. He was now President of the College, and clothed with a most important and responsible trust. The youth of the State were before him, and he was to mould their opinions, and fashion their character. It was not only the right, but the duty of the people, whose children they were, to look to the matter. It was their part to protect them against the influence of a false and soul-destroying philosophy; a species of Pyrrhonism, a refined and subtle dialectics, which removed all the foundations of belief, and spread over the mind the dark and chilling cloud of doubt and uncertainty. The House of Representatives very properly then demanded an investigation." \* \* \* \* \*

"I have in the last place to speak of Dr. Cooper as a man; of his private and social relations. He was remarkable for his personal virtue. His integrity was never called in question. He was open, frank, and free from all dissimulation. He made no *mere professions*. Whether of men or measures, he said what he thought, and was never chargeable with insincerity. As may be inferred from what has already been recorded of him, the tone of his nature was strong and decided. I am guilty of no inconsistency when I say, that he loved the truth; he never embraced error as error, falsehood for the sake of falsehood, though he suffered frequent imposition. In his social relations he was most agreeable. He would throw off the dogmatism of the teacher, and be like other men. He was a fine table companion, and few acted their parts on such occasions with like effect. In addition to his literary stores, his fund of incident, anecdote and story, constituted a vast treasure-house, from which he would draw to illustrate every possible topic of conversation. A Boswell could have found in his table-talk much that was entertaining and instructive, and worthy of preservation. He was punctilious in the discharge of the duties of the citizen, and set a high value upon such privileges. He was kind as a neighbor, and in his intercourse with men, was free from selfishness. As a husband, a father, a master, he was without fault. What more

shall I add! Death has set its seal upon him, and while his virtues should be remembered, let his faults be forgiven."

Such are favorable specimens of Dr. LaBorde's power of delineating character, taken from his portraits of those teachers of the College, who have finished their earthly labors. We would not venture to quote what he has said of the living. We add one extract more, to show the genial spirit of the writer, and to exhibit the rare good humor with which a College Faculty can sometimes take the unbecoming jokes of the pertinacious wags they have to deal with.

"I have now to sketch the history of the year 1823. Would that I could speak of it as furnishing a striking contrast with the last; as distinguished for its order and quiet, and freedom from irregularities. The first months of the year were distinguished for the repeated removal of the steps of the public buildings. It is the first notice of it in the proceedings of the Faculty, but it is not the year in which the offence was inaugurated. I have myself seen the whole Faculty walk a ladder to enter the Chapel, and I shall never forget the amusement which it occasioned. This was in 1821. The ascent in the old Chapel was something like six feet, and to some the undertaking was difficult, and not unaccompanied with peril. The President, Dr. Cooper, was very clumsy, and it was plainly to be seen that he ever regarded it as an enterprise of great hazard, and requiring for its execution great courage. It was the day of wooden steps; they were easily removed, and the annoyance was of frequent occurrence. In recalling the incidents of my College life, I can remember none which afforded more merriment, and though it must be condemned, there was nothing very atrocious about it. It was a popular amusement, and time, instead of wearing it out, only strengthened and confirmed it. It had so grown that by 1823, it was for a period an exception for the Faculty to enter the Chapel in the morning by any other way *than up a ladder!* But time was bringing its infirmities, and a constantly increasing incapacity to perform the dangerous feat. What was to be done? Were venerable men, bowed down with the weight of years, to be compelled, day by day, to perform this cruel service at the hazard of their limbs, if not of their lives! It was, indeed, an ostracism of the old, and would work the saddest results if not arrested.

Let the reader picture the scene to himself. The whole College is assembled, and for what! To see the Faculty of the South Carolina College *walk a ladder*. First comes Henry; he is in the prime of life, strong and active, and walks as if he had been trained in the ancient school of Elis, and knew something of the business. He makes his ascent in safety. Then come the Tutors, who perform equally well. Wallace, though not old, lacks confidence. He looks,

he hesitates, and surveys with the eye of a mathematician. He calculates the distance, the angle, and calls up the whole philosophy of *falling* bodies. He starts, the line of gravity fluctuates, his body oscillates like a pendulum, and he reaches the floor, reeling to and fro like a drunken man. And there stands the good, the meek and gentle Professor Park, with his large and unwieldy frame. 'Ah! young gentlemen you should not treat your Professors so. It is too bad; you should have pity. I am getting old; you do not respect our position.' Dr. Cooper was by his side. 'Have you forgotten,' says he, 'the lesson taught us by your favorite master, old Homer!'

Forget we now our state and lofty birth;  
Not titles here, but works must prove our worth."

'But,' says Dr. Park, 'I am to teach Latin and Greek; I am not a Professor of Gymnastics; I never learned to walk a rope, or climb a ladder.' Mighty thoughts fill the bosom of Cooper. He knows not what may be his fate. Wallace stands on his 'proud eminence,' and, elated by the glory of his achievement, cries out, 'Come, Dr. Cooper, it is very *asy*.'

'And one brave hero fans another's fire.'

The Doctor had courage, and was never reluctant to risk his life in the discharge of duty. He makes the effort, but it is impossible. He has dared, and angels can do no more. He staggers at the first round of the ladder, and plants himself again upon *terra firma*. But he must enter. He calls for help. He asks Wallace to come down and aid him, but he politely refuses. He renews his effort at ascent, but again fails. He now retires, taking to himself the consolation of a true philosopher, that he had put forth his mightiest strength, and that he had only failed because it was impossible.

"The Chapel services are over, and the perilous descent has to be made. To go down a ladder *backwards* is an awkward and ludicrous exhibition for venerable and learned Professors, and the students must be saved this part of the entertainment. Henry prompts his comrades:

'Nor prompts alone, but leads himself the war.'

He goes to the door, cries *facile descensus*, and boldly makes the leap.

'The hero halts, and his associates wait.'

The Tutors follow, and reach in safety. Wallace is behind. 'It is very high,' says he; 'terrestrial gravity is that force by which all bodies are continually urged towards the centre of the earth. Its nature is unknown. Some of its laws are well established. I am a heavy man. It is proportional to the masses of bodies. The law of acceleration is perfectly understood, and before I reach the ground, my velocity will be very great.' He is aided in his descent, the force of gravity is thus diminished, and he sustains no injury. The welkin rings with the loud acclaim, and the Professors now laugh heartily at the scene through which they have just passed."

2. *The Typology of Scripture, viewed in Connection with the Future Scheme of the Divine Dispensation.* By PATRICK FAIRBAIRN, D. D., Professor of Divinity, Free Church College, Glasgow, in 2 volumes, from the 3d Edinburgh Edition. Philadelphia: Wm. S. and Alfred Martien, No. 606 Chestnut street; 1859.

Upon the appearance of the previous edition of this eminently sober and judicious treatise on the important and difficult subject of the types, we expressed in brief, but comprehensive terms, our sense of its value. There is no material difference between this and the preceding edition. The American reprint is creditable to the office of the Messrs. Martien, in respect to the mechanical execution, the types and the paper. We say this albeit some few typographical errors have attracted our attention, for we know well the difficulty of thoroughly purging the printed page.

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3. *The art of Extempore Speaking; hints for the Pulpit, the Senate and the Bar.* By M. BAUTAIN, Vicar General and Professor at the Sorboune, &c., &c., with additions by a member of the New York Bar. New York: Charles Scribner, 124 Grand street. 1859; 12mo., pp. 364.

A very able treatise on a subject which all Ministers of the Gospel owe it to their Master earnestly to study. We recommend this book to every candidate for the Gospel ministry especially. They are not in the unhappy condition of many occupants of pulpits—too old to learn to preach—and let them beware how they sell their birthright, and go into bondage to a manuscript.

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4. *Science and Art of Chess.* By J. MONROE, B. C. L. New York: Charles Scribner, 124 Grand street. London: Sampson, Low, Son & Co. 1859; 12mo., pp. 281.

This is, we do not doubt, a profound disquisition on a subject we have never mastered.

5. *The Pasha Papers.* Epistles of MOHAMMED PASHA, Rear Admiral of the Turkish Navy, &c. Charles Scribner, N. Y.
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6. *A Funeral Discourse Delivered on Sunday Morning, April 10, 1859, in the Independent or Congregational (Circular) Church of Charleston, on the death of the Rev. Reuben Post, D.D., late pastor of that church.* By REV. J. L. KIRKPATRICK, D.D. Charleston: Walker, Evans & Co.'s Steam-Power Press. 1859; 8vo., pp. 32.

7. *A Funeral Sermon occasioned by the death of Mrs. Ann F. McClure.* Preached at Chesterville, S. C., Jan. 16, 1842. By REV. JOHN DOUGLASS. (Published by request.) Charleston, S. C.: Walker, Evans & Co., Printers, 3 Broad Street. 1859; 8vo., pp. 20.

The straitness of the limits left us does not admit of any notice of these discourses; we can but chronicle their appearance in print.

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8. *The Living Epistle or the Moral Power of a Religious Life.* By REV. CORNELIUS TYREE, of Powhatan, Va. Sheldon, Blakeman & Co.

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9. *The Confession of Faith of the Presbyterian Church in the United States of America, with the Shorter Catechism.* Philadelphia Presbyterian Board of Publication, No. 821 Chestnut street. 16mo., pp. 190.

An edition intended for broadcast sowing of these doctrines over the whole land. God bless the sowers and the seed!

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10. *The Life of General H. Havelock, K. C. B.* By J. T. HEADLEY. Illustrated. New York: Charles Scribner. 1859; pp. 375, 12mo.

The name of Havelock has become renowned as that of a

brave General and a Christian hero. He was the most dauntless of those courageous men who held the fortress of Jellalabad in the British invasion of Afghanistan, when an army 16,000 strong miserably perished. In the late mutiny in India, with a mere handful of troops, he fought his way through countless hosts, and the most terrific carnage, to the relief of Lucknow. Through his whole career as a soldier, he was an active and sincere Christian, laboring for the salvation of those around him, and maintaining religious worship in the camp, and at every station to which he was ordered. The author has won a high renown in the line of military biography and history, but his graphic pen has rarely been employed on such scenes of intense suffering, cruel death and heroic rescue.

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11. *Blind Bartimeus, or the story of a Sightless Sinner and his great Physician.* By WILLIAM J. HOGE, Professor in Union Theological Seminary, Prince Edward, Virginia. New York: Sheldon, Blakeman & Co. 1859; pp. 257, 16mo.

Few readers would be willing to lay aside this little volume till they have finished the last page. If rich imagination, lively description, and religious fervor, can engage the attention, the reader will be held spell bound. The wretched condition of the sinner in his blindness, and the condescending love of the Saviour, are vividly portrayed, and with powers of description rarely equalled. We direct the attention of the young preacher to these discourses, as admirable specimens in their kind, of pulpit exposition.

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12. *A Popular Hand-book—Sight and Hearing, how preserved and how lost.* By J. HENRY CLARK, M. D. "*Obsta Principiis.*" Fifth Thousand, carefully revised, with an Index. New York: Charles Scribner. 1859; pp. 351, 12 mo.

The design of this work "is to instruct the mother, the

guardian and the teacher, with regard to the dangers to which youth are exposed" in reference to the organs of sight and hearing; "to furnish hints to guide in the selection of trades; to advise the scholar when rest or change of employment is required; to point out methods which will tend to preserve the eye in its best condition to the latest period of life, and to induce the avoidance of those habits and practices which are calculated, in a great degree, to injure the important organs of sight and hearing." The mechanism of these organs is clearly described and illustrated with plates, and instructions are given to that numerous class of people who are troubled with defective vision, or partial deafness, in the use of those artificial helps which ingenuity and science have devised.

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13. *Hours with my Pupils; or, Educational Addresses, etc. The Young Lady's Guide and Parent's and Teacher's Assistant.* By Mrs. LINCOLN PHELPS, late Principal of Patapsco Institute, of Maryland, author of "Lincoln's Botany," and a series of works for schools on Botany, Natural Philosophy, Chemistry, &c., the Fireside Friend, Ida Norman, &c. New York: Charles Scribner. 1859; pp. 363.

Mrs. Phelps, formerly Mrs. Lincoln, is one of those veteran teachers to whom a large number of the mothers and daughters of this generation are indebted for their early training and present character. After the decease of her first husband, she became connected with her sister, Mrs. Willard, in conducting the Female Seminary at Troy, New York, and was afterwards Principal of the same. She was then called to preside over a similar institution at West Chester, Pennsylvania, and still later over the Patapsco Institute in Maryland. It seems to have been her habit to have days of assembly, usually at the close of the Academic year, in which she addressed her pupils, giving them those words of counsel which suited their characters and pursuits. These were occasions of great interest, and the book before us consists chiefly of the discourses

thus delivered. They abound in judicious advice, in kind castigation of prevailing faults, and are pervaded by the spirit of Christian virtue. For young ladies in the period of life when their character is forming, and for mothers, anxious that their daughters should "do virtuously," the volume is especially intended.

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14. *Scenes in the Indian Country.* By the author of "Scenes in Chusan," "Learn to say No," and "How to die Happy." Philadelphia: Board of Publication; pp. 283, 18mo.

Introducing us to Missionary life among the Creeks, now in the Indian Country on the Arkansas River, and who formerly emigrated from Georgia. The reader is made acquainted with the habits and condition of this people, and with the labors, privations, discouragements and rewards, of the faithful missionary.

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15. *The Child a Hundred Years Old.* By the author of "Scenes in the Indian Country," &c., &c. Philadelphia: Board of Publication; pp. 120, 18mo.

Passing by other interpretations, which understand Isa. 65: 20, as a promise of the restoration of antediluvian longevity in the millennial age, the writer takes occasion to inculcate youthful piety, maintaining that he has lived to good age who has accomplished life's great end. This is illustrated by the narrative of several persons who died in youth, as contrasted with others who died in their sins at an extreme old age.

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16. *The Presbyterian Family Almanac, adapted for use in every part of the United States, for 1860.* Philadelphia: Board of Publication; pp. 48

One would suppose that the editor of an Almanac, designed for general use in the church, would at least endeavor to be faith-



ful in the statistics he gives. We have been particularly careful to address a Catalogue of the Theological Seminary in Columbia, S. C., to the editor, early, in hopes that he would give correct information respecting it. But he has, for two successive years, omitted the name of one of its instructors, and stated the number of its students, as they were three years ago, though it was perfectly easy for him to know the truth. The number of students last year was 42, and the year before 40. If the 26th page of this Almanac is stereotyped, we advise that the plate be melted down, and if not, that the type be distributed, and set up again, at least once a year. Of what possible use it can be to neglect, and through neglect to misrepresent, "in every part of the United States," those Seminaries not specially under the care of the General Assembly, it is difficult to see.

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17. *Mosaics*. By the author of "Salad for the Solitary," &c., "We have been at a great Feast of Languages, and have stolen all the Scraps," Shakespeare. New York: Charles Scribner. 1859; pp. 420, 12mo.

The chief substance of this book consists of excerpts from various authors, old and new, which first found a place in the portfolio of the unknown compiler, and have been now arranged under various heads, and gracefully bound together by his own additions, into distinct essays. Authorcraft, Youth and Age, The Human Face Divine, The Witchery of Wit, Origin of Celebrated Books, Single Blessedness, Night and Day, The Magic of Music, The Bright Side, are among his topics. Out of his heterogeneous materials the author has contrived to make a book which is both interesting and instructive, and which will serve to beguile the mind, in its hours of relaxation from severer studies, with anecdote, quotation, and pleasant remark.

18. *The Convalescent*. By N. PARKER WILLIS. New York: Charles Scribner. 1859; 12mo., pp. 456.

This volume is composed of a series of letters, written by the author while on a tour for the recovery of his health, and published by him originally in the *Home Journal*. Its re-publication is occasioned by the very large correspondence of inquiry from invalids, as to the catholicon by which his health has been regained. As his reply, once for all, he gives a full account of his journeys to different places, his manner of passing away the time, and the various incidents which occurred. He writes in his usual free and chatty style, which has its own charm for those not inclined to more serious thought; but the great secret of his cure is, "that the patient, after reasonable attention to the symptoms and treatment of his disease, should *ignore and out-happy it!* With good spirits, occupation, and *the disease taken little or no notice of*, recovery is, at least, much more likely." The suggestion is worthy of the attention of the suffering invalid.

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19. The Board of Publication have treated their juvenile readers to the following small volumes, among their more recent issues:

1. *The Barbary Doves and Rowland Hill*.
2. *Emily Somerville and The Shepherd Boy of Bethlehem*.
3. *The Doomed City*.
4. *The Two Prisoners and A Night in Prison*.
5. *Gentle John, The Happy Young Villager*.
6. *Charlie Barton, or The Mission Garden*. Each 64 pp., 24mo.

The following, also, are from the Board of Publication:

7. *May I Believe; or, The Warrant of Faith*. By the Rev. ALFRED HAMILTON, D.D.
8. *Infidelity Against Itself*. By the Rev. B. B. HOTCHKIN.
9. *John F. Oberlin, Pastor of the Ban de la Roche*.

Other publications have been received, but owing to the crowded state of our pages, they cannot be noticed in the present issue.

## PERIODICAL LITERATURE.

## I. AMERICAN QUARTERLY REVIEWS.—CONTENTS.

- I. *Princeton Review*, April, 1859. Article I. Immediate Perception. II. Political Education. III. Editions of the Pilgrim's Progress. IV. Trench on Revision. V. Transcendentalism in Political Ethics. VI. Hickok's Rational Cosmology. VII. Demission of the Ministry. Short Notices. Literary Intelligence.
- II. *Mercersburg Review*, July 1859. Article I. The Wonderful Nature of Man; by Rev. John W. Nevin, D.D., Lancaster, Pa. II. The Apostolic Commission; by Rev. Daniel Y. Heisler, Bethlehem, Pa. III. Alexander on Mark; by Rev. Edward D. Yeomans, Trenton, N. J. IV. The Power Behind the Throne; by Rev. Henry Harbaugh, Lancaster, Pa. V. What is Poetry? by Rev. Theodore Appel, Lancaster, Pa. VI. On Extempore Preaching; by Rev. Edwin Emerson, Greencastle, Pa. VII. Anglo-German Hymns; by Rev. James W. Alexander, D. D., New York. VIII. The Crystal Palace at Sydenham; by Rev. Philip Schaff, D. D., Mercersburg, Pa. IX. Eulogy on Rev. Dr. Rauch; by Rev. John W. Nevin, D. D., Lancaster, Pa. X. Recent Publications.
- III. *Quarterly Review of the Methodist Episcopal Church South*, July, 1859. Article I. Bishop Capers. II. Robertson's Sermons. III. Calvinism and Arminianism. IV. Susanna Wesley. V. Origin, Progress and Influence of Poetry. VI. Woman in America: Her Sphere, Duties and Education. VII. Brief Reviews.
- IV. *Methodist Quarterly Review*, July, 1859. Article I. Latin Lexicography; by Professor S. D. Hillman, Carlisle, Pa. II. St. Peter the Rock; by Professor McCabe, Ohio Wesleyan University. III. Samuel Lewis; by J. C. Harding, A. M., New York. IV. A Half Century of Unitarianism; by Rev. H. W. Warren, Boston, Mass. V. The Early Camp-Meeting Song Writers; by Rev. B. St. James Fry, Worthington, Ohio. VI. The Rich Man and Lazarus. (First Article); by Seneca Wieting, A. M., Fort Plain, N. Y. VII. Parkerism; by Rev. Fales H. Newhall, Roxbury, Mass. VIII. Excursus on the Seventh Commandment; by Zechariah Paddock, D. D., Binghamton, N. Y. IX. Religious Intelligence. X. Synopsis of the Quarterlies. XI. Quarterly Book Table.
- V. *Bibliotheca Sacra*, July, 1859. Article I. Vischer's Aesthetics; by Rev. Dr. Sears, President of Brown University. II. Union of the Divine and the Human in the External of Christianity; by Rev. I. E. Dwinell, Salem, Mass. III. The Eternal Life and Priesthood of Melchisedek, (Condensed from the German of Auberlen); by Rev. Henry A. Sawtelle, M. A., Limerick, Me. IV. The Religious Life and Opinions of John Milton; by Rev. A. D. Barber, Williston, Vt. V. Partnership in History; by Prof. E. D. Sanborn, Dartmouth College. VI. Notices of New Publications.
- VI. *Presbyterian Magazine*, August, 1859. Edited by Rev. C. Van Rensselaer, D.D., Philadelphia. Miscellaneous Articles. Household Thoughts. Historical and Biographical. Review and Criticism. The Religious World. In Memoriam.
- VII. *Historical Magazine, and Notes and Queries, concerning the Antiquities, History and Biography of America*, August, 1859, New York. General Department. Societies and their Proceedings. Notes and Queries. Obituary. Notes on Books. Historical and Literary Intelligence.
- VIII. *Southern Baptist Review*, April—June, 1859, Nashville. Article I. Glorification; Brock, England. II. Text Rescued from Universalism; D. D. Buck. III. Notes on the Revelation; G. H. Orchard. IV. The Spirits in Prison; Selected. V. The Church Universal; A. C. D. VI. Review of "John the Baptist," alias "Von Rhoden;" by Wm. C. Duncan, "Georgia." VII. Rights of Laymen; a Layman, La. VIII. Notices of New Publications.
- IX. *Presbyterian Quarterly Review*, July, 1859. Article I. Theology of Dr. Tay-

- lor. II. The Romance of the Rose. III. Law. IV. The General Assembly of 1859. V. Travels in Distant Lands. VI. Notices of New Books.
- X. *Theological and Literary Journal*, July, 1859. Article I. Dr. Harris's Theory of the Conversion of the World. II. Notes on Scripture; Matthew xx.—xxii. III. Regeneration. Its Author, its Instrument, and its Fruits and Evidences; by Rev. E. C. Wines, D.D. IV. Exposition of Acts vi. and vii. V. The Facts of Geology consistent with the Revealed History of Creation; by Rev. D. C. M'Laren, D.D. VI. Dr. Sprague's Annals of the American Episcopal Pulpit. VII. A Designation and Exposition of the Figures of Isaiah; Chapters xlii. and xlv.
- XI. *Evangelical Review*, July, 1859. Article I. The Present Position of the Lutheran Church. II. The Family in its Relations to the State; by Hon. Edward McPherson, Gettysburg, Pa. III. The Increase of Crime in the United States—The Cause and the Remedy; by Rev. E. W. Hutter, A. M., Philadelphia. IV. God seen in His Works; by J. Few Smith, D.D., Newark, N. J. V. Lutheranism in the United States; by Rev. Francis Springer, A. M., Springfield, Illinois. VI. What is the Result of Science with Regard to the Primitive World? by Professor T. J. Lehmann, Pittsburg, Pa. VII. Our General Synod. VIII. Baccalaureate Address. IX. Notices of New Publications.
- XII. *Christian Review*, July 1859. Article I. Language as a Means of Classifying Man. II. The Old Testament in the Discourses of Jesus. III. Bryant's Poems. IV. Internal Evidences that the Bible is the Word of God. V. Nineveh: the Historians and the Monuments. VI. Ancient India. VII. Shorter Book Notices.
- XIII. *Biblical Repertory and Princeton Review*, July, 1859. Article I. Buddhism in India and China. II. Christology. III. Barnes on the Atonement. IV. Dr. Taylor's Lectures on the Moral Government of God. V. The General Assembly. Short Notices.
- XIV. *DeBow's Review*, July, 1859. Article I. The Relative Territorial Status of the North and the South; by "Python." II. Samuel Nott, of Massachusetts, on European Experiments with Serfdom; by George Fitzhugh, of Va. III. Southern Prosperity; by a Florida Farmer. IV. State Constitutions, their Efficacy; by L. M. Givens, of Kentucky. V. Climates and Fevers of the South-West (concluded); by Dr. J. G. Harris, of Alabama. VI. The Colonization Society and Liberia; by Edmund Ruffin, of Va. VII. The Potomac; by R. Dodson, of the District of Columbia. VIII. Law Reports—Multiplicity of Law Books; by George Fitzhugh, of Va. IX. Incidents in the Early Settlement of the State of Tennessee, and Nashville; by Prof. Geo. H. Stueckrath. X. The Late Southern Convention, held at Vicksburg, May 9–13, 1859. Department of Commerce. Department of Agriculture. Miscellaneous Department. Editorial Miscellany.
- DeBow's Review*, August, 1859. Article I. Westward the Star of Empire; by J. W. Scott, of New York. II. Early Times of Virginia—William and Mary College; by Ex-President Tyler, of Virginia. III. The Federal Constitution Formerly and now; by A. F. Hopkins, of Ala. IV. Trade and Panics; by George Fitzhugh, of Virginia. V. A Port for Southern Direct Trade; by George Elliott, of South Carolina. VI. The Cause of Human Progress; by W. S. Grayson, of Miss. VII. Entails and Primogeniture; by George Fitzhugh, of Virginia. VIII. Estimated Value and Present Population of the United States; by S. Kalfus. IX. The Central Transit—Magnificent Enterprise for Texas and Mexico; by A. M. Lea, of Tenn. X. Alabama Railroad Projections; by A. Battle, of Ala. XI. Southern Convention at Vicksburg—Debate on the Slave Trade. Department of Agriculture. Department of Internal Improvements. Department of Mining and Manufactures. Department of Commerce. Department of Education. Miscellaneous Department. Editorial Miscellany.
- XV. *Southern Episcopalian*, August, 1859. Miscellaneous. Poetry. Editorial and Critical. Religious Intelligence. Obituary Notices.
- XVI. *The Home Circle*, September, 1859: Nashville, Tenn. General Articles. Poetry. Editorial Department.

## II. BRITISH PERIODICALS.

- I. *Edinburgh Review*, July, 1859. Article 1. State of the Navy. 2. The Acropolis of Athens. 3. Memoirs of the Court of Geo. IV. 4. Life and Remains of Douglas Jerrold. 5. Fossil Footprints. 6. Queen Marie Antoinette. 7. Dr. Cureton's Syriac Gospels. 8. Brialmont's Life of the Duke of Wellington. 9. Adam Bede. 10. Tennyson's Idylls of the King. 11. The Late Ministry and the State of Europe.
- II. *Westminster Review*, July, 1859. 1. What Knowledge is of most Worth. 2. Jowett and the Broad Church. 3. The Influence of Local Causes on National Character. 4. The Life of a Conjuror. 5. The Government of India; its Liabilities and Resources. 6. Recollections of Alexander von Sternberg. 7. The Roman Question. 8. Austrian Interventions. 9. Cotemporary Literature.
- III. *Blackwood's Magazine*, August, 1859. Contents: London Exhibitions—Conflict of the Schools. The Luck of Ladysmede.—Part VI. Lord Macaulay and the Highlands of Scotland. Leaders of the Reformation. Felicita.—Part I. The Master of Sinclair's Narrative of the '15. The Haunted and the Haunters; or, the House and the Brain. The Peace—What is it?
- IV. *London Quarterly Review*, July, 1859. Article 1. Life of Erasmus. 2. Annals and Anecdotes of Life Assurance. 3. Popular Music of the Olden Times. 4. Burgon's Life of Tytler. 5. The Progress of Geology. 6. The Islands of the Pacific. 7. Berkshire. 8. The Invasion of England.
- V. *North British Review*, August, 1859. Article 1. Guizot's Memoirs. 2. Painters Patronised by Charles First. 3. Syriac Church History—John of Ephesus. 4. Wanderings of an Artist. 5. Glaciers. 6. Patrick Fraser Tytler. 7. Idylls of the King. 8. New England Provincial Life and History. 9. Botany and Scottish Botanists. 10. Elizabeth Stuart, Queen of Bohemia. 11. Napoleonism and Italy. 12. Recent Publications.

## III. FRENCH AND GERMAN PERIODICALS.

- I. *Revue des Deux Mondes*, 1er Juillet, 1859. I. L'Oncle César, Dernière Partie, par Mme. Charles Reybaud. II. Michel-Ange, sa vie et ses Œuvres, D'Après des Œcumens Nouveaux, par M. Charles Clément. III. La Fronde a Bordeaux, Scènes Historiques, Dernière Partie, par M. Victor Cousin, de l'Académie Française. IV. Un Historiographe de la Presse Anglaise Dans la Dernière Guerre De Chine, par M. Charles Lavollée. V. De La Philosophie de l'Histoire Contemporaine, a Propos de *Mémoires* de M. Guizot, par M. Ernest Renan, de l'Institut. VI. La Prusse et L'Agitation Allemande, par M. Saint-René Taillandier. VII. Chronique de la Quinzaine, Histoire Politique et Littéraire. VIII. Revue Critique.—Les Romans Nouveaux, par M. E. Lataye. IX. Essais et Notices.—La Littérature en Belgique. X. Bulletin Bibliographique.
- Revue des Deux Mondes*, 15 Juillet, 1859. I. Le Mississipi, Études et Souvenirs.—I.—Le Cours Supérieur du Fleuve, par M. Elisée Reclus. II. Études sur l'Histoire Diplomatique de l'Italie Depuis le Commencement du xviiiè Siècle Jusqu'à nos Jours, Première Partie, par M. Saint-Marc Girardin, de l'Académie Française. III. De la Liberté Civile et Politique, a Propos des Ouvrages de Mm. Jules Simon et Stuart Mill, par M. Charles de Rémusat, de l'Académie Française. IV. Thomas Jefferson, sa vie et sa Correspondance.—III.—Le Parti Démocratique aux Affaires, par M. Cornelis de Witt. V. Georgy Sandon, Histoire d'un Amour Perdu, Première Partie, par M. E.—D. Forgues VI. La Reine-Blanche dans les îles Marquises, Souvenirs et Paysages de l'Océanie.—I.—L'Arrivée et l'Installation, par M. Max Radiguet. VII. Les Petits Secrets du Coeur.—I.—Une Conversion Excentrique, par M. Émile Montégut. VIII. Chronique de la Quinzaine, Histoire Politique et Littéraire. IX. Essais et Notices. X. Bulletin Bibliographique.
- Revue des Deux Mondes*, 1st Aout, 1859. I. Le Roi Ferdinand II et le Royaume des Deux-Siciles.—I.—La Royauté a Naples Depuis 1815, par M. Charles de Mazade. II. De la Liberté Moderne, a propos d'un livre récent sur l'Angleterre

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# THE SOUTHERN PRESBYTERIAN REVIEW.

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## ARTICLE I.

### THE SYNOD OF DORT.

It is proposed in this article to give a brief account of the much abused Synod of Dort, its origin, doings and results. Our principal authorities are, not only Brandt, and other Arminian writers, but “Hales’ Golden Remains,” “Balcanqual’s Letters,” and, more than all, a “History of the Synod of Dort,” “drawn up and published by the authority and under the sanction of the States General, the Prince of Orange, and of the Synod itself, referring, in every part, to the public records of the transaction in question.”\*

The Confession of Faith of the Low countries, commonly called the Belgic Confession, was published in the year 1563. It accords with the confessions of the other Reformed Churches, establishing the Presbyterian form of government, and embracing all those points of doctrine which have usually been denominated Calvinistic. It was confirmed by repeated Synods, and by repeated acts of the States. Other sects were

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\* This valuable work was translated from the Latin, by the late Rev. Thomas Scott, and is published by the Pres. Board of Publication.

tolerated, not excepting the Papists; but the established religion was that of the Dutch Reformed Church, as set forth in the confession above referred to. Great harmony prevailed in the churches of these countries from the period of their establishment to the rise of the Arminian controversy, near the beginning of the seventeenth century.

James Harmansen (commonly called Arminius,) was born at Oudewater, in Holland, in the year 1560. Having lost his father in infancy, he was taken under the protection of a priest, who had recently renounced the Romish faith, and from whom he received the first rudiments of education. At the age of fifteen, while at school at Marpurg, his native town was pillaged by the Spaniards, and his mother, sisters and brothers, together with the greater part of the inhabitants, were slain. From Marpurg he went to Leyden, and passed through the University, then but recently established. We next find him at Geneva, attending the lectures of Theodore Beza; and then at Basle, where he was offered a doctorate in Theology, at the early age of twenty-two. He left Switzerland for Italy, from which country he returned, after a few months, under the unfounded imputation of having renounced the Reformed religion and become a Papist. He was settled in the ministry at Amsterdam in the year 1588, where he remained for the next fifteen years.

In the early part of his ministry here, his theological views underwent an important change. While preparing to refute a work in opposition to the then commonly received doctrine of predestination, he became a convert to the views he was intending to expose, and carried them even farther than the author he was examining. He renounced the doctrine of absolute decrees, of particular election and atonement, and of resistless grace, and held that none are chosen to eternal life but in consequence of foreseen faith and holiness. This change in his sentiments excited attention and opposition at the time, but by prudent management, and the concurring authority of the magistrates, he was enabled to retain his place.

In the year 1603, Arminius was appointed to succeed the



learned Junius, as Professor of Divinity in the University of Leyden. This appointment was opposed by many of the clergy, on account of the suspicions which rested upon him as to the soundness of his faith; but, having abjured the errors with which he was charged, and "*promised* that he would teach nothing which differed from the received doctrine of the churches, he was admitted to the Professorship." So much in earnest was he, at this time, to clear himself of the suspicion of heresy, that he is said to have defended, in his public disputations, the principal articles of the Calvinistic faith.\*

He had not been long in his Professorship, however, before it was ascertained "that he privately attacked most of the peculiar doctrines of the Reformed Churches, brought them into doubt, and rendered them suspected by his pupils." His learning and eloquence procured him converts among pastors as well as scholars, and this excited the displeasure of many of his brethren.

We call the attention of the apologists of Arminius to the facts here stated, for there can be no doubt that they *are* facts. 1. That his change of sentiments was accomplished during his pastorate at Amsterdam. 2. That when called to the Professorship at Leyden, he concealed his real opinions, advocated the Calvinistic doctrines, and promised to teach nothing contrary to them. 3. That soon after his inauguration, he violated his promise, and privately called in question most of the peculiar doctrines of the Reformed Churches.

In the first attempt to deal with Arminius, he was kindly requested to state his objections to the received doctrines in a friendly conference; but this proposal he declined. Next, a complaint was preferred against him to the Synod of South Holland. In order to escape from this, Arminius procured a testimonial from his colleagues, or from some of them, declaring "that more things were disputed among the students than were agreeable to them, but that among the Professors of

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\* This he did contrary to his own opinions, as Corvinus, one of his followers, admits. Scott, p. 13.

Theology, so far as they knew, there was no dissension in regard to fundamentals." The Synod, however, were not to be deceived. They required that the Professors of Theology should publicly disavow the opinions imputed to them; and that all the pastors should testify their agreement in doctrine, by subscribing the received Confession and Catechism.

As neither of these requests was complied with, the opponents of Arminius next "petitioned the States General"—the Congress of the Belgic Provinces—"to convene a National Synod, for the composing of religious differences." The States General agreed to this proposal, but made it a condition of convening such an assembly, that there should be *a revision of the established Confession and Catechism*. A convention was called to arrange the plan of proceedings in the proposed National Synod; but the views of the respective partizans were so opposed to each other, that nothing could be done. In this convention, Arminius and his followers were requested, "with the *strongest obtestation*," to state to the other professors and pastors their objections to the received Confession and Catechism, a promise being given, that nothing to their disadvantage should be communicated beyond the place where they then were. But Arminius would not comply with this request.

Having failed in their first attempt to obtain a National Synod, the project of a Provincial Synod of the Churches of North and South Holland was entertained. To avoid this, Arminius petitioned the States General that cognizance should be taken of his cause by *the lay counsellors of the Supreme Court*. His request was granted, and a conference between him and Francis Gomar, his colleague and principal opposer, was accordingly held in presence of the council. The result was, a report to the States General, that "the controversy between the two professors was not of much importance, regarding only some subtle disputes about predestination, which might safely be merged in a mutual toleration." Both parties, however, continued to pursue their respective plans as before—the Arminians refusing to state their objections to the received doctrines, and endeavoring to avoid or postpone, all ecclesias-

tical assemblies for the discussion of disputed points; while the opposite party were as earnestly striving to bring these points before some regularly constituted tribunal.

In June, 1603, Arminius found himself constrained to state his opinions. This he did at considerable length, in his famous *Declaratio* before the States of Holland. He made a similar exposition in a conference with Gomar, in the Convention of the States General, early in the following year. Arminius was, at this time, in feeble health, and in October, 1609, he died.

But the disputes which he had occasioned in the Belgic Churches did not die with him. They continued to be agitated with unabated violence, and with about equal success. The followers of Arminius, when their leader had left his concealment, and consented to make an open declaration of his views, became exceedingly bold in their objections to the established faith. They are represented as "defaming the received doctrines with horrible calumnies, and raging furiously (*debacchari*) against it."

In the year 1610, the leading Arminians entered into a formal confederacy, and thus became an organized body. It was at this time that they presented to the States of Holland\* their celebrated *Remonstrance*, from which they were afterwards called *Remonstrants*. This Remonstrance contained their objections to the received doctrines, under *five heads*, sometimes denominated the *five points* of Calvinism; also, an exhibition of their own views, in five articles, often referred to in the subsequent parts of this controversy.

It was through the influence of these Remonstrants, that Conrad Vorstius, known afterwards as a Socinian, was elected to the chair of theology at Leyden, made vacant by the death of Arminius. They also succeeded in procuring an injunction from the States of Holland, that nothing further should be enjoined upon theological students, on the subjects of predestination and grace, than what was expressed in the five ar-

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\* The States of Holland were a *Provincial Assembly* or Diet; the States General a *General Assembly* from all the Provinces.

ticles of their Remonstrance. These articles were discussed by the contending parties at a public conference at the Hague, in 1611. The authors of them continued to insist upon a mutual toleration—a measure which, at this time, they might have secured, *provided they would have renounced the errors of Socinianism*; but they *would not*, and the Calvinists again appealed to a National Synod.

Emboldened by the magistrates, many of whom were understood to favor their cause, the Remonstrants now proceeded to acts of *violence*. “They labored assiduously,”—I quote the language of the public history,—“that those pastors who opposed them should not only be cast out of their ministerial stations, but out of *the cities*; and that on all the churches that were deprived of pastors, even when reluctant, and struggling against it, those should be obtruded who favored their own opinions.” In some places the Remonstrants and their followers had recourse to arms; the lawful magistrates were compelled to resign; and the officers of the churches were not only deposed, but driven out of the cities. In this way Gezelius, of Rotterdam, was deprived of his ministry, and driven from the city by the Arminians.

In the year 1613, another Conference was held at Delft, in hope of accommodating existing differences; but nothing effectual was done. The Remonstrants were violent for toleration, insisting that the points in dispute were of small importance, and might be mutually overlooked. On other occasions they represented these points as of very great importance, affirming that the doctrines they opposed “subverted the Gospel, hindered the ministry of the Word, and overturned the foundations of all religion.”

To promote the cause in which they were engaged, a *formula of toleration* was drawn up by the Remonstrants, and the attempt was made *to compel subscription to it by law*. A decree in favor of toleration was passed by the States of Holland, which the pastors were commanded to obey “without contradiction.” And that they might the more surely prefer those of their own party to the ministry of churches whose pastors had been driven away, another decree was joined to

this, taking the choice of pastors, in great measure, from the church, and putting it in the hands of the magistrates.\*

An immediate consequence of this measure was, the churches refused to acknowledge those as pastors who were imposed upon them by the magistrates. Separations were multiplied, and the separatists were severely persecuted. "When many pious men had been punished by fines, prisons and banishment, they appealed to the Supreme Court for justice, and when the court was inclined to succor them, the Remonstrants obtained, through Barneveldt, the advocate of Holland, that an interdict should be laid upon the Court to prevent their doing it."

What now shall we think of the *toleration* which these men pleaded for, while thus engaged, so far as they had the power, in persecuting others? And yet these are men who have rendered their opponents odious even to our own times, because they resisted their illegal measures.

In the year 1617, the necessity for a National Synod began to be felt and acknowledged. It was earnestly recommended by the Prince of Orange, and by several foreign Princes, particularly by James I, of England. It was as earnestly opposed, however, by the Remonstrants, who, when they found that by no persuasion or management they should be able to prevent it, had the madness to excite the people to arms. "The rulers of some cities," says the public history, "decreed to levy soldiers, who should be bound by oath, neither to the States General nor to the Prince of Orange, but to *themselves alone*, for the defence of their own authority and the cause of the Remonstrants. This was done at Utrecht, at Harlem, at Leyden, Rotterdam, Gouda, Schookhove, Horn, and other places; the Remonstrants instigating the magistrates to this, as may be clearly proved *by divers of their letters*, which afterwards came into the hands of the States. And thus the dissensions of the Remonstrants would have brought these flour-

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\* It is painful to record that the learned Grotius, now Pensionary of Rotterdam, was a principal instrument in these violent measures, and afterwards published an apology for them.

ishing Provinces into a civil war, if their madness had not been early repressed by the singular prudence of the States General, and by the vigilance and fortitude of the illustrious Prince of Orange.”\*

These violent measures only served to show more clearly the necessity of a National Synod, and to hasten its approach. Accordingly, it was decreed that it should be holden at Dort, in the month of November, 1618.

At this celebrated Synod—more nearly resembling a General Synod of the Reformed Churches than any which was ever held, or probably ever will be—ecclesiastical deputies were present, not only from the Belgic Provinces, but from the Churches of England, Scotland, Hesse, Bremen, Switzerland and the Palatinate. The number of foreign divines was twenty-eight; those of the United Provinces were thirty-six; besides five Professors and twenty Elders. The Synod was organized November 13th, and continued by adjournment until May 29th, having held, in all, one hundred and eighty sessions. John Bogerman was chosen Moderator, and Sebastian Damman and Festus Hommius, Secretaries. Commissioners of the State were present at all the sessions, of whom Daniel Heinsius was Secretary. The following oath was taken by all the members: “I promise before God, in whom I believe, and whom I worship, as being present in this place, and as being the searcher of all hearts; that during the course of affairs in this Synod, which will examine and decide not only the five points, and all the difficulties resulting from them, but also any other doctrine, I will use no human writing, but only the Word of God, which is an infallible rule of faith; and, during all these discussions, I will only aim at the glory of God, the peace of the Church, and especially the preservation of purity of doctrine. Thus help me, my Saviour Jesus Christ. I beseech Him to assist me with His Holy Spirit.”

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\* Grotius and Hoogerbeets were at Utrecht, endeavoring to excite the people and put the city in a posture of defence, when the Prince of Orange came against it. He succeeded in taking the city, and these two men were sent to prison, where Barnevelt was already confined.

Very soon after the commencement of the sessions, thirteen of the leading Remonstrant divines were summoned to appear and defend their cause before the Synod. While waiting for them, the Synod attended to some other matters. They took measures for a new translation of the Bible into the Dutch language, and discussed other important subjects, such as the baptism and education of children.

On the 6th of December, the Remonstrants who had been summoned appeared in the Assembly. They protested against the authority of the Synod, and refused to acknowledge its members as their judges. Their protest was condemned by the foreign delegates, and they were required to prepare for their examination and defence, and when the discussion commenced, there was a long dispute respecting the order in which it should proceed. The Arminians wished to open their cause by attacking the sentiments of the Calvinists; but this the Synod disapproved. It was decided that they must first state and establish their own doctrines before proceeding to confute those who differed from them. As the Arminian divines could in no way be persuaded to comply with the wishes of the Synod in this respect, they were, on the 14th of January, dismissed from the Assembly. The question of their dismissal was submitted to the foreign divines, and by them decided in the affirmative. They had liberty, however, to transmit, in writing, whatever they pleased, with a view to explain or defend their doctrines—a liberty of which they largely availed themselves. They sent in, at different times during the sessions of the Synod, no less than 677 sheets of manuscript, all of which were read. The Synod proceeded to gather their sentiments from their books and papers, and to judge of them from their writings.

The business now proceeded with as much harmony, perhaps, as was consistent with full liberty of thought and remark, and with as much dispatch as could be expected, considering the manner in which things were done. For, as Mr. Balcanqual, the Scotch Deputy, remarks: "They do not know how to put anything to committees to agree upon; but nothing

is known till it is proposed to the Synod, and then there are almost as many voices as heads."

At length the several articles of the Remonstrants were examined and reported; the result of the Synod was prepared, and on the 23d of April it was subscribed by all the members. The sentence passed upon the Remonstrants, by which they were deprived of their academical and ministerial functions, was not assented to by the foreign delegates; not because they did not approve of it, but because they deemed it improper for them to pass sentence upon the subjects of another State.

By request of the Commissioners of the States, the Synod went into an examination of the Confession and Catechism of the Belgic Churches, and both symbols, so far as they relate to doctrines, were unanimously approved.

When these things were done, the foreign delegates took their departure, after which the Synod continued its sessions for several weeks, to transact business of a private nature. The meetings closed, as before stated, on the 29th of May, 1619.

Of the doctrinal articles of the Synod, various representations have been made, and opinions formed. The more common view of them among Arminians and Unitarians, in England and America, has been derived not from the articles themselves, but from a short abridgement and caricature of them, drawn up by Daniel Tilenus, and copied by Peter Heylin in his history. The same was afterwards copied by Bishop Tomline, in his refutation of Calvinism. The abridgement of Tilenus is as follows :

"ARTICLE I.—That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith and obedience whatever; and hath excluded from saving grace all the rest of mankind, and appointed them, by the same decree, to eternal damnation, without any regard to their infidelity or impenitency.

"ARTICLE II.—That Jesus Christ hath not suffered death for any others, but for the elect only; having had neither any intent nor commandment of his Father to make satisfaction for the sins of the whole world."

"ARTICLE III.—That by Adam's fall his posterity lost their free will; being put to an unavoidable necessity to do, or not to do, whatever they do or not do, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.



“ARTICLE IV.—That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead; insomuch that those unto whom he gives that grace cannot reject it, and that the rest, being reprobate, cannot accept it.

“ARTICLE V.—That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.”

Such is an abridgement of these articles by Daniel Tilenus, from which, as I said, Arminians and Unitarians of succeeding ages have, for the most part, drawn their idea of the doings of the Synod of Dort. I need not express any opinion of this pretended abridgement. I need not go into any detail to show its utter contrariety to the articles themselves. I will simply quote the opinion of the late Rev. Thomas Scott, author of the Commentary on the Bible, as expressed by him only a little while before his death. Speaking of the abbreviated articles of Tilenus, and more particularly of the first of them, this venerable man says: “I have long been aware that there is no new thing under the sun; that speaking all manner of evil falsely against the disciples of Christ is no exception to this rule; and that misrepresenting and slandering men called Calvinists, has been very common ever since the word Calvinist was invented; but I must acknowledge that *I never before met with so gross, so bare-faced and inexcusable a misrepresentation as this, in all my studies of modern controversy. It can only be equalled by the false testimony borne against Jesus and his Apostles, as recorded in Holy Writ.*”

Speaking of the *real, recorded articles of Dort*, Mr. Scott goes on to say: “Fewer things appear to me to be unscriptural in them, than in almost any human composition which I have read upon the subject. The doctrines of Christianity are here so stated and explained, as to coincide with the strictest practical views of our holy religion; and so as greatly to encourage and promote general holiness, considered in its most expanded nature, and in its effects on all our tempers, affections, words and actions, in relation to God and to all mankind.” Further on, Mr. Scott speaks of “the holy, guarded, reverential manner in which the divines of this reprobated Synod stated

and explained the doctrines of the Gospel, compared with the superficial, incautious and often unholy and presumptuous manner of too many at the present day.”

The entire articles of Dort are too long to be quoted here. Those who wish to consult them will find them in Scott's Translation of the History of the Synod of Dort; also in the *Sylloge Confessionum*, published at Oxford in 1804. It may satisfy some persons as to the real character of those articles, if I present a short account of them from the *London Christian Observer*, written, probably, by the late Zachary Macaulay, the former editor. After saying that it is not his intention to give an extended view of the sentiments held by the contending parties on the difficult points of Calvinism, the writer adds:

“We shall content ourselves with briefly stating the leading opinions asserted by the Synod. The decree of election is affirmed to be without any view to foreseen faith and worthiness; and the *fruits* of election, such as faith in Christ, true repentance, love to God and obedience to his commandments, the *only ground* on which it can be assumed. The preterition or reprobation of the non-elect is distinctly acknowledged. The death of Christ is asserted to be abundantly *sufficient* as an atonement for the sins of the whole world. All, it is said, are commanded to repent and believe the Gospel, and are sincerely invited to come to Christ. The unbelief of men is declared to proceed from their own fault. Faith and repentance, which are the free gifts of God, are said to be infallibly bestowed on the elect. The grace of the Holy Spirit, however, in conversion, is stated not to operate *in a violent or compulsory manner, but in strict accordance with the nature of man*, illuminating the understanding, and effectually inclining the will. True believers are said to be preserved by the power of God, through faith and repentance, unto salvation.

“At the close of each of the articles is annexed a condemnation of the opposite errors, comprising the substance of the Antinomian, Socinian and Pelagian heresies. The Synod solemnly renounces those abuses and absurd and impious consequences, which are so commonly urged by their opponents against the doctrines which they had unfolded, and earnestly exhorts the pastors under their authority to adhere closely to the sentiments and language of Scripture, and carefully to avoid every expression which may appear to exceed the limits of its genuine meaning.”—Vol. 18, p. 794.

We have desired to rescue these articles from misrepresentation and perversion, and present them to the religious public in something like their true light. Owing to the necessary brevity of the extract above given from the *Christian Observer*,

and the want of accompanying explanations, we do not think the view there given a perfectly fair one. Still, every one can see how very different it is from that given by Tilenus, and entertained by Arminians and Unitarians generally. If these men desire to do good to Calvinists, they must learn to speak of them with truth and fairness.\*

Perhaps no religious convocation has been so perpetually traduced, and has suffered so much from the misrepresentations of enemies, as the Synod of Dort. We have proof enough of this in the perversion of its articles, of which we have spoken. But this is not the only instance. Without stopping to refute the slanderous insinuation of Brandt, that some of its members were frequently intoxicated with Rhenish wine, how often it has been said that the Synod was convened by a mere faction, with a view to gratify the spleen of Maurice, the Prince of Orange. Even Mosheim himself falls into this mistake. "*Mauritio auctore*," is the language which he uses respecting it. In reply to this, the Rev. Mr. Scott remarks as follows: "It seems undeniable that it became *the general and almost universal opinion of the different States in the Confederated Provinces, that a National Synod was become absolutely and indispensably needful*; and that the Remonstrants and their party could no longer resist the general prevailing sentiment. Indeed, nothing can be more clear than that *all parties*, except the zealous Remonstrants, regarded a National Synod as the proper and only effectual mode of terminating the controversial disturbances which had so long prevailed."

Again, it is said that "the members of the Synod were actuated only by the spirit of theological hatred and contention," and hence "their opinions are deserving only of contempt and reprobation." "Now this," says the *Christian Observer*, "is so far from being true, that we think no candid

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\* The celebrated John Robinson was at Leyden through all the Arminian controversy, and took an active part in it. He disputed publicly for three days with Episcopius, the leader of the Arminians. He was probably present at the Synod of Dort. At any rate, he published a labored defence of the Synod and its doings, which may be found in his works, vol. 1, p. 261.

person, whatever may be his sentiments on the controverted points, can fail of doing justice to the apparent piety and holiness which characterize all their proceedings. Even allowing them to be erroneous, there seems to be no just ground for accusing them of inveterate malice. It was perfectly natural that the Belgic pastors should be alarmed at the progress of opinions which threatened to overturn their whole system of ecclesiastical discipline, as well as of religious doctrine, and that they should conscientiously endeavor to resist and suppress them."

It has been represented that not a few of the foreign members were greatly dissatisfied with the proceedings of the Synod, and regretted exceedingly that they had been called to it. One of them in particular, is quoted as exclaiming, "O, Dort, Dort, would to God that I had never seen thee!" The person who is reported to have used these words, was Martinus, of Bremen, a man who gave much trouble to the Synod, and whom Brandt calls "a downright Arminian." He kept up a secret correspondence with the Remonstrants during the sessions, meeting them privately in the night, and was evidently more in their interest than in that of the body with which he was connected.

The declaration of the excellent Bishop Hall, one of the deputies from England, has not been so freely quoted as the foregoing exclamation of Martinus. The Bishop was obliged to leave the Synod before its close, on account of the state of his health. Brandt insinuates that "under color of ill health, he cunningly got away, that he might have no hand in what he saw was coming." But how does this comport with the following declaration of the good Bishop, which he made to the Synod at his departure? "*There is no place upon earth so like heaven as the Synod of Dort, and none where I should be more willing to dwell.*"

It is intimated by the Arminian Goodwin, in his "Redemption Redeemed," that the members of the Synod were bound by a secret oath, before entering on their work, to condemn the Remonstrants. This slanderous suggestion fell under the notice of Bishop Hall, in his old age, and he indignantly repelled it. He declared that no oath was ever taken by the

members, or required of them, except that which we have given on a preceding page. The Bishop's letter on this subject, together with his address on leaving the Synod, may be found in "Fuller's History of the Church of England."

Among other things charged to the account of the Synod, are the imprisonment of Grotius and Hoogerbeets, and the execution of Barneveldt. But it is certain that all these men were imprisoned before the assembling of the Synod, and that their arrest and sentence were occasioned rather by political than religious considerations. We do not mean to assert that they were not deeply concerned in the religious disputes of the day, or that political measures, growing out of these disputes, may not have led to their overthrow. But they were a different party in *the State* from the Prince of Orange; he was jealous of them, and they of him; he regarded them as in a conspiracy against the Government of the United Provinces; and as his party prevailed over theirs, it was deemed necessary to take them out of the way. How far they were guilty of all that was alleged against them, I pretend not to say. The probability is, that they were treated unjustly. But certainly the Synod of Dort, which did not come together until months after their arrest, could have had no direct concern in their imprisonment.

The reasons of the misrepresentations and slanders which have been heaped upon the Synod of Dort, are very obvious. In the first place, it is no new thing for the cause of God and truth to be reproached and slandered by the world. More especially may this be expected when the servants of God furnish some occasion to those who seek it, (as we think they did in this instance,) to speak reproachfully. In the excited state of feeling existing among the clergy of the United Provinces at the time of the Synod, it was scarcely possible that they should meet and discuss points of difference in a perfectly unexceptionable manner. Things, we might be sure, would be said and done, which would not bear the scrutiny of impartial eyes at a distance of more than two centuries from the scene of action. That such things *were* said and done in the Synod of Dort, we shall not deny. In nearly every case, however,

they are to be attributed to a few heated individuals, rather than to the whole body; or they are to be resolved into the spirit and customs of the age, and cannot be fairly judged of by the maxims of the nineteenth century. Such as they are, however, they have furnished occasion to Liberalists and Infidels of every succeeding generation, to cast reproach upon the proceedings of the Synod.

But that which, more than any thing, has brought reproach upon the Synod of Dort, is the rigorous treatment with which its decisions were followed up. The sentence of the Synod merely deprived the Remonstrants of their ministerial and academical functions until they should renounce their errors and be willing to return to the faith of the church. But on their refusing to cease from the labors of the ministry, they were ordered by *the civil authorities* into immediate exile. Their Assemblies were suppressed, and, in some instances, when found assembled in disobedience to the laws, they were dispersed by force of arms, and their leaders were punished with fines and imprisonment. It is painful to record proceedings so disgraceful as these, and so abhorrent to the spirit of the Gospel. They are not, indeed, directly chargeable upon the Synod of Dort; still, as they grew out of the acts of that body, they have been seized upon by its enemies as an occasion of reproach.

It has often been said, and must be repeated until it is better understood, that such proceedings were in accordance with the spirit of that age, and would have been resorted to by any party which possessed the power. There is, at least, abundant evidence in the previous acts of the Remonstrants, in the readiness which they manifested to enact laws, inflict penalties and *employ arms even*, to promote their cause, that had they prevailed on this occasion, their adversaries would not have met with a milder treatment than was meted out to them.

The reproach which has fallen upon the Synod of Dort may be, in part, accounted for from the fact, that so many men of learning and influence—Historians, Philosophers, Statesmen, Professors and Preachers—such as Grotius, Vossius, Bertius, Episcopius, LeClerc, Brandt, Limborch, Heylin, &c., were enlisted on the side of its adversaries. Men such as these would

be able to bring reproach upon any cause to which they were decidedly and conscientiously opposed. The weight of their names has given currency and influence to their writings, and carried them to almost every part of the earth.

To all this it must be added, that soon after the suppression of Arminianism in the United Provinces, the established clergy began to dispute among themselves. There were the Cocceians, Voetians and Roellians, the Veschorites and Hattemists, followers of different leaders, whose names are now almost forgotten, but who created no little disturbance while they lived, and withdrew the attention of their brethren from the efforts of those who were misrepresenting and defaming them before the world.

It is not likely that Arminius ever disclosed publicly all his objections to the established religion of his country. The disclosures which he made were literally wrung from him by the fear of ecclesiastical censures, and, in all probability, they were not more full than the necessity of the case required. He showed himself capable of concealing his sentiments at the time of his accepting the Professorship at Leyden, and similar evasions were charged upon him to the end of life. He was publicly charged with having departed from the doctrines of the church, not only on the five points of Calvinism, but in his views of "justification, original sin, the providence of God, the inspiration of the Scriptures, the perfection of man in this life, and the assurance of salvation." The Rev. Dr. Maclaine, the translator of Mosheim's History, who was settled at the Hague, and had no prejudices certainly against Arminius, expresses himself as follows: "It is a common opinion that the more ancient Arminians—those who flourished before the Synod of Dort—were much more sound in their opinions, and strict in their morals, than those who lived after that period. But to me it appears evident, that Arminius himself had laid the plan of that theological system which was afterwards embraced by his followers, and that he had instilled the main principles of it into their minds."

As to the early followers of Arminius, we know that they had departed widely from the orthodox faith. The toleration

of which they professed to be so desirous, "was offered them in 1611, *provided they would renounce the errors of Socinianism;*" but they declined it on these terms. It was again offered them in 1613, "provided they would assure the churches, by a sincere and open declaration, that they thought differently from their brethren on no other heads of doctrine *except the five points;*" but such a declaration they refused to make. The zeal with which they advocated the election of Vorstius to the Professorship at Leyden, and endeavored to support him, who certainly was a Unitarian, and confessed himself such near the close of life, further shows to what point their opinions had come.

The result of the speculations of Arminius and his associates is full of instruction for the church. We see in it that the beginnings of error, like those of strife, are "as when one letteth out water;" the stream may be small at first, but it increases as it runs. The course of error also is ever downward. Arminius began with questioning the received doctrine of predestination. Pleased with the new light which he thought he had discovered, he proceeded, by the help of it, to investigate other subjects. He was always backward to disclose his peculiar sentiments, but his disciples were more defiant and bold. They pushed their speculations, or some of them did, to much greater lengths. In instances not a few, those who commenced their course as Arminians, ended it in Socinianism and Infidelity. "A little leaven leaveneth the whole lump."

On the death of Maurice, Prince of Orange, and the accession of his brother, Frederic Henry, the Arminian exiles were recalled and restored to favor. As a sect, however, the Arminians have never been numerous. They have prevailed chiefly by silently mingling with other sects, corrupting their churches, (and without a change of name or form,) bringing them over to their views. In this way the originally Calvinistic Church of England became Arminian under the administration of Archbishop Laud. For a time the Church of Scotland seemed not likely to fare much better. From the parent country the error was brought into New England more than a hundred years ago, and silently infected many of the Churches of the Pilgrims.



## ARTICLE II.

## SYMBOLICAL IMPORT OF BAPTISM.

That baptism is a symbolical representation of some spiritual truth, from which it derives both its efficacy and its mode, none will deny. As it is the representation or picture of some spiritual object, when that object is clearly defined, it is easy to interpret the symbol. The spiritual signification of the ordinance, then, plainly determines its outward form, and in the absence of other proof must be the turning point of the whole question of the mode in which it should be administered. The advocates of immersion see this, and are making capital of it. A recent writer, whom we shall presently quote at length, has boldly asserted that, "the significancy of the rite requires immersion." We shall endeavor to demonstrate the contrary. A most cursory examination of the numerous treatises on this subject is sufficient to show that this point is not insisted upon by Pedo-Baptist writers, with that earnestness which its importance demands. To us it seems to be, in the present posture of things, the very citadel of the controversy. Determine the symbolical import of this rite, and the question of mode is settled. We need not be surprised, then, that the respective advocates of immersion, on the one hand, and of sprinkling or affusion on the other, differ so widely in their views on this very point. Pedo-Baptists make it chiefly the symbol of moral purification; Immersionists, on the other hand, maintain that its chief design is to shadow forth the burial and resurrection of Christ. Lest we be guilty of misrepresenting the views of those who conscientiously differ from us, we take the liberty of quoting a paragraph from a venerable writer, whose name it becomes us to pronounce with profound respect, both on account of his advanced years, and the high position which he occupies among his brethren, as a minister and theologian. Dr. Dagg, in his recent work on "Church

Order," which will, doubtless, become a standard in his denomination, speaking upon this subject, says:

"The faith which we profess in baptism is faith in Christ; and the ceremony significantly represents the great work of Christ, on which our faith relies for salvation. We confess with the mouth the Lord Jesus, and believe in the heart that God has raised Him from the dead. His burial and resurrection are exhibited in Baptism, as His broken body and shed blood are exhibited in the Supper. In both ordinances our faith is directed to the sacrifice of Christ. Under the name of Sacraments, they have been considered outward signs of inward grace; and in this view of them, they signify the work of the Holy Spirit within us. But faith relies for acceptance with God, on the work of Christ. It is a perverted gospel which substitutes the work of the Spirit for the work of Christ, as the object of our faith; and it is a perverted baptism which represents the faith that we profess, as directed not to the work of Christ, the proper object of faith, but to the work of the Holy Ghost in our hearts." P. 38.

Here we perceive it is distinctly asserted, that "the ceremony represents the great work of Christ;" that "His burial and resurrection are exhibited in baptism;" and that "in both ordinances our faith is directed to the sacrifice of Christ." The allusion to the work of the Spirit, on the other hand, is very indistinct. The writer says that, "under the name of Sacraments they *have been considered* outward signs of inward grace, and in this view of them they signify the work of the Holy Spirit within us," but does not tell us *by whom* they have been thus considered, and leaves us, as we think, altogether in the dark as to his own opinion. That he attaches no importance to the interpretation, is evident from the fact, that he has nowhere in his book brought it prominently out, having only referred to it in few places, and that in very ambiguous terms. Be that as it may, it is clearly the teaching of this paragraph that baptism, in its symbolical character, refers principally and primarily to the burial and resurrection of Christ; and we may safely add, that this is the universally received opinion of all classes of Immersionists. No matter how widely soever they may differ upon other points in theology, so far as we know they are all agreed touching this matter. It is our present purpose to examine this interpreta-

tion, and see whether this theory, so generally received, and so boldly and zealously advocated and defended, has any foundation, either in reason or the Word of God.

It is highly important, as we enter the threshold of this controversy, that we have a clear idea of what a symbol is. In general terms, it is the "sign or representation of something moral from the figure or properties of natural things." It is derived from *συμβάλλω*, *to cast together* for the sake of comparison; and signifies, as Crabb says, "the thing cast or conceived in the mind, from its analogy to represent something else." It is more than an emblem and less than a type. It differs from the former, as it embodies the idea of design. Take away the idea of design from a symbol, and you have nothing but an emblem. On the other hand it differs from a type, as it teaches simply by analogy. The symbol is one thing, and the thing symbolized another. And the symbolization is founded, not on a similarity of nature, but on some general resemblance, by which one object may be used to represent another different from itself, and the name or description of the one to suggest the whole idea of the other. Whereas, "the typical," as Fairbairn expresses it, "is not properly a different or higher sense, but a different or higher application of the same sense." The type always looks forward, the symbol backwards. The one teaches truths not yet known, the other illustrates what is supposed to be known. These are what we conceive to be the strictly theological distinctions; of course, in common parlance, these terms have a much wider signification.

Two things, then, are absolutely essential to the existence of a symbol.

1. *Analogy.* The symbol is to be a picture or representation of the thing symbolized. Where there is no analogy there can be no picture, and consequently no symbol.

2. *Design.* There must be something more than bare resemblance. God must make the one thing the symbol of the other, or else it forfeits every claim to that appellation. Like the type, nothing is or can be a symbol, which God has not made so. If imagination is to be our only guide, the field of

types and symbols would soon become illimitable. Like the early fathers, we would be allegorizing everything.

Every just interpretation of this rite, then, must cover these two points. It must show the analogy between the meaning or sense of the symbol, and the truth intended to be taught; and it must also show that it was the intention and design of God, that the ordinance should thus be the symbol of what is supposed to be symbolized. The theory of Immersionists, in our humble judgment, meets neither of these views.

1. For in the first place there is no analogy between their mode and the thing they assert it represents. There is no resemblance whatever between the immersion of a man in a river or pool, and the burial of Christ in the tomb of Joseph of Arimathea. The elements are different—the one is water, the other rock. The actors are different—the one is a private, the other an official person. The subjects are different—the one is a man, the other the Lord from heaven. Moreover, their condition is different—the one is alive, the other dead. The one is buried because he is dead, the other because alive. The one is plunged in water, the emblem of purification; the other is laid away in the grave, the emblem of putridity and all uncleanness. The one is raised up, and that immediately; the other raises himself, after the space of three days. Is it not a perversion of language to call this *contrast* analogy? The only idea common to both, is that of *surrounding*. As the water surrounds the believer, so the rock surrounded Christ. Daniel in the lion's den, and Paul and Silas shut up in prison in Philippi, seem to us to furnish just as good analogies.\*

Here let it be observed, that the analogy of a symbol does not consist simply in the bare resemblance of the outward objects, but in their signification. In the supper, the analogy does not consist in the resemblance between the bread and the body of Christ, for there is none. Bread never would suggest His body, nor wine His blood. The resemblance consists in

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\* The analogy is still more broken in the original, for *θάπτω* signifies, not simply to inter, but to perform the whole funeral rite, whatever it may be, and refers to *burning* as well as *inhumation*.

the natural properties of the one and the spiritual properties of the other. Bread and wine nourish and strengthen the body. So the body and blood of Christ spiritually partaken of, do the same to the spirit. Now, what is the simple idea of immersion? What distinct notion does *plunging* carry with it? Does it signify anything that would ever suggest the burial of Christ? It does not—but, simply, the water suggests the idea of cleansing, and that suggests the purifying influences of the Holy Spirit.

2. But in the second place, even if there were an analogy, that of itself would not be sufficient to establish the symbolical character of the ceremony. There must also be *design* on the part of God. The only and main question then is, did God design baptism to be the symbol of the burial and resurrection of His Son? If so, where is the proof? "Positive institutions," we are told, can only be sustained by "positive precept." Where, then, is the positive precept? Put your finger, if you can, upon a single passage from Genesis to Revelation, where we are commanded to celebrate the burial of Christ, and we yield the point at once. But this cannot be done. The only foundation for the whole theory so prominently held forth, is the figurative language of the Apostle in Rom. 6: 4, and repeated, with a slight variation, in Col. 2: 12. Knowing that a symbol must be a picture of something, and that immersion is the picture of nothing, unless it be of a burial, to which it bears but the most distant resemblance, this simple expression, "buried in baptism," must be magnified into a command, and invested with the authority of a positive precept, or else there will exist no foundation for the theory to rest upon. But more about this expression hereafter.

That baptism never was designed to be the symbol of the burial and resurrection of Christ, will appear from the following considerations:

1. The Scriptures teach that each person of the Trinity has his respective part to perform in the scheme of redemption. The Father purposes and plans; the Son and Spirit execute. The Father elects, the Son redeems, and the Spirit sanctifies. As the Son and Spirit are the executors of the

Father's will, we naturally expect the execution to resolve itself into two parts, and such is the case: The work of the Son is distinct from the work of the Spirit, and the work of the Spirit is distinct from that of the Son. The work of the Son is to make atonement; the work of the Spirit is to apply that atonement. The fruit of the one is justification; the fruit of the other sanctification.

If the work of redemption resolves itself into two distinct branches, it seems natural to expect that they will, in some way, be represented to the eye. These two ideas were clearly set forth under the Old Dispensation. The altar and the laver stood side by side. The sacrifices typified Christ, the ablutions the cleansing by the Spirit. As the Old Dispensation was the shadow of the new, and has passed away, only because fulfilled, there must be something now to correspond with these things; the substance must have assumed the place of the shadow. As the work of redemption is completed, we no longer need types, but seals, and as that work is two-fold, we naturally expect two sacraments, and so we find them. Now, as the Eucharist unquestionably refers to the atonement of Christ, reason, if nothing else, would refer baptism to the work of the Spirit, which is to apply that atonement. If the one points to Christ as the anti-type of those ancient sacrifices, so the other must point to the Spirit's work as the anti-type of those ablutions, or else those ablutions will remain as a shadow, without the producing substance. If you refer baptism to Christ, then you will append two seals to His work, whereas that of the Spirit will be left without a seal. Is not the work of the Spirit just as important as that of the Son? Unless the Spirit applies the redemption purchased by Christ, it is wholly unavailing. Why then should the work of the Son have two seals, and that of the Spirit none? Is this not detracting from the magnitude and importance of His work? Again, we would ask, what is the use of two seals if they both point to the same thing? Is not one sufficient? Does it not cover the whole ground, and symbolize all that is necessary? Does not the death of a *Saviour* necessarily imply His resurrection?

And if you say that the ordinance conjointly represents the

burial of Christ, and the work of the Spirit, instead of removing the difficulties, you only increase them. It makes the rite symbolize things that are totally dissimilar, which is unwarrantable. Where there is no analogy there can be no symbol; so where there is a symbol, there must be analogy. If two things are symbolized, the symbol must not only be the picture of both, but the two must have some distant resemblance, at least, to each other. Now, to say nothing about the forced resemblance between immersion and laying a dead body in a niche in the wall of a rock, we would ask where is the analogy between it and the Spirit's work? and where is the analogy between the Spirit's work and the burial of Christ? From the very nature of the case, it is impossible that the ordinance should represent two things so totally unlike. It must be the sign of one or the other—it cannot be of both. Search the Scriptures, and you will not find a parallel. Where do you find another symbol that was designed to represent more than one thing, or that represents things so dissimilar? How different with the other sacrament. The bread symbolizes only the flesh, and the wine only the blood of Christ. But here the water is made to represent the grave of Christ, and, at the same time, the Holy Spirit. With the one hand it points to divinity, with the other to a loathsome tomb. We do not hesitate to say that the whole analogy of the Scriptures, and of nature, condemns the interpretation. With just as much propriety you might make the ceremonial washings, under the Old Dispensation, typical both of the sanctifying influences of the Holy Spirit and the atonement of Christ.

2. Again, to see the unreasonableness and unscripturalness of this interpretation, we have only to consider the inconsistency it occasions, and the confusion it introduces.

All must admit that baptism was instituted and practised before the death of Christ. If, then, it be symbolical of His burial, it follows that He required His disciples to celebrate His burial before He was actually dead, or, rather, before they knew that He would be buried, and even before He had hinted to them that He would die for sin. Think you that He

would have given an ordinance of the nature of which its recipients were so profoundly ignorant? How could they have been buried with Him before He was buried? and how could they have risen with Him before He himself had risen?

Once more, all are agreed that baptism should precede the supper. Immersionists, especially, insist upon this point, making it the pre-requisite to communion. If baptism be symbolical of the burial of Christ, then we have the ordinance commemorative of His burial before that which commemorates his death, and we are actually required to celebrate His burial and resurrection, by way of preparation, for the celebration of his death. Was Christ buried before he was dead? Did He rise before He was crucified? Is this the planning and arrangement of an All-wise and reasonable Being, who has done all things well, and commanded us to imitate His example, and to do all things decently and *in order*. If so, then surely this is an exception to the rule. The whole universe stands as a living witness to proclaim the existence of law and order in all His counsels and plans. We see it in the firmament above; we find it in the earth beneath; we hear of it in the third heavens where God resides, and we are assured that the very disorder and confusion of the profoundest hell is not an exception to the rule. "Burial after death, all the world allows; but death after burial is unnatural and unscriptural."

But this is not all, burial implies death. So here are the two sacraments pointing to the very same thing, viz: the death of Christ. See how they harmonize. We must be baptized, in other words celebrate His death, burial and resurrection, by way of preparation, for the celebration of His death as set forth in the supper. The greater before the less; yea, we must do a certain thing to be prepared to do the very same thing—we must celebrate His death in order to be prepared to celebrate His death. Such are the inconsistencies and contradictions into which the interpretation must inevitably lead.

3. But these are not yet all the difficulties. Those who thus interpret this ordinance celebrate what never *actually* occurred, at least so far as burial is concerned. Christ never was "de-



finitively interred," as Taylor very conclusively shows.\* His body was only temporarily laid upon a shelf, in Joseph's tomb, with a view to a more permanent sepulture. For, on the third day, the very morn of the resurrection, the hand of piety had carried sweet spices to anoint His body previous to final interment. His burial, according to the common acceptation of the term, was but partially completed. So the ordinance is made to represent that which in itself was unfinished and incomplete!

4. Suppose we admit the fact that Christ was definitively interred, what would be gained? A still greater difficulty presses the interpretation. There is no conceivable reason why *that* event should be celebrated in so formal a manner. The burial of Christ formed no essential part of the work of redemption. What has his burial to do with the forgiveness of sin? Suppose He had not been buried at all, would that have prevented its remission, or affected our hopes in the least? The work of redemption was completed when He expired upon the cross. If not, what did He mean when He cried, "It is finished?" He was buried, not because it had anything to do with our pardon, but that it might exhibit the certainty of His death, and secure witnesses to His resurrection. And He rose from the dead, because His work was done, and the law had no further claims upon Him; and, in so doing, has become a pledge to believers that they shall also rise. We are now forgiven, not because He was buried or rose again, but because He *died*—His *death* is the whole of the ransom price. Where it says, "He rose for our justification," it certainly does not mean that His resurrection is the ground of our justification, for that would contradict the whole tenor of the Scriptures; but simply that He rose to exhibit our justification especially at the last day. If these things formed an essential part of the atonement, it would be our imperative duty to preach salvation through the burial of Christ, and justification through His resurrection. If, then, His burial formed no part of the

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\* Apost. Bap. p. 180.

plan of salvation, and no part of the atonement, why should a most solemn ordinance be instituted for its symbolical representation? Why celebrate such a comparatively *unimportant* event in the most solemn manner imaginable, even in the name of the Holy Trinity, Father, Son and Holy Ghost? It does seem to us that, with as much propriety, you might make baptism represent Christ walking upon the sea, or His ascension into heaven.

The author of the paragraph which we have quoted, unquestionably makes the burial and resurrection of Christ the main object of faith; for, says he, "the ceremony significantly represents the great work of Christ on which our faith relies for salvation." According to his own position, the ceremony represents the burial and resurrection of Christ. It follows, then, that the burial and resurrection of Christ is *the great work on which our faith relies for salvation*. We never before conceived that it was the design of this ordinance to exhibit the *object* of our faith, but our engrafting into Christ. The object of faith is one thing, and the symbolism of the rite quite another. The object of faith is Christ, whereas the symbolism represents that which engrafts into Him. But say, if you please, that this is the design of the ordinance—what, then? Why simply that, according to the above interpretation, the *burial* of Christ is the sole object of faith. If its design is to represent the object of our faith, it should represent the whole of it. It should present Christ in all of his offices as prophet, priest and king, both in his estate of humiliation and exaltation. Whereas, that theory which claims to be neither a "perverted Gospel," nor "perverted baptism," presents but a part, and the most unimportant part, too, of His work as the object of our faith. The writer must surely mean to include the death of Christ in His burial. But this involves difficulties already noticed. It introduces confusion, and makes the two sacraments refer to the same thing, thus destroying one of God's witnesses, making *three* in heaven and only *two* on earth. So the difficulty presses alike on both sides. The exclusion of the idea of death, on the one hand, will make the burial and resur-

rection of Christ the only object of faith, and the inclusion of it on the other will lead to the complete destruction of the order and harmony of the two sacraments.

5. But, after all, where is the authority for this theory of Immersionists? Christ has positively commanded us to baptize. In equally clear and emphatic language He has commanded us to exhibit His death—"This do in remembrance of me." But where has He commanded us to show forth His burial till He come? Without a positive command we would have no authority to celebrate His death; so, without a positive precept, we have no authority to celebrate His burial. Where, then, is the authority? Does it consist in the simple fact that He was buried? He was also born. Why not also celebrate His birth, an event far more important, and one, too, that was celebrated by the angelic choir? Does it consist in the figurative expression "buried with Him?" Then the expressions "crucified with Him," and "dead with Him," prove that we ought to celebrate His crucifixion and death. As the simple expression "buried in baptism" is the only foundation of the whole theory, it is important that we get a clear idea of its meaning without attempting a philological examination of this passage, which our commentators have already done for us. We remark that the expression carries with it, to the popular mind, two distinct ideas, which give it its outward show of plausibility, viz: A supposed burial of Christ in the water, and His burial in the tomb. Although the rite, as practised by the advocates of immersion, professes to obtain its mode from the second, it really obtains its plausibility from the first. In the administration of the ordinance, the multitude think not of the burial of Christ in Joseph's tomb, but of His supposed burial in the waters of the Jordan at His baptism. Take this away, and the mind has nothing to rest upon. The analogy between the believer's burial in the water and Christ's burial in the tomb, never enters the mind. Indeed, it is so obscure that it requires the aid of philosophical speculations to draw it out. Hence it is obvious that the common argument, based upon this text, must involve the fallacy termed by logicians, "*ambiguous middle*." The expression "buried with

Christ," is used in two different senses. In theory and argument it is applied to burial in the grave—in practice, to burial in the water.

It is perfectly obvious that the expression is either figurative or not. If simply figurative, it furnishes no adequate authority for a rite, for we want positive precept. If it be understood literally, it must mean one of three things: Either burial in the grave, or burial in the water, or both. It cannot mean the first, for we are not buried with Him in His grave. If you give it the second meaning, the argument will involve a "*petitio principii*," for it would amount simply to this, that as Christ was immersed, so ought we to be, and if you mean both, besides the difficulties already mentioned, you will make the baptism of Christ the type of His own burial, and the only connecting link between it and the baptism of believers, and this is true in practice. It is referred directly to His baptism, and indirectly, if at all, to His burial; and we need not be surprised at this, for the analogy is so obscure, that it really needs some kind of connecting link like this. The truth is, the expression is generally used without any clear idea.

6. Before closing this part of the argument, we would say a word about the baptism of the Old Dispensation. Of what was it symbolical? The Jews were, doubtless, well acquainted with the import of this rite. Scholars, generally, admit that it was an appendage to the Mosaic ritual, known as "Proselyte Baptism." One thing is certain, that the introduction of baptism in the New Dispensation caused no surprise. Indeed, the Jews seem to have expected it. John was asked why he baptised, if he was "neither Elias nor that prophet?" The question then comes up, what was the import of that baptism? As Christ was not yet revealed, it could not have referred to Him; and, as it was practised only upon Gentile converts, there can be no question that it was considered simply as the emblem of purification. Now, is it at all probable that the rite would have so changed its import as to be symbolical of purification under the Old Dispensation, and of the burial of Christ under the New?

But some may deny the existence of Proselyte baptism. Be it so. None can call in question the baptism of John. We

raise the same inquiry. Did the baptism of John symbolize the burial of Christ? We have never seen any such interpretation of the rite. That it was the symbol of purification is evident from the fact, that it was a baptism "unto repentance," and for "remission of sin," by way of preparation for the coming of Christ. If so, then the symbolical import remains unchanged, if the baptism of both dispensations be the same. It is altogether unreasonable to suppose that a rite would signify one thing under one dispensation, and something wholly different under another.

Here, then, we propose this dilemma for the consideration of Immersionists; either that John's baptism was not the Christian baptism, or else its symbolical import remains the same. If the import has been changed, the rite is not the same. If its import has not been changed, the rite signifies the same thing now as then. If it represents the burial of Christ now, it must have represented it then. Who is prepared for this conclusion? Is it possible for any one to believe that the baptism of John symbolized the burial of Christ? Where is the evidence? The sacraments of the New Dispensation are mnemonic, and not typical. Christ had not yet died, nor was His death to take place on the morrow, as was the case when the Supper was instituted. If it were intended to shadow forth the work of Christ, would it not represent the most important part of that work? Would it pass by His atonement and select His burial and resurrection as the most important? Would it represent His burial before His death—yea, when His death was not at all represented? We cannot believe it. If, then, baptism did not refer to the burial of Christ under the Old Dispensation, we have a broad foundation for the belief that it does not now. Thus, from the views presented, it is evident that we have abundant reason for rejecting the theory of Immersionists as both unreasonable and unscriptural.

What, then, is *the true symbolical import of baptism*? It is not our purpose to tell all that is included in this rite, nor all that it teaches. We are considering its *symbolical*, not *sacramental* character. There is a difference between a symbol and a sacrament. The one speaks to the eye, the other directly to

the reason. The object of the one is to illustrate some spiritual truth; the office of the other is to confirm the blessings and privileges of the covenant to which it is attached. The simple question, then, before us now is: What is the *main* spiritual truth or thing that this ordinance was designed to exhibit to the eye? An answer to this inquiry is found in the formula used in baptism. As we are baptized into the name of the Father, Son and Holy Ghost, and as the ordinance brings us into covenant relations with each person of the Trinity, it must symbolize that which actually engrafts us into Deity. This is effected, not through the burial of Christ, nor yet by His resurrection, but through the application of His atonement. It is the work of the Spirit to make that application. This He does by convincing us of sin, changing our heart, sprinkling it with atoning blood, working faith in us, engrafting us into Christ, and through Him into Deity, and by His continual operations drawing us closer and still closer into fellowship with the entire Godhead, Father, Son and Holy Ghost. Unquestionably, then, the main intention of the ordinance is to represent the work of the Spirit, which is to unite us in a peculiar bond to the Triune God, by applying the redemption purchased by Christ; and, if we were required to answer in one word the question: What does water baptism symbolize? we would say emphatically, the baptism of the Spirit. The main idea is that of moral cleansing; and the analogy consists in this, that as water cleanses the body, so the Spirit cleanses the soul from the guilt and stain of sin, by washing it in the blood of Christ, and renewing it in the image of God. Hence we find the two associated together. "Except a man be born of water and of the Spirit." "I indeed have baptized you with water, but He shall baptize you with the Holy Ghost." Paul teaches the same when he says: "For by one Spirit are we all baptized into one body." When Ananias said unto Saul, arise and be baptized, and wash away thy sins, he meant either that baptism would remove his sins, or else represented that which would wash them away. We will not be long in deciding which. When the Apostle says: "But ye are washed, but ye are sanctified," he clearly teaches that sanctification is the

result of washing. It is unnecessary to say, that it is the work of the Spirit to wash and to sanctify. In such expressions as "the washing of regeneration," "washing of water by the word," "having our bodies washed," and the like, we perceive a clear allusion to that inner, spiritual washing, which is the work of the Holy Spirit. In confirmation of this view, we remark, that water throughout the entire Jewish ceremonial, without a single exception, is the emblem of purification. Would it not, then, be most astonishing that, that which has invariably been made, not only by the common consent of mankind in all ages, but also by Divine law, the symbol of purification, should, under the new dispensation—a dispensation more spiritual, and consequently more pure and holy—be made, not in figurative language merely, but in a most solemn ordinance, the symbol of the grave, of all others the place of rottenness and all uncleanness? The two great ideas of the Old Dispensation, around which all the others clustered, were atonement and purification. The former is exhibited in the supper. Would it not be astonishing that the second should now be entirely lost sight of, or that of a burial substituted in its place? If water was typical of the Spirit's influences in olden times, is there any conceivable reason why it should not be symbolical of the same now? In addition to all this, there is a fitness and suitableness in the symbol, a beauty, simplicity and completeness about the whole arrangement, which at once commend it to our judgment, and stamp upon it the seal of divinity.

We would not be misunderstood. Although we say that the ordinance symbolizes the work of the Spirit, still we hold that it also refers to the work of Christ, inasmuch as His work is included in that of the Spirit, as the main idea is that of moral cleansing; and as this is effected through the application of the blood of Christ, as well as the regenerating influences of the Spirit, and as both of these are included in the work of the Spirit, the whole may, with propriety, be thus generically expressed. Here is the distinction we would draw: As a sacrament, the ordinance points to the Spirit and the Son; as a symbol, it looks to the Spirit; as a sacrament, it signifies

and seals our regeneration, and engrafting into Christ, and through Him into the Godhead; as a symbol, it represents to the eye that through which our regeneration and engrafting into Christ, are effected, viz: Spirit baptism. This view seems to us to be simple and natural; and while it refers the ordinance to the work of both Spirit and Son, it nevertheless makes it emphatically the seal of the work of the Spirit—one of the Father's executors. See the opposite theory. We refer the ordinance to the work of Christ through that of the Spirit, which is perfectly natural and in order, as the one is included in the other. In the other theory it is referred principally and primarily to the burial of Christ, and afterward to the work of the Spirit, which is unnatural and forced, as these things are totally dissimilar, and in no way connected together.\*

The only question that now demands our consideration, is whether this sacrament is evidence of the Spirit's operations on the individual, or of the necessity of His operations? In other words, is it the symbol of His office or of His work, of what He does in general, or of what He has actually done in any particular instance? We take it as simply the symbolical representation of His work in general, irrespective of the subject. As the supper represents to the eye the death of Christ, so this represents the cleansing of the Spirit. Both these ordinances are wholly objective, and faith appropriates. Where there is no faith, there will be no personal benefit. It does not follow that because a man eats he apprehends Christ or is baptized, that he is inwardly cleansed. The symbol is one thing, and the seal another. The one represents, the other confirms. The one can exist without, the other must always be accompanied with, faith. It is not the object of the symbol to exhibit the faith of the subject, but the thing signified, and this may be done without faith. The supper exhibits the death of Christ, though the communicant may have no faith; so baptism, when regularly administered, will be baptism, though the candidate

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\* Van Mastricht calls Baptism the Sacrament of regeneration, and the Lord's Supper the Sacrament of nutrition; the one, therefore, not to be repeated, the other to be frequently celebrated by the believer. Theol. p. 815, et. seq. So Turretine III, p. 322.



be not spiritually cleansed. The validity of the ordinance is not necessarily dependent upon the absolute qualification of the candidate. Hence there is no necessity to re-baptize. On the other hand, adopt the view that it symbolizes the *fact* of the Spirit's operations in the heart, that it actually seals what it signifies, and you at once throw uncertainty around the whole matter. Multitudes are regenerated after baptism, and many not at all. The result will be, that a large proportion of professing Christians have never been baptized. The idea that the validity of the ordinance depends, unconditionally, upon the spiritual qualification of the subject, will either lead, on the one hand, to the dogma of baptismal regeneration, or else cast us into a sea of perplexity and doubt.

The question might be asked, how is it with infants—they have not this appropriating faith? We answer, that they are under a somewhat different dispensation. They are saved differently from adults. They are saved by the “election of grace,” and not “through faith.” They are elected unto eternal life, irrespective of faith. As they are saved differently, the ordinance has a somewhat different application to them. It signifies one thing to the parent, and quite another to the child; and here is the source of misconception on the subject. Circumcision did not mean the same thing to Abraham as to Isaac. To Abraham it was the “seal of the righteousness of faith.” To Isaac, it was simply the seal of God's Covenant with Abraham, until he grew up and exercised faith for himself, then it became the seal of the righteousness of his own faith. It only shadowed forth what his father possessed, and what was required of him. As the seal of God's Covenant, it was only a symbol, until he had faith, then it became the seal of faith. Precisely analogous to this is the baptism of infants. The ordinance remains to them as the symbol of regeneration and engrafting into Christ, until they possess these things; then it becomes the seal of their own faith. There is no more necessity for personal faith in the one case than the other. Thus the assumed position covers the whole ground.

From the views presented we deduce the following corollaries:

1. As to the *mode of baptism*. If the ordinance be intended

to be symbolical of Spirit baptism, it must be a pictorial representation of the same. Draw, then, in your mind the picture of a man in water immersing another, and who would ever be reminded of the descent of the Holy Spirit? Now, draw a picture of the Pede-Baptist mode, and see if it does not at once suggest the other. For the spirit is everywhere represented as being "*poured out,*" and "*descending upon.*" Moreover, if it be symbolical of moral cleansing, it must exhibit to the eye the manner of that cleansing. This is effected through the blood of Christ, which is *sprinkled* upon the heart by the Holy Ghost. Is this idea exhibited in immersion? How natural is our view. As in the one sacrament, the breaking of bread represents the breaking of Christ's body, and the pouring out of wine the shedding of His blood, so in the other, the sprinkling of water represents the sprinkling of His cleansing blood upon the heart by the Spirit. If our particular phraseology be objected to, and the ordinance be referred directly and equally to the work of the Spirit and Son, the conclusion is the same, for the Spirit is always represented as being "*poured out,*" and the blood of Christ as being "*sprinkled upon.*" Indeed, in all the ceremonial cleansings, which were all typical of spiritual cleansing, the element, whether oil, water or blood, was always poured or sprinkled upon; and in no case was the subject immersed in the element. Here, then, is our conclusion. If baptism be a symbolical representation of the Spirit's work, immersion cannot be the Scriptural mode; and if, on the other hand, immersion be the mode, the ordinance cannot have any reference to the Spirit's work, for it enters essentially into the very idea of a symbol that it teaches by analogy.

2. As to the *subjects*, we have seen that baptism is not only a *symbol*, but also a *seal*. As a seal it points to a covenant, and is to be applied to all that are in that covenant. There is both an outer and inner, an ecclesiastical and individual covenant, as in the case of Abraham and Isaac. We can only apply the seal to the one, the Spirit applies it to the other. The only question, therefore, as to the subjects is, who are included in this outer ecclesiastical covenant? We answer: Believers and their children, "the promise is unto you and your chil-

dren." "I will be a God unto thee, and thy seed after thee." These, then, are clearly the proper subjects of baptism.

3. If it be the intention of the ordinance to exhibit the work of the Spirit which is to cleanse and to engraft us into Deity, then to refer it to the burial of Christ is to pervert its intention, and the question comes up, how far we may thus pervert its intention without completely destroying its validity? We express no opinion; but simply submit it as a serious question, whether the rite as administered by Immersionists, considering the irregularity on the one hand, and perversion on the other, does not become a "New Sacrament," as Dr. Breckinridge terms it, and, as such, ought we to regard it as valid?



ARTICLE III.

MOSES, AND HIS DISPENSATION.

Moses was sent of God to reveal to His Church no new doctrines, to institute no new rites, nor ordinances, nor covenants, nor to alter the constitution of the Church, either in its officers or members; nor did he deliver any moral or ceremonial law which, in substance, was not previously known; nor was his dispensation, in any sense, so purely legal and condemnatory as to exclude both the exhibition and offer of salvation in the Gospel. His work was the collection, arrangement, enlargement and perfection, of all relating to the church that went before, beginning with the fall and ending with his mission. He used the matter already existing and prepared to his hand, and only added new material thereto in the process of arranging, enlarging and perfecting it, until Christ should come. We have therefore to inquire what he found ready to his hand, and what in the fulfilment of his mission he added thereto?

When he came, the people of God were separated from the world, and were existing as *one Body, both ecclesiastically and civilly; a church, and a nation.* What did he find ready to his hand with the people of God as *a church?* They were separated from the world, and constituted a church in Abra-

ham, and that 430 years before Moses and the giving of the law—in covenant with God; and that covenant not a new one, in substance, but the original covenant entered into with Adam; even the covenant of grace, renewed with Abraham, and now again with Moses, and having, in addition to it, promises relating to the temporal state of the Church, with a fixed constitution of membership, consisting of believers, together with their infant children; and with the initiatory rite and seal, which was circumcision; with officers both ordinary and extraordinary, priests and prophets; with ordinances of worship, by sacrifices and offerings, and altars; with an appointed and holy day for the worship of God; with tithes for the support of the ministry, and with the moral law—the ten commandments, if not written in distinct order, yet in fact recognized as the rule of duty, to God's people, in all previous ages, as reference to the passages quoted in the margin will abundantly prove.\* He also found the church, under the Divine Head and promised Redeemer, revealing and proclaiming salvation through His imputed righteousness, in the institution of sacrifices and offerings; and through the lives and preaching of holy men, both patriarchs and prophets. Moreover, the people of God, as a church, he found in possession of the fundamental doctrines of revealed religion. For example; of the Divine existence and unity, in opposition to the notion of there being more Gods than one, and in opposition to all idolatry (see Genesis and Job); of the existence in the one Divine nature of Three Persons—what is affirmed and predicated of them, obliging us to consider them the same in substance, equal in power and glory (Num. 6: 23–27); of the creation of the world, and its necessary dependence,

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\*For the first commandment—Gen. chaps. 1, 2, 3; chaps. 15: 1; 17: 1; Book of Job. The second commandment—Gen. 35: 1–4. Josh. 24: 1–2. Job. 31: 24–28. Third—Gen. 14: 22–24; 22: 15–18. Heb. 6: 13–14. Gen. 24: 1–3; 31: 53. Fourth—Gen. 2: 1–3; 8: 10–12; 7: 4, 10; 29: 27–28; 27: 41–46; chs. 31, 37, 45, 46, 49, 50; Exod. 4: 18. Fifth—Gen. 18: 19; 22: 7–9; 24: 1–3, 62–67; 26: 34–35. Job. 31; 29–31. Sixth—Gen. 4: 1–24; 9: 4–6; 13: 7–9; 27: 41–45; 37: 19–36; 6: 1–2. Job 31: 9–12. Seventh—Gen. 2: 18–25; 4: 19–24; 6: 1–2; chs. 34, 38, 39, 49: 4. Job 31: 9–12. Eighth—Gen. 31: 41, 19, 32; chs. 44, 39: 8. Job 31: 16–22, 38–40. Ninth—Gen. 31: 26–28; ch. 39. Tenth—Gen. 30: 1–2; 31: 1–42; chs. 34, 39; 49: 4.

and God's sovereignty over it; of the creation and primitive state of man, and his first sin and fall under the covenant of works, and the consequent depravity and ruin of himself, and of all his posterity; of the existence and agency both of good and of evil angels; of God's covenant of grace and salvation by a Redeemer existing from eternity, which included those only whom God, in His infinite wisdom and mercy determined to save; of the Divinity as well as humanity of the Redeemer, and of salvation alone by faith in Him; of the existence, agency and Divinity of the Spirit of God, and of the necessity of regeneration by Him; of the immortality of the soul and the resurrection of the body, and future rewards and punishments; and, finally, of the coming of the promised Messiah, the future increase and glory of his kingdom, and the gathering of all nations into it. These doctrines we have briefly stated, without adding the copious proofs to be found in the books of Moses and the book of Job.

And what did he find ready to his hand with the people of God as a *State*?

That they were living distinct from all people, under their own civil constitution. Before Abraham, we know not if the church had any civil constitution at all; after Abraham, we know it had, for he was, himself, the temporal head and ruler, under God, of his family and household, and exercised that sort of government over them which is termed patriarchal, and in which he was succeeded by his sons, Isaac and Jacob, and they afterwards in Egypt by chief men and elders. And, when Moses, by God's command, assumed the reins of government, it was over a state or nation made ready to his hand; of which God himself had, from the beginning, been the king, and the government a theocracy. They had civil officers and laws; were already divided into tribes, with institutions for preserving them distinct, the one from the other; and had promise of a land for their possession till the Desire of all nations should come. Into that land the Lord was to lead them, and there were they to exist as a regularly constituted and governed nation. So much did Moses find *prepared to his hand in Church and in State.*

And now, what was his mission, and in fulfilment of it, what did he add either to church or state ?

His mission was to deliver the people of God out of bondage in Egypt, and lead them through the wilderness, and settle them in the promised land, in fulfilment of the promises of God made to them 430 years before. For this remarkable mission he was abundantly qualified by Him who appointed him, and he was enabled to accomplish it to the praise of the glory of God.

While taking his people through the wilderness, it pleased God, through Moses, to give them, ecclesiastically and civilly, more arrangement, order, enlargement and perfection, than they had previously enjoyed. 1. *Ecclesiastically*, In relation to His revealed truth, the rule of duty and way of life, all previous revelations, whether handed down authentically by tradition, or committed to writing, were carefully collected and arranged, and written out by Moses, under the direction and inspiration of God ; and to this were added the revelations made by the Lord to him immediately ; all which we have contained in the five books of Moses and the book of Job. These are in a comprehensive sense, "The Law of God." To them nothing material of doctrine or order, either for edification or salvation, was added till our Saviour appeared. The historical books, the Prophets and the Psalms, are all based upon, and grow out of, the six books now mentioned. Here, then, Moses gathered up, arranged and committed to writing, the Word of God, the all-sufficient rule of faith and practice for his church.

Again: Moses arranged, systematically and permanently, the officers of the church, confining them to one tribe, making the whole priesthood hereditary, and regulating their service and support, and every thing appertaining to their duties, ecclesiastically, civilly and socially.

Again: he arranged the various sacrifices, together with their forms and ceremonies, and the significancy of the whole.

Again: the ceremonial observances, in the worship, and service and holiness of God's people ; and the times, and seasons, and manner of clean and unclean ; and the manner of vows and dedications of persons and things.

Again: he reared the Tabernacle of the Congregation—the house of God, with its peculiar structure and its furniture, and ministry, and service, and instituted the feasts and solemn assemblies, to be observed in commemoration of great events occurring in God's dealing with his people, which they were to observe most sincerely and sacredly.

Again: he drew out the law of God, in its application to the various circumstances and relations of God's people, for their warning and instruction, and ordained the degrees of relationship for the proper solemnization of marriages, and laws to be observed to preserve them from the contaminations of Heathenism. Thus he collected, arranged and perfected, the constitution and order of the church. 2. *Civilly*, Moses enlarged and perfected the mode of civil government by officers and judges, keeping the tribes distinct, yet uniting them in a court or council of general representation, and in meetings of the elders or rulers upon emergencies, and drew up laws for the government of all classes in the body politic, and for the government of the nation in its relations with other nations, and gave them institutions to keep them forever a distinct people, and enthroned the Lord as their God and King; interweaving the laws, civil and religious, into one code, and exacting obedience to all, as an act of obedience and allegiance to Him who was both God and King. The whole law was spiritual, and the required obedience was spiritual. The member of the church was the member of the state. The obedience of one was that of the other; and so were they "a peculiar people, a royal priesthood, and an holy nation."

He also regulated their settlement in, and possession of, the promised land, and anticipated a kingly government, and gave commandment concerning the same. He enjoined, also, observances in respect to planting and reaping; and Sabbatical years and years of jubilee, and gave laws regulating buying and selling; all which tended to keep them a believing and holy nation. Thus he collected, arranged and perfected, the constitution and order of the State.

Such being the mission and work of Moses, the true nature of his dispensation readily appears. It was but a gathering

up and arranging, and amplifying and perfecting, all that went before of God's revelations to His people, of the doctrines, order, discipline, constitution and end of His Church on earth. In a word, it was but the continuation of the Church, and a continuation and enlargement of that covenant of grace in which the church lives, moves, and has its being. And the covenant which the Lord made, through Moses, with His people at Sinai, immediately after the delivery of the ten commandments, was not, we repeat it, a covenant of works, such as He entered into in the beginning with our federal head, Adam; for by his transgression of that covenant, he and all his race were irretrievably ruined and lost, and were involved under the curse, and could never more look to that covenant for life. It was instantly set aside by the Lord, after the fall, and the race put under the covenant of grace; and the salvation of the Lord's people effected and secured by a Redeemer; through his righteousness, imputed to them for justification, and not by any righteousness of their own. This covenant of grace had been in operation from Adam to Moses, and had opened the gates of Heaven to multitudes. Moses himself was a child of that covenant.

Nor was the covenant made at Sinai any new covenant, different from both the covenants of works and of grace. It was really the covenant of grace, and nothing else. The same which God had made with Abraham, and which He had made long before with Adam, and now renewed with His people, under new, solemn and most impressive circumstances.

Moses' dispensation was not a legal dispensation, in the sense that life was promised and obtained by personal and perfect obedience to the law:—Moses no where teaches this independent of the Gospel. "The law which came by Moses" embraces *all that he revealed from God to His Church*. It does not mean the ten commandments only, for they did not come by Moses alone, they had come long before by patriarchs and prophets. It means *both the moral and ceremonial laws—both law and gospel*—the covenant of works broken and condemning, and the covenant of grace fulfilled and justifying; the covenant of grace, pre-supposing and requiring for its action



the covenant of works; and the whole law a re-publication, if we may use such an expression, of the covenant of works, and of the covenant of grace. For "the Law was our school-master to bring us to Christ." That is to say, the sinner under the moral law is convicted, condemned, without hope, and in self-despair, but the ceremonial law comes to his relief. He learns that its sacrifices are typical, and he looks through and beyond them to the coming of that great and promised Redeemer who, by one offering of Himself, shall forever take away sin; and he believes and is saved.

Our Lord said to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." John 5: 39-47. Moses wrote of Him, not only in the promises concerning His person, His work and salvation, but he wrote of Him in all the sacrifices, types and shadows, which pointed to him as the great object of faith and salvation. And again, our Lord reasons with his countrymen: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; there is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Christ is everywhere in Moses; all the prophets who come after do but repeat and renew his prophecies of our Lord, and declare, after Moses, His salvation; and the sweet Psalmists of Israel prolong the joy. Our Lord describes the end of His advent, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 17-18. "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24: 44. And with like meaning the Apostle John says: "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1: 17. The law finds its "truth,"—its substance and fulfilment—and the "grace" of life in Jesus Christ. Christ

is not opposed to the law; on the contrary, "He is the end of the law for righteousness to every one that believeth." That righteousness for justification unto life eternal, which the holy law of God requires; and which the promises and the ceremonial law point out as laid up in Christ alone; verily, Christ procures for His people.

The fundamental error of the Jews, (and it is the error of all unrenewed men and misguided religionists,) was a looking to the law of Moses, both the moral and ceremonial, as a rule of justification. By a rigid obedience to both, "they went about to establish their own righteousness, and did not submit themselves to the righteousness of God," even that very righteousness provided for *them in the law*, of which they were ignorant, for the law was a schoolmaster to bring them to Christ. The Apostle corrects their notion of a personal righteousness thus, by assuring them that, according to Moses, to be acceptable and justifying, it must be perfect. "For Moses describeth the righteousness which is of the law; that the man which doeth these things shall live by them." Rom. 10 : 1-4. Lev. 18 : 5. Such a righteousness they could not attain unto. However, the Apostle proceeds to show, by another quotation from their own Moses, that this was not the righteousness he preached for justification, but the very contrary; not a righteousness which comes by perfectly doing the law, but which comes by sincerely believing the promise; a righteousness not of works, but of faith; namely, in the great Redeemer. Rom. 10 : 6-11. Deut. 30 : 11-14. The powerful and conclusive arguments of the Apostle in his Epistles to the Romans and the Galatians, in which he utterly demolishes this fatal error, are drawn mainly and directly from the books of Moses. And what is his Epistle to the Hebrews but an elucidation of the Gospel, according to Moses, in the first instance; and in the second, according to all the prophets who came after him, and taught as Moses taught? When this same Apostle, in 2 Cor. 3 : 6-14, calls this ministry of Moses the ministration of death, and the ministration of condemnation, he includes but a special part of that ministration, namely: "that which was

written and engraven on stones;" his ministry of the ten commandments, the moral law, the ancient covenant of works, under which the race lies in condemnation and death.

One passage from the third chapter of Galatians will present the Apostle's views on this vital point. He argues that the law and the promises do not teach totally opposite modes of justification; for justification by faith was the justification of Abraham and of all his spiritual seed who followed in the footsteps of his faith—a justification confirmed in Christ, in God's covenant with Abraham, which came down from Adam, and which should continue forever. "And this I say, that the covenant which was confirmed before of God in Christ, the law, which was five hundred and thirty years after, cannot disannul; that it should make the promise (that is of life through Christ) of none effect." The gospel was preached unto Abraham, and he inherited the promises of God, as a believer and not as one justified under law by works. To the question, "wherefore, then, serveth the law" if it is no rule of justification? the Apostle answers. "It was added because of transgression." Rom. 5: 20. The grand end of the whole law, moral and ceremonial, which Moses received of God, in enlargement and confirmation of the covenant of grace, was the fuller manifestation of the heinous nature and vast amount of transgression, and also of the way of deliverance from it; and it was to continue in force "till the seed should come to whom the promise was made." "Is the law, then, against the promises of God?" Does this law provide for a justification contrary to that provided in the promises of God, that is, through Christ? "God forbid! for if there had been a law which could have given life, verily righteousness should have been by the law." But this was impossible. The moral law pronounces death upon all transgressors; and the ceremonial law, in none of its rites and sacrifices could, of itself, atone for sin, and effect the justification of those who resorted to it for that purpose. It being so, "the Scripture hath included all under sin that the promise" (of justification, or of life), "by faith of Jesus Christ, might be given to them that believe." "But before" Christ, the great object of our "faith" for justi-

fiction, "came" into the world, "we were kept under the law," serving God therein agreeable to His will, not expecting justification therefrom, but "shut up with the" blessed object of our "faith," looking to Him "which should afterwards be revealed;" "wherefore," hear the conclusion of the whole matter. "The law was our schoolmaster to bring us to Christ, that we might be justified by faith, but after that faith"—that is Christ, the object of faith—"is come, we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus."

The ceremonial law—the schoolmaster from which we are specially delivered—being no longer necessary, has, with its rites and sacrifices, and priesthood and tabernacle, passed away since Christ, the substance and fulfilment, has come, which the Apostle, in the Epistle to the Hebrews, largely and clearly demonstrates. Under the Gospel we are freed from the yoke and service of that law; although as we still read and meditate upon it in God's word, it seems to exhibit to our faith and love, the excellency, fullness and glory, and grace of Christ. But the moral law, immutable in its nature and authority, ever abides to convict and drive the sinner out of himself, and to school him that he may go to Christ. Yet, when by the grace of God we are made his children by faith in Jesus Christ, we are delivered from this just and terrible schoolmaster; we no longer fear its wrath and curse; "for Christ was made under the law to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 1-8. The stripes have all fallen upon our blessed substitute, and we are healed; we walk, therefore, at liberty: new men, created unto good works, with that freedom wherewith Christ Jesus makes His people free.

The dispensation of Moses is not, therefore, a legal dispensation in any such sense as to propound a method of justification different from that of faith in the Lord Jesus Christ; nor is it in any sense opposed to the Gospel. On the contrary, it is but a continuation and further revelation of the covenant of grace, and embosoms the Gospel.

When the law of Moses is spoken of in the Scripture as

“unprofitable;” “a yoke,” and “to wax old and pass away,” reference is had directly to so much of it, and to that part only, which was “but the shadow of good things to come, not the good things themselves;” and could not, in its sacrifices and services, which were onerous, take away sin. The Lord never had any such design in its institution. It was profitable, in the highest degree, for the times then present. It taught countless multitudes of lost sinners the way to Heaven, who are at rest in that glorious abode, with Abraham, and Isaac and Jacob, and all the Prophets of God. And lo! what a list of the greatest worthies are given in the Epistle to the Hebrews, that attests the greatness of its power, and the riches of its grace! If such was the power of grace of the Sun of Righteousness shining through shadows, what shall be the effect of His unobstructed effulgence? If such was the effect of the “hearing of Moses and the Prophets,” what shall be the effect of the hearing of Christ and his Apostles?

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ARTICLE IV.

NO PRIEST BUT CHRIST.

1. *The Gospel Priesthood. A Sermon Preached at St. Michael's Church, Charleston, on the 3d of April, 1859.* By REV. JAMES H. ELLIOTT, Assistant Minister. Charleston, S.C.: Walker, Evans & Co., Printers, 3 Broad Street. 1859.
2. *No Priest, no Sacrifice, no Altar, but Christ; or, The Doctrine of the Protestant Episcopal Church, Concerning the Ministry and the Eucharist.* By CHARLES PETIT McILVAINE, D.D., Bishop of the Protestant Episcopal Church in Ohio. New York: Protestant Episcopal Society for the Promotion of Evangelical Knowledge, 11 Bible House, Astor Place. 1859.

Before us we have two small, yet very important productions, upon the condition and prospects of the Episcopal Church

in the United States. The one by the Bishop of that church in the diocese of Ohio, the other by the assistant minister of St. Michael's Church, Charleston. They both seem to have serious apprehensions in reference to the condition of their church in this country, and its manifest tendency towards Romanism:—that there is “a great growth of preparation of mind, by false doctrine, for a lamentable apostacy in the succeeding generation;” and that there is a “decided and concerted effort to propagate among the clergy and laity those very essential and central doctrines of Romish divinity, against which that church declares her strong protest.” They both attack the perversions and superstitions found in their church in regard to the Priesthood. But we fear that before they can succeed in establishing a correct faith and practice upon that subject, they will have to achieve another reformation. They have retained very much of the *forms* and *phraseology* of Popery, and a perfect freedom from her influence cannot be effected without discarding also these. But then these forms and names have become so much interwoven with all that pertains to this church, that such a purification appears, at present, very improbable. Names are the representatives of things. As long as such names are used as suggest false or incorrect ideas, so long must false faith and incorrect practice adhere to those who use them. It is not easy to rid the mind of old notions, although they may be erroneous or superstitious. They become, with those who cherish them in the abstract, at last concrete. Emigrants will carry their prejudices, passions and superstitions, across seas over which they sail, and to the lands on which they locate. So when the Episcopal Church came out from Rome, as might be expected, she carried with her some remnants of unscriptural forms and tenets. Hence with the terms Bishop and Priest, she has retained many of the notions suggested by them.

It is the prerogative of Christ, as the only King and Head of the Church, to deliver to her the creed she is to believe, and the principles and rules by which she is to be governed. To His word must the final appeal always be made. The church is not to receive as binding, the deliverances of councils or col-

leges, unless they are based upon a "thus saith the Lord." The appeal is often made to the early Fathers of the Christian Church, to ascertain what views were held by them in regard to portions of Divine revelation. But amongst them we find conflicting opinions. Their writings, it is true, may illustrate the declarations of the Bible on any subject upon which they may be consulted, in so far as their opinions correspond with its teachings. But they are not to be allowed to usurp its place, or to teach any thing for doctrine or practice beyond what is authorized by the unerring Word. They must not be allowed to add to what it announces, a single article of faith which we are bound to embrace, nor a precept which we are compelled to obey. We are not to adopt any order in the Christian ministry, nor receive an article in the constitution of the church, which it does not authorize. On all these, and kindred topics, "the Bible, and the Bible alone, is the religion of Protestants." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect, thoroughly furnished* unto all good works." And when any thing in regard to these matters is propounded to us, if men "speak not according to the law and the testimony," that thing is to be rejected as "having no light in it."

The same is likewise emphatically true in regard to the Reformers. They were honest and earnest men in search of the truth. They deserve to be held in everlasting remembrance for the great good which they accomplished. They were the instruments in the Divine hand, of severing the shackles of Popery, and emancipating an enslaved and priest-ridden church. But they were just emerging from the darkness and superstitions by which they had been enveloped, and it could not be expected that they should have clear and proper views of all the doctrines and practices of a pure and genuine Christianity. Many of those, who were regarded by themselves, and announced by others as reformers, retained many errors now totally rejected by purer and more enlightened associations of Christian believers. Our faith should not stand in the wisdom

of either the Fathers or the Reformers, "but in the power of God."

It is a Protestant principle, that nothing is an article of faith which is not made known in the Bible, expressly or by legitimate inference. And when we deviate from this principle, and admit any thing on the authority of tradition, we begin to build upon the very foundation of the Papacy. And the consequences of any such admission cannot be foreseen. Thus when Episcopalians claim to themselves authority for their church and her ordinances from antiquity, or a succession from the apostles, they are compelled to use the same manner of reasoning in their defence, against which they are forced to protest in their controversy with Romanism. The force of tradition will not avail in behalf of those who are unsupported by Divine authority.

It is the prerogative of Christ alone, as King and Head of His Church, to institute her ordinances, and to establish her order. This He has fully done, as is exhibited in the Bible. He gave to the church under the former economy, all her authority, rites and ordinances. When she deviated from these, she became otherwise corrupt, until the olive tree was broken off, and the more fruitful branch was engrafted thereon. He gave the same to the church under the present or New Testament dispensation, that she might be thoroughly equipped for the illumination and spiritual emancipation of this sin-enslaved world. "And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers." "And God hath set some in the church; first, Apostles; secondarily, Prophets; thirdly, Teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." The extraordinary nature of some of these offices is obvious; others of them were ordinary. The apostles were evidently invested with both. Their ministerial character was ordinary, and therefore permanent. Whilst they possessed the extraordinary power of performing miracles, had the gift of healing, and spake with tongues as the Spirit gave them utterance, they at the same time were Evangelists, Pastors and Teachers, and



had the power of government. These ordinary functions all being necessary to the orderly existence and spread of the church, must remain with her until her work of disseminating the gospel of peace to the ends of the earth shall be accomplished. The spirit of prophecy, too, as a gift of Christ to His Church, is now no longer conferred. Under the Old Testament the prophets were charged with the Word of God to men. They enforced present duty, imparted present instruction, spake with present authority, and particularly foretold of the word and works of God in time to come. So in the days of the Apostles, they likewise spake with authority from heaven by direct inspiration, for they spake as they were moved by the Holy Ghost, and revealed events far in the future. These functions were evidently temporary. The days of direct communication from heaven are past. The time of prophecy has been sealed. They that now add to the revelation of God, add to themselves the curses contained in it; and those that take from it, their names have no part in the book of life.

The Apostle, then, as such, can have no successor, for his office having fulfilled its design has necessarily ceased. It was essential that the apostle should be called to his office by Christ himself. In this manner were the twelve appointed. "He called unto him his disciples, and of them He chose twelve, whom He also named Apostles." On this particular ground the Apostle Paul asserts his right to the office. "Paul, an Apostle, not of man, neither by man, but by Jesus Christ." Another requisite was, to have seen Christ the Lord after His resurrection. When they were about to fill the vacant apostleship after the traitorship and death of Judas, it was deemed necessary to choose one who had not only been with them from the beginning, but who also had seen Christ alive from the dead. As Paul says in regard to himself: "Am I not an apostle? Have I not seen the Lord?" They must likewise be witnesses to the truth of His resurrection, and thus be able to identify Christ as risen from the dead, with Christ as crucified. They could then declare, "Him hath God raised up the third day, and shewed Him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink

with Him after he rose from the dead." Paul, who had not been a disciple, but a persecutor, when on his way to Damascus, with authority to apprehend all who should be found calling on His name, was met by Christ on his way, was converted by His grace, and was "as one born out of due time," and then preached Jesus and the resurrection. The apostles, also, for the planting and establishing of Christianity, possessed the power of performing miracles, and by inspiration to complete the word of revelation, and thus to establish for ever the doctrine as well as the order of the Christian Church. None of these powers or functions have been transmitted. Hence the whole figment of Apostolical succession is without foundation. And those who assume it or contend for it, ought to be alarmed at the import of that curse, incurred by adding to, or subtracting from, the oracles of Divine authority—the complete and perfect word of God. Those who lay claim to the succession should be required to show their title to it by the same evidences as were exhibited by the Apostles. By an exhibition of similar works, and by the discharge of similar duties, they may substantiate their claims. To suppose, then, that the apostles have, as such, successors, is to suppose a constant series of miracles, with new revelations from heaven.

Equally without Scriptural foundation, are the three orders of the Episcopacy. The advocates of that system are divided on the subject of the Scriptural authority for the three orders of the ministry. Some contend that it was introduced as a mere matter of expediency. "But the difference which I am principally concerned to establish," says Archdeacon Paley, "consists in this, that whilst the precepts of Christian morality, and the fundamental articles of faith, are, for the most part, precise and absolute, are of perpetual, universal and unalterable obligation; the laws which respect the discipline, instruction and government, of the community, are delivered in terms so general and indefinite, as to admit of an application adapted to the mutable condition and varying agencies of the Christian Church. 'As my Father hath sent me, so send I you. Let everything be done decently and in order. Lay hands suddenly on no man. Let Him that ruleth do it with diligence.

The things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also. For this cause I left thee that thou shouldst set in order the things that are wanting, and ordain elders in every city.' These are all general directions, supposing, indeed, the existence of a regular ministry in the church, but describing no specific order of pre-eminence, or distribution of office and authority. The apostolic directions which are preserved in the writings of the New Testament, seem to exclude no ecclesiastical constitution which the experience and more instructed judgment might find it expedient to adopt." He then proceeds to show the expediency of the Episcopal orders.

Others again contend that the Mosaic economy was intended to prefigure the Gospel dispensation, and that, therefore, the Christian ministry was modeled after the Jewish Priesthood. And as there were in the temple service a High Priest, Priests and Levites, so it may be considered agreeable to the will of Christ that there should be the corresponding threefold orders of Bishop, Priests and Deacons, in the New Testament Church.

Jeremy Taylor claims only two orders of the ministry as having been transmitted from the apostles, or two sorts of ecclesiastical persons by Christ's appointment, "the twelve apostles and the seventy-two disciples. To these He gave a limited commission, to those a fulness of power—to these a temporary employment, to those a perpetual and everlasting one. From these two societies, founded by Christ, the whole Church of God derives its two superior orders of the sacred hierarchy, and as bishops do not claim a Divine right but by succession from the Apostles, so the presbyters cannot pretend to have been instituted by Christ, but by claiming a succession from the seventy-two."

Others of their most eminent men frankly acknowledge that the authority for three orders in the Christian ministry is not to be found in the Bible, and that every faithful minister of the Gospel is a successor to the apostles. It is admitted that the seventy disciples were appointed for a different purpose from that of the apostles. The latter were to remain with Christ to hear His instructions, witness His miracles, death and resurrec-

tion, and then go out and proclaim these things to the world, and having done this, their apostolic office was to cease. Whereas, the seventy were to go, "two and two, into every city and place whither He himself would come." This was the extent of their commission to prepare, by previous instruction, for the personal advent of Christ. Theirs was a temporary office, as appears from the nature of their commission, and no reference is made to any successors, nor the permanency of their office. From them no argument can be drawn for three orders in the ministry. Between the appointment and duties of the seventy, as recorded in the New Testament, and any order of ministry now in existence, there is no resemblance whatever.

The same is true in regard to the third rank of the Episcopal orders. The Deacon, according to the Bible, is not an order of the Christian ministry, but one having distinct reference to a different department in the management of a church. The business of the Deacon is to attend to the temporal affairs of the church. They are to distribute to the poor the collections taken up for that purpose. Their character, and the nature of their office must be inferred from their origin and history, in connexion with the qualifications requisite in those who hold that office. And on this subject there can be none but wilful misunderstanding. The language of the Scriptures is explicit and conclusive. The propriety and expediency of such an office, was no doubt suggested to the minds of the apostles and elders, by the existence of a similar class of men in the Jewish church. In accordance with such a class—the Parnasin, in the Synagogue, the apostles, by Divine direction, instituted the office of deacon. The reason assigned by the apostles for the institution was, "that it was not reasonable that they should leave the word of God and serve tables." "Wherefore brethren, look ye out among you seven men of honest report, full of Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer, and to the ministry of the word." The apostolic deacons were evidently not ministers of the word, although elected by the people, and ordained or set apart to their particular office by

the authority of the apostles. And if deacons, according to the Episcopal Church, is an order of the ministry, what position do they give to the deaconess? Such an office is found in the Apostolic Church, which discharged corresponding duties toward the female members of the church. They were, however, not permitted to preach, or even to speak in the church. Deacons, of course, as such, could not perform any of the functions of the Gospel ministry.

But our attention is directed, at this time more particularly, to the office of the priesthood in the New Testament Church. "The great error, according to Mosheim, of considering the orders of the Christian Church as corresponding to those of the Jews, was introduced in the second century—when the Christian doctors succeeded to the character, rights and privileges of the Jewish priesthood; and this persuasion was a new source both of honors and profit to the sacred order. Accordingly, the Bishops considered themselves as invested with a rank and character similar to those of the High Priest among the Jews, while the Presbyters represented the Priests, and the Deacons the Levites. Hence the rise of tithes, first-fruits, splendid garments, and many other circumstances of external grandeur, by which ecclesiastics were eminently distinguished. In like manner, the comparison of the Christian oblations with the Jewish victims and sacrifices, produced a multitude of unnecessary rites, and was the occasion of introducing that erroneous notion of the eucharist, which represents it as a real sacrifice, and not merely as a commemoration of the great offering that was once made upon the cross for the sins of mortals."

We are not willing to allow that "A priesthood, except in one instance of the Jews, has been always the product of this opinion, and that it cannot long maintain its power where this foundation has failed." It has generally been conceded, that the offering of sacrifices had its origin in the earliest ages of the world. This mode of worship may be traced back, not only to the era of giving the law from Sinai, but to the days of the ancient patriarchs. We read of sacrifices offered by Abraham, Melchizedek, Job and Noah. It is testified of Abel, that he offered the firstlings of his flock to the Lord; and it may be

conjectured, nay, inferred, from the coats of skins which God made for our first parents, or commanded them to make, that the blood of animal victims began to be shed immediately after the fall, and that this mode of worship was as ancient as the promise that "the seed of the woman should bruise the serpent's head." It had its origin, no doubt, in the command of God. For such eminent saints would not have presumed to express their devotion in so strange a manner, unless it had been expressly enjoined upon them. All the sacrifices offered in every age and nation of the world, have been in consequence of the tradition of those enjoined by God himself, instituted for instruction in reference to man's fallen state, and to Christ the great High Priest. But when their true import has been lost for want of the instruction which was given to the church previous to the advent of Christ, and in portions of the world where He is not known, they have degenerated into the worship of inferior deities. Were this not so, it is hardly to be supposed that a whole world outside of Christendom could be so successfully imposed on. Hence, in every community or nation, there have been sacrifices, and priests by whom they were offered.

The term *αρχιερεως*, High Priest, and *ιερεως*, Priest, are never used in the New Testament for Presbyter. The verb, *ιερευω*, to offer sacrifice, necessarily implies or supposes the victim *βουν*, *ταυρον*, or *προβατον*, which is offered. According to Webster, "a priest, originally and properly, is one who officiates at the altar, or performs the rites of sacrifice. Thus it is used in the Pagan writers, and in the Holy Scriptures." The term priest cannot be derived from Presbyter, or if so, the Episcopal Church has not the proper Scriptural priest. It can be fully established from the New Testament, that Presbyters were the persons who ordained. A valid ordination is one, therefore, which is performed in accordance with the direction that Presbyters should ordain. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *Presbytery*." If, therefore, ordination in the Episcopal Church is performed by the imposition of the hands of the Bishop, he must be the Presbyter or Presbytery (*πρεσβυτεριον*), and of course the *priest* cannot be. Priest is not

properly a corruption or translation of the term *Presbyter*. "From Miletus, Paul sent to Ephesus, and called for the *Presbyters* of the church, and said unto them; take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you *Bishops*, to feed the Church of God." Here *Presbyter* and *Bishop* are identical. Other passages establish the same truth. Neither can *priest*, by any interpretation without perversion, mean what is intended in the Scriptures as *Elder*. The *Elders* or *Presbyters*, under the Jewish economy, were neither *Levites* nor *Priests*, necessarily, but rulers who exercised government. *Elders* in that church were particularly appointed by God himself. Moses being discouraged by the continual murmurings of the *Israelites*, addressed himself to God, and desired to be released from some part of the burden of government. Then the Lord said to him, "Gather unto me seventy men of the *elders* of *Israel*, whom thou knowest to be *elders* of the people, and *officers* over them; and bring them unto the tabernacle of the congregation, that they may stand with thee there. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." These *elders* were not of the order of *priests*, but chosen from the aged and wise of the people, as their rulers or governors. In the *Acts* of the *Apostles* it may be readily inferred who were meant by them when referring to such officers. "And it came to pass on the morrow, that their rulers and *elders* and *scribes*, were gathered together at *Jerusalem*." "And they stirred up the people, and the *elders*, and the *scribes*, and came upon him" (*Stephen*). These *elders* were important aids in the government of the Jewish Church. So the *apostles* ordained *elders* in every church. *Elders* were, therefore, as such, neither *ministers* nor *priests*, but rulers of the people. Out of the term *Presbyter* they can make nothing like *priest*. The term was never used to designate any thing like a *priesthood*, until men found that they had adopted the thing without proper authority, and then attempted to substantiate it by a perverted application of a Scriptural term.

But let us observe what room there is for a priesthood in the New Testament Church from a consideration of their position and duties under the old Testament economy.

A priest is one who officiates in the name of others, who approaches God to make atonement for them by sacrifice. The design of the ministrations of the priest is to render the object of worship propitious, to avert his wrath, and procure the restoration of his favor to men. He treats with God in the name of men. In this occupation Aaron and his successors were priests. Their appropriate work was not so much to instruct the people as to serve at the altar, and offer those sacrifices upon it which were required by the law for the expiation of sins. A proper priest offers a proper sacrifice.

In the ancient temple there were the Levites, the Priests and the High Priests. The Levites, instead of the first-born of the tribes of Israel in view of their being passed over by the destroying angel in Egypt, were especially devoted to the service of the temple, and were therefore disengaged from all secular labors. The honor of the priesthood was reserved to the family of Aaron alone. The remainder of the tribe were employed in the inferior offices of the temple. All the priests were Levites, but on the contrary, not all the Levites were priests. The principal business of the Levites, as such, was to wait upon the priests, and to render them assistance in the services of the tabernacle and temple. They were properly the ministers and servants of the priests. Their duties during the journey of the Israelites in the wilderness, were to take down the tabernacle, bear it, and take care of its furniture. Hence they were appointed to their service and burden by the priests. In the time of the temple some of them had charge of the treasures of the temple, and others were the choristers of the sanctuary. They had under them servants who performed the more menial services.

Superior to them in dignity were the ordinary priests, chosen exclusively from the family of Aaron. They served immediately at the altar, prepared the victims, and offered the sacrifices. They kept up a perpetual fire on the altar of burnt sacrifice, and in the lamps of the golden candlesticks; they



kneaded the loaves of shew-bread, and carried into the sanctuary the smoking censer of incense kindled with fire from off the altar. For the performance of these duties, there were a multitude of priests, divided into various classes, which discharged the sacerdotal office in rotation.

Over all the priests was placed the High Priest, who enjoyed peculiar dignities, and authority. He alone could enter the holy of holies in the temple. The supreme administration of sacred things was confined to him. He was the final arbiter of all controversies. In later times he presided over the sanhedrim, and held the next rank to the sovereign. In the Old Testament he is sometimes called *the Priest*, and sometimes the head or chief of the High Priests, as this appellation was given to the heads of the sacerdotal families or courses. This was the regular order by Divine authority.

In the Levitical priesthood, the High Priest's office had two parts, both of which concurred to constitute him high priest. These were the oblation or offering of sacrifice, and the presentation of it in the holy of holies, with prayer and intercession to God to accept it for the sins of the people. He was not to come into the holy of holies until he had first offered a sacrifice without for himself and for the people. After he had slain the victim, he entered with its blood, and sprinkled the mercy seat, and caused a cloud of incense to rise over it.

These things he evidently performed as a type of the priestly office of Christ. So the Apostle calls all those transactions under the ceremonial law, the patterns of things heavenly. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, to appear in the presence of God for us." In answer to this type, there are two distinct parts of the priesthood of Christ,—the offering of Himself a sacrifice, which answers to the slaying of the victim, for He was crucified without the city,—and the carrying of His blood into the holy of holies, that is into heaven, where He appears in the presence of God for us, and intercedes for the saints according to the will of God. His prayers are typified by the cloud of incense made by the

High Priest. If after He had offered His sacrifice, Christ had remained on the earth, He could not have been fully invested with the priesthood, or performed its necessary functions. He must add thereto His intercession in heaven, else the Levitical priesthood were still in forcè, and the High Priest must still enter into the holy of holies. The types of Christ did not give way until He had accomplished all that was foreshadowed and signified by them. The inferior priests went daily into the first tabernacle, the court of the priests, accomplishing the service of God, but into the second, went the High Priest alone once every year. So then this was the high and transcendent prerogative of that High Priest then, and which made him High Priest. The chief function of the priesthood of the temple was the offering of sacrifices. These consisted in burnt offerings or holocausts, peace offerings, sin offerings and others. They had their daily, weekly, monthly and yearly sacrifices, all declaring that "without the shedding of blood, there is no remission of sins."

The priesthood being antecedent to and typical of Christ, since His advent and the completion of His work on earth, the whole system has been abolished. When He came in His own person as God-man to fulfil all the types and shadows of the ceremonial law, and to introduce the New Testament dispensation, all these sacrifices, acknowledged by all as foreshadowing the great sacrifice in the person of the Anti-type, have ceased. In Christ's sacrifice, His own person, God-man, was the priest; His human nature, as subsisting on His divine, was the matter offered; and His divine nature or person was the altar that sanctified the gift. He is therefore represented as *giving Himself* a sacrifice. For although the manhood only obeyed and suffered, it did so as personally united to His divine nature. Consequently, as there are no sacrifices now to be offered, there is no propriety in, nor necessity for, a priesthood. The office of priest could not return to, nor be invested in, any in the church after the death of Christ, for He is yet the High Priest and that, too, forever, after the order of Melchizedek. His priesthood is unchangeable, exercised in His own person,

as a principal part of the glory of His office, and on the discharge of it depend the preservation and stability of the Church. "He ever liveth to make intercession for us."

That the priests under the law were types of Christ, is evident from the whole tenor of their appointment and appropriate functions. The High Priest was taken from amongst men, a man without any blemish; called to the office by God himself; consecrated by the imposition of hands; anointed with oil and washed with water; was gorgeously appareled; had a splendid and holy crown upon his head; bore the names of the tribes of Israel upon his breast when he went in before the Lord; holiness to the Lord was engraven upon a plate of gold upon his forehead; his work was to offer sacrifices for the sins of the people; he was to take the blood of the bullock, dip his finger in it, and sprinkle seven times the mercy seat, and likewise the blood of calves and goats, and sprinkle the book, and all the people; the tabernacle, and all the vessels of the ministry; to teach the law to the people; to judge of the plague of leprosy, and to pronounce clean or unclean; to bless the people; to enter into the holiest of all, and that not without blood, to make atonement; to make the perfume for the burnt offerings, to burn before God; and at his death the guilty person or manslayer, who had fled to the city of refuge, was set free.

In all these things we observe the appropriate and significant type of our great High Priest. He was taken from amongst men, of the seed of David according to the flesh, holy, harmless, undefiled and separate from sinners. He was called and invested with the office by God the Father. "He glorified not Himself to be made an High Priest, but He that said unto Him, Thou art my Son, this day have I begotten thee, Thou art a Priest forever, after the order of Melchizedek." Him hath God the Father sealed, by the descent of the spirit at His baptism. He was "anointed with the oil of gladness above His fellows," with the Holy Ghost and with power. He was clothed with divinity as with a garment—with perfect righteousness. He is crowned King and Head over all things to the church. He bears the remembrance of all His people on His heart, interced-

ing for them in heaven. He is a glorious representation of the Father to us, being "the express image of His person." His blood is sprinkled upon our conscience, to cleanse us from sin, purge from dead works, and present us before God, that "blood of sprinkling which speaketh better things than the blood of Abel." The great Teacher and expounder of the law, he gives knowledge of salvation and guides our feet into the way of peace; judges concerning the plague of every one's heart, "to purify from dead works to serve the living God;" blesses the people; bestows pardon; confers the Holy Spirit; gives eternal life; has entered heaven alone for us as Mediator. "Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption for us." He takes the prayers of His people, perfumes them with incense of His own righteousness and presents them to God. His death makes atonement for all guilty sinners, who flee to Him for refuge, for by His sacrifice they are forever set free from all liability to condemnation or spiritual death. Thus is Christ our great High Priest forever. In Him have been fulfilled all the types of the ancient economy. All the bloody sacrifices, which could not, of themselves, take away sin, or make the comers thereunto perfect, had their fulfilment and anti-type in Him. And as He does not lay aside His priesthood, but retains it forever, all the bloody types, as significant of Him, are forever abolished, and with them all that pertained to their ministry, and consequently the priesthood by which they were offered. As a priest Christ has not—*cannot have* any representatives or successors. The types ordained by Christ to symbolize His sacrifice and death in the Christian Church with all their spiritual benefits, being only Baptism and the Lord's Supper, both unbloody and non-sacrificial, need no priests to administer them, and no altars on which to offer them. Hence High Priest, Priest and Levite, have all passed away with the dispensation to which they belonged, and there is nothing, and no need of any thing, in their stead, or like them.

It is dishonoring to Christ, and in conflict with the teachings of Scripture in regard to His priesthood, to maintain that

any are now invested with, and perform the appropriate functions of that office. Yet the Papal Church calls her ministers Priests, and holds that they actually perform the work of the priesthood, by offering sacrifice. By her priests the bread and wine in the Eucharist are professedly transubstantiated or changed into the real body and blood of Christ, and are thus offered in the mass as a sacrifice for the living and the dead.

Although a real priesthood is denied to the Episcopal Church in the two productions before us, yet they were evidently called forth as in opposition to the practices of their church in regard to, or as resulting from, the pretence of a priesthood. If there be such an order of men in the Christian Church, they must of necessity have a literal altar on which to lay their offerings. Consequently a literal communion table, and the corresponding table posture, have been set aside. Bishop McIlvaine is sufficiently explicit in his denunciations of the altar and the sacrifice, and in establishing his position by an appeal to the writings of influential men. "Thus testifies a learned and most able champion of the truth in the Church of England, concerning the state of things there. Of all the acts of the anti-Protestant agitators, none more demands our attention, at the present moment, than the attempt to substitute altars for communion tables in our churches. They are now notoriously set up for the furtherance of Tractarian views of the nature of the Sacrament of the Lord's Supper. The communion table is thrust out of the old churches to make way for them. They are studiously introduced, whenever practicable, into our churches. From the fact that many in that church have introduced, and others still are introducing, the altar in their communion service, it is evident that they regard themselves as true priests in the church." "Every thing," (says Bishop McIlvaine) "is made subservient to the conspicuous and all-engrossing exhibitions of the altar as the central object in a Christian Church, towards which all prayer must be addressed; and of the sacrifice offered thereon, as the great refuge of sinners; and of the priest officiating thereat, as the Mediator, by whose offering alone we can partake in the mediation of Christ. Hence the superstitious reverence exhibited for the

chancel as the most holy place of the sanctuary, where none but sacerdotal feet should enter; hence the new attitudes of some of our officiating ministers, reading prayer, which the people wish to unite in, with their backs to the congregation, in order that their faces and their genuflections may be toward the holy of holies, and the altar." From this account given by the Bishop, the idea of a veritable priesthood must be in existence in his church, and making progress.

Another sentiment in existence in the Episcopal Church, and which results, no doubt, from the idea of the priesthood, is that of Baptismal regeneration—that when the sign of the cross is applied by an officiating priest, the efficacy of the mere rite, or at least the rite as accompanied by divine power, changes the moral nature of the subject receiving it. Every one thus baptized is represented as “regenerated, made thereby a member of Christ, the child of God, and an inheritor of the kingdom of heaven;” and thus baptism and regeneration,—baptism and salvation, are necessarily linked together, or are inseparably connected. The Apostle Paul gloried in preaching the Gospel, in comparison with which he considered Baptism a secondary or inferior ordinance. This he would not have done if he had considered baptism as identified with regeneration and the new creation. Simon Magus was baptized by apostolic hands, and in his case the ordinance was, beyond all controversy, duly administered. And yet when he would purchase the gift of the Holy Ghost with money, the Apostle Peter declared him to be unconverted, “in the gall of bitterness and bond of iniquity, his heart not being right in the sight of God.” Such is the sad and melancholy history of many, who prove that the outward ordinance is often administered, and that, too, by priests of Rome, or of the Episcopacy, without any corresponding administration of regenerating grace. This supposed efficacy of the ordinance is doubtless traceable to the virtue of a priesthood by which it is administered.

Another result of a priesthood in the church is absolution for sin. By this is not meant “a mere ecclesiastical absolution, nor merely a declarative absolution upon acknowledged grounds, or upon the supposition of repentance; but an authori-

tative, efficacious absolution, having reference to sin in general; to the sinner's standing in the sight of God, to his spiritual condition, and securing his ultimate salvation." This is held by some as a necessary function of the Christian ministry, a priesthood of a specially delegated and imparted power, and without which it cannot be a proper priesthood. This is strenuously contended for, and the practice attempted in some portions of the Episcopal Church.

That this Church adheres to the sentiment of a priesthood, is exhibited in the manner of administering the Lord's Supper. When other denominations of Christians, in commemoration of the sacrifice of their great High Priest, *surround the table* of their Lord, as He with His disciples did, on the night when the ordinance was instituted, and thus partake of the symbols of His death; they, that is the Episcopalians, always *approach the altar*, where the Priest officiates, thereby intimating at least the idea of a material sacrifice and proper priest. And to confirm that view of the ordinance, instead of assuming the common table posture, they *kneel* to receive the elements symbolizing the Saviour's death. Kneeling is the posture of adoration and worship. Such position is proper for the Romanist, who believes that in the mass there is present the real body and blood of Christ, and that by the priest a true sacrifice is made. But to those who believe in no such absurdities, the example of the apostles with the Saviour, "on that dark and dreadful night," should be imitated. They retain the position they held when participating in the Paschal Supper, that of an ordinary meal. In that day it was, doubtless, a reclining position. *Now*, the ordinary position is sitting at the table, which is, of course, the proper method. The adoring posture, retained by the Episcopalians, emphatically suggests the priesthood and a real sacrifice. It is inconsistent and idolatrous where there is no such belief.

Another evidence of this sentiment of a priesthood, is the exclusive character of the Church. It is only by a Priest that sacrifice can properly be offered; consequently all sects of professing Christians, who eschew the priesthood, and of course have neither altar nor sacrifice, are without the pale of mercy.

They have no valid ministry nor sacraments, and if saved at all, it must be on some uncovenanted grounds, or by uncovenanted mercy. Men must be of the Episcopal Church to enjoy the benefits of Christ's ordinances; and of her orders, to perform the proper functions of the ministry of reconciliation. The efficacy of Gospel ordinations does not depend upon personal faith and character, but upon the valid ministrations of a priesthood. Hence she is clamorous for modes of worship; attaches more importance to rubrics and canons than to the doctrines which lie at the foundation of all hopes for salvation. Whilst she cannot tolerate the least diversion from a set of arbitrary rules, without consigning one to perdition or uncovenanted mercy, she can tolerate the widest sentiments in regard to the doctrines of faith. Hence are found in her embrace at once, the lowest and rankest Arminianism, and the highest and strictest Calvinism, with all the intervening shades. She can tolerate High-Churchism and Puseyism, which are but the grades of descent to the Holy Mother, to whose embrace so many are making the easy transit. All these considerations confirm the belief, that they have not only the term, but a veritable Priesthood, and in so far as they hold to such a tenet, they invalidate the Priesthood of the Lord Jesus Christ.

True believers now, under the administration of Evangelical Christianity, which is above corrupt forms and superstitions, depend not on Priests for absolution, nor on canonical robes for sacramental grace, but as kings and priests they approach to, and prevail with, God. They are "a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." They "are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should shew forth the praises of Him who hath called them out of darkness into His marvelous light. They present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service." The offering which they make is not that of a material sacrifice merely, as the Jewish Priests, but that of a broken heart and a contrite spirit, with praise to God as incense well-pleasing. As Christ gave Himself to God, without spot and blameless, and was both the offering and the priest,



so Christians give themselves as offerings to Christ, and thus, like their Great Exemplar, are both offering and priest.

It is not a little remarkable, that those sects of professing Christians, who disown as brethren all out of their pale, and deny to them a true and equal ecclesiastical existence, base that exclusion on untenable grounds.

The Baptists deny a church existence to all out of their connection, especially to those who hold to Pædo-Baptism, and baptism by affusion, or the application of water to the person, upon the assumption that they are not scripturally baptised, as they deem it, by immersion; and yet that is the only tenet on which they split from other Calvinistic evangelical denominations, and which they have never yet established, and of course never can fully establish by an appeal to Scriptural authority.

So is it with the brethren of some of the divisions of the great Presbyterian family. They cannot fully unite and hold fellowship with others of like precious faith, nor admit them to a participation of Gospel ordinances with them, because they use in the worship of God a psalmody of human composition. And yet this, their only ground of dissent, is not fully established by the word of God. For it, they have no "thus saith the Lord."

The Episcopalians claim their form and order from the Sacred Scriptures, and yet they have manifestly very narrow grounds upon which to base such an assumption. They claim their first order of the ministry as of Divine authority, and upon it found their title as a Church, and deny the proper ordination of the ministry of other sects, because not ordained by the imposition of the hands of a Bishop, whose lineage can be traced to the apostles of Christ; whereas the office of Diocesan Bishop cannot be, and never has been, satisfactorily and incontrovertibly established, from the word of God, or from ecclesiastical history of Apostolic times. They pronounce their second order Priests, to which officer no other church but themselves and the Papacy lay claim, when it is evident that since the death and resurrection of Christ, the great High Priest, there is no official priesthood in the New Testament Church. For their third order, they assume a title from the New Testa-

ment and from Apostolic times and authority ; whereas the deacon, as set apart and ordained by the Apostles, was not a Minister of the Word at all, by virtue of his office ; but the treasurer, financier, and (as compared with the Levite of the Old Testament,) may have even been the *sexton* of the congregation.

If any of our Episcopal brethren adhere to these orders according to Archdeacon Paley's views, as a matter of expediency, for the better spread of the Gospel and the salvation of souls, we bid them God speed. But when they base their ecclesiastical existence upon these unrevealed three orders, and when for simply rejecting these orders, they exclude from their fellowship all other Christians, saying "the temple of the Lord, the temple of the Lord, the temple of the Lord are we," surely we may then take it upon us humbly to advise them to go round their own Zion, mark well her defects, and restore her walls and bulwarks with materials of God's appointment.



## ARTICLE V.

## PRIVATE CHRISTIANS IN THEIR RELATIONS TO THE UNBELIEVING WORLD.

The subject before us is one of such vast importance, and is, at the same time, one requiring so much wisdom and delicacy in the treatment, that we might well shrink from the task of discussing it. But the times demand such a discussion. We enter upon it with an humble confidence that, by cleaving to the Scriptures, we cannot go far astray ; and that wherein we may do so, the reader will have the charity to forgive it, and that God will by His grace avert any evil consequences.

A Christian's deportment in the world, or as a member of society, will appear clothed with high importance, in every aspect in which it may be viewed, whether as it respects the glory of God, the welfare of his fellow-men, his own growth in grace, or the difficulties that attend it.

How fearfully is the glory of God concerned! The wisdom and the truth of God—His goodness and His faithfulness—are involved in the character of His people, and the fruits of that religion which He hath set up in the world. Christ Jesus looks upon His followers with no indifferent eye; because it is in their lives, in the excellency and beauty of their conduct, that He would have the world to see the reality and efficiency of Christianity. How covered with shame is that commander who, after leading his host proudly to the battle, sees them flying before the enemy like faint-hearted cowards, or skulking as traitors into the enemy's camp! Is it any credit to a professor, that all his scholars prove dunces? Or to the master of a gymnasium, that all of his pupils are beaten and disgraced, when they enter the arena? "Behold my followers," says the glorious Redeemer, "for they will testify of me. They are living epistles, known and read of all men; wherein, if you will, you may read my credentials, and weigh the claims of my cause." Every true-hearted, consistent Christian, who walks worthy of his high vocation, is an everlasting hymn of praise to the Son of God—"a sweet smelling savor of Christ." And what else can be said of those of Christ's people, who have betrayed His cause, and are living after the manner of an ungodly world, but that that they are a blot upon His name—a dark stain upon the fair escutcheon of Christianity. They are trailing His banner in the dust—a grief to their brethren—a dishonor to the Christian name. As it relates to the glory of God, therefore, to the honor of Christ Jesus, and his religion in the world, it is infinitely important to "walk in wisdom toward them that are without." Every Christian who feels that he has been "bought with a price," and whose heart is moved by the mercies of God, will consider it a sacred obligation which he cannot throw off, to "glorify God in his body and spirit, which are God's." And nothing, perhaps, will be more likely to awaken him to an earnest attention to this duty, than to be informed that the eyes of his Lord and Master, as well as the eyes of an ungodly world, are upon him, and to hear a beloved voice proclaiming, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Is not the welfare of our fellow men, too, the eternal welfare of those who know not Christ Jesus, intimately connected with our deportment as Christians? They have no knowledge of the Christian religion by experience,—by a heartfelt, lively experience of its power; and hence they look at those who have this, and closely observe their rules of action, to see what there is in Christianity to commend it to their regard. They are well aware that a tree is known by its fruit; and that if there be any virtue or reality in the religion we profess, it must show itself in the lives of its disciples. This is right. It is obeying the command of Christ as well as their own good judgment. And if they do not go too far, by charging every infirmity of the disciple upon the religion of his Master, or the inconsistencies of the hypocrite upon the whole Christian brotherhood, we cannot blame them; but must rest in the expectation that we will be the objects of their scrutiny, and that our holy religion will be examined in the light of our example. By a wise and consistent deportment, prejudices may be removed, the attention and favor of men may be won; and by a faithful use of the influence we may have acquired, some of those who have long stood out against the Gospel may at length be numbered among the disciples of the Redeemer. But, on the other hand, by an unwise and inconsistent deportment, we may be the means of repelling them that are without; confirming their prejudices, fostering their pride and unbelief, and so contributing to their eternal ruin. It is a very solemn thought to God's people, that so great an influence, silent, unobserved, yet far-reaching, and never-ending in its consequences, will be exerted for or against the cause of Christ and the safety of immortal souls, by the character of their "walk toward them that are without." There are not a few who have testified that they could withstand any other appeal but the silent appeal of a noble mother's Christian example. And, on the other hand, there are not a few who have been so disgusted at the inconsistencies of professors of religion, or so alienated in their minds by reason of some imprudent behavior on their part, that they have gone down very probably to eternal perdition, deriding the religion of Jesus Christ, and encourag-

ing their hearts in the neglect of His mercy. We cannot wonder that infidelity points with a sneer to the imperfections of Christians in general, and to the shocking irregularities of some of them in particular; and that all who reject the gospel are emboldened in their neglect by what they witness in those who profess to have come under its power. But let it have this effect upon us, Christian reader, to put us on our guard. As we pity our perishing fellow men, and would be the instruments in guiding them to Christ; as we would not mislead them by false lights, nor throw stumbling blocks in their way; let us be circumspect and faithful, adorning the doctrine of God our Saviour, and praying for wisdom and grace to guide and keep us in all our intercourse with an unbelieving world.

But the subject is important, also, as it concerns our own soul's growth in grace. Manifold and very ensnaring are the temptations which beset the believer, at every point of his contact with a sinful and corrupting world. The utmost diligence and care are continually required, to preserve the glow of devout feeling, and to escape the contamination of evil habits and maxims. To mingle with society, passing and re-passing, in following up some secular occupation—to manifest the proper courtesy, a high-minded generosity, and yet in no instance compromise the duties of his holy profession, or expose himself to spiritual injury and loss—requires a prudence and circumspection, and that perpetually, which a Christian might almost despair of ever possessing. “Be not conformed to the world,” is the command; imbibe not its vain spirit, nor fall into its corrupting habits; and yet we are *in* the world, and necessarily connected with it at a thousand points. Men who care but little for Divine things, and who live continually in the neglect of duty, are our neighbors and friends, and associates in business; our kindred in the flesh, sitting daily at the same board, and spending the evenings around the same family fire-side. We are bound to them by the ties of gratitude and affection; and perhaps it would deeply grieve us to find that we had inflicted a wound upon their feelings. And yet it is imperatively required, if we would grow in grace, and enjoy communion with our God, that we “keep our garments unspotted

from the world," and show ourselves "a peculiar people, zealous of good works." As we are concerned, therefore, for our own peace and salvation, and would not forfeit the favor of God, it is not possible that we can consider it an unimportant matter, whether we "walk in wisdom toward them that are without."

And what shall we say of the difficulty which attends it? This will be very apparent from what has been said. It is not possible for the mind of man to compass the treachery of his own heart—nor is he able to comprehend the character, motives and influence of his fellow-men. His Christian virtues may be in feeble exercise; and they are ever thwarted by indwelling corruption, by the snares of the devil, or the seductions of the world. A very solemn sense must every tried Christian have of the extreme difficulty of "walking in wisdom toward them that are without;" and very earnestly must he breathe the prayer, "Hold up my goings in Thy paths, that my footsteps slip not." Whether, therefore, it be viewed in its relation to God, to our fellow-men, to our own souls, or to the extreme difficulty attending it, this subject must appear vastly important, and present a powerful claim to our serious and prayerful study.

But, having adverted to the importance of the subject, it now devolves upon us to consider more particularly the special rules of action involved in this general obligation. Every Christian desires to know specifically what he must do in order to carry out the will of his beloved Master. In our apprehension there are three prominent points of duty, three leading principles of action involved in a wise walking toward the world around us.

1. The first is humility, as arising from a sense of dependence on Divine grace. A proud, supercilious deportment toward others; a Pharisaical carriage, whose proper interpretation is—Stand off for I am holier than thou—is very offensive, it is well known, to the non-professing world, and creates in them a prejudice against the Christian name. It rouses into rebellion that feeling of self-respect, and that natural sense of good manners which belong to the soul which God hath made. And now, what wisdom teaches in this case, none can be at a loss to

perceive. Let the believer be clothed with that humility which becomes him. Let the question be ever sounding in his ears: Who hath made thee to differ? and let it be his meek response: By the grace of God I am what I am. He hath not chosen God, but God hath chosen him; and to the riches of Divine grace is he indebted for any superiority of moral character, and for the high honors and hopes that animate his breast. Let the grateful sentiment rule in his heart, and be written on his countenance, in all his intercourse with mankind, that not his own arm, but the arm of God, hath gotten him the victory; and that but for his Creator's sovereign love he might have remained where others are, without hope, and without God in the world.

2. The second point is: Exemplify the religion of Christ in all the practical duties of life. Let men see and feel the excellency and beauty of Christianity.

It is a principle of our religion to act toward others with courtesy and respect. "Be courteous." "Honor all men." I. Peter 3 : 8 ; 2 : 17. This is part of the religion of Jesus. The principles that constitute a model gentleman, are just the principles of Christianity;—so far is it from being true, that it lowers the personal dignity of man. What system of faith so elevates humanity, so exalts the race of men, as the religion of the Son of God? In the doctrine of the incarnation; of the atonement; of the immortality of the human soul; of the resurrection of the body; in the whole range of Christian revelation, man receives an amazing elevation, is clothed with a surprising importance. To look upon any individual of the human race with contempt; to characterize our deportment toward others with disrespect or neglect, is not at all in harmony with the Christian faith. To act with courtesy toward all men; to "honor" them, as the apostle's word is, is not more conciliating to their feelings, and favorable to the Christian interest, than essential to a faithful display of the Christian character.

It is also necessary to an acting out of the spirit of Christianity, that the believer be not wanting in efforts to advance the welfare of his fellow men. Like his Divine Master, he should "go about doing good." The Christian should be a generous soul, not given to envy or detraction, but rejoicing

rather in the prosperity of every living man ; and when an opportunity presents, he should seize it with hearty good will, to help on the interests of his neighbor. Especially will it be in character to evince a sober concern for the spiritual safety of those who are yet enemies to God. This will be expected. And we doubt not but many, seeing the inattention of the professed believer to this matter, the utter absence of all concern for the dying thousands around him, have questioned the reality of his faith, and been encouraged perhaps in a wish to affix the stigma of hypocrisy to the whole Christian profession. Let brethren be true to their post, by evincing a suitable anxiety on this subject, and by putting forth whatever efforts be in their power for the salvation of lost men ; whether by prayer, by pecuniary means, by example, or by the personal appeal. A faithful but prudent deportment in this respect will create a confidence in their sincerity, and impart a new power to the Christian cause. How any one can reconcile it with true faith in the character, promises and mission of the Gospel, to be indifferent to the aggressive operations of the church, is surely difficult to be perceived. Every believer is a divinely ordained missionary. "As thou, Father, hast sent me into the world, even so have I also sent them into the world." To believe sincerely that his fellow men are in a fearfully exposed and perishing condition ; to believe that the Gospel of Christ is the only effectual and the divinely appointed remedy, and that the application of this remedy is committed instrumentally to the church, consisting of individual members—surely the tendency of such a faith is to set every follower of Jesus to work. Therefore, let us be consistent. Let the world see it. A just and vigorous prosecution of the missionary work will attract a serious attention to the Christian faith.

The exercise of forgiveness is another important evidence of the Christian character. In this we have the example of God and the command of Christ, and are animated by exceeding great and precious promises. This is a display of Christian virtue well calculated to subdue enmity, and to excite an admiration of that religion whose principles are so excellent and lovely.



And is it not an element of our holy religion, to weep with those who weep—to manifest a sympathy in the sorrows of the distressed? Such is the example of Him who hath left us the command that we follow his steps. A disciple of that religion which rears the asylum and the hospital—whose Founder wept over the coming miseries of Jerusalem, and laid down his life to alleviate the woes of a suffering world, should ever be at hand to wipe away the tear from sorrow's eye, and to raise up such as are bowed down. Thus let the religion we profess, in all its principles, be acted out; let it live and breathe before the eyes of them that are without. Let them see and feel; aye, feel, enjoy its Divine excellency. It will bear acquaintance; and they are its truest friends who most clearly present its lovely proportions, and disclose its fair lineaments.

3. But our third point is: Learn to distinguish between essentials and non-essentials. In respect to the former, what may be called the essentials of Christianity, let God's people be firm, unyielding; but, in respect to things non-essential, to matters of human expediency or policy, whatever does not involve the vital principles of Christianity, let them be accommodating and compliant.

It is lamentable to see an infinite injury inflicted upon the cause of Christ in the world, by the repulsive bigotry or blind zeal of those who have not learned to draw a distinction between an essential and a non-essential, teaching for doctrines, the commandments of men. There have been good men whose perverted moral sense, whose intellectual narrowness, or obstinacy of spirit, would have made a wreck of the Church of God, but for the influence of wiser brethren, who enjoyed a larger breadth of vision. And are they not often the noblest souls,—men of imperial mould, and the finest sensibility, whose influence will tell,—who are thus repelled and set in hostile attitude by a sickly sentimentalism, or a bigoted devotion to a trifle? What is a ribbon, or a gown, or the cut of one's beard; what are the angles of the body; the wrinkles of the face; or the shibboleth of party, to the saving of a soul from death, or the preservation of the honor and the furthering the triumphs of our dear Redeemer? It is not all of religion to wear the

Pharisaical badge, or to shout the watchwords of sectarian warfare. The kingdom of God is within you. It is not meats and drinks, but righteousness and peace, and joy in the Holy Ghost. Let such be our bearing toward them that are without, that no needless occasion shall be given for scorn and reproach. Let a largeness of heart, a high-souled magnanimity, appear in the deportment of Christians; and while faithful to the essentials of religion, let no needless prejudice be awakened by an obstinate devotion to things comparatively unimportant. It is not the purpose of these remarks to encourage laxity of morals, or of Christian faith. When it comes to real matters of Christian duty, let brethren be steadfast, immovable. Here let them display an unflinching firmness. Let faithfulness to God be the watchword, and to every seducer be it said with a spirit resolved: Whether I should obey God or man, judge ye. Let us have Abdiels:

“Abdiel, faithful found

Among the faithless, faithful only he:  
 Among innumerable false, unmoved,  
 Unshaken, unseduced, unterrified,  
 His loyalty he kept, his love, his zeal;  
 Nor number, nor example, with him wrought  
 To swerve from truth, or change his constant mind.”

To draw the line of distinction between the essential and the non-essential, may seem a delicate and difficult task. But such is the Christian life. It is a narrow way. “Blessed is he that feareth always.” It was wise in John Bunyan to take his pilgrim up the hill Difficulty, and set a lion on the right hand, and a lion on the left; and to have a voice announcing that those lions were chained, and need only alarm those who should turn aside from the straight and forward path. Truth and right lie in the middle. They are the portion of those who can balance things, in a spirit of calm, reflecting moderation. And yet it is the nature of man to love strong points, bold, defiant outlines—the *punctum saliens*; and so true is this, that we should be much likelier to make an impression by confining this discussion to a vehement denunciation of that squeamishness, or blind devotion to whims and trifles, which so excites the contempt of them that are without; or, on the

other hand, by an impassioned exhortation to Christian faithfulness alone. But one-sided views are ever incorrect and unsafe. Therefore, we presume to counsel brethren that they keep an eye to either hand, that they may find the way of righteousness, and walk in the midst of the paths of judgment; that they do not attach great importance to little things, thus enlisting prejudice against religion, and at the same time be faithful in their adherence to whatever really belongs to Christian duty—great principles, not petty opinions or idle forms, being the object of their zeal. Let us have integrity, but not squeamishness; Christian firmness, but not obstinacy.

We feel impelled to state, by way of warning, that a good rule for the Christian to adopt, with reference to any course of action that may be of doubtful propriety, morally considered, is always to abstain. This remark is especially applicable to the question respecting a compliance with certain worldly amusements, maxims and habits. Two reasons may be given in favor of the adoption of such a rule. First, "The heart of man is deceitful above all things, and desperately wicked." It should not be trusted amid scenes of temptation. Many a thing, quite innocent in itself, may be the occasion, even to a Christian, such is the deceitfulness of the human heart, of no small mischief. And, secondly, he is under a solemn obligation to "avoid the very appearance of evil." This is necessary, that he may not bring reproach upon Christ's cause, or incur the great guilt of misleading his fellow-men.

But, when the Christian has done his best in finding out the true way of duty, let him not be dismayed, or lose confidence in the wisdom of his course, if persecution should assail him. Fidelity to God, though it be joined to the most amiable and manly principles of social intercourse, must ever excite a spirit of opposition among them that are without. They can but entertain respect for his consistent character, and be in a measure conciliated by his courtesy; but his life is a standing rebuke; and the better it is, the more so. The martyr-spirit is the spirit of Christianity. No compromise with sin—resist it unto blood. That sin is an unutterable evil, and the object of God's special abhorrence, is the voice of Calvary, and the

great lesson of human history. It is written in tears and blood, by the iron pen of Providence. The child of God can know no terms with it—die, if die he must, but yield to the demands of sin, he cannot; it is filial ingratitude; it is high treason against the throne of his Almighty Father. “What are these which are arrayed in white robes? and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” Rev. 7 : 13–17.

Such, as we think, are the chief points requiring attention on the part of those who would walk in wisdom toward them that are without. First; Humility, as arising from a sense of dependence on Divine grace; showing no contemptuous superiority and distance. Secondly; Exemplify your religion in the practical duties of life; and thus shall men see the beauty, and experience the benefits of that faith which we profess. And, Thirdly; Learn to distinguish things that differ, the essential from the non-essential; attaching no undue importance to little things, and yet faithful to whatever enters into the essence or vitality of religion. Many will surely feel, Who is sufficient for these things? And possibly some may be perplexed by the variety and extent of these counsels, and desire some more pointed direction—a concentration of the mind on some more abstract and convenient idea. For the benefit, therefore, of such as have a mind to observe the duty which it has been our attempt to unfold, we would lay down a precept and an example.

1. Study Christianity, and imbibe its spirit, in its completeness—in the symmetry and fullness of its proportions. It is harrowing to the feelings of the intelligent and judicious Christian, to look at the monstrous caricatures of religion

which the history of Christianity presents, and which have originated in the one-sided views to which poor human nature is so lamentably subject. The scorner has taken courage in his scorning—the glib tongue of Infidel ridicule has played upon the Church of Christ, the beloved Bride of the Lamb—as these monstrosities have been brought, by the shifting panorama of history, in a rapid succession before the gaze of unfriendly eyes. It is the tendency of the human mind to fix upon detached points of the Christian system, both in faith and practice, and to magnify these, and torture them, in a monomaniac zeal, till it becomes an outrage on common sense; whilst other equally, and perhaps far more important points, are almost entirely ignored—points which qualify the others, and impart to the whole a consistency and beauty of proportion.

We have seen some who, pleading the obligation of heavenly-mindedness, of non-conformity to the world, have renounced the duties of domestic and social life, shut themselves up in cheerless cells, subjecting human nature to an unnatural regimen; at which, as might have been expected, it revolted, and broke forth into desperate habits of irregularity. Thus are we furnished with the one-sided system of Monks.

We have seen, too, the passion for the Holy Places—the zeal of rescuing the sepulchre of our Lord, and the sacred sites of his personal ministry, from the hands of the Infidel—bursting forth and blazing through Christendom like the fires on the prairie, till vast, undisciplined hordes, misnamed armies, of every rank, age and sex, are found rolling, as best they can, toward the scene of their fanatical warfare—thousands on thousands falling by the way; smouldering cities, with their ancient treasures of literature and art, marking their track, and the demons of Prostitution and Intemperance lurking in their camps. The senseless fury which impelled the mass is seized upon by kingly heads, and made the mighty servant of Ambition and Crime. It is of no consequence that the name of God is dishonored, and every principle of the religion of Jesus violated: To the sepulchre! to the sepulchre! and fight the Infidels, is the one all-absorbing passion. And thus the

principle of religious intolerance grew into a giant, which we have never yet been able to destroy. Escaping the vigilance of the Reformers, it has passed on down, a curse, until this day. And every son of ambition who has since projected a scheme of oppression, has lifted the standard of religion at the head of his host, and slain his thousands in the name of zeal for the faith. A Cortez and a Pizarro are the champions of the Cross; and a poor Montezuma must yield up his gold, and die as an Infidel. Here we have the one-sided monster of the Crusades.\*

And may we not say that something of the same contractedness of view is manifest in the Puritan and Conformist struggle of the 17th century? There were great principles involved, it is true; and it requires no sharp student of history to trace its expansive results both in the political and the religious world. But in the history of the contest, is it not obvious that Christianity suffered sad distortions (on both sides, let us say), not at all favorable to her credit and influence? Therefore, in order to walk in wisdom toward them that are without, we take the liberty to exhort brethren to study Christianity and imbibe its spirit in its completeness; in the fulness and beauty of its divine proportions. Let them be simple-hearted, diligent students of the Word of God; comparing Scripture with Scripture, and looking up for the Divine Spirit to direct them. The Bible and Prayer, the Bible and Prayer, just these, and these only, are the means to be used.

2. But it was also proposed to consider an example. And where should we rather seek it than in the beautifully consistent life of our Divine Lord and Master? Here is the one who, by way of eminence, walketh between God and man, alike the friend of each; and with respect to either side, his bearing is perfection itself. With profound reverence let us inquire: Was he a stickler for trifles? Was he a stiff, uncourteous bigot? In his doctrine concerning the Sabbath, as illustrated by the case of the hungry disciples plucking the heads of grain,

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\* Dean Milman, in his *Hist. of Lat. Christianity*, furnishes some instructive thoughts on the Crusades. See Book VII., Chap. 6.

or the ox fallen into the pit; in his many miracles of mercy; in his condemnation of broad phylacteries and long prayers; in his payment of tribute-money and earnest inculcation of law-abiding principles; in his titles of reproach, Gluttonous and a Wine-bibber, a Friend of publicans and sinners; in his gentle, conciliatory deportment, his readiness in kind words and still kinder acts, which drew the multitude after him; in all these we are furnished with an example of that large-heartedness, that superiority to all bigoted disputations zeal for comparative trifles, that generous Christian courtesy, which it has been our desire to uphold, and which we do think enters into a wise walking toward them that are without. But whilst he was thus noble and gentlemanly on the one hand, do we discover on the other any want of fidelity to great principles—to the essentials of true religion? When these are assailed, then it is we hear him lifting up his voice like a trumpet, and giving no uncertain sound. “Woe unto you, Scribes and Pharisees, hypocrites! Woe unto you, ye generation of vipers!” Such is the style of stern rebuke with which our ears are made familiar. He was a martyr for truth and right; for the honor of God, and the integrity of His law. He entered into no compromise with sin. Having come from heaven to vindicate the law of God, He went forward to His baptism of blood; endured the cross, despising the shame, till He was set down at the right hand of the throne of God.

But perhaps it may be said that this is the case of a Divine Being, and no fair example for imperfect men. Then let us refer to the Apostle Paul: What a fine example does he afford of walking in wisdom toward them that are without! Mark his courtesy and generosity. How graceful his apology, when, through ignorance of the facts, he failed on one occasion to give the high priest his titles. In the case of Timothy’s circumcision, whereby he sought to disarm Jewish prejudice; in the case of meats at Rome, when he declared if meat made his brother to offend, he would eat no meat; we see the largeness of soul which distinguished his Christian policy. He made himself “all things to all men.” “Let every one of you,” says he, “please his neighbor for his good to edification.”

“Though I be free from all men, yet have I made myself servant unto all, that I might gain the more.” “And this I do for the gospel’s sake.” “Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.” I. Cor. 9 and 10. And yet, was Paul a traitor to the cause of his Master? When essential principles were involved, he is found solid, unyielding as a granite mountain. Did he not withstand even Peter to the face? Did he not say of certain ones “To whom we gave place, no, not for an hour!” What mean those clanking chains? And do ye not hear that bold reasoning concerning righteousness, temperance, and a judgment to come? Did he not say, “I am now ready to be offered!” and did not his venerable head roll bleeding from the block in testimony of a firm devotion to the principles of Christianity? What a beautiful exhibition of the union of firm fidelity to the essentials, with a generous, high-minded Christian courtesy toward them that are without. He is at one and the same time the model gentleman, and the martyr of Jesus.

Oh, that all Christians were living, breathing embodiments of Christianity! Not Christianity in any partial view of it—in this, that or the other feature of it converted into a monstrosity; but in the full and symmetrical proportions of the Divine system! Then would the Church of Christ become an element of commanding power in society, challenging the respect of them that are without, and going forth to her destined triumphs with electric speed and an invincible force. The prejudice of enemies subdued—brother animating brother—divisions healed, and the zeal and influence of the Church concentrated on her proper mission—Christianity standing out in her queenly beauty before the eyes of men, no longer a fair ideal, but a visible reality; no more a scouted fancy, but an actual, charming presence—we shall soon witness the rapidly-advancing march of the Christian interest to universal dominion: stretching forth her hand, she will take to herself the power and reign; like the sun rising over the hill-tops, she will pour abroad her celestial radiance from city to city, and from field to field, till all lands are rejoicing in the light and warmth of the glorious luminary. What we want is, that the right spirit



may fire the rank and file of the Christian army—that the mass, the broad host, in the full development and power of their individual and united influence, may bestir themselves, and rise to the true dignity of the character which they profess. A voice of lamentation has been raised over the slow, creeping march of Christian empire; and even the faith of many a good soul, who is waiting for the consolation of Israel, may be staggering under the adverse signs of the times. But how can it be otherwise, until we see a greater moving in the depths of the host—the Church, in the majesty of numbers, putting on her beautiful garments, and clothing herself in strength? The officers of an army can do nothing, they are powerless, until they have infused a war-spirit into the legions that swarm around them. Equally helpless is that statesman of our land who would effect any great measure of civil policy, until he has aroused the good citizens, and enlisted the mighty force of popular influence. But when this is done, who can withstand the tide? Woe to the enemy of my country, if I can but rouse the stern yeomanry, infusing into every honest heart a glow of patriotic fire! How unsuccessful, then, must be the Christian ministry, in the great work of evangelizing the world, until there is a thorough waking up through the rank and file! In the infancy of the Christian Church, when a little band of humble men had to face the world, her Divine Head gave her the special aid of certain extraordinary gifts. But when the followers of Jesus had grown to vast numbers, and had taken possession of the seats of power, these extraordinary endowments have been withdrawn. And what is the inference? That the Church has now ampler resources for her great work, in the number and influence of her members, and that these resources are expected to be faithfully developed and applied, in dependence upon the promise—“Lo, I am with you always.”

We want, therefore, the great body to move—to stand forth in the beauty and might of Christian consistency—holding up a steady light, to disarm the prejudice of them that are without, and presenting a sublime spectacle of moral power, to the glory of God, and the salvation of the world. May the Lord grant it! To whom be glory and dominion forever!

## ARTICLE VI.

THE PRESENT AND PAST PHYSICAL STATE OF  
PALESTINE.

The traveler from Hebron northward to Jerusalem, surveying the country over which he passes, is almost sure to meet with disappointment. From the descriptions given by the Bible of this ancient land, and testifying to its fertility and beauty, he has entered it strong in the expectation of witnessing one of the most fertile and abundant of the countries of the globe. In vain he looks for the green fields which he has pictured to himself, the low lands waving in golden harvests, and the hill slopes covered with terraced vineyards. With the exception of a green plot here and there, testifying to the neighborhood of some gushing fountain, or to an unusual degree of industry in cultivation on the part of the owner, the whole country appears desolate and withered.

And though this is preëminently the case with the hill country of Judea through which he is passing, yet the whole of Palestine more or less partakes of it. He is disappointed almost every where. The anticipations which he has formed of "a land of milk and honey;" "a land of wheat and barley, and vines and fig trees;" a land whose hills were to drop fatness, and whose very rocks were to flow with oil to the Israelites who possessed it, fall very far short of their realization.

Such an experience as this cannot but have a tendency to invalidate the claims of the Bible for truthfulness in the traveler's mind. Its descriptions of the land bear the appearance of a gross exaggeration—an attempt on the part of the Prophet, by whom they were uttered, to deceive the people for whom they were intended. And we find that infidelity has seized upon this very discrepancy between the prophetic descriptions of the richness of the land and its present state, as a means whereby to shake our faith in the credibility of the Bible.\*

In replying to this attack on the part of the enemies of our

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\* See Voltaire's Works.

faith, and in reconciling this apparent discrepancy, let us first of all, correct an error into which almost every Eastern traveler is sure to fall. He judges of the fertility of Palestine by comparing it with the present countries of the world. Now while no one can deny that in comparison with the countries of Europe, or with our own land, Palestine is indeed a very undesirable land, yet in that early period, when the greater part of what was known as the world was a barren, sandy, desolate waste, it might be looked upon without any exaggeration as all that the Bible declares it to be—"a land flowing with milk and honey;" a land eminently productive and desirable. The vast and well-watered plains of Asia Minor, the rich valleys of Greece, and the fertile lands of Western Europe had not been discovered when the Israelites entered Canaan. With the exception of the land of Egypt limited to the banks of the Nile, and whose cultivation was a continual warfare against the encroachments of the desert; of the vast plains of Assyria and Mesopotamia, in great part a barren, uncultivated waste, and of the dreary desert through which they passed to the land of Canaan, the present world was wholly unknown to the ancient Israelites. In comparison with these, Palestine, with its towering hills not yet entirely divested of herbage, its valleys still in some places extremely fertile, its springs not entirely dried up, and its groves of olive, pomegranate and fig trees not entirely withered, is even now an eminently fruitful and beautiful land.

But we think that we may safely affirm that the land of Palestine, as it appears now, is not as it has appeared always; that the country in its productiveness has undergone a thorough change; that in this respect the Palestine of the present day is entirely different from the Palestine of the time of Moses, of Solomon, or even of our Lord.

Now, there is nothing that so forcibly strikes the traveler in that country, as the multitude of ruins with which the land is overspread. He is continually coming in contact with the remains of cities, villages, towns and hamlets, which not only have long since passed away, but whose names even have, in

many cases, become unknown. As a late traveler\* has remarked, "it is hardly an exaggeration to say that, whilst for miles and miles there is no appearance of present life or habitation, except the occasional goatherd on the hill-side, or gathering of women at the wells, there is yet hardly a hill-top of the many within sight which is not covered by the vestiges of some fortress or city of former ages. Such is the case in Western Palestine. In Eastern Palestine the same picture is continued, although under a somewhat different aspect. Here the ancient cities remain in like manner deserted, ruined, but standing; not mere masses and heaps of stone, but towns and houses, in amount and in a state of preservation which have no parallel except in the cities of Herculaneum and Pompeii, buried under the eruptions of Vesuvius." The same traveler and writer proceeds to say, the ruins are for the most part of an extremely ancient date, dating back to Roman, Grecian and Jewish times, and extending perhaps even to the old Canaanitish remains before the arrival of Joshua. And this aspect of the country was as familiar to its inhabitants, as far back as the history and language of Palestine reaches, as to us. In the rich local vocabulary of the Hebrew language, the words for sites of ruined cities occupy a remarkable place. Four separate designations are used for the several stages of decay or of destruction which were to be seen even during the first vigor of the Israelitish conquest and monarchy. There was the rude "*cairn*," or pile of stones, roughly rolled together; there was the mound, or heap of ruins, which, like the Monte Testaccio, at Rome, was composed of the rubbish and debris of a fallen city; there were the forsaken villages, such as those in the Hauran; there are, lastly, true ruins, such as those to which we give the name, buildings, standing yet, shattered like those of Baalbec or Palmyra. What, therefore, we now see must, to a certain extent, have been seen always; a country strewn with the relics of an earlier civilization.

There is one thing which these numberless ruins most emphatically teach, and that is the extreme populousness of the

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\* Stanley's Sinai and Palestine.

land in ages past. Indeed, this is a conclusion adopted by all who have carefully examined their great extent and number. The infidel and traveler, Volney, has remarked "the prodigious quantity of ruins dispersed over the plains, and in the mountains this day deserted, depose in favor of the fact that the land once contained a great population."\*

But it is not alone from the numberless ruins of the land that we gather the fact of its extreme populousness, but also from the explicit statements of ancient and reliable authors to this fact. Hecatæus, who flourished three hundred years before the taking of Jerusalem by the Romans, speaks of the country of Judea alone as "containing many strong places and villages, and of Jerusalem its capital as being inhabited by one hundred and twenty thousand men." Tacitus remarks that in his time "the great part of Judea was overspread with villages and towns, and that in Jerusalem alone, there perished during its siege by the Romans six hundred thousand persons." Josephus enumerates the number of Jews in and about Jerusalem at that time at two millions and a half, which could not have exceeded a moiety of the gross Jewish population before it was thinned by pestilence, the sword and famine. Volney admits that at the time of Titus, Judea alone, exclusive of the rest of Palestine, must have been peopled by *four millions of inhabitants*.† Gibbon speaks of Syria as being overspread with ancient and flourishing cities, from the time of David to that of Heraclitus, and of the inhabitants as being wealthy and numerous.‡ We are informed by the philosophical geographer, Strabo, that the territories of Yannia and Yoppa alone were formerly so populous as to bring forty thousand armed men into the field.§ At present they could scarcely furnish three thousand. From the two small provinces of upper and lower Galilee alone, Josephus says, he collected an army of over one hundred thousand men.|| He also remarks that in his day both

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\* Volney's Travels in Egypt and Syria, vol. 2, p. 368.

† Keith's Land of Israel, p. 150.

‡ " Prophecies, p. 100.

§ " " p. 129.

|| Josephus, B. II., ch. 20, § 6.

Judea and Samaria were "very full of people," and that "in Galilee there were great numbers of large cities, the smallest of which contained a population of fifteen thousand souls."

From this extreme populousness of the land, attested by the quantity of its ruins, and the assertions of these ancient writers, we infer not only that the immense and almost incredible armies, which the Bible represents the country to have furnished in former times, are no exaggeration, but we also infer that the land which supported such immense masses, must have been of extreme fertility. That this conclusion is a correct one, may be shown likewise from all the ancient authors who have written on Palestine. All unite in describing it as a land of great fertility, and thus corroborating the statements of the Bible to this end. For example, Tacitus speaks of the soil as "fruitful, exuberant in its produce, like that of Italy."\* Justin in his writings confirms this statement. Hecatæus speaks of Judea as being generally of a most excellent and fruitful soil.† Josephus, writing of the soil of Galilee, says, "it is universally rich and fruitful, and full of plantations of all sorts of trees, so that its fertility invites the most slothful to take pains in its cultivation."‡ Of Judea he writes, "it is composed of hills and valleys moist and very fertile. It has abundance of trees, is full of autumnal fruit, and there is no want of water. In consequence of the excellence of its grass, the cattle reared there yield more milk than do those of other places."§ The infidel Volney has remarked that "Syria was always esteemed a delicious country, and that the Greeks and Romans ranked it among the most beautiful of their provinces, and even thought it not inferior to Egypt."||

Applicable as these descriptions may be to ancient Palestine, they certainly are not applicable to the country in its present state; and, to say nothing of what might be the case, were the land put under a system of vigorous cultivation, as it

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\* Taciti Historia, Lib. 5, ch. 6.

† Keith's Land of Israel, p. 152.

‡ Josephus de Bel. Jud., B. III., ch. 3, § 4.

§ Jos. de Bel. Jud. III., 3, 4.

|| Volney's Travels in Egypt and Syria, Vol. I. p. 316.

now appears to the eye of the traveler, it could not support a tithe of the population which, in former times, is declared to have inhabited it.

The country, then, has undergone a change, and to what this change may be owing, forms a very interesting subject of inquiry. May it not be owing to its want of cultivation? Is not its former richness still inherent in the soil, and waiting only the appliances of industry and skill to draw it out? We know that for years the land has been allowed to go waste. No country has, for the past eighteen hundred years, been so desolated by war as Palestine. It has been successively overrun by the Romans, by the hordes of the farther East, by the Arabs, Saracens, Crusaders and Turks. The inhabitants have been kept in a state of continual alarm and continual slavery. For centuries they have been groaning under the most oppressive taxation, the produce of their land seized, and their country ever exposed to the attacks of the wild Bedouins of the desert, who, crossing the Jordan, and sweeping over the land, destroy everything in their path. Even at the present time, the inhabitant of the land cultivates his field with his musket in his hand, and though the labor is his, he knows not into whose possession the fruit of the labor may fall. There being thus no incentives to industry, almost the whole land has assumed the appearance of a desert waste. But yet is not, we inquire, its former richness still inherent in the soil, and, through the appliances of industry and skill, could it not be drawn forth, and the land, as heretofore, become a land of abundance? Could not this desert waste be made to bud and blossom as the rose? It is the firm opinion of many writers and travelers that it could; that if a season of tranquillity and peace were afforded the land, and industry and skill employed upon its now barren soil, as aforetime, every hill would be clothed in verdure, and every valley and plain covered with exuberant and waving harvests.

Mr. Moore, British Consul-General of Syria, in a report on the commercial statistics of Syria, presented to both Houses of Parliament, remarks that "Syria might support ten-fold its

present population, and bring forth ten-fold its present produce."

Dr. Clark, in his travels, has remarked:—"In any part of Judea, the effects of a beneficial change of government are soon witnessed in the conversion of desolated plains into fertile fields."\* "Under a wise and beneficent government," he adds, "the produce of the Holy Land would exceed all calculation."

"Galilee," says the traveler Malte-Brun, "would be a Paradise, were it inhabited by an industrious people. Vine stocks are to be seen here a foot and a half in diameter."†

Remarks Dr. Olin:—"The soil of the whole country has certainly deteriorated under bad husbandry, and the entire neglect of the means of improvement. But a small degree of skill and industry would be sufficient to reclaim it, as must be evident to every traveler who has observed the vineyards near Hebron and Bethlehem, and the gardens of Nablous."

Speaking of the Plain of Esdraelon, south of Galilee, this same writer further remarks: "Under proper tillage, it would supply breadstuffs for millions," and then adds: "I put this question to nearly every traveler whom I met with in or from the Holy Land, 'What is your opinion of the natural fertility of this country, and of its ability to feed a large population?' and in every instance the reply was in corroboration of the above."

Thus, in the opinion of those competent to judge, the barrenness and waste of this unhappy land is solely owing to its neglect of cultivation.

But may the only reason be found here? It is a well ascertained fact that if you remove the forests of a country, it diminishes the supply of rain, and thus seriously impedes its fertility and cultivation. This has been proved to be the case in some parts of Europe, since the disappearance of the vast German forests; and particularly in Greece, since the fall of the plane trees, which once shaded the bare landscape of

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\* Clark's Travels, vol. 2, p. 521.

† Schultz in Pallas, cited by Malte-Brun, Geogr., Vol. II., p. 148.



Attica. This effect has been experienced in Palestine. The forests of Hareth and the thicket-wood of Ziph, in Judea; the forest of Bethel, the forest of Sharon; the forests which gave their name to Kirjath Jearim—"the city of the forests"—all of which are mentioned in the Bible, have, long since, disappeared. In addition, there were immense groves of palm trees, such, for example, as that about Jericho—the city of palms—not one of which remains at the present time; immense groves of olives, such as those which covered the slopes of the Mount of Olives; also, of pomegranate and fig trees, only a few of which, comparatively, remain. The consequence of this has been the drying up of many of the fertilizing streams of the country. The Kedron is no longer a running brook; the Kishon is no longer the mighty river which we would infer it to be from Deborah's song. We read in the Bible that the country about Jerusalem in the time of Hezekiah so abounded in water, that he had to summon all the strength of Israel to aid in stopping the fountains. "So there was gathered much people together," says the author of 2d Chronicles, "who stopped all the fountains and the brook that ran through the midst of the land, saying 'why should the King of Assyria come and find much water?'" But the brook has dried; the fountains disappeared, and the country about Jerusalem so destitute of water that the traveler must carry a bottle of water with him in his excursions about the environs. Upon this subject the traveler and naturalist, Schubert, remarks: "No soil could be naturally more fruitful and fit for cultivation than that of Palestine, if man had not destroyed the source of fertility by annihilating the former green covering of the hills and slopes, and thereby destroying the regular circulation of sweet water, which ascends as vapor from the sea, to be cooled in the higher regions, and then descends to form the springs and rivers; for it is well known that the vegetable kingdom performs in this circulation the function of capillary tubes."

To these two sources, then, the neglect of the land, and its diminished supply of water, through the removing of the forests, we may safely attribute the present sterility of Palestine. The former populousness of the country, as well as the express

statements of ancient writers, prove it to have once been a land of exuberant fertility. A great change has passed over it, but not too great for the causes which we have named fully to effect. Its present desolation, therefore, does not invalidate the truth of the Bible, which declares it once to have been a land flowing with milk and honey; a good land, eminently fertile and desirable to possess.

We may add, did the land of Palestine appear otherwise than it does, most truthfully might we look upon the Scriptures with a shade of suspicion. Has not this barrenness, death and desolation been foretold by God's prophets, in case his people should prove faithless to him? "Your country is desolate," says Isaiah; "your land strangers devour, and it is desolate as overthrown by strangers." "You shall be as an oak whose leaf fadeth, and as a garden that hath no water." "Behold, the Lord maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

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ARTICLE VII.

*Report of the American Board of Commissioners for Foreign Missions, presented at the Meeting held at Philadelphia, Pa., Oct. 4-7, 1859. Boston: Press of T. R. Marvin & Son, 42 Congress Street. 1859; pp. 196, 8vo.*

The American Board of Commissioners for Foreign Missions has been long and justly held in the highest esteem by all the Christian people of this country. As to ourselves, for nearly one quarter of a century a profound respect for it was one of our most vigorous and cherished sentiments. Perhaps that Board never was entitled to be considered a national society. Yet confessedly it was an honor to the whole land, and the lustre which it shed on the American name throughout Christian Europe, and even in darkened Asia and Africa, was of the highest, the noblest, the truest kind. Now, however, we

grieve to say, it has ceased to have any just title to be called the American Board, for it has declared itself a sectional thing. No longer, in any sense, can it claim to represent this confederacy of Christian States. This is the fiftieth year of its existence, and it has made this year to mark a new era in its history. This year it has elected to claim no longer a national but a sectional status. *Sectional?* What does that word signify? We at the South, for the most part, (few indeed are the exceptions *now*,) have felt the mighty power of a filial instinct impelling us to be sectional—for the section that is *our mother* has been assailed. But there are many at the North who have been sectional without this sacred necessity. They have been sectional in order to assail us. It is with these gratuitous and voluntary sectionalists, these fiery and bitter assailants of the South, that this Board has now elected to be sectional. It is a new era, therefore, in their history. The course which they have adopted towards the venerable Fathers and Brethren of their Choctaw Mission at the late meeting of the Board in Philadelphia, was altogether unwelcome to many of the leading New School Presbyterians who cooperate with them. It may turn out, as these gentlemen apprehended, that their churches will not be satisfied with the position assumed. For this and for other reasons, we expect to see no long continuance of the union between the New School and our Congregational friends in the work of Foreign Missions. The American Board will soon be simply the New England Board—the organ of the Congregationalist churches alone. Will it be the organ of *all* of these? Will it re-unite with itself once more those Abolitionist elements in New England that broke off from it some years ago and formed the American Missionary Association? Logically, that should be the very next step in their new course. Will the inauguration of such a re-union form part of the programme in their next year's Jubilee Meeting?

There are several distinct grounds upon which our long and profound respect for the Board based itself, independently of those ties of personal friendship which bound us to one of its deceased Secretaries, and which still bind us to its oldest living Secretary; and independently, also, of those ties of common

service which twenty-five years since united us to the Prudential Committee. One of these grounds is, that this Board has sent out so large a body of Missionaries and their helpers into all parts of the world. Excluding from the account those seven Missionaries to the Choctaws, recently cut off, they have now 162 ordained Missionaries in the field—more, perhaps, than any other organization in this country can report. Their whole number of laborers from this country, (excluding again the 22 assistant Missionaries cut off,) is 375. They support (again excluding the 4 Choctaw Ministers cut off) a band of 493 native helpers of various kinds in the various nations. Their churches (excluding the 16 Choctaw churches cut off) are 137. The church members now alive (excluding again the 1,400 members of the Choctaw churches) number 23,394. These results are certainly enough to make a Missionary Board worthy of profound interest and respect. It is the largest and most flourishing Missionary Society of our country. Their receipts for their last year were \$350,915 15, being an advance upon the year previous of \$16,816 97. It is the oldest missionary organization, if we mistake not, now existing in this country. Not that theirs were the first American missionary efforts ever made. Far from it! To say nothing of the “Society for propagating the Gospel in New England,” which, in 1649, was incorporated in England, and which sustained Eliot, Mayhew, Bourn, and other American Missionaries to the American Indians; and to say nothing of the Missionaries supported among the Indians by the Society in Scotland for promoting Christian Knowledge, in whose service the great Jonathan Edwards labored as an Indian Missionary for six years, and which, (aided to a considerable extent by the Presbyteries of New York and New Brunswick,) supported both David and John Brainerd during all their labors—to say nothing of these, there were tentative efforts by the Synod of New York and Philadelphia to establish a mission in Africa, made as early as 1774, but effectually hindered by the commotions of our revolutionary struggle. There was a Missionary society incorporated in Massachusetts in 1787, which passed, however, into the hands of the Unitarians, and still feebly exists. In

1796, the New York Missionary Society was formed; in 1797, the Northern Missionary Society, in the northern part of the State of New York; and in 1802, the Western Missionary Society, at Pittsburgh, Pennsylvania. In 1803, the General Assembly of the Presbyterian Church made its first appropriation for a mission to the heathen. It was \$200, for the support of Rev. Mr. Blackburn of Tennessee, who had, in 1797, proposed to Union Presbytery in Tennessee the establishment of schools among the Cherokees. Mr. Blackburn's labors can be traced from 1803 down to 1812, when it is probable they were broken up by the war, in which, on one side or the other, all the Southern Indians were engaged. Thus missions to the heathen were not the invention of this century. From 1646 to 1675, New England did more (says Mr. Tracey) in proportion to her ability, for the conversion of the heathen, than she did from 1810, when the American Board was founded, down to 1839. From 1646 to the present time, there has been in this country an uninterrupted course of expenditure of wealth and life for the conversion of the heathen world to God.\*

But though not the first, the American Board is the oldest Missionary institution of this country, and it has more Missionaries and more churches and more church-members among the heathen than any other society. Hence our respect for it. But what do we mean by this statement? In what sense has it got these Missionaries and churches? It *supports* the former and *they have gathered* the latter. And where do they get the funds with which to support all this army of Missionaries? The Churches of New England and the New School Presbyterian Churches give it to them. They are Commissioners for Foreign Missions. They are the agents of all these churches to disburse their benevolence towards the heathen. And they are the representatives of all these missionaries. They have it in charge to collect and to disburse Missionary funds, and by diffusing intelligence from the Missions among the churches, to increase the interest taken by them in the cause; and they have it also in charge to direct, to a certain limited extent, the

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\* See Rev. Jos. Tracey's History of the American Board, p. 21.

operations of the Missionaries abroad. This is what gives them their honorable character. It is this *official position* sustained by them which we always respected, perhaps without knowing the individual members of either the Board or the Committee. Is it not needful sometimes to make this distinction we are pointing out? Do we not sometimes clothe an institution of this kind with honors that belong not to it, but to the numerous patrons that support it, or to the humble, unnoticed workers that make it what it is? The Missions of this Board do not belong to it, nor even to the churches which act through this Board. On the contrary it is those Missions and the fruits God gives them which confer upon the Board to a great extent its honorable character and position. It is conceivable that the Missions could live without the Board. There could be Missions and very flourishing ones without it. But what would the Board be, and what use would there be for a Board, without the Missions?

These remarks suggest themselves, because there seems to prevail at the Annual meetings of the Board, and sometimes to run through the letters of the Secretaries, the notion that somehow the Missionaries are the inferiors of these Secretaries, and the dependents of these churches. Alas! we are, all of us together, the mutually dependent as well as the unprofitable servants of a Master, whose long-suffering, patience and forbearance, is our only hope. Men in official position need to be watchful of their spirit, and to walk humbly before God. And when they deal with the character and standing of His Ministers and His Churches among the far off heathen, they must remember that these are His representatives, nor should they forget how jealous He is for His Word and His Ordinances. When a whole Presbytery with all its churches, (some of the members of this court of the Lord's house being Missionaries of 40 years standing) are cut off by a Committee and its Secretaries, that have dogged them long and cruelly, for the "*immorality*" of building up Christianity amongst slaves and slaveholders, and when, in less than two months after this act, one of these Secretaries, a member of this same Committee, has to be suddenly and disgracefully turned out of his office

upon a charge of *sinful and scandalous conduct*, it appears very much like a voice of special and solemn warning to all who "trust in themselves that they are righteous, and despise others." If this allusion appear to any reader unkind, we beg him to pass it over until he shall have read the remainder of this article.

Another reason why the American Board has commanded so much respect, is, because they have been rightly considered as being engaged, along with their large band of Missionaries all over the world, in working out the true principles of the conduct of American Christian Missions. We think it is not presumptuous to say that the American Churches have some advantages for the Foreign Missionary work. There is a certain kind of practical wisdom that belongs to the American character, there is a simplicity and a directness belonging to all our forms and modes, and there is an independency of all political connexions or aims or objects, which make it easier for our missions to adapt themselves to the various phases of things among the heathen nations. Accordingly it will probably be found a universal fact that American Missions escape certain difficulties that stand in the way of missions from most other countries. Moreover, as to the Missionaries themselves, we speak what we do know, at least to a certain extent, when we say that this Board counts many men of the highest character amongst those whom it represents. Its Missionaries in Turkey for example, (speaking now of those whom we left there in 1846,) are a band of choice spirits—men of large heart—in many cases of eminent learning and distinguished ability, and perhaps, universally, of humble piety. It has been given them to guide their Missionary bark through dangerous seas with successful skill. There in Turkey, and in many other countries, have the Missionaries and their friends, the Prudential Committee and the Secretaries, been long considered as engaged together in studying and finding out the right methods of the Foreign Missionary work. To lay down the precedents which are to guide the conduct of a work like this, is certainly an office and an employment of the grandest and the noblest kind. And there have been amongst these Secretaries and

members of the Prudential Committee, not a few men of real prudence and true wisdom. Worcester and Evarts, and Cornelius and Wisner and Armstrong, Secretaries in the old times, and Bartlet, Spring, Morse, Reed and Woods, early members of the Prudential Committee, were all princes in Israel.

It is a painful sight to see such a Board as this guided amiss, and persuaded to adopt principles of Missionary policy which will not stand the test of Scripture. To witness a serious blunder, by those we were long accustomed to venerate, is distressing—it is like witnessing the stumbling of one's father. The American Board may have often erred—but it can be demonstrated, perhaps, that they never before committed so great an error as this.

For yet another reason, we acknowledge that this Board long deserved our respect—namely, that it endeavored for years to remain true to the original principles of its constitution, whilst the Abolitionists were striving to enlist its influence for their cause. We do not ascribe to this Board the merit of a perfectly firm and unflinching attitude, at the beginning, in favor of their own non-intervention with a subject over which they had no just control; nor can we assert that they very long continued to resist, without any yielding, the unfair pressure to which they were exposed. Neither yet can we say that, once drawn into a discussion with the Abolitionists, they expressed, even as early as 1845, at Brooklyn, such sentiments respecting slavery as a full and just understanding of the whole subject would have enabled them to do. But we say that, considering their position and circumstances, they deserved our respect for the efforts they made to keep their Institution true to the original principles of its constitution. They have been forced into their present position, after vain efforts at resistance.

This Missionary Board was instituted by the General Association of Massachusetts, on the 29th June, 1810, for the purpose of “devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in heathen lands.” They were incorporated on the 20th June,



1812, by the commonwealth of Massachusetts, "for the purpose of propagating the Gospel in heathen lands, by supporting Missionaries, and diffusing a knowledge of the Holy Scriptures." To devise the *ways and means, and to adopt and prosecute measures, for the support of Missionaries and the diffusion of the Bible*, was, therefore, the end of their creation. And their name corresponds to this end—"Commissioners for Foreign Missions." To them, as *Commissioners*, were the funds of the friends of Foreign Missions all over the United States invited to be sent, and they would faithfully carry out the wishes of the donors. Now, we say that they made long and earnest efforts to continue faithful to this original design and end of their creation, and for this, as long as it continued, they were entitled to respect.

It is curious to notice the history of the pressure that has resulted in forcing them to ally themselves to the Abolitionists. It commenced in 1840, when the Board was meeting at Providence, Rhode Island, with a memorial from sundry ministers in the State of New York, remonstrating against the Board's sending their collecting agents to the South, or accepting the subscriptions of slaveholders. The report adopted by the Board, on this memorial, acknowledges the justice of the memorialists' ground, that God will not accept the fruits of robbery for sacrifice; suggests caution in judging the character and motives of donors to missions; but, declines to take any order on the subject, on the ground of the practical difficulties that would attend any attempt to apply the principles of the memorial.

This, of course, was enough gained by the Abolitionists, through this first movement, to encourage their renewal of the onset. Their principles and reasonings are acknowledged as, on the whole, correct. Practical difficulties in the application of them, alone, are pleaded before the bar of the rising fanaticism, as though it could recognize any such difficulties.

Thus, after thirty years receipt and use of the money of slaveholding Christians—after all the foundations of the foreign missions of the Board have been laid in blood and sin, it begins to be determined that no more of such materials shall be employed in the superstructure!

The next year, 1841, at Philadelphia, there is a memorial from ministers in the State of New Hampshire, complaining of the Board's "studied silence" on the subject of slavery, and calling on them to "make known their views and feelings, so that they should be recognized by all, as sympathizing with those Christians who deeply abhor that system of abomination." The memorialists, "in addition to the consideration that it is right," say, also, that "a regard to the pecuniary safety of the Board renders it expedient." "The contributions must ultimately, and that before long, be suspended, if the Board shall think it their duty to observe such a studied silence."

In reply to this memorial, the Board urge that they were "incorporated for the express purpose of propagating the Gospel in heathen lands, by supporting Missionaries and diffusing a knowledge of the Scriptures;" that they and their Missionaries "have always confined their efforts to this *one object*—great enough for angels as well as men;" and they declare it "a duty of the first importance—a duty required by a conscientious regard to the sacred trust committed to us, to continue to pursue our one great object with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concern with our appropriate work as a Board of Commissioners for Foreign Missions."

Had they stopped there, the memorialists would doubtless have felt that they had gained nothing at all by this effort. But the Board's reply goes on to say, that "it is indeed evident that *this Board* of Commissioners for Foreign Missions can sustain no relation to slavery which implies *approbation* of the system, and, *as a Board*, can have no connection or sympathy with it. And, on the other hand, it is equally evident that *the Board* cannot be expected to pass resolutions or adopt measures against this system, any more than against other specific forms of evil existing in the community."

Next year, 1842, at Norwich, Conn., there are several memorials on this subject. Amongst other things, it is urged that the Board had expressed opinions relative to other prevailing evils, as intemperance, &c.

The Board say, in reply, if they have referred to any hindrances to the progress of Christianity, as prevailing in the countries where their missions are established, and as counteracting the work there, it was, of course, a legitimate subject of their animadversion. "But if, at any time, it had gone any further than this, and expressed opinions relative to immoralities or evils of any kind prevailing in this country, and not directly counteracting the labors of the Missionaries, such action was a departure from the great principles on which the Board was organized, and by which its proceedings should always be governed." And then they conclude their deliverance on this subject by intimating that, if any do not approve of their position, they can choose some other agency for carrying out their efforts to spread the Gospel abroad.

In 1844, at Worcester, Mass., more memorials are presented, to which the Board make no new reply, referring simply to its former declarations, and repeating its hint that those dissatisfied with its conduct should employ other agents—which accordingly was done, about this time, by the formation of the "*American* (!) Missionary Association" by a few Abolitionists. This year, however (1844), occurs the first reference in the memorials of the disaffected to the subject of Choctaw slaveholding. Nothing can be done with the Board on the subject of slaveholders' offerings, and, therefore, a new point of attack is sought out and found. And the Board promises, this year, to look into the subject of the Christian Choctaws' connection with slavery, and report the next year;—and thus the ball rolls along.

In 1845, at Brooklyn, New York, the Board come out with sufficiently strong expressions relative to the "wickedness of the system of slavery," respecting which there is "probably among the members of the Board and its friends little difference of opinion." But they declare as "among the fundamental principles to be adhered to in planning and conducting every mission undertaken under the authority of the great Redeemer and Head of the Church" these two:

1. "That the ordinances of Baptism and the Lord's Supper cannot be scripturally and rightfully denied to those who give credible evidence of repentance and faith in Christ."

2. "That the Missionaries in connection with the Churches which they have gathered, are the rightful and exclusive judges of what constitutes this adequate evidence."

We recall to mind just here that it was this same year (1845), about four months previous to this meeting of the Board, that the General Assembly of the Presbyterian Church, Old School, meeting at Cincinnati, Ohio, while they condemned what no good man at the South, no Christian slaveholder, will approve, viz: the evils that are incidentally connected with the system of slavery, as with all human institutions, did yet declare to the same effect with these two fundamental principles adopted by the American Board, that "the Church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith and moral conduct of her members, and that she cannot legislate where Christ has not legislated, nor make terms of membership which He has not made." They added that they could not "denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the Apostles of Christ with conniving at such sin, and introducing into the Church such sinners." Standing firm on this Scriptural ground, this church has ever since enjoyed peace and quiet on the subject of slavery, while at the same time, through her ministers and churches at the South, she has been humbly endeavoring to preach the Gospel to both bond and free. What an honor and what a blessing it would have proved to the American Board, if New England, instead of being a country where a little knowledge generally diffused, has proved itself a dangerous thing, (making every man, and many a woman, a teacher and a reformer, to set up his or her miserable "half-truths" oftentimes against even Christianity itself,) had enjoyed a sober and enlightened state of public sentiment, which could have acquiesced in these fundamental Christian principles, and allowed the Board, like the Presbyterian Church, to go on with its good work of forty years standing amongst the Choctaw Indians and their African slaves! And surely, it would seem as though these plain Scriptural principles, maintaining alike the rights of our Head and King to prescribe His own terms for the admission of any man into the fel-

lowship of His kingdom, the Church, and also the rights of His Church, untrammelled and uncontrolled by any outside pressure, to judge through her Representatives, respecting the application of these terms; surely it would seem as though these principles would have been enough to settle forever the right of the Choctaw Christians to be free of the spiritual tyranny of their Congregational brethren in New England! But, on the contrary, the Prudential Committee had now at length so far succumbed to the rising power of this tyrant fanaticism, that on the 19th November, 1845, immediately after this Brooklyn meeting, they write to the Choctaw Missionaries that they should "train their Church members to the duty of emancipating their slaves," and that they "should do whatever they could as discreet Christian men and Missionaries of the Lord Jesus to give the Indians correct views on this subject, and to induce them to take measures, as speedily as possible, to bring this system of wrong and oppression to an end." In other words, the Prudential Committee now take the ground that "Missionaries of the Lord Jesus" *may, nay must, as such, interfere with the politics* of the countries and peoples they are sent to,—but *discreetly!* How far does this fall short of the course pursued by the Jesuit Missionaries in various countries, which has made their name deservedly so odious? And is the American Board willing to be understood as requiring its Missionaries to interfere with the politics of all the governments to whose subjects it sends them, and from which governments it at the same time claims for these Missionaries protection by the United States? Or, is it only the poor Choctaw Indian Government with which it makes so free?

Let us proceed with our sketch of the progress of this pressure on the Board.

In 1846, the subject of slavery was barely introduced. In 1847, (says the *New Englander* for May, 1849,) it appeared to be the "impression on some minds that the letter of instruction by Mr. Greene (the letter just now referred to) had not been regarded" by the Missionaries to the Choctaws; but, as it was proposed to send out shortly a Secretary to visit that mission, the whole subject was deferred till the subsequent meeting.

At the same meeting in 1847 the question appears to have arisen whether indeed the Board had *the power* to give *instructions* to its Missionaries about their teaching. The Prudential Committee is requested to present a written report at the next meeting "on the nature and extent of the control to be exercised over the Missionaries, and on the moral responsibility of the Board for the nature of the teachings of the Missionaries, and for the character of the churches." Meanwhile two vacancies occurring among the Secretaries, they are filled with two men of abolitionist sympathies, viz: Rev. Mr. Treat and Rev. Dr. Pomroy. And now you shall see a more rapid progress of the American Board towards the point whither fanaticism has long been driving it.

The meeting of 1848, at Boston, comes on, and the report on the control of the Missionaries' teaching is presented. Amongst other points, the Prudential Committee claim that the Board has the right to enforce *correct religious teaching*—and the rule by which they propose to judge of the teaching of the Missionaries is "the Evangelical doctrines generally received by the churches and set forth in their confessions of faith," and "the ecclesiastical usages prevalent among the churches operating through the Board." As to the mission churches, they can be reached only "through the Missionaries," but "the Committee may and must inquire whether the Missionaries are doing their duty."

The reader who has patiently followed us from the beginning down to this point is no doubt astonished to perceive how far, in a few years, driven by the lash of faction, and led by two Secretaries (out of three) that sympathize with abolitionists, the Prudential Committee has travelled from the original principles of the Board's Constitution? Did any of its founders or patrons at the beginning dream, or did the Legislature of Massachusetts design to clothe this junto of gentlemen in Boston—this Board *ad interim*, consisting of eight laymen and three ministers—with all this power? Were they expected to interpret confessions and judge of doctrines for all Europe, Asia, Africa and America? Let us do the Board the justice to state distinctly that they did not adopt this document, but

resolved that "the whole subject be left for the present where it now is, in the hands of the Prudential Committee." We believe it has never been taken out of their hands since that time. The doctrines of the report have, however, been publicly denied in the Board's meetings.

At this same meeting of 1848 was also read the report of Mr. Secretary Treat's visit to the Choctaw Missions, and his famous letter addressed to those Missionaries on behalf of the Committee. This letter takes the ground distinctly that "the system of slavery is always and everywhere sinful," and that "all slave-holding is sinful, too, except where it is involuntary or continued solely for the benefit of the slave." The Missionary must denounce it, "but *discreetly*," and must require of all slaveholders who would come to the communion table, "proof that they are free from the guilt of the system." The Missionary must also "abstain from using slave labor, for thus he helps to make the system profitable to the owner of the slave." And the Committee has "the right to withhold support from them" if they do not obey these instructions.

This monstrous production, so unscriptural in its doctrines, so false in its philosophy, so low in its moral tone, so confused in its reasonings, and so narrow in its spirit, was reviewed by the Rev. Dr. Hodge, in the *Biblical Repertory* for January, 1849, and along with it the report of the Prudential Committee, before referred to, was also reviewed. The reviewer described the letter as unexceptionable in manner. It was "couched in the blandest terms. It was evidently penned with the determination that no word should grate on the most delicate ear. Nevertheless, it is perfectly Archbishopal in its tone. It is written just as 'the Servant of Servants' is wont to write." The reviewer also pointed out how preposterous as well as dangerous were the claims of this Committee to the control over Missionaries and Missionary Churches. He also dwelt upon the position taken by the Committee against allowing the use of slave labor in the domestic and farming operations of the Missionaries. Their poor, sickly wives must not hire a slave to cook or to wash for their large boarding-schools, lest the system of slavery be thereby encouraged!

And yet the whole North, and the Committee, doubtless, likewise, were daily using the products of slave labor! This, said the reviewer, is "straining at a gnat and swallowing a camel. It is being dreadfully troubled about the mote in our brother's eye, while totally unmindful of the beam that is in our own eye. We are sincerely sorry to say that this whole letter seems to us full of a mistaken, self-righteous spirit—carping at trifles in laborious, devoted men in the wilderness, while blind to ten-fold greater evils of the same nature, which pass without rebuke in our pampered churches at home."

The reviewer also thus sets forth the general character of this letter: "The doctrine, then, of this letter is, that slavery is everywhere and at all times sinful. Christ condemned it, though not in words. The Apostles abstained from denouncing it only on motives of expediency. Slaveholding is excusable and consistent with church-membership only when involuntary, or when temporarily continued at the request of the slave, and for his benefit. The Missionaries are to inculcate these principles, and to pursue such a course as shall free the mission churches from all participation in the system. Even hiring slaves is to be abstained from, though the consequence should be the disbanding the missionary schools. We have never understood that the avowed abolitionists go any farther than this. They inculcate these doctrines in plainer terms, and in a more straightforward, clear headed manner. They are more peremptory in their demands, and violent in their spirit. But as to all essential matters, their doctrines are those here presented."\*

The effect of this review was sensibly felt at the Missionary House, Boston. In February, 1849, immediately on its appearance, the Secretaries issued a printed circular, over their own names, setting forth that there was a "misapprehension" in the minds of many regarding the nature of the Prudential Committee's correspondence with the Choctaw Mission. Mr. Treat's letter "had not an authoritative character"—did not "give the *instructions* of the Committee, but only their opin-

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\* See Bib. Rep., Jan. 1849.



ions, suggestions and arguments, to be replied to by the Mission, with its opinions, suggestions and arguments." "With this practical distinction in view (they plead), it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or spirit of the two fundamental principles recognized by the Board at Brooklyn, namely, that credible evidence of piety is the only thing to be required for admission into the churches gathered among the heathen; and that the Missionaries and their churches are the rightful and exclusive judges as to the sufficiency of this evidence." They add, what now sounds even more strangely: "We merely add, that the Committee have never had any intention of '*cutting off*' the Choctaw Mission from its connection with the Board." On the contrary, they "would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished confidence in the integrity and faithfulness of these servants of Christ."

In 1849, 1850, 1851, 1852, nothing worthy of note, in respect to this matter, occurs at the meetings of the Board, except that, in 1852, it falls to the lot of this same Mr. Treat, whose letter made the Choctaw Missionaries partakers in the sins of Choctaw slaveholders, to bring in a report on the success of the Indian missions, in which, along with the strongest expressions, repeatedly employed, in praise of the growing temperance, improving agriculture, advancing education, excellent government, and consistent, prayerful, intelligent and zealous piety of these same slaveholding Choctaws, we find the following language about their churches: "When we enter their churches, we feel that the Lord, in very deed, is in the midst of them." In 1852, then, the Choctaw churches were not very great sinners, in the Board's apprehension, albeit fully tolerating in their communion a system pronounced, in 1849, to be "always and every where sinful;" nor were the Choctaw Missionaries, condemned in 1849, in a very bad position in 1852—for where they were, their Lord was likewise. They allowed slaveholders to come to the Lord's Table, without "proving themselves free from the guilt of the system," and their Lord allowed it, too, for in very deed He was Himself "in the midst" of those churches to bless them!

In March, 1853, there is held, at the Mission House, Boston, a formal correspondence on slavery, between the two Secretaries of the Board sympathizing with the Abolitionists, in which one of them asks, and the other answers, certain questions about the connection of the Choctaw missionaries with slavery. This is printed for use, as a circular. Mr. Treat is author of the answers, and gives the most favorable account possible of the progress of things in that mission! In like manner, he reads at the annual meeting this year, 1853, another very fine report of progress among the Choctaws. It is evidently the policy of the Prudential Committee, and the Secretaries, to let their action in 1848 pass into oblivion, if the Abolitionists will only let them alone.

But this may not be. In 1854, at Hartford, Connecticut, this Choctaw question again comes up under the full blast of the Kansas excitement. There had, also, been some legislation by the Choctaws against Abolitionists, excluding from the Nation any citizen of the United States who should be found interfering with the rights of slaveholders. This legislation, it is quite possible, had been provoked by the visit and letter of Mr. Treat, referred to before, for he was somehow regarded by the Choctaws as an Abolitionist—especially by the application which the Mission, it was suggested, should make to the Nation to release them from their contract about the boarding schools, rather than continue to hire the slaves who cooked and washed for the Mission families. This legislation of the Choctaws, deemed by them, no doubt, a measure of self-defence, was extremely offensive to all the Abolitionists in the Board. At the close of a debate, which, like the one preceding the recent action at Philadelphia, terminated at a very late hour of the night, the Treat letter was endorsed in full by the Board.

Soon after this, the Prudential Committee appears to have felt that they had gone too far, for such men as Horace Holden, in New York, were found to be protesting against their course. Their New York Secretary, Rev. G. W. Wood, is, therefore, sent off to the Choctaw country to arrange a new platform. Amongst ten thousand men that might have been employed

on such a mission as this, very few would be capable of conducting it as skillfully as did Mr. Secretary Wood. We know Dr. Wood, personally, well, and personally, love him much,—albeit his proceedings in this case did not consist perfectly with the estimate we had formed of his character during an intercourse of several years whilst we were colleagues in missionary labors in the East. He has so much genuine kindness of heart, and so much softness and gentleness of manner, and so clear and discriminating a mind, that, coming as he did, a deputation, clothed with so much power, he of course proved a most persuasive legate of the Board. The platform which he drew up, and which the Missionaries signed, was so completely pervaded with the principles of abolition, that it is amazing how such men as those Missionaries are well known to be, could ever have given it their assent. Their own statements of the views they held, which had been previously published, are in utter inconsistency with that Goodwater platform. When, however, Dr. Wood's report of the result of his embassy was published in the *New York Observer*, soon after his return, presenting this platform and his comments upon it, the Missionaries felt so sensibly that they were put into a false position by it, that, as we happen to know, they immediately forwarded to the Secretaries and Committee, their protest against the whole report.

In October, 1855, the Board meets at Utica, New York. The senior Secretary, Rev. Dr. Anderson, is absent in India. The other two Secretaries, Rev. Mr. Treat, and Rev. Dr. Pomroy, attend that meeting, having, as we have been credibly informed, and can see no reason at all to doubt, this protest of the Missionaries with them; and yet, they suffer the whole case to be publicly settled on the basis of that Goodwater platform, and Dr. Wood's narrative and comments, without the most distant allusion to the Missionaries' protest then folded away in their own pocket! So much aggrieved by all this are the Missionaries when the tidings reach their ears, that they, or some of them, send in their resignation without delay. The senior Secretary by this time has returned from India, and he is anxious to have the Missionaries withdraw their resignation. The

Committee accordingly propose this. The Missionaries consent, on condition that the Treat letter and all the previous legislation of the Board about slavery be considered as withdrawn, and the Missionaries be allowed to go on in their work "according to the instructions of our Lord and His Apostles." "To entertain this proposition for a moment was impossible," said the Hon. Linus Child, the Committee's representative in the late Philadelphia discussion; yet with these terms as demanded by the Missionaries lying before them, the Committee voted for that year the usual annual appropriation for the Choctaw mission, and have continued to do the same ever since, until the last meeting of the Board!

At the next meeting, which occurs at Newark, New Jersey, in 1856, the Board, now guided by the senior Secretary, seeks by one stroke of policy to set itself right with the New School Presbyterian Church (which has always been of their constituency), in relation to the East India Missions, and at the same time with the Old School Missionaries amongst the Choctaws. They substantially renew the Brooklyn platform, declaring that they have themselves no ecclesiastical power, and no control over the missionary churches, and remitting to the Missionaries and their churches, all questions of internal discipline, as belonging rightfully to them alone.

In 1857, the Board say of their Indian Missions: "We can not too highly appreciate the perseverance, the faithfulness, and the cheerful and self-denying labors of our Missionaries." The Prudential Committee tell of the Missionary stations among the Choctaws, that have "received decisive marks of the Divine favor." And they close their report about these Choctaws with this language: "We may hope that He who keepeth covenant, and sheweth mercy, will not forsake this interesting people, but that His grace will abound to them more and more." The Committee, then, hoped, in 1857, that He who keepeth covenant will not forsake this interesting people, notwithstanding the guilt that still lay upon them by their slaveholding! Where is, meanwhile, the resignation of the Missionaries? It is sleeping and taking its rest. The Committee's conscience will not, at this time, suffer them to accept it:

they have before them the fear of the Covenant-keeper, who has not forsaken, and will not forsake, the poor Choctaw churches. On the other hand, however, the fear of the Abolitionists is also before the Committee's eyes, and they dare not refuse to accept this resignation. It must rest for a while, till the Committee can see the path of duty, and of safety, more plain and clear before their eyes!

In September, 1858, the Board meets at Detroit. In May of that year, the Abolitionists had met with a humiliating defeat in the Tract Society at New York, and one of their leaders, the Rev. Dr. Leonard Bacon, a corporate member of the Board, is present at Detroit, and is smarting under his own and his party's discomfiture. He is appointed Chairman of the Sub-Committee on that portion of the Board's Annual Report which relates to the Choctaws and some other Indian Missions. In his report he speaks of "various religious bodies in the States nearest to the Choctaws, among whom there has been, as is well known, a lamentable defection from some of the first and most elementary ideas of Christian morality, in so much that Christianity has been represented as the warrant for oppression, and Christ as the minister of Sin." This report was adopted unanimously! At a subsequent meeting, on Dr. Bacon's own motion, the language was amended so as to read thus: "Insomuch that Christianity has been represented as the warrant for a system of slavery which offends the moral sense of the Christian world, and Christ has thereby been represented as the Minister of Sin." Reference is had in this report to the fact that "Our brethren among the Choctaws are in ecclesiastical relations with religious bodies in the adjoining States, the States from which the leading Choctaws are deriving their notions of civilization and of government." The report concludes by expressing the wish that "the Board might be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the Missions in the Indian territory." The Congregationalist newspaper of Boston, commenting on this report, gives the sense of it thus: "By the adoption of Dr. Bacon's report, incipient measures have been taken to withdraw from all connection with the

Cherokee and Choctaw nations, the Board thus bearing its testimony against slavery as existing among them. This action, so harmoniously secured, has relieved the Board of what, as some feared, might prove a serious embarrassment."

Thus the Board has, at length, been driven to the resolution of withdrawing its support from the Choctaw Missionaries, and so, its connection with the Choctaw churches, and of withdrawing "*as early as possible.*" But how shall this be done? With the prompt decision of men believing what they assert, namely, that the religious bodies with which their Missionaries are in full sympathy as well as outward connection, and *therefore*, of course, *these Missionaries themselves*, and the *Indian churches* they have gathered, "have made a lamentable defection from some of the most elementary ideas of Christian morality; have made *Christianity the warrant for 'the sum of all villainies,' and Christ the minister of Sin*?" Oh, no! Not thus did the Committee proceed; but they open a fresh correspondence with these degraded, immoral and blaspheming Missionaries!! It is again the Rev. Mr. Treat who writes to these abandoned sinners, and he has not yet laid aside his smooth blandishments. We subjoin his letter, with the answer of the Missionaries, and we request the reader to notice with care, not only the fraternal kindness expressed in these letters for the wicked Missionaries themselves, but the "most cordial and friendly sentiments" entertained towards those corrupt and degraded Choctaw churches. Let him also carefully observe the grounds on which the Committee base the proposed separation from men and churches that have abandoned the most elementary ideas of Christian morality—namely, to free themselves from "embarrassments," and to save their "treasury" from loss. The necessary sinfulness of slavery, and the dishonor and wrong of being in any way connected with it as a sinful thing, are not felt.

*Letter of Mr. Secretary Treat.*

"MISSIONARY HOUSE, BOSTON, October 5, 1858.

"*To the Choctaw Mission:*

"DEAR BRETHREN: The proceedings of the Board at its recent meeting are already in your hands. You will have read, with special

attention, the report of the Committee on that part of the Annual Report which relates to your mission. This paper, you will remember, has the following sentence: 'It seems to your Committee desirable that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian Territory.' The Prudential Committee, concurring in this opinion for various reasons, respectfully submit for your consideration, whether, in existing circumstances, it be not wise and expedient that your connection with us should be terminated.

"You will readily believe that this suggestion is made with unfeigned regret. We have always felt a deep interest in your labors. For the churches which you have gathered, we entertain the most cordial and friendly sentiments. For yourselves, we have a strong fraternal feeling. For the older brethren, especially, we must ever cherish the tenderest affection. It is with emotions of sadness, therefore, that we contemplate a separation from you.

"We are not able, however, to call in question the facts on which the Committee at Detroit founded their opinion. We find in our churches an increasing desire that the Board may be freed from the 'embarrassments' above referred to. By reason thereof, it is said, the donations to the treasury are less than they would otherwise be, to the manifest injury of our churches, on the one hand, and of our missions, on the other. It is said, too, that the political agitations, which are likely to take place in coming years, must, of necessity, aggravate the evil.

"The report to which your attention is now called, refers to difficulties which you have encountered, because of your present relation. This consideration you will at once appreciate; the Committee have no occasion, therefore, to enlarge upon it. They will only add that these difficulties will be likely to increase hereafter.

"But there is another obstacle to our future co-operation, which the report, already mentioned, did not notice. The Prudential Committee question their ability to keep your ranks adequately filled. When tidings came to us, a few days ago, that our excellent friend and brother, Mr. Byington, was dangerously sick, an inquiry of painful interest arose, 'Who can take his place?' We had no person ready to occupy such a post; and, in view of our past experience, we could hardly expect to find one.

"The Committee do not propose to raise any question as to the agreement of your opinions with those of the Board. In any view of the case, which they have been able to take, the result would be the same. The measure is proposed as one of Christian expediency; and it is on this ground that we present it for your consideration.

"We have said that this communication is made with unfeigned regret. But our sorrow is lessened by the hope, that the interests of the people among whom you dwell, will not suffer. We have thought it probable that you would come into connection with that Missionary Board, under which two of your number formerly labored—a Board which has your cordial sympathy and your entire confidence. Its mis-

sionaries are your 'fellow workers unto the kingdom of God,' in a common field. This would facilitate a transfer of your relation. Ecclesiastically you would make no change.

"Praying that the God of missions may keep you henceforth, and direct all your labors, so that the comfort and joy which you have hitherto received therein, shall be forgotten by reason of the more abundant coming of the Spirit of promise, I am,

Very respectfully yours, in behalf of the Prudential Committee.

S. B. TREAT, *Secretary of the A. B. C. F. M.*"

*Reply of the Missionaries.*

"YAKNI OKCHAYA, CHOCTAW NATION, December 24, 1858.

*To the Rev. S. B. Treat, Secretary of the A. B. C. F. M.:*

"DEAR BROTHER: We have received your kind letter in behalf of the Prudential Committee, under date of Oct. 5. We cordially reciprocate to yourself and the Committee the fraternal feelings which you have expressed towards us.

"You refer us to the report in relation to our mission, adopted by the Board at Detroit, and especially to the following sentence: 'It seems to your Committee desirable that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian Territory.' And you add, 'The Prudential Committee, concurring in this opinion for various reasons, respectfully submit for your consideration, whether, in existing circumstances, it be not wise and expedient that your connection with us should be terminated.'

"You do not mention the source of these 'embarrassments and perplexities;' but, we presume, they arise from our relation to slavery. Such have been the peace and quiet among us on this subject, for the past two years, that we fondly hoped the agitation had ceased, not to be renewed in such a way as seriously to affect us. Hence the action of the Board at Detroit took us by surprise.

"We have taken into prayerful consideration the question submitted to us by the Prudential Committee. We have sought for light on the subject. As for ourselves, through the favor of a kind Providence, we see nothing in our present circumstances requiring a separation. Our position and course in reference to slavery are defined in our letter from Lenox, dated Sept. 6, 1856. These, so far as they are known to our people, meet with their cordial approbation; we are, therefore, going forward without disturbance in our appropriate work as missionaries. Whether circumstances may not hereafter arise, which will render a separation necessary, we are of course unable to say; but we apprehend no such difficulty from the Choctaw people, or from others in this region.

"In regard to our course above mentioned, we would remark, that it is the same as has been uniformly practiced by the mission from its commencement, more than forty years ago. It had the full approbation of the Secretaries and the Prudential Committee for more than



five-and-twenty years, and was finally approved with perfect unanimity by the Board at Brooklyn in 1845. However great may have been our shortcomings in duty, we believe this our course to be right and scriptural; and we cannot believe that it is unwise and inexpedient for the Board to sustain us in what is scriptural and right.

“In your letter you say, ‘We have thought it probable you would come into connection with that Missionary Board under which two of your number formerly labored.’ That Board, as you have said, ‘has our cordial sympathy and entire confidence.’ But that Board is the organ of the ‘religious bodies in the adjoining States,’ with which we ‘are in ecclesiastical relations;’ and ‘the various religious bodies’ in these States are charged, in the report adopted by the Board at Detroit, with ‘a lamentable defection from some of the first and most elementary ideas of Christian morality.’ Is not this an implied censure upon us? If not, is there not an inconsistency in the above suggestion of the Prudential Committee? We have no assurance that, under these circumstances, that Board would consent to a transfer of the mission to their care.

“We, therefore, refer the question back to the Prudential Committee, to be disposed of as they shall deem best. We regret that either the Board or the churches should sustain injury on our account. We, however, do not think that, in our labors as missionaries, we have done that which, by the gospel standard, can be regarded as just cause of offence.

“Be assured, that it is not a light matter with us to differ with the Prudential Committee and the Board, as respects the question which you have submitted to us. In our opinion important principles are involved.

“We trust and pray that the great Head of the Church may give wisdom from above, that wisdom which is profitable to direct.

Most respectfully yours, in behalf of the Choctaw Mission,  
C. KINGSBURY, *Chairman.*

“C. C. COPELAND, *Clerk.*”

We confess ourselves amazed at the tortuous windings of this whole transaction, as we have been tracing it along from the beginning, but at no portion of it more than at this last strange proceeding of the Committee. Our wonder is not diminished when we recall how, at the Board’s meeting in Detroit, after the unanimous adoption of Dr. Bacon’s Report, the President of the Board, Rev. Dr. Mark Hopkins, in his closing address, declared that “this Board is not an Anti-Slavery Society, and may not be used either directly or indirectly for any of the specific purposes of anti-slavery men.” This speech and the report of Dr. Bacon are surely not both to be taken as

representing the sentiments of the American Board! How are we to account for this use of language, *semi-officially*, which contradicts the official expressions before employed? Were the resolutions of the Board designed as a plaster for Dr. Bacon's wounded feelings, and as a gratification of the Abolitionists, while the closing speech of the President was to serve as a net to encompass the Conservatives? Or, does the Board say things it does not mean, and utter charges it does not believe? When they talk of Slavery as contrary to the most elementary principles of morality, and resolve, on account of it, that they are bound to abandon their own work of forty years' standing, and yet say, at the same time, that their Board is not anti-slavery, and may not be used directly or indirectly for anti-slavery purposes, and then, through their Prudential Committee and Secretaries, write and *submit to the Missionaries* the *wisdom* and the *expediency* of severing the connection, we are reminded that it has been said, there are a class of Christians, so called, who, when convinced that a thing is sinful, must after that be also convinced it is *expedient* to abandon it.

The reader is no doubt impatient, and so are we, to reach the end of this painful narrative. We have seen how, after the Board has publicly declared that *Slavery is a sin*, and the Missionaries *involved in the guilt of it*, and that they must therefore *be got rid of*, the Committee "*respectfully submit*" to these very men "whether in existing circumstances it is not *wise and expedient* that the connection should cease." And we have seen how the Missionaries refuse to fall into the snare set for them, by acquiescing in any sense in the wisdom or expediency of their own excision. Had they expressed the opinion that it was *wise and expedient* that the connection should be severed, the Committee might then have acceded to it, as *desired by the Missionaries*, and would thus have avoided what (by Mr. Treat's own acknowledgment to one of the members of the Mission) the Committee all along strove to avoid: namely, the creation of a sympathy at home on behalf of the Missionaries. But, while more than two years before this time, the Missionaries had resigned for injustice done them, they will not say now that wisdom, or truth, or justice, requires them to be cut

off; and if they are to be cut off, the Committee and the Board must take the whole responsibility of the act.

At length, therefore, the Committee despair of either forcing or persuading the Missionaries in any respect to change their ground, either as to their work among the Choctaws, or as to their relation to the Board. They will stand just where they have stood for forty years, and the changes shall all be on the part of their friends in Boston. So the Prudential Committee, beat out by the firmness and prudence of these simple-hearted, but clear-headed brethren in the wilderness, resolve to "*discontinue*" the Choctaw Mission. Of course, Mr. Treat again appears on the stage. He has a difficult part to act. We subjoin his letter, that it may be seen how he acquits himself. The reader who has traced with us the progress of this history from the beginning, needs no commentary on this letter. Let him notice, particularly, the grounds on which the cutting off is placed. Let him also observe the acknowledgments of the Committee in their remarks appended to this letter of their Secretary. We take them from their late Annual Report:

*Letter of Mr. Secretary Treat.*

“MISSIONARY HOUSE, BOSTON, July 27, 1859.

“*To the Choctaw Mission:*

“DEAR BRETHREN,—Your favor of December 24 would have received an earlier answer, but for the desire of the Committee to give it their most careful attention. Seldom have they felt more deeply their need of that wisdom which cometh from above, than during the deliberations which this letter has occasioned. It is their prayer and their hope, that the Divine approval will rest upon the result to which they have been brought.

“The suggestion which was submitted to your consideration, in regard to the discontinuance of the efforts of the Board among the Choctaws, you have referred back to the Committee, ‘to be disposed of as they shall deem best.’ In doing this, however, you have made the following statement: ‘Our position and course, in respect to slavery, are defined in our letter from Lenox, dated September 6, 1856. These, so far as they are known to our people, meet with their cordial approbation; we are, therefore, going forward without disturbance in our appropriate work as missionaries.’ Had this extract been received in September last, it might have given a different direction to our correspondence.

“It is proper that we should review, in the fewest possible words, the history of a question which has received so much attention within the

last few years. You remark that your policy had 'the full approbation of the Secretaries and the Prudential Committee for more than five-and-twenty years, and was finally approved with perfect unanimity by the Board at Brooklyn.' For much of the time *since* the meeting at Brooklyn, we have supposed that there was no material difference between your mission and ourselves. In the year 1848, indeed, there seemed to be some divergency; but in the following year you declared your assent to the letter of the Cherokee mission, dated March 21, 1848, 'as expressing in a clear and condensed manner' your 'main views and principles;' and verbal statements, subsequently made by some of your number, gave the Committee very great satisfaction. Whatever doubts may have arisen in 1854, they were effectually removed by the report which Mr. Wood presented to the Committee in June, 1855. The statement of principles which received your assent at Goodwater, fully confirmed our previous impressions. When, therefore, we received from four of your number the letter of November 13, 1855, asking that their connection with the Board might be dissolved, we were slow to believe that there was any substantial disagreement, and immediately requested them to take the subject into consideration a second time. We could harmonize the facts which had come to our knowledge, only by supposing that these brethren had written under very serious misapprehensions. Hence, too, the Committee did not regard the letter of September 6, 1856, signed by six of your number, as final. The view which they entertained of the case, was embodied in their minute of December 8, 1857, in which they affirmed their belief that the sentiments of the brethren who signed the Goodwater document, were in substantial accordance with those of the Committee, and that their difficulties were the result of misapprehensions, which could not be easily removed without a personal conference.

"In looking back from their present position, the Committee were constrained to admit that their action, after receiving the letter of September 6, 1856, was of doubtful expediency. The brethren who signed it declined to withdraw their 'letter of resignation,' and, at the same time, embodied their main difficulties in the following propositions, viz. '1. The objections which we have had to endorsing the letter of June 22, 1848, still remain. Nor can we acquiesce in the suggestions and arguments of that letter, or declare our readiness to act in accordance with them. 2. We were much grieved by the action of the Board at Hartford; and we still deeply regret it. 3. The construction put upon the Goodwater document, by the Board at Utica, makes it impracticable for us to regard that as an exponent of our views.'

"The event has proved that an acceptance of the 'resignation,' just at this point, would have been the simplest and easiest solution of a problem, which has occasioned so much perplexity. The friends of the Board would have felt that the Committee were justified in taking this step; indeed, it would have been generally supposed that no other course could have been safely pursued. It would have been better for your work also, so far as the Committee can judge, if they had assented to the proposal at once. Still, in view of all the circumstances, the

appropriations for 1857 were made as usual. With the previous history of the question distinctly in mind, the Committee might reasonably hope that your position, sooner or later, would materially change; and they were then, as they always have been, extremely reluctant to entertain the idea of closing their labors among the Choctaws.

"In 1849, as we have already remarked, your mission accepted the letter of the Cherokee brethren, dated March 21, 1848, 'as expressing in a clear and condensed manner' its 'main views and principles.' In 1855, the members of that mission accepted the declaration of principles, which received your assent at Goodwater. By these they still abide. Your late communication, however, refers to the letter of September 6, 1856, as defining your position; and you also say that its sentiments, so far as they are known, have the cordial approbation of your people, and therefore you are going forward without disturbance in your appropriate work. A recent letter from the Superintendent and Trustees of the Choctaw schools, in this connection, has a special significance. It requests the Committee to 'authorize some person to meet' them, and 'make a final separation from the American Board.' 'We have no apology to make,' it continues, 'or argument to offer.' 'We only hope it might be effected in peace and friendship.'

"The result therefore to which we are obliged to come, is briefly this: 1. The position which the Board, with the Committee, on the one hand, and you, with the Cherokee mission, on the other, occupied at the annual meeting in 1855, six of your number, after the maturest reflection, and with entire conscientiousness we doubt not, have relinquished. 2. In doing this, they dissent from the opinions, not only of the Board and the Committee, but, as we believe, of the great majority of our constituents. We are thus taken back to the circumstances in which we found ourselves in October, 1853, when these brethren declined to withdraw their resignation; with this difference, however, that no additional delay can be expected to issue in a favorable change. The letter of November 13, 1855, had said, 'We are fully convinced that we cannot go with the Committee and the Board as to the manner in which, as ministers of the gospel and missionaries, we are to deal with slavery;' and it had also said, 'We have no wish to give the Committee and the Board further trouble on the subject; and as there is no prospect that our views can be brought to harmonize, we must request that our relation to the American Board of Commissioners for Foreign Missions may be dissolved in a way that will do the least harm to the Board and our mission.' The Committee find themselves compelled at length to act in substantial accordance with the desire which was then expressed. It has been our cherished and earnest hope, as the long delay will have shown, to escape the necessity of this result. Now, however, we are persuaded that the greatest efficiency of the Board, as also the highest success of your efforts, require that a connection which awakens so many pleasant reminiscences, should in its present form come to a close. A wide-spread dissatisfaction has arisen among the churches, which, as the case now stands, is almost certain to

increase. Aside from the injury that will accrue to the spiritual interests of our constituency from a prolonged agitation, the income of the Board must inevitably suffer; while the claims of nearly all the great missionary fields are so urgent, that any diminution of our receipts would prove a serious calamity. On the other hand, continued discussion can hardly fail, as it seems to the Committee, to embarrass your labors.

"We do not forget what you say in regard to the peace and quiet which have prevailed among your people for the last two years. The fact is easily explained. The Board has been free from agitation during this period, and so you have felt no disturbing force. But if your relation to the Board continues on its present footing, neither you nor we can rely on this exemption hereafter. The letter from the Superintendent and Trustees of the Choctaw schools, already referred to, shows us what we have reason to expect.

"The inquiry may possibly occur to you, 'Why did the Committee send us the letter of October 5, 1858?' The answer is to be found in the peculiarities of the case. They said in that letter, you will remember, that they did not raise any question as to the agreement of your opinions with those of the Board. They could not assume that you accepted the Goodwater statement; nor, on the other hand, could they assume your final rejection of it. Hence they pursued a line of argument, suggested by the action of the Board at Detroit, which rendered any discussion of this topic unnecessary.

"All that was said in that letter to express our sorrow in view of the contemplated change, and our affection for you and your people, we would repeat with additional emphasis. The thought that this letter brings your mission to a close is exceedingly painful! There is no other course, however, which we can properly pursue. It is the recorded judgment of the Board that it should be relieved, as early as possible, from the difficulties which have grown out of its operations in the Indian Territory. In this opinion, for the reasons already set forth, the Committee are obliged to concur.

"It only remains that I apprise you of the formal action of the Committee, on the 26th of July; which is as follows:

"*Resolved*, 1. That in view of the embarrassments connected with the missionary work among the Choctaws, which affect injuriously, as well the labors of the brethren in that field, as the relations sustained by the Board to its friends and patrons, it is incumbent on the Prudential Committee to discontinue the Choctaw mission; and the same is hereby discontinued.

"*Resolved*, 2. That the members of this mission be informed that the preceding resolution does not at once terminate their *personal* relations to the Board; that they are, nevertheless, at liberty to make such arrangements for the future as they shall severally judge proper, and that the Committee fully recognize their claim to such pecuniary aid, whenever they shall retire from their connection with the Board, as, in accordance with its rules and usages, it is able to afford.

“I am also authorized to say, (1) that the Committee propose to give you as a retiring allowance, in whole or in part, the property now in your possession and occupancy, (except so much as may be in the boarding schools;) and, (2) that they regard Messrs. Kingsbury and Byington, in consideration of their advanced age and long continued service, as having special claims upon the Board; and, therefore, unless they shall elect to become united with some other missionary organization, these brethren will be at liberty to look to the Board for such annual assistance as shall be needful for their comfort and support during the residue of their lives.

“I remain, dear brethren, very respectfully and affectionately yours, in behalf of the Prudential Committee,

“S. B. TREAT, *Secretary of the A. B. C. F. M.*

“It gives the Committee great pleasure, in closing this report, to believe that a work has been accomplished among the Choctaws, of high and permanent value. Whatever may be said of Indian missions, in the general, this is no failure. The efforts of the Board have demonstrated, beyond all controversy, that the red man, in favorable circumstances, may attain to all the blessings of a Christian civilization. For the honor of our aboriginal tribes, and, still more, for the honor of the Gospel of Christ, this truth should live forever.”

When the Board meets in Philadelphia, in September last, it confirms the act of the Committee, and so the affair ends. We append here the report of the Sub-Committee of the Board to whom that portion of the Prudential Committee's Annual Report was submitted, that it may be seen how unwilling were some of the Board to acquiesce in this course; also, a Minority Report from the same Sub-Committee. Neither of these reports was accepted, yet both have great significance. The one exhibits the attitude of the conservative elements in the Board. The other is the production of Hon. Linus Child, who was elected, at the last meeting, a member of the Prudential Committee, and who took, as we would judge, the most prominent part amongst the speakers who defended the action of the Committee. After a long debate, both this report and Mr. Child's substitute are laid on the table, and not well knowing what to do in the premises, the Board, at 1 o'clock at night, agree to adopt and sanction the action of the Prudential Committee, as set forth in Mr. Treat's last letter.

*Majority Report.*

The Committee, to whom the Report on the Choctaw Mission was referred, would respectfully submit the following Statement and Resolution, as expressive of their views:

"This Mission, as it was one of the earliest, so it has been one of the most cherished under the care of this Board. For more than forty years it has been in existence, occupying, during all this period, a large place in the interest and affection of the churches here represented. It has passed through trials, but in spite of them it has flourished and prospered.

"Repeated revivals of religion; the ingathering of many, from time to time, into the Church; the holy lives of those brought out of pagan darkness into the light of the Gospel, have been the divine attestation to the faithfulness of the Apostolic men who, for so many years, have labored in this field. The wild Indian reclaimed from barbarism, and the savage brought into a state of civilization, has refuted the oft-repeated assertion that, in his case, to civilize was to destroy.

"Were these churches fully prepared to sustain the institutions of religion without further aid, their separation from this Board would be the natural and necessary result of their growth—a result full of joy to those who had so long contributed to secure it. But when such a separation is contemplated before this time has arrived; when it is proposed to discontinue the Mission, and dismiss the laborers from the field, solely on the ground of a difference of opinion between the Missionaries and this Board, in respect to the manner of preaching the Gospel, or the application of its principles to the evil of slavery, then it is fit that such a step should be taken only after a thorough investigation of the real difficulties of the case has satisfied the members of this Board of its necessity.

"It may be that the best interests of the Mission and the usefulness of the Board will be greatly promoted by the separation; but, in this case, it should be brought about deliberately, and after the whole subject has been fairly presented to the churches. Your Committee feel that, for this Board to confirm, at this meeting, the action of the Prudential Committee in discontinuing this Mission, would be regarded by many of the churches contributing largely to its resources, as at least premature.

"In order, therefore, to secure deliberate and intelligent action on this question, your committee recommend:

"That this whole subject be committed to a Committee of \_\_\_\_\_, (members of this Board,) with instructions to examine it; and if, in their opinion, it is expedient to discontinue the Choctaw Mission, to consider what arrangements are necessary to render such discontinuance least perilous to the interests of religion in that nation, and just to the members of the Mission, and report thereon at the next meeting of the Board.

"Your Committee also recommend that, for this year, the Prudential Committee should grant the Mission the usual supplies."



*Minority Report.*

"I. *Resolved*, That, in consideration of the facts involved in the intercourse between the Prudential Committee and the Missionaries in the Choctaw Mission, since the year 1847, the happiness of the Missionaries and their prosperity in their work, will be promoted by their separation from this Board, while, at the same time, the termination of their connection will greatly relieve the Board of the serious and painful embarrassments to which it has been subjected.

"II. *Resolved*, That this Board entertain feelings of the highest respect, confidence and affection for the devoted men connected with this Mission, and cordially and gratefully appreciate their self-denying and faithful labors, which have been signally blessed of God to the temporal and spiritual welfare of the Choctaw Nation, and most earnestly desire that larger fruits of these years of toil may cheer them in the future prosecution of their benevolent and christian enterprise.

"III. *Resolved*, That, while we cannot withhold an expression of deep regret at the withdrawal of this Board from a field which has been cultivated for so long a period, with so much prayer and Christian zeal on the part of the churches, and with so many severe hardships and struggles on the part of the Missionaries, we are constrained to recommend that the action of the Prudential Committee, terminating the connection of the Choctaw Nation with the Board, be concurred in, with this distinct modification, that the usual appropriations for a year be made and placed at the disposal of the Missionaries, in order that, with comfort to themselves, they may go on with their work until they shall have fully matured their plans for the future.

We also here put on record, as a concluding portion of this history, the correspondence of the *discontinued* Mission with the General Council of the Choctaw Nation. This body has appropriated, we learn, \$8,000 for NEIGHBORHOOD schools in different parts of the nation, besides the \$800 referred to in the resolutions, for the Female Boarding Schools at Pine Ridge, Wheelock and Iyanobbi—this being the amount heretofore appropriated to these three schools by the American Board.

"STATEMENT BY THE MISSIONARIES

"*To the General Council of the Choctaw Nation, relative to the three Female Boarding Schools, recently under the care of the American Board.*

"To the Honorable the Senate and House of Representatives  
of the Choctaw Nation, in General Council assembled :

"As the American Board of Missions has withdrawn its patronage from the Mission and the schools which it had in this nation, the un-

designated, having been appointed by the Mission a Committee to lay the subject before your honorable bodies, beg leave to make the following statement :

“The Choctaw Mission was commenced forty-one years ago last June. The Missionaries were sent by the American Board of Commissioners for Foreign Missions to establish schools for the education of Choctaw children, and to preach the Gospel. What we have done in the way of education is known to the nation. We need not speak of that now.

“In accordance with the directions of the Saviour, we preached the Gospel, as we had opportunity, to all who were willing to hear it. We made no distinction between the red man, the white man, and the black man, and when any gave evidence of piety, whether they were masters or slaves, we received them into our churches.

“For laborers, both in-doors and out, we hired such as we could find in the country. We hired white people, and red people, and slaves, as we had need, and as we had opportunity.

“Our practice, in relation to these subjects, was the same from the commencement of the Mission ; and for many years it received the unqualified approbation of the Board, and of its officers. In 1844 memorials were presented to the Board against our receiving slaveholders into our churches ; and before this time objections had been made to our employing slave labor. These memorials were referred to a Special Committee.

“In 1845, this Committee made their report. It was a long and able document, and fully sustained the course the Mission had taken. The report of this Committee was approved by every member of the Board that was present at that meeting.

“But notwithstanding this unanimous approval of the Mission by the Board, the subject was not suffered to rest. There were those among the supporters of the Board who continued to agitate the question of slavery in the Choctaw Mission at the annual meetings of the Board.

“In 1848, Mr. Treat was sent out to confer with us in relation to the difficulty. We could not agree with Mr. Treat. He went back and wrote us a letter, in which we were strongly urged ‘to pursue such a course as shall deliver the Choctaw churches from all connection with slavery ;’ and ‘to dispense altogether with slave labor.’ To this letter we could not give our assent. For years efforts were made to obtain our assent to that letter, but it was never obtained.

“At almost every annual meeting of the Board, slavery in the Choctaw Mission was brought up, and remarks were made, and resolutions passed, which we could not approve, and which were calculated to disturb the peace and harmony of our people. Believing that we could never come to an agreement with the Board, in 1855 we sent in our resignation. This was not accepted, and we were requested to reconsider the whole matter, and to withdraw our resignation.

“In 1856, we informed the [Prudential] Committee that we could

not withdraw our letter of resignation ; that our difficulties still remained. At the same time we stated concisely, but clearly, the points on which we differed from the Committee and the Board, and that, so far as our views were known to the people among whom we labored, they met their approbation. Having thus frankly stated our position, we told the Committee they could do as they thought best as to granting our supplies. Our supplies for 1857 and 1858 were granted as usual.

“ At the meeting of the Board at Detroit, in 1858, the Sub-Committee on ‘ North American Indians No. 1,’ in their report, say, ‘ It seems to your Committee desirable that the Board should be relieved, as early as possible, from the increasing embarrassments and perplexities connected with the Missions in the Indian Territory.’

The [Prudential] Committee of the Board, finding that there was no hope that their Missionaries among the Choctaws would change their ground, resolved to *discontinue* the Choctaw Mission ; and in July last they addressed us a letter containing their decision. Thus our relations to the American Board have been brought to a close by this act of their Committee.

“ In our correspondence with the Committee of the Board we have contended that we were not sent here either to advocate slavery or to oppose it—that so far as the relation between master and slave is concerned, we had nothing to do with it. In accordance with the example and instructions of the Apostles, we have preached the duties which masters owe to their servants, and servants to their masters. This the Apostles did ; and this, as ministers of Jesus Christ, we ought to do.

“ The letter which the Committee addressed to us in July last was kind and courteous in its expressions of friendly feelings towards ourselves, towards the Choctaws, their churches and their schools. They regretted the step they felt compelled to take in discontinuing the Mission. They also expressed a willingness to aid us, as individuals, until we should get help from other sources.

“ The Female Boarding Schools at Pine Ridge, Wheelock, and Iyanobbi, having been given up by the American Board, are now in the hands of the Council, to be disposed of as they shall think best. These schools have not been discontinued for a single day. They were commenced on Wednesday last by those who have them in charge.

“ If it should be the wish of the Council to have these schools continued for a time by those who now have the care of them, they will be willing to do it on such terms as may be mutually agreed on.

“ All which is respectfully submitted.

C. KINGSBURY,  
J. E. DWIGHT,  
*Committee of the Mission.*

“ BOGGY DEPOT, October 10, 1859.”

ACTION OF THE COUNCIL.

“ *Report of the Committee of the Choctaw Council.*

“ Your Committee, to whom was referred the communication on be-

half of the late Missionaries of the American Board of Foreign Missions among the Choctaws, would report,

"That the General Council of the Choctaw Nation can but regret the agitation of a question which has brought to a close the long and successful operations of the American Board of Foreign Missions in behalf of the Choctaw people.

"They, however, rejoice that those who have been so long the laborers under the patronage of that Board are not disposed to leave their field of labor, so long as they can be useful, and can obtain a comfortable support therein.

"That the General Council of the Choctaw Nation do accord to the Missionaries referred to, their confidence and good will; and would wish that their lives and labors may be even more abundantly blessed in the dissemination of light, knowledge and truth among the Choctaw people than at any former period.

"Your Committee would further recommend the accompanying resolutions in reference to the schools which have been heretofore under the care of the American Board of Foreign Missions.

"All of which is respectfully submitted.

(Signed.)

JOSEPH P. FOLSOM,	} Committee.
JAS. DUKES,	
P. P. PITCHLYNN,	
J. McCURTAIN,	

"Read in the House and approved.

ADAM CHRISTY, *Speaker.*

"October 22d, 1859.

"Read in the Senate and approved.

GEO. W. HASKINS,  
*President of the Senate.*

"October 22d, 1859.

*"Resolutions recommended by the Committee.*

"*Be it resolved, &c.,* That the General Council of the Choctaws are disposed, on behalf of the Choctaw people, to make a contract for the continuance of the Female Boarding Schools, which have been heretofore under the care of the American Board of Foreign Missions, of such a nature that they may still be under the charge of the present Superintendents thereof, provided such a contract can be made on terms agreeable to all parties concerned.

"*Be it further resolved,* That Joseph Dukes, the present Trustee for schools in Apukshanobbi District, and R. W. Nail, Superintendent of Trustees, be authorized, on the part of the Choctaw Nation, as soon as possible, to enter into a contract with the several Superintendents of the several Female Boarding Schools at Pine Ridge, Wheelock, and Eagle Town, or with others, whereby these Female Schools may be continued.

"*Be it further resolved,* That whenever the above desired contract is effected, R. W. Nail, Superintendent of Trustees, shall forthwith in-

form Gen. D. H. Cooper, U. S. Indian Agent, of the existence of such a contract, and further request that the appropriations for the above named Female Schools be paid to the Superintendents thereof, as heretofore.

"Be it further resolved, That the sum of two hundred and sixty-six dollars and sixty-seven cents be appropriated annually, for four years only, out of the National Treasury, not otherwise appropriated, to each Female School named above, in case the contract be entered into between said Joseph Dukes and R. W. Nail, and the Superintendents thereof.

"Read in the House and passed.

ADAM CHRISTY,  
*Speaker of the House.*

"October 22d, 1859.

"Read in the Senate and passed.

GEO. W. HASKINS,  
*President of the Senate.*

"October 22d, 1859.

"Approved, October 22d, 1859.

BASIL L. LEFLORE,  
*Governor of Choctaw Nation."*

We have no apology to offer, either to the American Board or to our readers, for taking up this subject. It is true the Old School Presbyterian Church long since ceased to act in the matter of Foreign Missions through this Board of Commissioners, but up to the time of its late meeting at Philadelphia, our Church was still connected with the Board through this Choctaw Mission. In defence of our own Old School *Presbytery of Indian* from unjust charges made against them in common with our Church generally, we have felt bound to discuss this question. Again, our own past relations personally to the American Board give us a necessary interest in the case; we knew the Board, and respected and loved it, in its better days, and we claim the right to mourn its fall. Moreover, the important principles which the case involves, and the grave consequences of which it is, perhaps, significant, seem to open the whole subject to all the world, and to invite who will to take part in its consideration.

The first topic, then, upon which we shall freely comment, is the way in which this step is likely to affect the Mission and the Board, respectively.

We have no doubt whatever that, borrowing the language of the Minority Report, "the happiness of the Missionaries, and their prosperity in their work, will be promoted by this separation." To be rid all at once, and forever, of the constant barking at their heels which has been kept up for fifteen years, we suppose these brethren must doubtless estimate as constituting of itself a pretty tolerable share of carnal comfort and worldly happiness for poor Indian Missionaries to enjoy! As to their support, of course the Presbyterian Church will not suffer them to want. And as to prosperity in their work, their faith, we should think, might very confidently look up to "the Covenant Keeper"—to the Lord whose "presence has always been in their churches." They have suffered for their adherence to His truth, and He may well be trusted to be with them to give prosperity in their future labors.

But we do not believe the Board will find itself in any respect the gainer by this step. Will it, indeed, gain "peace from serious and painful embarrassments"? Is it, can it be, sure of this? Will the Abolitionists have no more demands to make upon it—no more work for it to do in their service? Will there arise no future "serious and painful embarrassments" out of this precedent? Does the experienced and sagacious senior Secretary find it impossible to conceive of any troubles in any quarter that may arise hereafter out of the principles which have now been established as part of the Board's policy?

Again: Will the Board gain income by this measure? Will the increased gifts of the Abolitionists overbalance their losses in conservative quarters? We could not, if we would, give any answer to this question; but if we could, we would not. In the Board's behalf, and as one of its true friends, we scorn the whole inquiry. The time was once when the American Board would have scorned it too! We verily believe the old Secretaries and members of the Prudential Committee would have resented the insinuation conveyed in almost the first effort of Abolition to control their action; they would have told the memorialists of New Hampshire, in 1841, that their appeal to pecuniary motives, by way of persuading the

Board to depart from its own proper path, was offensive, and that it was enough for the Board that any given course was right or wrong. Still more would they have resented the imputation made upon the Board by the New Englander of May, 1849, wherein the Rev. Dr. Dutton, of New Haven, after about 18 pages devoted to the "*sinfulness*" of slaveholding, and "*the duty*" of the Board to separate itself from this Choctaw Mission, brings out at the close, as the chief and crowning consideration which should affect the conscience of the Board, this idea: that "the American Board *cannot afford*, in the present state of public sentiment, to sustain" these Missionaries, and that it had already "*lost more aid* from that cause than from any other." It would appear that amongst "the first and most elementary ideas of Christian morality," according to the estimate of this New Haven Doctor, and, we are compelled to add, of the Prudential Committee, with its Secretary, Mr. Treat, are to be reckoned the "wisdom and expediency" of so conducting the Board's operations as by no means to fail of securing as much money as possible from its numerous patrons. But so reasoned not, and so felt not, the fathers of this institution.

There is another question: Will the Board gain in point of character by this step? And this question refers not only to the immediate associates of the Board, the ministers and the churches of New England, but to those of the whole country and the whole Church; and not only to the men of this generation, but to those who are to follow. Will impartial history honor the institution for this step? This depends upon another question: Did the Board act on Scriptural principles in this whole transaction? Did it act an honest part throughout? Did it first adopt right principles, and then carry them out with a simple, truthful consistency?

We assert that it did not act on principle at all, but always on *expediency*, and most especially so at the last. Look at Dr. Bacon's Detroit report, where this action is put upon the ground of "relieving the Board from unceasing embarrassments and perplexities." The same ground is taken in the final action of the Committee and Board, although very skil-

fully "*the happiness of the Missionaries, and their prosperity,*" and also the avoiding of the "*injury that will accrue to the spiritual interests of our constituency from a prolonged agitation,*" are coupled with this *relief to the Board*. Nowhere is the pretence made that the Board is cutting off the Missionaries because they have committed an offence, or because they are guilty of sinful conduct in their relations to the "wicked system." "Wicked" the system is; subversive of "the most elementary ideas of Christian morality," is the attitude of those churches which receive slaveholders to their communion; but still these Missionaries, that have themselves so done, are "devoted men, whose self-denying and faithful labors have been signally blessed of God to the temporal and spiritual welfare of the Choctaw nation;" and so Mr. Treat can "pray that the God of Missions may keep you henceforth, so that the comfort and joy which you have hitherto received therein shall be forgotten by reason of the more abundant coming of the Spirit of Promise"—albeit the Missionaries still pertinaciously maintain the very same principles with those "religious bodies which have made a lamentable defection from some of the first and most elementary ideas of Christian morality." Who can trace, as we have done in this article, the whole course of this transaction, from the beginning to the end of it, without feeling ashamed of the Board's, and still more the Committee's and the Secretaries' failure, all along, to act from any higher motive than that of mere expediency? Has not this Board been whipped to its late work for the Abolitionists, as perhaps not one Southern slave in one million ever was whipped to his labor? Has it not been ever prone to stop in its onward progress as soon as the tyrant Fanaticism would for a while cease to urge it forward? In 1844, when the senior Secretary visited Smyrna, we remember telling him that the Board was yielding inch by inch to the pressure of the Abolitionists, then recently commenced, but he resented the imputation with considerable feeling. But where does he find them now?

And what are those unscriptural principles to which, for the sake of expediency, (that is, for ease and money's sake,) they have now lent their sanction?



1. One is, that these eleven gentlemen of Boston, eight of them not Ministers of the Gospel, may compel a whole Presbytery to teach certain doctrines, on pain of being cut off from support. It is, in other words, the principle reported to the Board by the Committee in 1848, but not adopted by the Board; nay, repudiated in form frequently, and yet in fact often asserted, and now carried out into actual operation. Dr. Pomroy, for example, in 1854, in a published letter, defined the position of the Board thus: "Now the question is asked, in some quarters, why does not the Board interfere and cause these slaveholders to be cast out of the churches? \* \* \* The Board is not an ecclesiastical body, and has no more right to interfere with the internal discipline of those churches than it has with the churches in Vermont. \* \* \* But why does not the Board instruct its Missionaries to teach the true Scriptural doctrine on this subject, and use such influence as they properly may, to abolish this evil? My answer is, that they *have done, and are doing, this very thing.* (The italics are Dr. P.'s.) The views expressed by the Prudential Committee, as read by Mr. Treat in 1848, have not been lost sight of in their correspondence with the Indian Missions. \* \* \* But the Board can certainly withdraw support and call home its Missionaries, if these churches persist in their sins; can it not? Undoubtedly it can. But, would that cure the evil? Besides, it may be doubted whether that is the Gospel method of converting the world. At any rate, we have not supposed it to be the proper way of conducting Christian Missions to go and say to a people, 'If you will not abandon your sins you shall be deprived of the Gospel.' The Board does not manage its Missions in this way." In 1854 it did not, but in 1859 it does so manage. The claim so to manage, if it chooses, was then made, and now is acted on, however ridiculous and absurd the actual exercise of it then looked even to Dr. Pomroy's eyes. The claim is not to exercise *ecclesiastical* control. Oh, no! That is a terrible thing ever since Dr. Hodge, in the Repertory, pointed out how unfounded was the Committee's claim to that power! But without ecclesiastically controlling, the Committee may, *pecuniarily*, control

the Missionaries! That is, of course, a very different affair! The Committee may *starve* the Missionaries, if they will not consent to look through these Boston gentlemen's spectacles. The junto in Boston may control the teaching of the Missionaries, if only they do it not *ecclesiastically!* The thing to be objected to is not *control*, but only *ecclesiastical* control—and so, of course, nothing can be said against a control that is *pecuniary*. Such was the exposition, in 1854, of the Committee's rights and powers, by one of the Secretaries. And wherein does this late "discontinuance" of the Choctaw Mission differ from what was thus claimed? The Committee take a certain ground in 1848, and in 1854 the Board confirm it, but the Missionaries persist, down to 1859, in holding contrary opinions, *and this, and nothing but this*, on their part, is the cause of their being cut off. The majority report of the Sub-Committee, which we inserted above, states that "it is proposed to discontinue the Mission *solely on the ground of a difference of opinion* between the Missionaries and this Board in respect to the manner of preaching the Gospel, or the application of its principles to the evil of slavery." If they had assented to Mr. Treat's, or to Dr. Wood's, views of slavery, the Committee would have gladly retained them; they protested against those views, and could neither be forced nor persuaded to change their ground, and therefore, they have been *cut off*, that is, *discontinued!* We say, then, that in this act the Boston Committee not only exercised ecclesiastical power, but exercised it in a way, and upon grounds, that no Synod or Assembly of Presbyterians, and no truly Protestant Bishop of the Episcopal Church, would consider sufficient. Outside of the Bible, none of these would go to find cause for such summary and severe discipline.

2. A second unscriptural principle which the Committee sanction for the sake of expediency, is, that men may make new terms of church-membership, not laid down by our Lord or His Apostles. We need not argue this point. It is plain that the Missionaries are cut off because of their not acting upon the Treat doctrine, that voluntary slaveholders may not be church members. And this is now the attitude in which the Ameri-

can Board is placed! Good and true, and faithful Missionaries are cut off because they would not agree to deprive the King of his crown-rights! All honor to the Choctaw Missionaries that would not betray their master for money, nor barter away his honor and kingdom for their very bread! Alas! for this great Board, that has so sadly been led astray!

3. A third unscriptural principle, which the Committee have carried out, is, that Missionaries of Jesus, *as such*, must sometimes interfere, "discreetly" with the politics of the nations. This the Committee instructed these brethren to do in this case. Had they obeyed, and done it with sufficient secrecy and craft, they might have been, to-day, in connection still with the Committee. They refused, and have been "discontinued."

4. There is yet another very unscriptural principle enacted by the Committee, namely: that a Missionary Board may properly quit their work in any given field, although the Lord smiles on that work, if only they have to encounter very great "embarrassments and perplexities" in carrying it forward. In this case the Board were perplexed and embarrassed by reason of the calm and quiet firmness of their brethren in the wilderness, whom neither the letters nor the visits of Secretaries could induce to give up their judgment upon important questions of principle. Moreover, this Board was grievously worried and harassed by the constant agitation, at their annual meetings, and elsewhere, which the Abolitionists produced; and so, after nineteen long years of patient endurance of this severe trial of their faith, the Lord meanwhile blessing the labors of the Missionaries, the Board, for the sake of ease and money, conclude to give up their Master's work! So did not Paul nor the other Apostles. What trials and troubles did not he patiently endure from the Corinthians and the Galatians! So do not any other Missionary organizations of this day; while the Lord smiles on their work they never abandon a field that is in need of their labor. So does not this very Board in regard to any other description of difficulties or embarrassments.

The great error and misfortune of the Board is, that they consented, many years ago, to yield a little to the spirit of abo-

lition, and, by so doing, helped to nurse its vigor for their own complete overthrow. Once involved in this difficulty, there was, possible for them, no more consistent action. God gave them a testimony to maintain for him against rampant error clothed in the garb of truth—but they have failed to keep it. Subterfuges and shams and shuffling have long marked their course. Had the senior Secretary, obeying the impulses which we dare to say he sometimes felt, but resisted the Committee's action, and rallied the conservative strength which he could, doubtless, have commanded at the last meeting of the Board, there might have been achieved, by him, the glory of another Tract-Society victory—a victory over fanatical clergymen by sober and rational laymen! There remains for the American Board the lasting dishonor achieved for it by false friends! Impartial history will condemn it as selling principle for gold! How vainly will any future apologist seek to represent them as cutting off their Missionaries for the sake of some important principle—suppose, for example, the principle that slaveholding church members may not be acknowledged; seeing that they dare not base their excising upon this ground, but dismiss these brethren with sugared words—nay, actually vote them a year's pay, and present them with a considerable amount of property! If the Missionaries were scandalous sinners, why give them all this money of the churches? If they were not such sinners, why cut them off? There is but one answer, and that one the Board itself gives—it was for money and for quietness.

There is another topic upon which, in closing this review, we shall offer a few observations:

We look upon this act of the American Board as having great significance in a political point of view. This Board has a wide constituency, extending over all New England, and through New York, into Ohio, and the other North-Western States. It is, therefore, one of the great pulses of the country. Our friends in New York and Philadelphia would have us believe *the North* is sound enough upon the question of the rights of masters in the South; it is only a few rabid fanatics here and there who make a great noise, which we are not to regard

as of the least consequence. With great respect for their authority, it does not silence the loud contrary testimony of this act of the American Board. Not on principle, but confessedly upon expediency, we see it here doing what it would gladly not do to those excellent Choctaw Missionaries. How strong and how general must be the anti-slavery sentiment which has thus governed that Board! What a mighty thing was that "expediency" which forced the reluctant Board so far down from its former position! Here is another bond of union broken—another bulwark thrown down for the waves of civil strife to break in upon our country!

We are well aware of the distinction that will immediately be drawn by our sincere friends at the North, when they read these remarks. They will say that, of course, the North generally, perhaps universally, is anti-slavery, but they will reiterate that there are very few real *Abolitionists* to be found. We reply to our friends, that it matters little to us what distinctions of names they make. Be it, if they will have it so, that the Abolitionists at the North have little weight! We point here, then, to a fact which shews how dangerous to the peace of our country is that *Anti-Slavery*, which they acknowledge to be so general. It is, indeed, the misfortune of the United States, that a generation has grown up at the North during thirty years past, under the influence of a great misapprehension of the principles of the slavery question, and a systematic misrepresentation of its facts. And now the fruits of this training begin to appear. The sentiments inculcated so long and so zealously, are developed into actual form and life before us. They appear in one shape at Harper's Ferry; they appear in another shape, not so bloody, but quite as significant, at the Board's last meeting at Philadelphia.

We reiterate the opinion expressed by us before, in this journal, that there is but one hope for a peaceful future to our country, and that is the hope of a great change of sentiment at the North regarding the principles and the facts of the question of slavery. Do our friends in New York and Philadelphia cherish any such hope as this? Doctrines must produce their own proper fruit. Ideas rule. Can there be brought about a

great change of ideas at the North? As for the South—the *Christian* South—we believe her views are sustained by truth and reason. She has carefully, intelligently and prayerfully examined the whole question. She will not, can not, ought not to abandon her defence of slavery. The negro being here, and being a negro, the relation in which he stands to the white man must be maintained. If it is essential to the white man's peace, it is likewise essential to the black man's existence on this soil. For the South, no change of sentiment is possible. She must stand where she is standing, and if need be and God so order, there she must fall and perish!

Our true friends at the North must bear with us when we say, that it is not to be expected the Southern people should put the very highest estimate on the value of the demonstrations now making in the great commercial centres of the North. We do not believe and would not intimate that there are none, or that there are but few of those who make those demonstrations, that are sincere. Those meetings have called out, we do not doubt, many a retired patriot, influenced by none but the purest motives. But we say the people of the South must be expected to give a considerable portion of the credit of these demonstrations to the interested motives of those centres of commerce which draw their wealth, in large proportions, from this section. What is needed is to see this kind of demonstration, or rather *to have seen them* at the very outset, in the rural communities, and especially in the second and third rate cities and towns of the North, not so immediately affected by the loss of Southern trade. These demonstrations are too late in their appearing. It appears to us, in this aggrieved section, that there ought to have been witnessed, at once, a simultaneous movement at a thousand points all through the non-slaveholding States, abjuring and denouncing the late invasion. We cannot but think such a movement would have been witnessed, had this thing happened thirty years ago, and that it would have been witnessed now, also, but for those anti-slavery sentiments which prevail almost universally at the North; we say those *anti-slavery* sentiments, those *innocent* sentiments, which our best friends at the North do not expect

us to condemn. What is needful to give the South confidence in the friendship of the Northern masses, is for us to see the ballot-box repudiating enmity to the South; is to see the action of such bodies of men as gather at the meetings of the American Board rebuking denunciation of us and our churches; is to see the Northern press put away the sneers and taunts of slaveholders, with which it has long teemed. It has been said that, in relation to the Harper's Ferry case, the Northern press did, for the most part, discharge well their duty. We acknowledge that much of what has come under our own eye of this "well-discharged duty" has seemed to us to lack heart. Even among those papers which have the most manfully and earnestly spoken out, as it became brethren and patriots to speak for brethren and for their country, there has been evinced sometimes a singular deadness to the just claims of our much-abused South. A New York paper, which stands nearly at the head of the list in that city, for its bold advocacy of what is our due, after glorying in the late patriotic meetings there, turns to Richmond and Charleston and New Orleans, and putting into one and the same category, "the disorganizing movements of the Northern Abolitionists and Southern Fanatics," calls on these cities to come out, like New York, Philadelphia and Boston, and denounce all "non-intercourse" and "retaliation" movements, as equalling "the rampant sectionalism of the North." Thus do the best friends of the South, in New York, misconceive her position. Is this people—for thirty years harrassed unceasingly and increasingly by a most unjust persecution; irritated by meddlesome and mischievous impertinence, and provoked by officious ignorance; threatened with every loss that can befall a free and brave people, and the threats actually beginning to be executed, while our Northern friends for a long time keep silence and stand still—is this people to be classed with their very assailants? When the best informed and best intentioned Northern newspapers use such language, they demonstrate how complete a revolution in the sentiments of the North is necessary, in order to warrant the hope of any peace for these United States in the future.

We believe such a revolution of sentiments might take place

if there were but time for truth to work. Slavery is stronger now at the South than ever, and is daily getting stronger. We mean the Christian doctrine of slavery, viz., that Slavery is government, and as such is good, and is sanctioned of God; that masters have rights and duties; that slaves also have rights and duties; that ignorance and superstition, barbarism and licentiousness, indolence, disobedience and deceit, are all evils, but that slavery, as regulated by Christian communities, should and does lift the negro out of these evils, and is therefore good; that whilst God, in His providence, has given to us these people to serve us, He has given us to them to protect them; to govern them; to restrain them by wholesome and firm, yet kind, discipline; to improve them; above all, to go forward in the fear of God with them to the judgment seat, and to give them all the assistance in our power to prepare for that meeting with Him. We say that this Slavery, this existing relation between two races which can never be separated—which relation is the source of such great advantages to them both, and without which relation each race would speedily become, here on this one common soil, an unspeakable and an intolerable curse to the other—this Slavery is daily growing stronger in the confidence and affections of the South. Give it time, and it would vindicate itself also at the North, and to candid Europe. But those *innocent* anti-slavery sentiments which confessedly possess the Northern mind, have already raised a whirlwind of passion there, and an answering whirlwind of passion here is rising fast to meet it, and only our Maker knows what the end will be. Before Him we firmly believe that the South, the Christian South, is representing His truth in this controversy, and in Him we do calmly confide that He will vindicate His truth in the South, and by the South against all opposers! Equal rights to all things He never gave to all men. Freedom from just and necessary and wholesome restraints He grants to no creatures in Heaven, Earth or Hell. The restraints of slavery, which neither we nor our fathers established, He has already made the greatest blessing to the slaves of the South of which they are capable. We are in His hands with them, and going forwards in the effort to discharge



our duties to God in this relation, whilst in His fear we maintain, at every hazard, our just rights in respect to all who assail us, we anticipate the coming storm with a steadfast and a fearless heart.

Recurring to the main point of this article, we disclaim all unkind feelings to the American Board, although we have spoken in simplicity and sincerity just what we think. For that Board, as a Christian organization of great importance, we have prayed, and will pray, that their folly and weakness and sin, in this case, may be overruled of God for good. We would not injure their good name unjustly, but would rejoice to see them retrieving their damaged character. And so we bid them, affectionately and faithfully, farewell!

To the Presbyterian Church, Old School, so far as we represent them, and so far as our feeble voice can reach them, we would say that it must be ours to take up what the American Board has thrown down. Precious in the sight of the Lord Jesus are those churches of His and those servants of His! Let *Southern* Presbyterians, especially, exhibit their sympathy with these brethren, who have been cast off and cast out for being of us and like us. Let us swell our contributions to this cause during this new year. Let us, each one, try to do this without depending on its being done by his neighbors. There is a special call to us, as slaveholding christians, to rally to the support of the deserted Mission. Let us not fail, depending on the Master's grace, to meet it in full!

## ARTICLE VIII.

## THE RAID OF JOHN BROWN, AND THE PROGRESS OF ABOLITION.

Since our last issue, events have occurred which have moved the hearts of our citizens to their lowest depths, and awakened in many breasts the most anxious and desponding fears for the future of our country. A foreign enemy landing upon our coasts, with even the power of England itself, would rouse our people to united and successful resistance, and however great our sufferings for a season, would consolidate our republic, rather than weaken and overthrow it. But in the midst of peace with the nations without, and while our material wealth, our perfection in the arts, and our population, have exhibited an unprecedented increase, a secret poison has been diffusing itself through the State, and misunderstanding, misrepresentation and hate have taken the place of candor, amity and fraternal love. The members of our political household have lost confidence in each other, sectional jealousies have arisen, political parties have sprung up based on principles hostile to the South, which continues to hold herself with faithfulness and pertinacity to that constitution under which the States of this great Republic were confederated in one general government.

The history of this estrangement carries us back to the beginning of our nation. Slavery existed at an early period in all the thirteen States which resisted the Mother Country. In the "fundamental" laws of Massachusetts, adopted in 1641, the lawfulness of Indian and negro slavery was admitted, and the Slave Trade, carried on by England since 1553, approved. In 1754 there were 2,448 negro slaves in Massachusetts over sixteen years of age, and how many children below that age we are not informed. Of these, 1,000 were in the town of Boston. The newspapers of that city for a long period abounded in advertisements of negro and Indian slaves for sale, and

in rewards offered for runaways. Indians from abroad were advertised for sale in the Boston market. Carolina Indians are advertised in the Boston News Boy in 1708; and in 1718 Indian and negro slaves are rated as being worth £30 sterling. We have also met with advertisements, dated September 15, 1711, of Carolina Indians as runaways—one, Toby, belonging to Rev. Samuel Myles, of Boston; another belonging to Hon. Col. Thos. Savage. In Connecticut, the laws of 1650 allow of the seizure and enslavement of Indians, or of their being “shipped out and exchanged for neagers.” Slaves bore a larger proportion to the population in Connecticut than in Massachusetts. The proportion in Rhode Island was still greater. Newport, then the second commercial town in New England, had a larger proportional number of slaves than the city of Boston. In 1750 they constituted one-sixth of the population in the city of New York, and one-fourth of the population of Philadelphia were of African descent. Nor do we find that the Puritans of New England and the citizens of New York were any more tolerant and gentle to their slaves than the severest masters of the South. We have met with the account of the death of an ancestor of Dr. Codman, if our memory does not deceive us, who was poisoned by his servants in the city of Boston, and the guilty parties were burnt alive. The same was true of slaves in the city of New York in 1744, who were tried and sentenced for an attempted insurrection. Seventy were expatriated, eighteen were hung, some of them in chains, and thirteen were burnt at the stake. The English nation were long engaged in the traffic in slaves. John Newton sailed into the port of Charleston with a cargo of slaves, but a large portion of the negroes stolen from Africa and transported to the Southern States, were brought in New England vessels. Many of the fortunes existing in New England, and no inconsiderable portion of the wealth, especially in some of its sea-ports, could be traced back, if the truth could be ascertained, to this nefarious traffic. Nor was our country peculiar. From the Reformation down, there was no common sentiment among the nations of Europe against domestic slavery. It was defended both by civilians and divines. Whitefield owned a

plantation, wrought by slaves, in South Carolina, before he and his friend Habersham secured the introduction of slavery into Georgia.

Under these circumstances the American Revolution occurred, and the several States of the Union became united together, first under the Articles of Confederation, and then under the present Constitution of the United States, which, being framed in the spirit of compromise between the several sections of the country, was adopted by the States in 1787 and 1788. Preliminary measures had been taken in Massachusetts, Pennsylvania, Connecticut and Rhode Island, for the gradual abolition of slavery. Yet it could hardly be said to have terminated in any State of the original thirteen, except Massachusetts.

The Constitution of the United States is the most solemn of all human compacts, exceeding far in solemnity and binding force those treaties which are formed between separate nations. It is a compact between the people of the several States once Colonies of Britain, having one common descent, and having passed through a dreadful struggle to acquire their independence, in which they had pledged each other "their lives, their fortunes, and their sacred honors;" a compact entered into "in order to form a more perfect Union, establish Justice, insure domestic Tranquility, and promote the general Welfare," and which, with "the Laws made in pursuance thereof," is declared to be "the Supreme Law of the Land." It is a compact not entered into lightly, nor to be lightly broken; one under which our nation has flourished at home, and obtained in three-quarters of a century an honorable place among the foremost nations of the earth. This Constitution embraces slavery, protects it, and recognizes it in its fundamental laws. The acts of our Government in all its branches, legislative, executive and judicial, have continued to acknowledge it: "First," says the preamble of a meeting lately held in the city of New York:

"In the compact of the Constitution, (Art. 1, Sec. 2.) recognizing slaves as persons to be represented by their masters, and as property to be taxed upon these masters.

"2d. In the compact (Art. 1, Sec. 8,) that Congress shall have power to suppress insurrections.

"3rd. (Art. 1, Sec. 9,) in prohibiting Congress to suppress the slave trade prior to 1808, and in giving Congress the power to impose a tax or duty upon each slave imported before that time, not exceeding ten dollars for each slave.

"4th. In the compact (Art. 4, Sec. 2,) to deliver up, on claim of the party to whom slave service may be due, the person or slave held to such service or labor.

"5th. In the compact (Art. 4, Sec. 4,) upon the application of any Legislature or Executive of a State, to protect said State against domestic violence.

"The federal government has, from its origin, been administered by the Executive, and by States, not only in the letter but in the spirit of these compacts.

"1st. Before and after the old Confederation, in the division of the then unsettled Territories, by declaring all North of the Ohio to be non-slaveholding, and all South of the Ohio to be slaveholding.

"2d. In the ordinance, July 13, 1787, making free the territory, now Ohio, Indiana, Illinois, and Michigan, but providing therein, also, for the surrender of fugitive slaves.

"3d. In the acts, President Washington approving, admitting into the Union the Territory of Kentucky, slaveholding, then the property of Virginia, and afterwards the Territory of Franklin, slaveholding, now Tennessee, then the property of North Carolina.

"4th. In the ordinance, April 7, 1798, John Adams approving, organizing the Mississippi Territory, then belonging to Georgia, now Alabama and Mississippi, and, which was especially excepted therefrom, the anti-slavery clause of the North-Western Territory, in these words:

"'Excepting and excluding the last article of the ordinance of 1787.'

"5th. In the fugitive slave law of 1793, George Washington approving, which passed in the Senate unanimously, and the House—ayes 48, noes 7.

"6th. In the purchase of Louisiana, President Jefferson approving, all that vast region west of the Mississippi, stretching to the Pacific ocean, and to the British Possessions, all of which was under the laws of Spain or France, slaveholding, and larger in extent at that time than the whole United States.

"7th. In the treaty of 1783, (9th article,) providing against the deportation of slaves, with the official correspondence of Washington, Randolph, Gov. Morris, and John Jay thereon.

"8th. In the Judiciary act, 1789, (34th section,) adopting the constitutional laws of the several States, which recognize slaves as property as well as persons.

"9th. In the acts enumerating slaves for the purpose of direct taxation, especially the act of 1813, James Madison approving, which

assessed taxes upon the *lands, dwelling-houses and slaves*, at the value each of them was worth in money.

"10th. In the treaty of Ghent, (1814,) under which, from Great Britain, our government received \$1,200,000, and paid it over to the owners of deported slaves.

"11th. In the purchase of Florida, in 1819, a slaveholding Territory, from Spain.

"12th. In the decision by the Supreme Court of the United States of the constitutionality of the act of 1793, (Priggs' case,) and of the like act of 1850, in every case, before any of the high courts, federal or State, unless in one State court in Wisconsin, and in divers other decisions upon laws, ordinances and treaties.

"The proceedings of the Convention which framed the Constitution, were brought to a stand, as appears by the declaration of Roger Sherman, one of its most distinguished authors, until a compromise was agreed to on the various propositions relating to Domestic Slavery, which compromise embraced—

"A restriction on the power to prevent the importation of slaves prior to 1808.

"A provision binding by each State and upon the Union to surrender fugitives from service.

"A representation in Congress, founded in part on three-fifths of the slave population.

"And a guarantee to protect each State against domestic insurrection.

"Thus providing, under the Constitution, for the introduction of slaves for a limited period, and for the protection of the system."

When this compact was initiated, the Southern people themselves did not, universally, nor, perhaps, generally, defend slavery as the best possible system. Jefferson and Patrick Henry did not so think. The language of the former, in many respects so unjust, has been often quoted against it. And, thirty years ago, there were few in the South who defended it in the abstract, or on any other ground than a choice of evils. It was an existing, but undesirable state of society, for which the present generation was not responsible, and from which there was no possibility of being free. Within this period of time there have been great changes of opinion in the North and in the South. The views which had begun to prevail in the former section, led to its gradual extinction. In the census of 1790 Maine and Massachusetts were without slaves. At the census of 1810 none existed in New Hampshire and Vermont. At the census of 1820 Michigan had none. In 1830

there were a few scattering ones in Massachusetts, Maine and New Hampshire, by the removal thither of families still holding them. In 1850 there were none in the five States of New England, in New York, Pennsylvania, Ohio, Indiana, Wisconsin and Iowa. There was no room for domestic slavery in the North. The climate was unfriendly to the negro, the institution itself was unprofitable, a portion of those who were in bondage, were sold and removed to the South, and the remainder were held in a nominal slavery, or soon passed away. Meanwhile, the population of the North grew up with an aversion to the system of slavery, increased and strengthened by the horrid tales which were told of the cruelties of the slave trade and of West India servitude. The literature of England—common to the mother country and this—the poems of Cowper, and the speeches of Wilberforce, nursed this feeling, and Southern slavery was too far removed from the experience of the people of the North for them to appreciate the difficult position of the master, or the condition and character of the slave. The first outlet by which this sentiment might relieve itself was through the scheme of African colonization. This had its origin in the State of Virginia. As early as 1787, Dr. Thornton, of Washington, proposed the project to the people of color in Boston and Providence without success. The Legislature of Virginia directed their Governor (Monroe)—afterwards President of the United States—to correspond with the General Government on the subject of establishing a Colony on the coast of Africa. In 1816, the project passed the Legislature of Virginia with but eight dissenting voices; and in December, of the same year, Dr. Finley, of New Jersey, who afterwards became President of Franklin College, Georgia, where he died, with the approbation of President Monroe, and the aid of Henry Clay and John Randolph, organized the American Colonization Society, for colonizing free people of color on the coast of Africa, of which Society Judge Washington was elected President. The hope was entertained, on the part of the North, and, perhaps, by some in the South, that this would promote the general emancipation of slaves, and that, eventually, the 4,000,000, which this people have now become, would, gradually, be removed.

as no people so numerous ever before were, to their original country.

A new era was inaugurated when Wm. Lloyd Garrison set up his anti-slavery press in the city of Baltimore, and denounced the scheme of colonization as the scheme of slaveholders, and demanded the immediate emancipation of those held in bondage. Then followed the organization of the Anti-Slavery Society, with all its furious hate and its disorganizing and impracticable theories. It assumed that involuntary servitude is, in all cases, a sin, and, on the part of the slaveholder, an atrocious wrong. It denied the possibility of property in man. It claimed immediate emancipation without indemnification to the master. It maintained the lawfulness of all endeavors to promote its objects. It acknowledged no responsibility for the disastrous results of its schemes. It claimed for the African an elevation to equal privileges with the white man, on these, our shores, in all the relations of life. The practiced pen and polished style of Channing gave respectability to these views. Among religionists of his negative creed they found currency, *pari passu*, with the doctrines of universal peace and resistance to capital punishment. Would to God that others, of a purer faith, had not embraced them, and that the pulpits of New England, to so large an extent, and of those portions of our country where the population of New England have established themselves, had not echoed with the same notes of discord and untruth. This epidemic madness prevailed in England, Scotland and Ireland. It abolished slavery in the British West Indies, and, as the result, shipping deserted their ports, magnificent plantations of sugar and coffee ran up to weeds, the hospitable mansions of their planters fell to decay, chapels and schools were abandoned, and their teachers and Missionaries returned, in hopeless despair, to Europe. In the Island of Jamaica alone, from 1832 to 1847, 605 sugar and coffee plantations, containing 356,432 acres, and wrought by 49,383 laborers, were entirely abandoned; and from 1848 to 1853, 513 more, containing 391,187 acres, were abandoned totally, or partially. The release of so many persons of low and brutal tastes from daily toil is sinking them continually deeper



in savagism. The same result has followed in St. Domingo. The inhabitants, reduced to half their number, have relapsed into the indolence and inactivity of savage life.\*

With these results before their eyes, the spirit of abolition among the people of the North rushed on with a frantic disregard of all the ties which bound them to the Saxon race domesticated here, and to the brotherhood of their own countrymen. Even now, the white beggar is turned, with an unfeeling heart, from the door where the filthy and degraded African is welcomed with an unstinted beneficence. The Southern man is insulted, and the Southern clergymen deemed unworthy to preach the Gospel of Christ. First, our country was flooded with abolition publications, and the United States mails groaned with documents of the most incendiary character, and with pictorial representations, intended to degrade the master and administer to the worst and most revengeful passions of the slave. Then Congress was overwhelmed with anti-slavery petitions, demanding the abolition of slavery within the national domain, which had been ceded by slave States to the General Government for the purposes of the common defence. Then has followed the claim that the Southern planter shall not settle, with his family, constituted as it is, in any territory of our common domain; that such territory shall not be allowed to become a slaveholding territory; or, if it does so become, shall not be admitted, except as a free State, into the Union. Then the rendition of fugitive slaves has been denied, in direct subversion of the solemn compact of the Constitution. Several of the States have passed laws which effectually prevent the recovery of fugitives, and masters and unprotected ladies traveling in the free

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\* After forty years of nominal freedom, the island of St. Domingo exhibited the following results :

	1789.	1832.
Population.....	600,000	280,000
Sugar exported.....	672,000,000 lbs.	None.
Coffee.....	86,789,000 "	32,000,000
Ships employed.....	1,680	1
Sailors.....	27,000	167
Exports to France.....	£6,720,000	None.
Imports from France.....	9,890,000	None.

States have their servants torn away from them by force, the servant, meanwhile, often resisting, and at length returning to a state of slavery of his own choice. Nor is this all. Constant efforts are made to steal away our servants from their owners, and convey them to the British possessions, where they cannot be reclaimed. The value of the servants thus already borne away, at their present prices, cannot be less than \$40,000,000.

Such are some of the wrongs which a portion of our fellow-citizens at the North, in their opposition to slavery, have, within the last thirty years, felt it right to inflict upon us.

Meanwhile, these various causes have set the people of the South to seek into the grounds on which the defence of slaveholding rests. The result has been a firmer belief in the rectitude of their own cause than they formerly possessed. The more they have examined, the more they have been persuaded that it is not only their right, but their duty, to maintain the position they at present occupy. They have found the Church of God set up in the patriarchal age in a slaveholding family. From the days of Canaan, some 200 years after the Flood, to the writing of the Apocalypse, a period of between three and four thousand years, during which supernatural revelation was enjoyed, and from that day to this, the Church of God has always stood connected with the institution of slavery. During the Biblical period, among the chosen people, the master and the slave were both found in the Church of God, and the relation between them was sanctioned as legitimate, and as requiring certain duties to be performed corresponding with it. It was just as truly recognized in the inspired Scriptures as that of husband and wife, parent and child, ruler and subject. The relation was created by conquest, by purchase, by debt which could not otherwise be discharged, by crime, by gift, by birth, by inheritance, and by voluntary act. In inventories of property, slaves are reckoned in the Scriptures as belonging to the estate of the master—as “inheritance,” “possession,” and “money.” Fugitive slaves were pursued within the territories of the twelve tribes and recovered, and both the angel restored Hagar, the slave-woman of Sarah, to her mistress, and the Apostle the runaway Onesimus to his master Philemon. Only

when the slave fled from a heathen country to the territory of Israel, from paganism to the people of God, was his extradition forbidden. The increase of servants purchased or born in the house is counted in the Scriptures among the blessings which God in his bounty bestows. The servant was amenable directly to his master for the performance of his duty, the master had over him the power of corporal chastisement, was supposed to administer it, and is cautioned against treating his servant with foolish indulgence. Even if death should ensue from undue severity, the master was not held liable under the Mosaic law, unless that death was immediate. No man is condemned in all the Scriptures for the holding of slaves; but on the contrary, the slaveholding Abraham, a larger slaveholder than this country has ever known, the slaveholding Isaac, Jacob, Job, Solomon, the believing centurion, and Philemon, the friend of Paul, are lauded as men of the most extraordinary faith, patience, wisdom and fraternal love.\* All the churches mentioned in the New Testament were slaveholding churches, in which masters and servants met together at the table of the Lord. Wherever our Saviour traveled in Palestine, he met the master and the slave, and was ministered to by both. When he said, at the marriage of Cana, "Draw off now, and bear to the governor of the feast," we do not doubt he addressed servants in no very different relation from the family servants of these Southern States. His allusion—"No servant can serve two masters"—the parable of the talents, the parable of the wise and unwise steward appointed over his master's slaves, *θεραπείας αὐτοῦ*, to give them "their allowance," *το σιτομέτριον*, in due season, the parable of the servants waiting for their master's return from the wedding in the midnight hour, and others we need not mention, show how prevalent was the institution of slavery wherever he ministered. In the slaveholding Church of the Old Testament, the man-servant bought with money was circumcised and ate of the Passover, or went up to the tabernacle at Shiloh, or to the

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\* See So. Pres. Review, Vol. IX., p. 345, an article written by one of the best friends of the colored man, and where the numerous proof-texts establishing these points are collected.

temple at Jerusalem, with his master to worship, and to partake of the firstlings of his flocks and herds, or his free-will offerings and heave offerings, and his tithes of corn, wine, and oil. And in the slaveholding Churches of Philippi and of Corinth, on the continent of Europe; and of Colosse, Ephesus, Pontus, Galatia, Cappadocia, Asia, and Bithynia, on the continent of Asia, masters and servants held their membership alike, and were alike exhorted and cared for. From Parthia to Spain, as far as Apostolic labors extended, the master is never censured for holding slaves, nor a word said to the servant, "under the yoke," to render him discontented with the lot in which God had placed him; but on the contrary, he was exhorted to continue in it, and to avoid the sins of "eye-service," "purloining," and "answering back," to which the bondman is specially prone, and to render service as to God, and not unto men. If the relation were a sinful one, how could this be? When did our Saviour and the Apostles ever counsel fidelity in the relation of the adulteress to the adulterer, of the thief and robber to his comrade in crime, or of the murderer, the parricide, and the covenant-breaker, to his accomplice? When have the Apostles recommended perjurers, liars and idolaters to zealous perseverance in the several acts they in this character put forth? It is immediately after the counsels given by Paul to servants, to "count their own masters worthy of all honor," that Paul introduces the words—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil murmurings, perverse disputings of men of corrupt minds, and destitute of the truth."

The slaveholding Christian, then, who has sought his Bible through, can feel no blame attaching to himself, for a relation which this Bible never condemned, but to which it accorded its sanction. He comes to believe that, though it may have been inflicted upon man as a curse, and the result of our fallen humanity, it is one of those forms of government that, under

peculiar circumstances which may exist, have existed, and do now here exist, God has ordained, for the well-being, at least for the present, and perhaps for ages, of the races so brought into juxtaposition with each other. He is led to ask if it may not be the way which an all-wise Providence has devised for the spiritual regeneration of the African, and to confer upon him all of which he is capable. For, when he looks at the past history of this race, he is inclined to assign it an inferior place in human history. For four thousand years they have remained in a state of savage barbarity. Civilization has been on their border, in Carthage and Egypt, centuries ago. How has it been that no mighty empires have arisen on the Niger, as they have on the Euphrates, the Ganges, the Hoang-Ho, and the Nile? Why have they not risen like other barbaric nations, and in their migrations conquered the Celt, the Gaul, and the Saxon, and won for themselves a place and a name among the great historic nations of the earth? Are they not an inferior race? Does not the Northern Abolitionist practically believe it? Can he foresee the time when he would invest the son of Africa with the high offices of executive, legislative and judicial power, and tranquilly endure his rule? or when he would consort with him in all the walks of trade, and give to the Ethiopian his sons and daughters in marriage? And yet, through the medium of Southern slavery, myriads of them have been made acquainted with the Saviour, and are our brethren and sisters in Christ; thousands have been changed from naked, filthy savages, from worshippers of devils, and victims of degrading superstition, into well-clad, comparatively polite and civilized men. The 4,000,000 of Africans in America have, through the medium of slavery, been lifted to a higher position in the knowledge of religion and the arts, than any 4,000,000 of their race, in all the tract of time, ever attained. They have reached this elevation under the supervision and control of the white man; and when they have escaped from that control, as in St. Domingo, they have relapsed into indolence, and gone back rapidly towards the barbarism of the savage state.

In view of these and other considerations, on which our

space does not permit us to enter, the Southern mind is more settled than ever in regard to the institution of Domestic Slavery, and the efforts of Abolitionism have caused it to be more firmly rooted. We have calmly considered the evils which are alleged to be its attendants to both master and servant; we have set over against them the advantages which it brings to both, and have compared with the whole system the opposite one of immediate universal emancipation, so easy for the tongue to utter, so impracticable under any circumstances our wisdom can foresee.

Meanwhile, the great majority of Christians at the North read the Bible and see in it no evidence of the existence of slavery in the ancient Church. The servants of the Old Testament and the New are, in their conceptions, no more than "the help" they have—the daughters of their own neighbors or of verdant Ireland, or the hired laborers that mow down their grass or aid in gathering in their harvest. When the other, and true view is suggested, they repel it with indignation. Or, if superior knowledge of the domestic state of all antiquity exists, some Albert Barnes or other is found ready to establish, by strained hypotheses, points of difference between ancient and modern slavery, as if these minor differences affected, at all, the question before us. Or, they would have us believe that slavery was permitted—as polygamy was, under a former dispensation—for the hardness of their hearts; when the difference is, that our Saviour disapproved of the one and not of the other; drew his illustrations from the former, but never from the latter. Or, they insist that the command, "Masters, give unto your servants that which is just and equal," (the perpetual rule of a relation, of whose cessation no intimation is given,) of itself, abolishes slavery. Or, they insist that the golden rule, "All things whatsoever ye would that men should do unto you, do ye even so to them," is incompatible with its existence, as if that golden rule could not be followed in the days of Christ and the Apostles, and was not followed but with such a result; as if it were an absolute, unlimited rule, irrespective of the character of those to whom it is addressed, and the relative position in which they are placed

in the providence, and by the law, of God; as if the judge should not hang the prisoner, because he would not himself wish to be hung were he the culprit; or, the Governor should pardon the atrocious criminal, because, if he were such, he would desire to be pardoned; or, the parent should gratify the wish of a child because he would wish that it should be done if he were the child himself; or, as if one ought to yield to the desires of the licentious, or dishonest, because, if he were so, he would thus demand.

Another section of the Abolition party, finding the Bible and a large portion of the Church of God against them, rail at the Scriptures, the Church and the Ministry. Hear the language of a Mr. Wright, before the Anti-Slavery Society, as reported in the Boston papers, of the 30th of May, in 1850:

“Down with your Bible! down with your political parties! down with your God that sanctions slavery! The God of Moses Stuart, the Andover God, the God of Wm. H. Rogers, which is worshipped in the Winter Street Church, is a monster, composed of oppression, fraud, injustice, pollution, and every crime in the shape of slavery. To such a God I am an atheist!”

“In this Commonwealth of Massachusetts, and in its adjoining State of New York,” says Mr. Cushing, in his recent speech in Faneuil Hall, “there is a handful of men of highly intellectual mind, of the highest culture, literary and scientific men, who would seem to be born to bless their day and generation—Wendell Phillips, Lloyd Garrison, Waldo Emerson, Theodore Parker, and Gerrit Smith—who, by constant brooding upon one single idea, have become monomaniacs of that idea, and have become utterly lost to the relations of right and wrong.” “They have set up a religion of hate—aye, a religion of hate—such as belongs only to condemned devils in hell. I say it is a religion of hate and blasphemy.” “Hatred, hatred!” “Hate must have its food of blood.” “Borne on by these frantic passions, they have declared that the Constitution of the United States ‘is a covenant with Satan and a league

with hell!’” “Subtle, crafty men,” says Ex-President Pierce, “who, passing by duties and obligations, habitually appeal to sectional prejudices and passions by denouncing the people and institutions of the South, and thus influence the Northern mind to a pitch of resistance to the clear provisions of the fundamental law—who, under plausible pretexts, addressed to those prejudices and passions, pass local laws, designed to evade constitutional obligations—are, really and truly, whether we believe it or not, the men who are hurrying us upon swift destruction.” “The chief of these men,” says Mr. Voorhees, of Indiana, “the leader of a great party, a Senator of long standing, [Wm. H. Seward,] has announced to the country that there is a higher law than the Constitution, which guarantees to each man the full exercise of his own inclination. Speaking of slavery, he says, ‘It can, and must, be abolished, and you and I must do it.’ He has boldly announced an irrepressible conflict between the free and slave States of this Union. Servile insurrections have forever been on the tongue and lips of Joshua R. Giddings. He says, ‘that, when the contest shall come, when the thunders shall roll, the lightning flash, and when the slaves shall rise in the South, in imitation of the horrid scenes of the West Indies, when the Southern man shall turn pale and tremble, when your dwellings shall smoke with the torch of the incendiary, and dismay shall sit on each countenance, he will hail it as the approaching dawn of that political and moral millennium which, he is well assured, will come upon the world.’”

This frenzy has been *helped* to reach the height it has attained by the infamous book—“The Impending Crisis”—of Hinton Rowan Helper, a native of North Carolina, “who left his country for his country’s good;” a book which is pervaded with the deepest hate towards the holder of slaves, and is dedicated to the non-slaveholding whites of the South. It aims to inflame them with jealousy towards the slaveholder, and through them, to raise mutiny in the Southern camp. It is designed, however, for effect abroad, decries every political party except the Republican—with whose interests it is identified, and by the leaders of which, we are sorry to say, it is



endorsed. Nineteen thousand of these books have been issued from the Northern press.

There are no terms too opprobrious for him to use of the slaveholder. "Lords of the lash," "slave drivers," "the slave-driving oligarchy," "slave breeders," "the slaveocracy," "the oligarchs," "chevaliers of the lash, and worshippers of slavery," "the democrats," "slave-driving democrats," "the nigger party," "the slave power," "knights of bludgeons, chevaliers of bowie-knives and pistols, and lords of the lash," "blood-hounds of slavery," "curs of slavery," "whelps of slavery,"—these are the names by which he continually designates a class of men, among whom are some of the purest patriots, most high-minded and noble gentlemen, most devoted christians, and most eminent lawyers, judges, physicians and divines our country holds. It shocks no sensibility of his soul to speak of "a Southern 'gentleman'—a slave breeder and human flesh-monger, who professes to be a *Christian!*" nor to say that "the slavery which seems to have been practised to a considerable extent by those venerable old fogies, Abraham, Isaac and Jacob, was one of the monstrous inventions of Satan that God 'winked at.'" All who do not agree with his abolitionism, he terms "lick-spittles," or "clerical lick-spittles of the slave power." Charleston and other Southern towns, are contemptible "nigger-villes"—and with such elegancies of style is his book everywhere adorned.

By a selection of statistics from the census of 1850, he has attempted to show the inferiority of the South, parading the greater wealth of the Free States, without paying any regard to the inequality of population. His own tables will show that the free white man of the South, leaving the negro out of the calculation, and not counting him as property at all, is wealthier than him of the North; the average of property falling to his lot is greater. The live stock of the South *per capita*, is more than double than that of the North, while the population of the South, bond and free, is but as 9 to 13 to that of the North; and were this live stock valued according to one uniform system of valuation, it would exceed the value of that of the free States, and all the territories included, more than

§291,000,000.\* There are many economical respects in which the South does compare unfavorably with the North, as an

\* In one of his tables, he attempts to show that the hay crop of the North is worth more by \$3,533,275, than all the cotton, tobacco, rice, hay, hemp and cane sugar produced in the slave States. He has not told us how much of this hay is consumed by the Northern States themselves, in many of which it requires the entire produce of six months to keep their horses, sheep and cattle alive through the remaining six months. It is counted twice over in these tables; first as the raw product, and then in the live stock which it sustains. Only that portion of it should be reckoned which is sold to the South or the West Indies. Does any of that boasted crop go to European markets? Is it with Northern hay that the productions of Europe are bought? Southern cotton cannot be eaten up. It pays for the various articles of European manufacture that reach our shores. To a large extent, it clothes the civilized world. Nor has he told us how much Southern rice, corn and tobacco are consumed in the free States. "The exclusive products of the South exported amount to \$111,000,000. Those of the North amount to only \$33,000,000."—*De Bow*, 1856, p. 541.

The following table exhibits the whole Live Stock of the United States, rated according to an uniform system of valuation which, if conjectural, is still equal :

NORTH, INCLUDING THE TERRITORIES.			
	Number.	Proportion to each person.	Estimated Value.
Horses.....	1,484,346	} 0.17	\$148,434,600
Asses and Mules.....	40,341		4,034,100
Milch Cows.....	3,551,754	} 0.64	53,276,310
Work Oxen.....	889,843		13,347,645
Cattle.....	3,513,627	} 1.80	14,054,508
Sheep.....	6,088,018		15,220,045
Swine.....	8,028,858		48,173,023
	<u>23,596,787</u>		<u>\$296,540,236</u>
SOUTH.			
	Number.	Proportion to each person.	Estimated Value.
Horses.....	2,852,378	} 0.27	\$285,237,300
Asses and Mules.....	518,990		51,899,000
Milch Cows.....	2,833,340	} 0.95	42,500,100
Work Oxen.....	810,901		12,163,515
Cattle.....	6,179,442	} 2.84	24,717,768
Sheep.....	15,635,202		39,088,005
Swine.....	22,028,888		132,173,023
	<u>50,859,086</u>		<u>\$587,778,716</u>

The Produce Tables of the crops of 1850 are exceedingly defective, and convey a very erroneous view of the results of Southern agriculture, in many particulars. The horses and working animals of the South are not fed on hay—except to a

agricultural people always will with a commercial and manufacturing one. But commerce and manufactures are in the power of the South, and it is vain to allege, with the examples of Greece and Rome before us, to say nothing of Egypt, that a slaveholding people cannot rise to the highest excellence in literature and the arts. The lands of the older Southern States have been hitherto wasted by an improvident and impoverishing culture. The predominant crops are exhausting to the soil, and it has been easier to occupy new lands than to improve

limited extent—but on “fodder,” which, for the edification of our Northern friends, we explain to be the blades of Indian corn, stripped from the stalk, when green, and carefully cured. There is no column at all for it in the statistical tables. It never is reckoned as hay. In the Districts of Darlington, Georgetown, Marlboro’ and Union, S. C., not a single pound of hay is represented to be raised, or anything for their live stock to eat. And yet there were, in these districts, according to the census of 1850, 7,291 horses, 3,999 mules, 25,105 milch cows, and 2,023 working oxen. In the same way, in Georgia, only 23,449 tons of hay are represented as being raised, while to the little State of Rhode Island 74,818 tons are assigned. Of the ninety-five counties of Georgia, only thirty-nine are represented as yielding any hay at all, and some of these at the rate of one, two and three tons. Fifty-six counties are represented as raising none. And yet this same State of Georgia had, in 1850, according to the census returns, 208,710 head of horses and mules, 1,097,528 milch cows, working oxen and other cattle; 560,435 sheep; 2,729,052 swine. It raised 30,080,099 bushels of Indian corn, the blades of which were prepared as fodder—which fodder cannot be put in the same category with the “stalks” of the North, which are fed out to the ruminant animals during the winter months. The fodder crop of the South, we are confident, is not inferior in value to the hay crop of the North.

The South, with a less population, makes 106,373,632 bushels of Indian corn more than the North, and taking the whole of her bushel-measure products, averages 50 bushels, or \$32 to each individual man, woman and child, black and white, of her population, while the same products of the North average but 37 bushels, or in money but \$25 per head.<sup>(a)</sup> There is another side to this picture, which this unscrupulous writer does not see fit to set forth.

(a)		
	NORTH.	
<i>Population.</i>	<i>Bushels.</i>	<i>Estimated value.</i>
18,434,922	499,190,041	\$851,709,703
	being 37 bushels, or \$25, to the individual.	
	SOUTH.	
9,612,979	481,766,889	\$306,927,067
	being 50 bushels, or \$32, to the individual.	

the old. Had there not been a boundless continent before us, the results would have been far different.

Yet, hear this man talk to the people of the South: "Not alone for ourself, as an individual, but for others also," "do we speak, when we say, you *must* emancipate your slaves." "And now, Sirs, we have thus laid down our ultimatum. What are you going to do about it? Something dreadful, as a matter of course. Perhaps you will dissolve the Union *again*. Do it, if you dare! Our motto, and we would have you to understand it, is *the abolition of slavery, and the perpetuation of the American Union*. If by any means you do succeed in your treasonable attempts to take the South out of the Union to-day, we will bring her back to-morrow—if she goes away with you, she will return without you." "Frown, Sirs, fret, foam, prepare your weapons, threat, strike, shoot, stab, bring on civil war, dissolve the Union, if you will—do all this, more, less, better, worse, any thing—do what you will, Sirs, you can neither fret nor intimidate us; our purpose is as firmly fixed as the eternal pillars of heaven; we have determined to abolish slavery, and, so help us God, abolish it we will! Take this to bed with you to-night, Sirs, and think about it, and dream over it, and let us know how you feel to-morrow morning."

Thus writes this degenerate son of North Carolina, with dreadful hate, as if to avenge himself for the infamy drawn down upon him by the delinquencies of his early life, or, at least, like a second Erostratus, to fire the glorious temple of our American liberties, that he may send down his name to posterity, by the very temerity and infamy of the act.\*

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\* The following extract from the speech of Senator Biggs, of North Carolina, now Judge of the United States Court of that State, gives the character of Hinton Rowan Helper as follows:

"In Senate, Monday, April 5, 1858.—Mr. Biggs said: I want to disabuse the mind of the Senator from Massachusetts and those who read this book, as to the reliability of the authority on which he relies. Who, then, is this Mr. Helper, of North Carolina, relied upon in the Senate of the United States as evidence from the South of the state of Southern society? I speak from authority that cannot be doubted. Hinton Rowan Helper, the author of the 'Impending Crisis,' is a native of Davie County, North Carolina. His first appearance in active life was as clerk of Michael Brown, a merchant in Salisbury, North Carolina. Mr. Brown is an elder of the Presbyterian church; and after Helper removed to

Under such teachings, it is not wonderful that apt scholars were found in this "religion of hate," ready for any scene of violence and blood. Of these, the most conspicuous was John Brown, of whom it is still in doubt whether Connecticut or New York has the dubious eminence of giving him birth.

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Salisbury, he also joined the Presbyterian church, and, so far as was publicly known, conducted himself with propriety. After living with Mr. Brown several years as clerk, it was understood at Salisbury that he formed a co-partnership with Mr. Coffman in the book business, and left for the North to buy in a stock of books. He did not return as expected, but shortly thereafter, went to California, and there, or shortly after his return, wrote a book called 'Land of Gold.' He returned to Salisbury about 1854, where he remained some time without any apparent business. In the summer of 1856, as reported and believed, he procured surety for and obtained money. He however, about that time left for the North, where he now resides, never since having returned to North Carolina.

"After leaving North Carolina he changed his name from Helfer to Helper; and it was disclosed last year that while a clerk for Mr. Brown, he purloined from him three hundred dollars, and after an exposure by Mr. Brown, Helper making a merit of necessity, himself publicly confesses, in a hand-bill which I have before me, this thieving on his part, and excuses it upon the ground that he was entitled to the act by some ambiguous expression of a friend of his that it was allowable for clerks so to do; and the further excuse, that it was an indiscretion of youth, although at the time, he was in full standing in the Presbyterian Church, and, as he says himself, was seventeen years of age. It is due to the Presbyterian Church to say that this man is not now a member of that church. Now, sir, when and why he altered his name, I know not, except he defines Helper, one who *helps* himself from the purses of others without their consent; and, therefore, concluded the change of name appropriate to his character. *He is a dishonest, degraded, and disgraced man*; and although—much to be regretted—a native of the State, yet he is an apostate son, ruined in fortune and character, and catering to a diseased appetite at the North, to obtain a miserable living by slanders upon the land of his birth; and I deeply regret that the Senator from Massachusetts has, by a reference, so dignified the creature as to render necessary this exposure. Such is Mr. Helper, of North Carolina, author of the 'Impending Crisis of the South,' *alias* Mr. Helfer, once of North Carolina, but who has left the land of his birth for the good of the State.

"Now, I would respectfully suggest to the honorable Senator from Massachusetts to append a note to the edition of his speech, giving the true character of the author of this book, upon which he has relied, so that the readers of his speech may not be, as he has been, so unwittingly misled by authority so degraded and unreliable."

In 1855, in his "Land of Gold," Helper manifested a very friendly spirit towards slavery—declared of Nicaragua, which he visited, that it "never can fulfil its destiny till it introduces negro slavery"—calls negroes a "fated people"—speaks without censure of the introduction of slavery into Southern California—and details, with manifest approbation, the voluntary return to North Carolina of three servants, whom the abolitionists sought to entice to remain in a land of freedom. See "Land of Gold," pp. 221, 278. We honor a man who follows the truth, though it lead him to reject former opinions. But the true man changes his views slowly. The two years intervening between the two volumes of Helper is a short time for such a radical change to be matured, and such rancorous, uncompromising hate to grow.

He was a man of iron will, of great self-reliance, with the courage of a mastiff, of slim, wiry build, with a sharp, piercing eye, of indomitable perseverance, of few words, and born to command all who put themselves under his influence. Like other men who have been notorious as robbers and pirates, he was a religious enthusiast, holding his membership, we have seen it stated, in the [New School?] Presbyterian Church, yet, for all this, he was a man of blood. At different times in his life he was engaged in business, on a large scale, in Northern Ohio, at Springfield, Mass., and in the State of New York, yet without any permanent success. In the year 1855 he went to Kansas, not as a peaceable settler, but to wage war against slavery, and to fulfil a dream which had haunted him for thirty years, that he was to be a second Moses, and to lead forth the bond slaves of the South by a second exodus. His worshippers have spoken of his exploits in that field in the language of admiration. But his footsteps were marked with blood. A friend of our acquaintance slept in the house of the unfortunate Jas. P. Doyle, near Pottawatomie Creek, in Franklin county, the night before Brown and his party appeared there as robbers and murderers. On Saturday, the 24th of May, 1856, about 11 o'clock at night, that unhappy family, consisting of the husband and wife and five children, were aroused, by knocks at the door, from persons enquiring for their neighbor, Mr. Wilkinson. As Mr. Doyle opened the door to direct them, men, armed with knives and pistols, declaring that they were from the northern army, took the husband and sons prisoners. The younger, John, a youth of sixteen, was spared to the mother's tears and entreaties. In a short time the wife and mother heard the report of pistols, and the moaning, as of a dying man, and the wild whoop of savage enemies. Her husband and boys returned no more. In the morning she found her husband and her son William dead, in the road, 200 yards from the house; the other she saw no more till the day of his burial. On the same Sunday morning the youth of sixteen went in search of his father and brothers. "I found," he says, "my father and one brother, William, lying dead in the road; I saw my other brother lying dead on the ground, about one

hundred and fifty yards from the house, in the grass, near a ravine; his fingers were cut off and his arms were cut off; his head was cut open; there was a hole in his breast. William's head was cut open, and a hole was in his jaw, as though it was made by a knife, and a hole was also in his side. My father was shot in the forehead and stabbed in the breast. I have talked often with northern men and eastern men in the Territory, and these men talked exactly like eastern men and northern men talk. An old man commanded the party; he was dark complected, and his face was slim. My father and brothers were pro-slavery men, and belonged to the Law and Order party." Such are the affidavits of Mahala and John Doyle. Their neighbor, Mr. Harris, whose house these murderers also visited, on the same Sunday morning, at 2 o'clock, testifies that he knew this leader as a "Mr. Brown," known as "Old Man Brown," who was accompanied by his son, Owen Brown. From this house Wm. Sherman, a guest, was called forth, whose body Harris found in the Creek, "with his skull split open in two places, some of the brains washed out by the water, and a large hole cut in the breast, and the left hand cut off, except a little piece of skin on one side." On the same morning, before the break of day, they entered the house of Allen Wilkinson, whose wife was sick in bed, and took him prisoner. She plead that she was sick and helpless, and begged that they would not take him from her; he also begged that he might have time to obtain some one to wait on her, and pledged himself not to escape. This was denied. The old man in command replied, "you have neighbors." After they were gone, she heard her husband's voice "in complaint—went to the door and all was still." Next morning Mr. Wilkinson was found, about one hundred and fifty yards from the house, in some dead brush. "A lady, who saw my husband's body, said there was a gash in his head and in his side; others said that he was cut in the throat twice. I believe that one of Captain Brown's sons was in the party that murdered my husband; I heard a voice like his. The old man, who seemed to be commander, wore soiled clothes and a straw hat, pulled down over his face. He spoke quick—is a tall, narrow-faced,

elderly man." Such is the affidavit of Louisa Jane Wilkinson.\*

Such was the Sunday morning's "Kansas work" of the *pious* John Brown, the "martyr," who on the 2d of this month was hung as a traitor and murderer, under the laws of Virginia; a work which was done by him in cold blood, ere any of his family had suffered from the hands of those to whom he was opposed. While in Kansas, he made an incursion into Missouri, carried off thirteen negroes, captured several white men who were taken to Kansas as prisoners, and killed one in the melee. In Kansas, in the fall of 1857, he formed his purpose of making a descent upon Virginia, and enlisted his recruits secretly for this service, although their destination was concealed from them until they reached Tabor, in Iowa, whither the arms he had accumulated—200 Sharpe's rifles and 200 Massachusetts revolvers, with their military stores—had been conveyed. These were at length transported across Iowa, shipped to Ashtabula county, Ohio, thence to Chambersburg, Pa., then to a house in Washington county, Md., rented by Brown, about five miles from Harper's Ferry. They passed the winter of 1857-58, at Pedee, Iowa, where they pursued a course of military studies. In the middle of April they removed to Chatham, Canada, where Brown called a secret Convention and formed a Provisional Government, and he was chosen Commander-in-Chief, J. H. Kagi, Secretary of War, and Richard Realf, Secretary of State. This was a scheme of government for the United States, not to supersede, according to the senseless plan of its author, the General or State Governments, but to act within these, making war upon those who

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\* Report of the Special Committee of the House of Representatives, on the troubles in Kansas, pp. 1193—1199.

Mrs. Doyle wrote a letter from Chattanooga, Tenn., Nov. 20, 1859, which was received at Charlestown, Va., and read to Brown, in which she charges him, directly, with the murder of her husband and sons. "You can't say," says she, "you did it to free our slaves; we had none, and never expected to own one." At a meeting recently held in Lawrence, Kansas, by friends of Brown, his participation in these murders was admitted and established by the testimony of several persons who received the statement from his own lips. He was engaged in other acts of violence and robbery.



were slaveholders, all the money, plate, watches and jewelry of whom were to be confiscated, and their personal and real property applied to the uses of the organization. A quantity of spears were brought on from Massachusetts, fitted up at the house which Brown had rented, until he had arms, according to his own admission, for 1,500 to 2,000 men. The country had been reconnoitered by Cook, one of his adherents, the passes in the mountains explored, the number of male slaves on the roads leading from Harper's Ferry, for 8 or 10 miles, ascertained, and on Sabbath night, the 16th of October, 1859, the bridge and National Armory at Harper's Ferry, were seized by Brown and his men, 22 in number, who were overpowered and dislodged on the Tuesday morning following. The results of this engagement are known to every citizen of our country. There were slain, by the insurgents, three free white citizens of the State of Virginia, one free negro who refused to join them, and one U. S. Marine. Fifteen of the insurgents were killed, three were wounded, and seven have been taken prisoners, five of whom have since been hung as murderers and traitors, after a calm and fair trial under the laws of Virginia, and two are reserved for trial under the laws of the United States. According to Brown's own statements, he expected large reinforcements from various parts of the United States, both North and South, and he expected the negroes to join him as soon as his standard was set up. In both of these things he was disappointed. As to the negroes whom he forcibly took from Col. Washington and Mr. Allstadt, and armed with spears, they acted under force, did nothing whatever, and returned of their own accord to their duty to their owners the first moment of their release. Cook, his right-hand man, confesses his own disappointment. "I had been led to believe," said he, in a letter to his wife, "as had my comrades, that it was the daily prayer and life-wish of the masses of the slaves for freedom. That they were groaning beneath the yoke of oppression, with no hand to aid them; that when once the banner of Freedom should be raised, they would flock to it by thousands; and that their echoing shout would be borne to our most southern shore. The result has proved that we were

deceived. There was *no rallying beneath our banner.*" Poor, deluded men!

It was vain for Brown to deny that he never intended murder or treason, or to incite the slaves to rebellion or insurrection. The spears were provided for them, because they were unacquainted with fire-arms, and they would have been an efficient weapon in the hands of determined and revengeful men; and the 2,000 men whom he professed to be able to arm, would probably represent a body of 10,000 of our servile population. It was a fearful work in which he was engaged—one which would have bathed this Southern soil in blood, had it succeeded. In the insurrection in 1740, which was set on foot by Spanish emissaries, the negroes murdered the whites and spread desolation through the plantations, till their course was arrested by the planters, then assembled for worship at the Wilton Presbyterian Church, with their arms, as was the law in the first settlement of this State. The Southampton insurrection in Virginia, in 1831, led on by Nat. Turner, resulted in the death of 58 victims, mostly defenceless women and children. Both of them were local and limited in their character. Such a movement as Brown had meditated and Cook expected, could it have been set on foot, would have been attended with unspeakable horrors. Mr. Giddings may contemplate it with satisfaction, but how could it be so regarded by any friend of man? In 1791, when France was roused upon the subject of liberty, a Black Republican party was formed in the National Assembly for the enfranchisement of the slaves on the Island of St. Domingo. A French Anti-Slavery Society was formed, *la Societe des Amis des Noirs*, of which Brissot was the leading member. They trusted, as Brown did, that they should be able to control the ferocity of slaves even during the frenzy of insurrection. A universal revolt was organized, without the slightest suspicion on the part of the planters, and the same night fixed upon for its breaking out over the whole island. The workshops and fields were overrun by heated missionaries, inculcating the new-born ideas of European freedom. At midnight, on October 30th, at the same instant, 1,200 coffee and 200 sugar plantations burst up in

flames, the buildings, machinery and farm offices were reduced to ashes, and the labors of a century devoured in a night. The servile population precipitated themselves on their masters, seized their arms, massacred them without pity, or threw them into the flames. They marched with spiked infants on their spears, instead of colors; an unhappy planter was sawn asunder between two boards. They violated the females upon the dead bodies of their husbands, and the horrors inflicted on them exceeded anything ever known, save in the recent mutiny in India. For a season there was some respite to these horrors, but as the planters obstinately refused to consent to the extinction of slavery, the National Assembly, under the lead of the Jacobins, proceeded to the last steps of revolutionary violence. When remonstrated with by the Constitutional party as to the disastrous effects of their measures, like Garrison, Wendell Phillips and Giddings, Brissot exclaimed, "Don't talk to us of dangers, let the colonies perish rather than one principle be abandoned." The troubles forthwith broke out anew in the ill-fated island. The planters had sought refuge in Cape Town. The insurgents penetrated through the defences, liberated the captives in prison, who spread themselves through the town, setting it on fire in every quarter. Twenty thousand negroes broke into the city. Neither sex nor age were spared. The young were cut down while defending their houses, the aged in the churches, where they fled for protection; virgins were slain on the altar, and weeping infants hurled into the fires. "Amid the shrieks of the sufferers and the shouts of the victors, the finest city in the West Indies was reduced to ashes: its splendid churches wrapped in flames; thirty thousand human beings perished in the massacre, and the wretched fugitives who had escaped from this scene of horror on board the ships, were guided in their passage over the deep by the prodigious light which arose from their burning habitations. They almost all took refuge in the United States, where they were received with the most generous hospitality; but the frigate *La Fine* foundered on the passage, and five hundred of the survivors perished in the waves."\*

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\* Allison's Europe, II., pp. 240 *et seq.*

Such is servile insurrection. Such was the scene of unutterable horror which John Brown, though his own heart shrunk back from it, and he disclaimed it in the speech pronounced before his sentence, had attempted to inaugurate in the South. The maps which were found in his retreat, with the places marked in which the slave population greatly preponderated over the whites, the letters dropped from the pocket of a traveler in the car, and signed by one, proven by the confession of Cook to have been one of his accomplices, the appearance and disappearance of suspected persons during the last two years in various parts of the South, give us reason to fear that his plans, though not fully developed to his followers, nor, perhaps, fully formed in his own mind, had a breadth and extent far wider than he was willing to confess. Fortunately, it required a greater effort, a more general, closer and more protracted intimacy with our servile population than he and his coadjutors could possibly enjoy, to poison their minds against their owners, whom they are accustomed to look up to with affection, reverence, and submission.

The State of Virginia met these attempts with unexpected calmness, dignity and forbearance. Never was the majesty of justice more truly vindicated, nor its steady and sure march more constantly accompanied with kindness and mercy. The public acts of the Executive of the State do honor to his head and heart. And in the courts of justice the prisoners enjoyed all the benefits of a humane and considerate tribunal, of honor and temper on the part of the prosecution, and ability and earnestness on the part of the defence. The chief criminal, before receiving his sentence, expressed his admiration of "the truthfulness and candor" of the witnesses. "I feel entirely satisfied," he says, "with the treatment I have received on my trial." "It has been more generous than I expected." Virginia has set an example of firmness and moderation under the most trying and exciting circumstances, which is worthy of all praise.

The manner in which the execution of John Brown was regarded by very considerable numbers in every part of the Northern States, and among them those who profess to be men

of piety, is humiliating indeed. At a meeting in Boston, he was extolled as "a martyr." J. Q. A. Griffin, ex-member of the Massachusetts Legislature, claimed that "the offences of Pontius Pilate, in crucifying our Saviour, whitened into virtue when compared with those of Governor Wise in his course towards John Brown." Ralph Waldo Emerson, in his lecture at the Tremont Temple, Boston, on Tuesday evening, apostrophized him as "The Saint, whose fate yet hangs in suspense, but whose martyrdom, if it shall be perfected, will make the gallows as glorious as the cross." Dr. Cheever, in the Church of the Puritans, in New York, in his Thanksgiving Sermon, said: "John Brown has received a commission from God. He has been deliberately sent upon this mission by God." "Any church that sanctions slavery is a preserve of fatted game for Satan. John Brown, there in Egypt, was like Cromwell risen and shaking the gory head of the tyrant in the faces of his followers. John Brown was the hand-writing on the wall, and the knees of the whole South smote together." The church bells were tolled in Worcester, Mass. The City Hall bell was tolled in Syracuse, New York, and one hundred minute guns were fired in Albany on the day of his execution. At a prayer meeting held in Dr. Cheever's church, in New York City, on the same day, when the hour at which the fatal noose was tied arrived, five minutes were devoted to silent prayer, and the silence was only broken by sobs and half-uttered ejaculations. One, indeed, when called to order for his extravagant invectives, and reminded that it was a meeting for prayer, said "he had no disposition to pray over the matter at all. He was glad to be surrounded by praying men, but he confessed he hadn't the spirit of prayer to-night." Another affirmed that "the people needed a religion like that of John Brown, that would treat slavery as a crime."

Such was the madness which ruled the hour. Borne away by impracticable theories of human freedom and equality, which the government of God, in His providence, does not permit to be carried out in this sinful world, lashed into a fury of excitement by heated orators in the pulpit and on the rostrum, their passions administered to by selfish politicians, who

use them as a means of riding into power, this party have brought our nation to the verge of disunion and ruin. They can see no piety in the Southern church, can behold only time-serving monsters of oppression and cruelty in the Southern ministry, and ought, in all consistency, to disown their own slaveholding ancestry, and empty heaven, if they can, of the patriarchs, prophets, and worthies of the slaveholding Church of former generations.

The subject we have thus presented to our readers, more in the light of history than of philosophy, and most of which has been rendered familiar by published records and passing events, speaks to every patriot and Christian in the most impressive and solemn language.

There is a way which seemeth right unto a man, but the end thereof is death. There are delusive speculations in every realm of human thought, which bring forth the grapes of Sodom and the clusters of Gomorrah. Ideas go forth from the teeming brain of speculative men, and become potent in evil. Behold in the acts of John Brown and his associates, the logical sequence of the doctrines of abolition, and the natural fruits of the anti-slavery agitations. This, one of the chief conspirators against his country's peace [Wendell Phillips] has openly acknowledged. We have never believed it possible that the Union of these States must come to an end, and never really feared it till now. The links which have bound us hitherto in one glorious republic have been those of common interest, of common origin, of common sufferings and sympathy. The grave of Washington, on our own Southern soil, has been hallowed by the love and veneration of this great nation, and is their place of constant pilgrimage. But how can we live together in this perpetual conflict? The ligaments which have bound us hitherto, one after another snap asunder, and admonish us that the dismemberment of our federation may be near at hand. It is indeed our prayer that Heaven may yet avert it, and spare us that hour we have deprecated. But we do not know what has been appointed for us in its high counsels, and whether this so great apparent evil may not issue in our higher good, in stimulating our energies, making us more self-reliant,

and opening to us new sources of enterprise and wealth. The mind of every Southern man is deeply thoughtful in respect to the future, and is inquiring whether our tribes shall dwell together in harmony, or become like Israel and Judah. Nor should the mind of the patriot of the North be less thoughtful. When dismemberment begins, no one can see whither it will tend, and where terminate. Whether there shall be two, three, four or five republics, none can tell. Whether the Atlantic and Pacific, the eastern, western and central States of the North, will cohere in one commonwealth, or whether the more probable result of their separation into different nationalities will follow, and the continent of North America follow the lead of all other continents. The only salvation of this nation is found in an abiding faithfulness to the Constitution under which the noble endurance and valor of a past generation, and their wisdom and forbearance, placed us. We cannot reproach ourselves that we have been unfaithful. We wait to see whether there will be returning faithfulness on the part of others.

“Brethren,” says the Apostle, “I speak after the manner of men, though it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereunto.” “Covenant-breakers” are hateful in the sight of the “Judge of all the earth,” and He knows how to overwhelm, with confusion, those nations and States that disregard their solemn compacts. He crowns with blessings, him “that sweareth to his own hurt, and changeth not,” but when the public virtue gives way, and the public faith ceases to be kept, the days of a nation’s prosperity and peace are at an end. The States of this Confederacy could never have been united under one government but in connection with those mutual pledges embraced in our written Constitution. The legislatures, judicial tribunals, and private citizens of the North have no right to evade and circumvent those which have reference to slavery. The power of reclaiming the fugitive should be restored to the master. If it is denied, the covenant is broken. The Southern man has the same rights in the Territories as the Northern, and the property of the one is to be protected equally with that of the

other. A slaveholding territory, having a republican government, can claim admission to the Union equally with those in which slavery does not exist. All these things are guaranteed in our national compact. The right of property in the labor of the slave is there acknowledged, and he who entices him away from his master, or carries him off from the spot where his service is owed, has committed a felony under our national laws. The "Underground Railroad," by which servants are clandestinely removed beyond the boundaries of the United States, is an atrocious system of robbery and theft; yet this act is regarded as meritorious in the North. John Brown exulted that "he went into Missouri, and there took slaves without the snapping of a gun on either side, moving them through the country, and finally leaving them in Canada." To him it made no difference if, by this, the slaveholding widow and orphan were deprived of their daily bread, or the honest planter reduced to absolute bankruptcy. How honorable would it be for Southern planters to steal away apprentices from their Northern masters; or, if they could, break up the manufactories of Lawrence and Lowell by the deportation of their laborers and operatives? And yet how many people of the Northern States of this Confederacy are aiding and abetting in these acts of robbery—furnishing the means of carrying it on, covering over the perpetrators from the possibility of detection, and glorying in it as a heroic achievement.

We have no more sympathy with covenant-breakers in the South than in the North. The voice which we have uttered in this Review against the reopening of the slave trade, has been heard far and wide through the land, and the North and the South may both learn, from the raid of John Brown, how guilty are those men who set on foot "filibustering" expeditions against their neighbors beyond the limits of this Confederacy, or on the African coast, contrary to the laws of nations. Let us not be found following the example of those men of the North who show us how the provisions of our national compact can be evaded or openly violated.

Let those people of the North, who drink in hatred to our Southern institutions with their mother's milk, pause and re-



flect. Let them not think it a harmless thing to patronize the wild scheme of inconsiderate and unscrupulous philanthropists, who, to bestow on one race a state for which they are not prepared, would plunge two races in irretrievable ruin. Let them not be deceived with the idea that the enfranchisement of the slaves of the South is an easy matter. If, into the State of Massachusetts, two millions of blacks should be suddenly poured, to live together with her one million of freemen, how would Massachusetts herself adjust the balance of power? Would she admit them to her hearthstones on terms of equality; marry them to her sons and daughters, and set them in the high places of power? Or, would she assign to them a more lowly and menial state, below that of the citizen and freeman? These are questions the people of the North have never considered, and which, in reality, man does not have to solve. They are questions belonging to the sphere of Divine Providence, whose plans it requires infinite wisdom to arrange.

It is to us a source of gratification that some of the noblest men of the North have come forth, at this critical juncture, and lifted their voice in favor of the union of these States, at this moment so greatly imperilled. We have trembled for our country, and still do tremble. Eighty-four years have passed since we asserted our national independence. Sixteen years yet remain to complete the first century of this North American Republic. Shall it equal, in perpetuity, those great historic nations, far less enlightened and free, whose existence has stretched far across the track of time? or, shall it now fall in ruins? Whether its lifetime shall extend throughout its first centennium or not, hangs now in doubt. The conviction here is becoming more and more fixed, that it is better to separate and meet the worst, than to live in perpetual broils. Yet we do not forget that the ocean depths slumber in peace while the noisy waves of the surface are lifting up their voice. If it is true, as Mr. Cushing has intimated, that the registered voters of Massachusetts who do not vote are, to those who visit the polls, as two to one, or, are 120,000 to 58,000, the same is probably true in Pennsylvania, New Jersey, New York, and throughout this Union. We would speak, if we could, to

this great American heart, which, in the midst of our fears, we hope still beats true to our national glory and honor. Let good and patriotic men in the North, who have not embarked in political intrigue, come forth from their privacy, assert their rights as citizens at the polls, place conservative men in power, and stay this madness. And let the patriots of the South, trusting in the righteousness of their cause, and looking upward for guidance, without rashness nor impetuous zeal, yet with firm maintenance of their rights, unite in wise counsels, to restore and preserve the safeguards of our National Constitution. The Christian patriot will bear his country on his heart to the Throne of Grace, "for the race is not to the swift, nor the battle to the strong," but God ruleth over all, and under His aid one can chase a thousand, and two put ten thousand to flight.



## ARTICLE IX.

## NOTICES OF RECENT PUBLICATIONS.

1. *Grammar of the New Testament Diction, intended as an Introduction to the Critical Study of the Greek New Testament.* By DR. GEORGE BENEDICT WINER. Translated from the sixth enlarged and improved edition of the original, by EDWARD MASSON, M. A., formerly Professor in the University of Athens. Vol. II. Philadelphia: Smith, English & Co. 1859; pp. 436, 8vo.

We noticed the appearance of the first volume of this improved edition of a most valuable work, in our July number. Both are for sale at Townsend's bookstore, in this city. This second volume is enriched by the *prolegomena* of the translator, long resident in Athens, and an accomplished Greek scholar. He maintains therein, with great force, that the existing native Greek pronunciation is identically that of the Apostolic age.

He also observes : "So remarkable is the progress of education among the Greeks of the present day, and with so fervid and unwearied enthusiasm are the Grecian youth of all classes engaged in studying the 'annals and immortal tongue' of their ancestors, that the pure Hellenic of the Apostolic age will soon become the ordinary speech, not only of the future Panhellenium, but of millions who aspire to participate in its culture and its doctrines." Are we not ready to exclaim with Dr. Chalmers, when conversing with the translator on this subject, "Wonderful and delightful ! a whole nation that will soon require no translation of the inspired books of the New Testament." We regret Mr. Masson has not, in every instance, adhered to the text of Winer closely. The *Christian Examiner* complains of a few instances of omission on texts touching the question of our Saviour's Divinity, which is a matter to be regretted. We should have had a book of such high reputation as Winer's Idioms reproduced, without any other changes than were required to transfer the German phrase to the English. The translator might have introduced his caveat in brackets, as Tregelles has done in his excellent translation of Gesenius' Lexicon. These blemishes, we have reason to believe, extend to but a few passages in this otherwise excellent translation.

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2. *Circumcision and Baptism, Sacraments of the Covenant of Grace, being a candid consideration of the points at issue between Presbyterians and Baptists: Relative to Baptism—its scope—meaning—mode and subjects.* By REV. F. K. NASH, Pastor of Centre Church, Robeson County, N. C. Printed at the Presbyterian Office, Fayetteville, N. C. 1859 ; pp. 79, 12mo.

This is a clear and convincing, as well as candid, consideration of the points at issue between us and the Baptists. We wish it the widest circulation. Mr. Nash has done the cause of truth a good service in its preparation. The views he holds are those set forth, with so much force, by John Calvin, in his *Institutes*. We observe that he differs from Calvin, and agrees

with the early Fathers, by denying that John's Baptism is Christian Baptism. We observe, also, and with pleasure, that he distinctly denies the validity of Romish Baptism.

We quote some paragraphs as evidence of the kind, yet manly, spirit of this essay :

“We distinctly assert that we have no *controversy* with the Baptist Church, in the odious sense of that word. We believe it to be an honored church of Christ. We would not injure it in the slightest degree, if we could; we would not proselyte one of its members. We would not take from it its dearly beloved Immersion. We have no sympathy with those bitter controversialists who can see no good in it, and denounce it as an evil. On the other hand, we regard it as one branch of the family of Jesus, and in many respects, we honor it.

“Yes, we honor the Baptist Church, and bid her God speed in the work of the Master. We honor her because she holds a pure gospel—because, with this gospel in her hand and regulating the pulsations of her great heart, with Robert Hall at her head in the early part of the present century she did much to drive back from the shores of England, the invading forces of French Infidelity—because she was foremost in reviving the Protestant church to a sense of its obligations to the perishing heathen; organized the first Foreign Missionary Society of modern times in England; and in the person of William Carey, translated the Word of God in India, so as to make it accessible to three hundred millions of the human family, or one-third of our race. All honor, then to that church, which is thus highly honored of God—the pages of whose history are illustrated with such names as Carey and Fuller, and Ryland, and Hall, and Judson, and Spurgeon.

“But we do not love, and we have no patience with that spirit of bigotry and high-churchism, found among many of our Baptist brethren, which seeks to unchurch portions of the family of God, as good as they, and cut the ties of Christian union among Christ's people, and that, too, upon a point of comparatively trifling importance.

“And that we are not singular in the opinion that these sentiments are *intolerant, anti-Christian* and *unwise*, will appear from the testimony of many of the wisest and best men the Baptist church has ever produced.

“As a specimen of this testimony, we introduce Robert Hall and C. H. Spurgeon; the first, ranking with the most learned, eloquent and pious men of his day—the latter, we believe to be the foremost preacher of the age. Hall says ‘the policy of intolerance is exactly proportioned to the capacity of inspiring fear. The Church of Rome for many ages, practised it with infinite advantage, because she possessed ample means for intimidation. But what was policy in her would be the height of infatuation in us, who are neither entitled by our situation, nor by our crimes, to aspire to this guilty pre-eminence. I am fully persuaded that few of our brethren have duly reflected on the strong resemblance which subsists between the pretensions of the

Church of Rome and the principles implied in strict communion; *both equally intolerant*; the one armed with pains and penalties, the other, I trust, disdaining such aid; the one, the intolerance of power, the other of weakness.—*Works, vol. 1, p. 358.*

“Again, in accounting for the fact that the Baptist Church has not come up to her duty in the measure of its success, he says, ‘But though we have not “drunk with the drunken,” if we have unwittingly “beaten our fellow-servants” by assuming a dominion over their conscience; if we have severed ourselves from the members of Christ, and under pretence of preserving the purity of Christian ordinances, violated the Christian spirit; if we have betrayed a lamentable want of that “love, which is the fulfilling of the law,” by denying a place in our churches to those who belong to the “church of the first born,” and straitening their avenue till it has become narrower than the way to heaven, we may easily account for all that has followed, and have more occasion to be surprised at the compassionate Redeemer’s bearing with our infirmities, than at His not bestowing a signal blessing upon our labors.’—*Works, vol. 1, p. 399.*

“In giving his views of the intolerance of the Church of England, Spurgeon says, ‘I think this bears rather hard on our friends—the strict communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ’s people. The Spirit of the living God will not let them do this really—but they do it professedly. I do not believe it is wilful *schism* that makes them thus act; but, at the same time, I think the old man within has some hand in it.’”

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3. *Dick and his friend Fidus.* By CATHARINE M. TROWBRIDGE, Author of “Edward Clifford,” “Henry Willard,” “Eruma Alston,” &c. Philadelphia: Wm. S. & Alfred Martien, No. 606 Chestnut street. 1859; pp. 231, 16mo.
  4. *No Lie Thrives: a Tale.* By the author of “Charley Burton,” “The Broken Arm,” &c., &c. Philadelphia: Wm. S. & Alfred Martien, No. 606 Chestnut street. 1860; pp. 299, 16mo.

These are both very capital stories for boys. One criticism we would make upon the latter, viz., that it has no Christ in it. It might have been written as well by a good moral Pagan as a Christian writer. Nevertheless, it is a beautiful story, well written, and calculated as far as mere moral instruction can be, to benefit every youthful reader.

5. *The Christian Home, or, Religion in the Family.* By the REV. JOSEPH A. COLLIER, Kingston, N. Y., Author of "The Right Way," a Prize Essay. pp. 198, 12mo.
6. *Julia's Visit to the Asylum.* By MRS. SARAH S. T. WALLACE, Author of "Anna Lee," "Birthday Party," &c. pp. 41, 16mo.
7. *Poor Henry, or the Pilgrim Hut of Weisenstein.* Translated from the German of DR. BARTH. pp. 129, 16mo.
8. *Who is my Neighbor? or the Two Great Commandments.* By the Author of "Little Bob True," &c. pp. 216, 16mo.
9. *Ways and Ends, or the Two Farms at Lyntonhorpe.* pp. 144, 16mo.
10. *The Missionary Box.* pp. 136, 16mo.

These are some of the late publications of our Board—all beautifully got up, and, we may suppose, all well adapted to the entertainment and instruction of the children of our church. We hope the Committee will carefully see to it, that the standard of excellence they have been aiming to reach, shall not be let down at all.

We have examined with care the first book on this list, and consider it adapted to be useful, although it does not answer the expectations excited in us, by observing the announcement that it is a *prize essay*. THE CHRISTIAN HOME is a subject of inexpressible interest, and a prize essay on such a subject may well be expected to possess very unusual merit. We have nothing to add respecting this book, except to enquire whether the Board may not err in making their publications, which have in a certain sense the sanction of the whole Church, a vehicle for the circulation of opinions and arguments upon moot points? This book urges the doctrine that the Church, in her organized capacity and by her courts, must superintend secular education. The author appears to us not to discern the lines of the controversy, and his arguments, accordingly, are of very small force in our judgment. We have little cause of complaint,

therefore, as to any damage done to the cause of truth and the highest and best interests of the Church, by this publication. But the simple point we make, is, that a common agency like the Board ought not to be a partial one. Our views on this subject may be those of a minority, but it is a minority that has often made and can make itself felt. Might not the Board at least, in a foot note, acknowledge when it publishes disputed theories, that they are not received by the whole Church?

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11. *The Presbyterian Historical Almanac, and Annual Remembrancer of the Church, for 1860.* By JOSEPH M. WILSON. Vol. II. Philadelphia: Joseph M. Wilson, No. 191 South Fourth street, below Chestnut street. 1860; pp. 326, 8vo.

Mr. Wilson deserves great praise for the zeal, industry and judgment manifested by him in the preparation of this annual. A vast amount of statistical and other information is presented to the reader, for a moderate price, which he could not otherwise have obtained but at great cost and much labor. Indeed, the statistics of the several branches of the Presbyterian family in Britain and America, were never before so fully collected and presented to the eye of the reader. In fullness and variety of information, the annual of 1860 greatly excels that of the preceding year. It contains a succinct history of the Church of Scotland, and the several secessions which have gone off from it. We hope yet to see, in future volumes, more complete statistics of the Colleges and Theological Schools under the care of the Churches of Scotland and Ireland. This Almanac embraces the operations of *twenty-seven* different Presbyterian bodies, including a condensed report of *twelve opening discourses* by retiring Moderators; every variety of *statistics*, both personal and financial, and the names, with Presbytery and post-office, of over *nine thousand* Ministers. The illustrations are *fourteen* portraits of Moderators for the current year, and *twelve* drawings of churches where the annual sessions were held. Price \$1. Postage 12 cents.

12. *The English Bible*: A Thanksgiving Sermon, preached in Westminster Church, Cleveland, by the Pastor, Rev. F. T. BROWN. Cleveland: 1859.

This is a hearty and noble tribute to the excellencies and associations of the English Bible. Among its excellencies the author signalizes, in the first place, its age, in which he shows that it is nearly a hundred years older, in fact, than its title-page indicates. He next insists on the merits of the translation; first, as a faithful representation of the original, and, then, as a model of pure and exquisite English. Among the associations of this venerable version are, first, its connection with the reformation in England; next, the martyrdom of its three first translators; then its bearing upon the struggle for civil and religious liberty in England; its influence upon the planting of the Protestant Colonies of America, and, finally, its entrance into all the sympathies and charities of private and domestic life. These topics are all well handled. We give a specimen:

“The English Bible is associated with *all the private and personal things in the world dearest to the English Christian*,—with his memories of childhood and youth; with his joys and sorrows of mature life; with his hopes and fears of old age; with his times of sickness and times of health; with the family altar, the church, the Sabbath, the eternal rest of heaven:—its teachings, its warnings, its promises, its revelations, all are associated with that English mother tongue with which he was born into the world. It is not the Hebrew or Greek, but the English Bible that takes him by the hand as he slips down from his mother’s knee, and, speaking to him the while as never man spake, goes with him all through the journey of life, from the cradle to the grave. Aye, and standing with him *there*, tells him of the Celestial city, the Temple not made with hands, the glorious company of the angels and the Redeemed, and the Lamb that was slain in the midst of the great white Throne, all which, and unspeakably more, he is to pass through the grave to see. Mr. Newman has well said of this English Bible, which nevertheless he forswore: ‘The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments: and all there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever from his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy has



never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible.' O yes, it is indeed most true, that this English Bible of ours is associated with all the private and personal things in the world dearest to English Christians.

"And now, as these associations, with the Reformation in England, with the martyrdom of its three first translators, with civil and religious liberty, with the planting of the colonies of these States, and with the dearest private and personal things of Christians, are good things, we will to-day give to God our thanksgivings for the associations of our English Bible.

"I cannot sit down without asking you to notice one thing more, viz.: *the wide diffusion of the English Bible.* There are more Hebrew Bibles in the world to-day, a hundred to one, than there were in the time of David. There are more Greek Bibles in the world to-day, a hundred to one, than there were in the time of the Saviour. But all the Hebrew and Greek Bibles in the world are out numbered more than a thousand to one by the English Bibles. There are, I suppose, more English Bibles in the world, than there are Bibles in all the other tongues spoken by man. This is a most wonderful fact. This day there are doubtless one hundred millions of English Bibles going up and down the earth. And where are they not? They are everywhere, from the tropics to the poles; on the land and on the sea; in the cities and in the country; in churches, private houses and places of business; in the hands of old men and maidens, young men and children; owned, sold and given away; read, studied, prayed over, wept over. This is most wonderful, such a thing was never heard of before concerning any other book.

"And, as the Book itself is a good book, and as it is translated into a good language, we thank God to-day for the wide diffusion of the English Bible.

"Here is this English Bible. What a Book it is! What a history it has! What a future lies before it! What a destiny awaits it! Old, very old, yet retaining the dewy freshness of its youth. Of unrivalled excellence as a translation, and translated into unrivalled English. Sealed with the triple seal of God, in the blood of three of his favorite servants. Associated intimately, and as the prime agent, with the English Reformation, with the English struggle for liberty, with the English colonies planted in foreign countries, and with all the dearest and noblest private and personal things of the English people. And, withal, scattered by millions everywhere all over the face of the earth. Here is this English Bible. And when I think of these facts concerning it, I stand before it, fearing to touch it, and profoundly reverencing it, much as a Hebrew stood before the Ark of Covenant, that enshrined the Shekinah, the visible presence and glory of Jehovah. And when I dare take it into my hands, it is to say: *I rejoice at thy word as one that findeth great spoil.*"

13. *The Elohim revealed in the Creation and Redemption of Man.* By SAMUEL J. BAIRD, D.D., Pastor of the Presbyterian Church, Woodbury, N. J. Philadelphia: Parry & McMillan. 1860.

This large volume of nearly seven hundred octavo pages, was sent to us by the publishers a little in advance of its publication, but we have not had the leisure to give it the careful perusal to which it is entitled, both from the importance of the subject, and the character and claims of the author. We hope at an early day to be able to do it justice. There are points in which the book departs very widely from the doctrines that have been uniformly maintained in this Review, and we are glad of the opportunity which its publication furnishes, for entering more minutely and thoroughly into the vindication of our oft-repeated opinions. In the meantime, our respect for the author is far from being diminished. We appreciate his manliness, his learning, his independence, and his fearless pursuit of what he takes to be truth.

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14. *Letters of John Calvin*: Compiled from the Original Manuscripts and edited with Historical Notes, by DR. JULES BONNET. Translated from the original Latin and French. Philadelphia: Presbyterian Board of Publication, No. 822 Chestnut street. 3 vols., 8vo.

“This collection,” the editor informs us, “is the result of five years of study and research among the archives of Switzerland, France, Germany and England. Charged,” he adds, “by the French Government, at the suggestion of M. Mignet, under the liberal administration of two eminent ministers, MM. de Salvandy and de Falloux, with a scientific mission, that enabled us to gather the first materials of a correspondence, the richest depositories of which were in foreign countries, and sustained in our labors by the cordial sympathy of those most distinguished in the world of science and literature, we have spared nothing that might ensure the completeness of a col-

lection which throws so much light on the history of the great religious revolution of the sixteenth century."

The collection amounts to four volumes, and embraces a period of thirty odd years, from 1528 to 1564. "Nothing," says the editor, "can exceed the interest of this correspondence, in which an epoch and a life of the most absorbing interest are reflected, in a series of documents equally varied and genuine, and in which the familiar effusions of friendship are mingled with the more serious questions of theology, and with the heroic breathings of faith. From his bed of suffering and of continued labors, Calvin followed, with an observant eye, the great drama of the Reformation, marking its triumphs and its reverses in every State of Europe. Invested, in virtue of his surpassing genius, with an almost universal apostolate, he wielded an influence as varied and as plastic as his activity. He exhorts, with the same authority, the humble ministers of the Gospel, and the powerful monarchs of England, Sweden and Poland. He holds communion with Luther and Melancthon, animates Knox, encourages Coligny, Condé, Jeanne d'Albret, and the Duchess of Ferrara; while in his familiar letters to Farel, Viret, and Theodore Beza, he pours out the overflowings of a heart filled with the deepest and most acute sensibility. The same man, worn by watchings and sickness, but rising by the energy of the soul above the weakness of the body, overturns the party of the Libertines, lays the foundations of the greatness of Geneva, establishes foreign churches, strengthens the martyrs, dictates to the Protestant princes the wisest and most perspicuous counsels, negotiates, argues, teaches, prays, and, with his latest breath, gives utterance to words of power, which posterity receives as the political and religious testament of the man."

We enter very cordially into all these commendations, and to those who are still afflicted with prejudices in relation to the personal character of Calvin, and especially in relation to his temper and spirit, we say, read his writings.

It seems that the publication of the correspondence in the original, is dependent upon the success of the present translation. We hope, therefore, that it may not disappoint the

expectations of the learned editor. We are very anxious to have his collection in the very words of the illustrious author.

Only three volumes of the translation have yet been published. The two first were translated by Mr. Constable, of Edinburgh; the third by Marcus Robert Gilchrist. The third has just come into our hands, and we have not examined it with any care; but of the other two we can speak with more confidence, and we are sorry to say that, in our judgment, justice is by no means done to the style of the original. The translator seems to have been unskilled in the idiom of the English tongue: his sentences are often awkward, he uses words in wrong senses, and indulges himself in a liberty of making compounds hardly consistent with the genius of the language. We regret very much, that the letters have not fallen into the hands of a man of more taste and sensibility to the beauties of style.

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15. *The Words of the Lord Jesus.* By RUDOLPH STIER, Doctor of Theology, Chief Pastor and Superintendent of Schkenditz. Translated from the second revised and enlarged German Edition, by the REV. WILLIAM B. POPE, London. New Edition. Philadelphia: Smith, English & Co. 1859; four volumes in two.

We are glad to see this work of a distinguished foreign Divine rendered more accessible to American readers. It is essentially German in its modes of thought, but humble and evangelic in its spirit. It is an omen for good, that the class of theologians is daily increasing in Germany, who, disgusted alike with the baldness of the older rationalism and the unsatisfactory results of modern spiritualism, are feeling their way back to the solid orthodoxy of their fathers. Naturalism and Pantheism have been weighed in the balances, and the experience of earnest and enlightened men has rendered but one verdict—they are found wanting. We look forward to the time when the Divines of Germany, wearied with their own gospels, shall turn with delight again to the Gospel of God.

The work of Dr. Stier is in the right direction. It is full of reverence for the written Word, and, what is still more important, of profound and heartfelt reverence for Him of whom that Word testifies. Its spirit cannot fail to be edifying, even where the reader finds himself unable to follow the mystic thread, which the author seems to have in his hand.

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16. *Rambles among Words : Their Poetry, History and Wisdom.* By WILLIAM SWINTON. New York: Charles Scribner, 124 Grand street. 1859.

This is a beautifully printed duodecimo volume, containing, in a very interesting form, a popular contribution to the philosophy of the English language. The style is, perhaps, too ambitious, but as a Rambler is in quest of pleasure, as well as instruction, we should not be too rigid in holding him to rules. There are twelve rambles, from each of which the author has gathered substantial fruit, as well as a world of amusement. The topics are happily chosen, and he who shall go along with the writer in all his illustrations, will find himself, at the close, brought to the conclusion, that after all there is something in a word. Like his great predecessor, Horne Tooke, he has occasionally modified his philosophy too much by etymology. Language is, no doubt, the reflection of thought; but it is not a pure reflection. The rays are often distorted and bent, and he who makes no allowance for the disturbing influence of real or fancied analogies, of casual associations, or of special affinities on the part of individuals and communities, will be conducted by the analysis of words alone, to conclusions that will astound him.

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17. *Letters on Psalmody : A Review of the leading arguments for the exclusive use of the Book of Psalms.* By WILLIAM ANNAN. Philadelphia: Wm. S. and Alfred Martien. 1859; pp. 216, 16mo.

The father of the author, the Rev. Robert Annan, was an

honored member of the Associate Reformed Synod, a classmate of that ripe scholar and eloquent divine, Rev. John Mason, of New York. Neither he, nor his cotemporaries of that branch of the Presbyterian household, appear to have entertained those vigorous views on the subject of Psalmody which have so generally prevailed in that branch of the Church since. The author of the present volume examines the question, whether their Psalmody is not, to a great extent, an *explanatory paraphrase*, rather than a literal version of the Hebrew Psalms; and whether there is any divine warrant for the exclusive use of the "Book of Psalms" as the only and perpetual Psalmody of the Church. He states and defends the principles and practice of the Presbyterian Church, and closes his book with a vindication of Dr. Watts. We have earnestly desired the union of these two enclosures of the Presbyterian fold. Whether the attempts which have been made for their union will ever be renewed, we know not. We earnestly hope we shall live as brethren, in harmony and peace, whether in one and the same enclosure or not, and that the recent attempts to set forth the views of the two sides in reference to Psalmody will have no tendency to separate us to a wider distance.

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18. *The Ancient Church: Its History, Doctrine, Worship and Constitution, traced for the First Three Hundred Years.* By W. D. KILLEN, D.D., Professor of Ecclesiastical History and Pastoral Theology, to the General Assembly of the Presbyterian Church in Ireland. "Glorious things are spoken of thee, O city of God." Ps. lxxxvii. 3. New York: Charles Scribner, 124 Grand street. 1859. pp. 656, 8vo.

We hail the appearance of this work with exceeding great delight. A more careful examination of it than we have yet been able to bestow, may dispose us to qualify our praise—but we are at present inclined to award it our highest admiration. It is that great *desideratum* for so long a time—a Church History of the first three centuries *from the Presbyterian stand*

*point.* We have, in this journal, already hazarded the judgment, that Old School Presbyterians, other things of course being equal, can better understand and explain the facts of Church History than any other class of men, and Dr. Killen's Church History, we believe, will tend to justify this opinion. We propose, with the leave of Divine Providence, to present the reader, in our next number, with a more extended notice of this work. Meanwhile we quote one paragraph from the author's preface, confirming our own expressed sentiments upon the necessity to every Church Historian of definite principles of religious belief, in accordance with Scripture.

"Throughout the work, very decided views are expressed on a variety of topics; but it must surely be unnecessary to tender an apology for the free utterance of these sentiments; for, when recording the progress of a revolution affecting the highest interests of man, the narrator cannot be expected to divest himself of his most cherished convictions, and very few will venture to maintain that a writer, who feels no personal interest in the great principles brought to light by the Gospel, is, on that account, more competent to describe the faith, the struggle, and the triumphs of the primitive Christians. I am not aware that mere prejudice has ever been permitted to influence my narrative, or that any statement has been made which does not rest upon solid evidence. Some of the views here presented may not have been suggested by any previous investigator, and they may be exceedingly damaging to certain popular theories; but they should not, therefore, be summarily condemned. Surely every honest effort to explain and reconcile the memorials of antiquity, is entitled to a candid criticism. Nor from those whose opinion is really worthy of respect, do I despair of a kindly reception for this volume. One of the most hopeful signs of the times is the increasing charity of Evangelical Christians. There is a growing disposition to discountenance the spirit of religious partizanship, and to bow to the supremacy of TRUTH. I trust that those who are in quest of the old paths trodden by the apostles and the martyrs, will find some light to guide them in the following pages."

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19. *History of the Church of Christ in Chronological Tables: a Synchronistic View of the Events, Characteristics and Culture of each Period, including the History of Polity, Worship, Literature and Doctrines, together with two Supplementary Tables upon the Church in America; and an Appendix*

*containing the series of Councils, Popes, Patriarchs and other Bishops, and a full Index.* By HENRY B. SMITH, D. D., Professor in the Union Theological Seminary in the City of New York. New York: Charles Scribner, 124 Grand St. London: Sampson Low, Son & Co. 1859; pp. 93, folio.

The title-page, copied out above, is as good a description of this undertaking as can be given. It is a work not to be read, of course, but referred to and consulted as occasion may arise. The plan of it is new, for it aims to combine the advantages of a Manual and of Synchronistic tables. Thus all contemporary subjects are attempted to be brought together in their true relations. And thus, too, a vast variety of important items are clearly presented in a very narrow compass. The whole work condenses the matter of four large octavo volumes.

It would, of course, take days to examine this work in detail, so as to be personally certified of the correctness of the execution. Indeed, errors would seem to be absolutely unavoidable in a work comprehending so many and such various matters as are here collected together and arranged in order. Professor Henry B. Smith's high reputation is a sufficient guaranty of the ability and skill with which the literary execution has been accomplished. We return him our profound acknowledgments for the trouble-saving columns of reference he has thus furnished us by the greatest labor and toil to himself. Thousands will join us in this expression. Mr. Charles Scribner, the publisher, may well regard this as a new trophy of his skill and a new monument of his enterprise. May he and the author both meet with substantial rewards, as well as hearty thanksgivings. As Americans, we are proud of this fresh proof of the interest that is being felt amongst us in the study of Church History. It is worthy to be ranked along side of those admirable translations our countrymen have made of the German standard works in this department. These are all just the precursors, we hope, of original works which, as Schaff expresses it, "shall in due time review and reproduce the entire course of Christ's kingdom in the old world, with the faith and the freedom of the new."



20. *Lectures on the First Two Visions of the Book of Daniel.*

By WILLIAM NEWTON, Rector of the Church of The Holy Trinity, West Chester, Pennsylvania. Philadelphia: Wm. S. and Alfred Martien. 1859; pp. 250.

A book written in a pleasant, lively style. The interpretation proceeds on the millenarian hypothesis. The time of the end of the Papal Apostacy is A. D. 1866. The child is now born "that may look on the glorious setting up of the kingdom of the God of Heaven." We are not to "deceive ourselves with the hope of the gradual and peaceful spreading of the triumphs of the Gospel, until the world shall be converted to Christ. *It will not be!*" "Soon, every throne amidst the ten shall be shaken down, and every government come forth from the convulsion in a new form." "The Papacy is to take on another, and its last, phase." "It is in Palestine that the last great struggle shall be made." "There the stone out of the mountain is to 'strike the image on the feet of it.'" "No human ear heard the sound of the six trumpets which are past." "In vain may you listen for the bugle-note which calls the dead in Christ to arise." "Silently the power of God shall reach the sleeping dust of his saints. Silently they shall arise. And men will, scoffingly, ask, *where is the promise of his coming?* even while the resurrection of the dead is taking place around them." "An invisible hand shall be stretched forth to take the living saint out of the midst of his unbelieving companions. '*In a moment—in the twinkling of an eye*' they 'shall be caught up,' and corruption put on incorruption." "And then shall they see the sign of the Son of Man coming in the clouds, with great power and glory." "This is the true period of the conversion of the world. The popular idea is a mistake. The *time* will not be until Israel is restored."

These extracts show the view of the author. Events only will determine whether that view be right. Let us labor diligently, in hope and prayer, till the morning dawns.

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21. *The Pentateuch and the Book of Joshua. With an original and copious critical and explanatory Commentary.* By

the REV. ROBERT JAMIESON, D.D., Minister of St. Paul's Parish, Glasgow; Scotland. Philadelphia: Wm. S. and Alfred Martien, No. 606 Chestnut street. 1860; 12mo.

This is a running comment on the English text, in which the connection of the thought is pointed out, and difficult phrases are explained—either by a new translation of the original, or, by illustrative matter thrown in. The gist of many works of learning is given briefly and succinctly, in the rapid current of exposition. The style is good, and we are surprised to find how many of the happiest thoughts of preceding expositors are compressed in the briefest possible space. We have not entire confidence in the new translations which are introduced. We cannot see how the original Hebrew of Genesis iii: 24, can bear the translation, So he drove out the man, “and he dwelt between the cherubim, at the east of the Garden of Eden, and a fierce fire, or Shekinah unfolding itself to preserve the way of the tree of life.” Notwithstanding this, so far as our cursory examination extends, we can commend the volume to the reader's attention. The English text occupies the left hand page, the exposition the right hand—as in the compressed commentary of Brown, on the four Gospels, published by the same house. Like that, the edition is injured by the minuteness of the type and closeness of the print, which render it trying to the eyes of all save those possessed of the keenest vision.

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22. *Parochial Lectures on the Psalms.* By the late DAVID CALDWELL, A. M. Psalms 1—50. Philadelphia: William S. & Alfred Martien. 1859; pp. 586, 8vo.

The author of this work, a well-known clergyman of the Episcopal Church of the Diocese of Virginia, was a man of more than ordinary intellect, and though suffering for many years with a feeble constitution and failing health, he was listened to with delight by an admiring people. The volume is designed as a popular and practical exposition for the use of the laity, appears to us sound in doctrine, is written in a clear,

interesting, vivid and, often, eloquent style, and breathes the spirit of true earnestness and faithfulness. At the 50th Psalm the labors of the beloved pastor and preacher ceased—his pen refused its office—the lamp went out in his earthly tabernacle.

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23. *Willie and Nellie; Or, Stories about my Canaries.* By COUSIN SARAH. Philadelphia: Martiens', 606 Chestnut street. 1859; pp. 212.

24. *Jesus Only!* By OSWALD JACKSON. Philadelphia: W. S. and A. Martien. 1859; pp. 72, 16mo.

A plain and faithful address to the heart, aiming to lead the reader to the Rock of Ages, and thus appropriate to these happy times of religious inquiry.

This and the preceding publications of Martien may be found at the bookstore of S. Townsend & Co., of this place.

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25. The following are among the recent minor publications of the Presbyterian Board:

1. *The Profits of Godliness.* By the author of "Scenes in Chusan," "Learn to say No," &c., &c. pp. 114, 18mo.

2. *A Basket of Chips for the Little Ones.* By LUOLA. pp. 237, 18mo.

3. *Agatha, or the One Thing I Do.* By the author of "Early and Latter Rain." pp. 195, 18mo.

4. *Anna, the Leech Vender, a Narrative of Filial Love.* By O. GLAUBRECHT. From the German, by Mrs. CLARKE. pp. 142, 18mo.

Some of our young readers have given their judgments already in favor of the three last volumes. They are pleasant stories, and speak directly to the conscience and the heart.

The first of the three has its scenes laid in the midst of the domestic circles of our Southern States, and is for this reason the more attractive to the children of the South.

5. *The History and Habits of Animals, with special reference to the Animals of the North American Continent, and those mentioned in the Scriptures.* By PETER WALKER.

This is a square duodecimo volume, of 320 pages, handsomely bound, and adorned with a variety of steel engravings, and will form a valuable addition to the Youth's Library.

6. *The Believer's Daily Treasury, or Texts of Scripture arranged for every Day in the Year.*
7. *The Poor Orphan's Legacy, being a Short Collection of Godly Counsels and Exhortations to a Young Rising Generation.* pp. 67.
8. *The Pastoral Office, embracing Experiences and Observations from a Pastorate of Forty Years.* By the Rev. REUBEN SMITH. pp. 105, 16mo.

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26. *A History of the Upper Country of South Carolina, from the earliest periods to the close of the War of Independence.* By JOHN H. LOGAN, A.M. Vol. I. Published by S. G. Courtenay & Co., Charleston. P. B. Glass, Columbia. 1859; pp. 521, 12mo.

The author, in his brief preface, modestly describes the genesis of the historical work, the first volume of which is before us. His original intention was to prepare a brief history of his native State, for the use of schools. Unfortunately for his object, he had been busy for years in collecting materials, from tradition and unpublished manuscripts, relative to the history of the up-country. If the school book remains unwritten, a more valuable result has been reached, and a great amount of

material, known only to a few persons, brought forth for our instruction and entertainment. Carolina is introduced to us as it was, covered with the glory of its primeval forests, its dense canebreaks, and the verdure of its prairies, as beautiful and favored a land as now greets the eyes of the traveler on the virgin soil of the far west. The deer, the elk, the bear, the beaver, the panther, countless wolves, and foxes, were denizens of the forests, and furnished food or clothing to the Indian, and afterwards to the white huntsman who succeeded him. Much curious information is given respecting the Indians, their settlements, habits and superstitions. The singular fact is noticed, that the railroad tracks now passing through the State follow the old Indian trails, and that the early trade with the natives, by pack-horse trains, was the precursor of that more extensive inland trade carried on by the railway; the shriek of the steam-whistle having succeeded to the clangor of the horse-bells, and the shouts, whoops and din of the pack-horse drivers, pursuing, substantially, the same route. The life of the hunter was succeeded by that of the herdsman, and this by that of the farmer and planter. The book has charms to the reader who is curious to know the history of the past, or who can sympathize with the sufferings and rough adventures of his ancestors, who came from far, to occupy this soil, a century ago. We shall look with interest for the second volume, and hope that our people will not be slow in purchasing a Carolina book, published at home, and well worth their perusal. The present volume brings the history down to Braddock's defeat in 1755—an eventful epoch, since it led to the rapid settlement of upper Carolina. The next volume will reach to the close of the Revolutionary war, and cover scenes and events of more thrilling interest.

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27. *Biographical Sketches of the Bench and Bar of South Carolina.* By JOHN BELTON O'NEALL, LL.D., President of the Law Court of Appeals and the Court of Errors. *To which is added the Original Fee Bill of 1791, with the Sig-*

*natures in the fac simile; the Rolls of Attorneys Admitted to Practice, from the Records at Charleston and Columbia, etc., etc.* In two volumes. Charleston, S. C.: S. G. Courtenay & Co., Publishers, No. 9, Broad Street. 1859; pp. 431, 614, 8vo.

We can do nothing more than chronicle the publication of these volumes, which in their mechanical execution are creditable to the enterprising publishers, and are a monument of the untiring industry of their respected author, now Chief Justice in the Supreme Court of his native State. They must be especially interesting to gentlemen of the legal profession, who are thus introduced to so many of their predecessors at the bar and on the bench. And they are so replete with valuable information and anecdote respecting men who have filled the public eye in past generations and during the memory of that now present, that they are interesting to the general reader and to men of other professions. Notwithstanding the frequent perversions of justice, and the imperfections of human law and its administration, our tribunals, and the pleadings heard and decisions given in them, are among the most efficient teachers and maintainers of public virtue. We are glad that the Bar and Bench of South Carolina have found a historian so faithful and able to do them justice. Though these volumes and the one we have just now noticed relate to our local history, they are valuable contributions to our Southern literature, and add to the list of Southern authors, already far more numerous than those who reproach us have ever supposed. After all, it is not the multitude, but the solid merit of books, at which we should look. Few of the writings of antiquity, hardly more than 500 in all, have descended to us, and we have seen it stated that "out of 1,000 books, 650 are forgotten at the end of the year, and only 60 survive seven years' publicity: that of the 50,000 publications of the seventeenth century, hardly more than 50 are now republished." These volumes will always be valuable, as embodying original information, which will be sought for by subsequent writers.

28. *The Greek Testament; With a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Use; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers.* By HENRY ALFORD, B.D., Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge. In Four Volumes. Vol. I., containing the four Gospels. New York: Harper & Brothers. 1859; pp. 835, 8vo.

This is an American reprint of the first volume of a commentary, three volumes of which have been for several years before the public. A portion of the fourth and last volume has already made its appearance in Europe. The Prolegomena is a valuable digest of the matter legitimately belonging to an introduction to the four Gospels, yet expressing some views not to be reconciled with the doctrine of *plenary* inspiration. In his revision of the text, Alford has been largely indebted to the labors of Tischendorf, Lachmann, and Griesbach, whose various readings he has digested in the notes which are placed beneath the text. He has been blamed for allowing his subjective feelings and exegetic preferences to control him too much in his judgment as to the text. He has also too greatly depreciated Lachmann, who casts aside the readings of modern manuscripts for those which he knew to be of the fourth century, and has given us the first Greek text of the New Testament resting solely on ancient authority. He is largely indebted to Luecke, Stier, and other German authorities in his expository notes; yet they have their own independent value. He is especially to be commended for adhering closely to those renderings brought out by a strict application of the grammatical principles of the Greek language, which have been too often greatly overlooked. The work, as a commentary on the whole New Testament, is not throughout equal in value, some portions being much more thorough and suggestive than others. This is especially true in the volumes on the Epistles. A student of the Bible can rest his faith on no one expositor. He must obtain the power of independent judg-

ment, and use the writers he meets with merely as aids to assist his own endeavors.

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29. *Duty and Reward, or the Blessedness of Doing Good.*

By the Rev. WASHINGTON BAIRD, Pastor of the Presbyterian Church, Spartanburgh, S. C. New York: Anson D. F. Randolph, 683 Broadway. 1859: pp. 77, 16mo.

This is an earnest and forcible appeal to all the people of Christ, in favor of zeal in doing good, and not forgetting to communicate. It is a call upon the *rich* to be rich in good works, but it is also a demonstration that the same obligation is resting on every man according to his ability. The subject is one that needs to be pressed upon the attention of all professed Christians more and more, and we think Mr. Baird's little book is calculated to do good service in this way.

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30. *A Memorial Sermon. Occasioned by the Death of Rev.*

PIERPONT E. BISHOP. By Rev. JAMES H. SAYE. Published by the request of Bethel Presbytery. Columbia: Printed by Robert M. Stokes.

It is one of the promises of the Divine Word, that the righteous shall be had in everlasting remembrance. Those who knew the subject of this sermon only at a distance, have but faint ideas of the purity, holiness, friendliness, and burning yet intelligent zeal which marked his character, and the great influence he exerted in the pulpit and out of it. As a pastor among our rural population he had few equals, and as a member of presbytery and other ecclesiastical bodies, his presence and labors greatly stimulated the zeal of others. The Sermon of Mr. Saye is an excellent specimen of a funeral discourse, seizing as it does upon the prominent points in the character of his subject, and holding them up to the admiration and imitation of his brethren, paying a fitting trib-



ute meanwhile to the wisdom and faithfulness of that maternal training which, under many discouragements, prepared so worthy a man for the service of the Church. The remarks of the preacher on this and other allied topics are truthful and weighty, and are expressed in a terse, simple and vivid style. We would gladly present full extracts from the discourse, but the crowded state of our pages prevents.

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## PERIODICAL LITERATURE.

### I. AMERICAN QUARTERLY REVIEWS.—CONTENTS

- I. *Bibliotheca Sacra*, October, 1859. Article I. Comparative Phonology, or the Phonetic System of the Indo-European Languages; by Benjamin W. Dwight, Clinton, N. Y. II. The Atonement, a Satisfaction for the Ethical Nature of both God and Man; by Prof. William G. T. Shedd, Andover. III. Breckinridge's Theology. IV. India—The Bhagvat Geeta; by Rev. B. F. Hosford, Haverhill, Mass. V. The Angel of Jehovah; by Henry A. Sawtelle, M. A., Limerick, Me. VI. The Oneness of God in Revelation and in Nature; by Austin Phelps, Professor at Andover. VII. Notices of New Publications.
- II. *The Christian Review*, October, 1859. Article I. Dr. Carson and the Romish Controversy. II. The Philosophy of History. III. The Old Testament in the Discourses of Jesus, (Continued from page 390.) IV. Ministerial Success. V. The Angel Jehovah. VI. Remarks on Matthew 11: 2-14. VII. The Relation of Christ's Death to the Law, or Righteousness of God. VIII. Book Notices.
- III. *The Pacific Expositor*, *San Francisco, Cal.*, October, 1859. Rev. W. A. Scott, Editor. The Gospel, the Power and Wisdom of God; Rev. D. B. Cheney. Paul's Sermons; Editor. Second Epistle of Peter; Editor. Elders' Prayer Meeting; Editor. Presbyterian Ministers; Editor. My Times are in Thy Hand. Boards in the Church; Editor. What the People read; Editor. Duelling; Editor. Well Stricken in Years; Editor. The Pilgrim Soldier's Last March; by Rev. Dr. Burrowes. The Church; Calvin. Self Examination; M. M. B. Apostolic Preaching; by Rev. S. S. Harmon. Expository Preaching; Editor. The Synod of the Pacific; Editor. Ecclesiastical Meetings; Editor. To Contributors—N. S. Presbyterian Synod—Literary Record, etc.
- The Pacific Expositor*, November, 1859. Endorsing our Contributors; Editor. Newspaper or Magazine; Editor. The Patriarchs as Pioneers; by Rev. W. E. Boardman. The Welch in California; Editor. The Church's Mission; Editor. Effective Preaching; Editor. Immortality of the School-house; by Rev. J. Brodt. Labor and Rest; from "Hymns of the Ages." The Pilgrim Soldier's Last March; by Rev. Dr. Burrowes. Pacific Methodist College; Editor. Advice to Young Men; Editor. Jesus, the Brightness of the Father's Glory; by Rev. Dr. Burrowes. Presbyterian Church, O. S.; Editor. Congregational General Association; Editor. New School Synod of California; Editor. The Book of Esther; Editor. The Bible Question in the Sanhedrim; Editor. To our Subscribers. Our present Number. The Synod and its School; Editor. Literary Record. Sectarian Colleges; Editor.
- IV. *The Freewill Baptist Quarterly*, *Conducted by an Association*, October, 1859. I. The True Province and Aim of Philosophy. II. Sin—Its Nature and Con-

- ditions. III. The Nature of Religion. IV. Africa and her Civilization. V. British Power in India. VI. The Roman Catholic Church. VII. Contemporary Literature.
- V. *The New Englander, New Haven, Conn.*, November, 1859. Article I. Christianity a Strong System. II. Robertson's Sermons and Extempore Preaching. III. Development and Evolution. IV. Dr. Taylor on Moral Government. V. Dr. Bellows on the Suspense of Faith. VI. Dr. Osgood on the Broad Church. VII. The New Northwest. VIII. Coöperation in Home Missions.—The American Home Missionary Society and the Church Extension Committee. IX. Agricultural Education. X. The Moral of Harper's Ferry. XI. Notices of Books.
- VI. *Home, The School, and The Church*, Vol. X. Edited by C. Van Rensselaer. Article I. The Power, Wisdom, Goodness, and Holiness of the Family Constitution; by the Rev. John Harris, D.D. II. Baptism Improved in the care of Children; by the Rev. Matthew Henry. III. The True Spirit of a Teacher; by Charles Northend, A.M. IV. What is Teaching? Anonymous. V. School Punishments; Anonymous. VI. The Value of Sabbath Schools; by the Rev. William E. Hunt. VII. The Blairstown Presbyterian Academy, N. J.—its Plans, its History and its Work; by the Rev. John A. Reiley and Dr. Hugh N. Wilson. VIII. A Teacher's Evening Prayer; Anonymous. IX. The Present Age, the Age of Woman; by the Rev. Alexander T. McGill, D.D. X. An Address to Dr. James Wood, as President of Hanover College, Ind.; by William McKee Dunn, Esq. XI. An Inaugural Discourse on the true Ends and Provisions of Collegiate Education; by the Rev. James Wood, D.D. XII. Causes of Anxiety to Young Men in reference to the Work of the Ministry; by the Corresponding Secretary of the Board of Education. XIII. Thoughts on the Education of Pious and Indigent Candidates for the Gospel Ministry; by the Rev. Archibald Alexander, D.D. XIV. Compassionate Counsel to Candidates; by the Rev. Richard Baxter. XV. Grace above Gifts, as a Ministerial Qualification; by the Rev. John F. McLaren. XVI. Hints on Systematic Benevolence; by the Corresponding Secretary of the Board of Education. XVII. The Love of Christ, the Spring of Christian Benevolence; by the Rev. John M. Lowrie. XVIII. The Anxious Seat in the Pulpit; Anonymous. XIX. Lost Crops; by the Corresponding Secretary of the Board of Education. XX. What is a Call to the Ministry? by the Rev. Robert L. Dabney, D.D. XXI. Religion in Colleges; by the Rev. Lyman H. Atwater, D.D. XXII. A Form for Systematic Benevolence; by the Corresponding Secretary of the Board of Education.
- VII. *Presbyterian Magazine*, December, 1859. Edited by Rev. C. Van Rensselaer, D.D. Miscellaneous. Household Thoughts. Historical and Biographical. Review and Criticism. The Religious World. The Old Year.
- VIII. *The Southern Episcopalian*, December, 1859. Edited by Rev. C. P. Gadsden and Rev. J. H. Elliott. Miscellaneous. Poetry. Editorial and Critical. Religious Intelligence.
- IX. *DeBow's Review*, December, 1859. Article I. Political Constitutions; by R. Cutter, of New York. II. Popular Sovereignty; a Review of Mr. Douglas's Article on that Question; by Percy Roberts, of Mississippi. III. Bayard Taylor's Travels in Greece and Russia; by George Fitzhugh, of Va. IV. Usury Laws. V. Modern Agriculture; by George Fitzhugh, of Va. VI. South Carolina—a Colony and State; by W. H. Trescott, of S. C. VII. The Upper Country of South Carolina; by Prof. George Stueckrath. VIII. Remarks in relation to the Improvement of the Mississippi River; by A. Stein, of Mobile. IX. Independence of the Federal Judiciary; by E. A. Pollard, of N. Y. X. The Neutrality Laws and Progress; by Edward A. Pollard, of New York. Department of Commerce. Department of Agriculture. Department of Internal Improvements. Department of Education. Department of Miscellany. Editorial Miscellany.
- X. *Southern Baptist Review*, July—September, 1859. Article I. Able Ministry. II. Who Vote in a Congregational Church. III. Conduct in the Kingdom of Christ. IV. Divine Love vs. Universalism. V. Ordinances administered by

- Pedo-baptists. VI. "The New Heavens and New Earth." VII. Notes on the Revelation. VIII. China Mission. Eclectic Department. Notices of New Publications.
- XI. *Theological Journal*. By David N. Lord. October, 1859. Article I. Rev. Mr. Lee's Eschatology. II. Notes on Scripture—Matthew xxii. xxiii. III. The Judgments foreshown under the Vials. IV. The Deluge a cause of Geological Change. V. The Doctrine of Christ's Coming and Reign soon to be held by the Evangelical Church generally. VI. A Designation and Exposition of the Figures of Isaiah, Chapters xlvi, xlvi, xlvi. VII. Literary and Critical Notices.
- XII. *Evangelical Review*, October, 1859. I. The Christian Ministry. II. English Lutheran Hymn Books. III. Schmid's Dogmatic of the Lutheran Church. IV. Reminiscences of Lutheran Clergymen. V. Justification by Faith Alone. VI. The Relations of the Vegetable to the Animal World, etc. VII and VIII. Baccalaureate Addresses. IX. What is the result of Science with regard to the Primitive World? X. Schmucker's Catechism. XI. Notices of New Publications.
- XIII. *Historical Magazine*, December, 1859. General Department. Societies and their Proceedings. Notes and Queries. Notes on Books. Historical and Literary Intelligence.
- XIV. *The Home Circle*, December, 1859: Nashville, Tenn. General Articles. Poetry. Editorial Department.

## II. BRITISH PERIODICALS.

- I. *London Quarterly Review*, October, 1859. Article 1. The Illustrated Hand-book of Architecture. 2. New Zealand—its Progress and Resources. 3. Geography and Biography of the Old Testament. 4. Order of Nature. 5. Tennyson's Poems. 6. Strikes. 7. Farm Weeds. 8. The Orchard House. 9. Parliamentary Reform, or the Threc Bills and Mr. Bright's Schedules.
- II. *Westminster Review*, October, 1859. Article 1. Militia Forces. 2. Rousseau—his Life and Writings. 3. Spiritual Freedom. 4. Modern Poets and Poetry of Italy. 5. Physical Geography of the Atlantic Ocean. 6. Garibaldi and the Italian Volunteers. 7. Tennyson's Idylls of the King. 8. Bonapartism in Italy. 9. Contemporary Literature.
- III. *North British Review*, November, 1859. Article 1. State Papers—Memorials of Henry VII. 2. Canning and his Times. 3. New Poems. 4. Professor B. Powell's Order of Nature. 5. Novels—Geoffry Hamlyn and Stephan Langton. 6. Students of the "New Learning." 7. Japan and the Japanese. 8. Libraries. 9. New Exegesis of Shakspeare. 10. Life Boats—Lightning Conductors—Lighthouses. 11. The Italian Question. 12. Recent Publications.
- IV. *Edinburgh Review*, October, 1859. Article 1. Bain's Psychology. 2. A Visit to England in 1775. 3. Sir Emerson Tennent's Ceylon. 4. Carlyle's Frederic the Great. 5. The Graffiti of Pompeii. 6. The Virginians. 7. The Italian Campaign of 1859. 8. Unpublished Correspondence of Madame du Deffand. 9. Senior's Journal in Turkey and Greece. 10. Secret Organization in Trades.
- V. *Blackwood's Magazine*, December, 1859. Contents: The Fight on the Peiho. Love's Young Dream—nowadays. Another Pleasant French Book. Popular Literature—Prize Essays. Motley's Dutch Republic. The National Gallery. The Luck of Ladysmede—Part X. The Emperor and the Empire. Fleets and Navies—England—Part III.

## III. FRENCH AND GERMAN PERIODICALS.

- I. *Revue des Deux Mondes*, 1<sup>er</sup> Septembre, 1859: Paris. I. Locke, sa vie et ses Œuvres, première partie, par M. Charles de Rémusat, de l'Académie Française. II. L'Angleterre et la vie Anglaise—6. Les Petits Métiers de Londres, par M. Alphonse Esquiros. III. Le Travail Organisé et le Travail Libre, par M. Jules Simon. IV. Les Européens dans l'Océanie; Essais d'Éducation Morale et Re-

- ligieuse dans nos Colonies du Pacifique et les Sandwich; Le Français, le Chinois et l'Américain dans l'Océanie; par M. Alfred Jacobs. V. Regnard, sa vie et ses Ecrits, par M. M. D.-L. Gilbert. VI. Poésie—Le Sacre de la Femme—Le Mariage de Roland, par M. Victor Hugo. VII. Une Campagne des Américains Contre les Mormons, par M. Auguste Laugel. VIII. La Manie des Livres, par M. Edouard Laboulaye, de l'Institut. IX. La Politique Française au XVIIIe Siècle et Charles-Emmanuel III, par M. Charles de Mazade. X. Chronique de la Quinzaine, Histoire Politique et Littéraire. XI. Bulletin Bibliographique.
- Revue des Deux Mondes*, 15 Septembre, 1859: Paris. I. La Princesse des Ursins et l'Espagne Sous Philippe V, par M. L. De Carné. II. Locke, sa vie et ses Œuvres, dernière partie, par M. Charles de Rémusat, de l'Académie Française. III. La Révolution Haïtienne de 1859—Chute de l'Empereur Soulouque, par M. Gustave d'Alaux. IV. Les Caravanes du Chevalier de Mombalère, Scènes et Souvenirs de l'Armagnac, par M. Eugène Ducom. V. La Marine Nouvelle des Deux Puissances Maritimes—La Vapeur Comme Force Auxiliaire et Comme Force de Combat, par M. Louis Reybaud, de l'Institut. VI. De l'Alimentation Publique.—Le Café, sa Culture et ses Applications Hygiéniques, par M. Payen, de l'Académie des Sciences. VII. Chronique de la Quinzaine, Histoire Politique et Littéraire. VIII. Revue Musicale, par M. P. Scudo. IX. Bulletin Bibliographique.
- Revue des Deux Mondes*, 1<sup>er</sup> Octobre, 1859. I. l'Eau Qui Dort, par M. Amédée Achard. II. Les Héros de la Grèce Moderne.—III.—l'Amiral Miaolis, par M. E. Yemeniz. III. La *Reine-Blanche* aux Iles Marquises, Souvenirs et Payages de l'Océanie.—II.—Les Meurs des Insulaires et L'Occupation de l'Archipel, par M. Max Radiguet. IV. De l'Esprit du Temps a Propos de Musique.—M. Meyerbeer, par M. Henri Blaze. V. Des Forces Electriques et des Nouvelles Applications de l'Electricité, par Alfred Maury, de l'Institut. VI. Littérature Russe.—Les Trois Recontres, Souvenirs de Chasse et de Voyage, par Ivan Tourguenef. VII. Pages de Jeunesse d'un Rêveur Inconnu, par M. Charles de Mazade. VIII. Chronique de la Quinzaine, Histoire Politique, et Littéraire. IX. Essais et Notices.—La Vie et les Femmes en Toscane. X. Bulletin Bibliographique.
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- Revue des Deux Mondes*, Novembre 1, 1859: Paris. Article I. Jean de la Roche, second partie, par M. George Sand. II. L'Astronomie aux États-Unis.—L'Observatoire de Cambridge et les Travaux de William Bond, par M. Auguste Laugel. III. De la Renaissance des études Religieuses en France, par M. Albert Réville. IV. Histoire Naturelle.—La Géographie des Animaux, par M. Alfred Maury, de l'Institut. V. Scènes de la vie Juive en Alsace.—Les Fêtes Israélites du printemps et de l'Automne, par M. Daniel Stauben. VI. De l'Alimentation Publique. Le Cacao et le Chocholet, par M. Payen, de l'Académie des Sciences. VII. Littérature Américaine.—Un Roman d'amour Puritain (the Minister's Wooing, de Mme. Beecher Stowe), par M. C.-Clarigny. VIII. Les Réformes Sociales en Angleterre.—2. Le Paupérisme et l'assistance publique, par M. L. Davésiès de Pontès. IX. Chronique de la Quinzaine, Histoire Politique et Littéraire. X. Revue Musicale, par M. P. Scudo. XI. Essais et Notices. XII. Bulletin Bibliographique.

- Revue des Deux Mondes*, Novembre 15, 1859: Paris. I. Jean de la Roche, troisième partie, par M. George Sand. II. La France et l'Angleterre à Madagascar.—La Reine Ranavalao et la Société Malgache, par M. Alfred Jacobs. III. La Seine Maritime.—1. Le Havre et le régime hydraulique de l'embouchure de la Seine, par M. J.-J. Baude, l'Institut. IV. Vicissitudes et progrès de la Médecine.—Tendances Nouvelles de l'Art Médical, par M. J.-M. Guardia. V. Les Deux Kean, Cinquante ans de la vie Dramatique en Angleterre, par M. E.-D. Forgues. VI. Les Forces Productives de la Lombardie, par M. Émile de Laveleye. VII. Portraits Poétiques.—Alfred Tennyson, par M. Émile Montegut. VIII. Chronique de la Quinzaine, Histoire Politique et Littéraire. IX. Bulletin bibliographique.
- II. *Revue Chrétienne*, 15 Septembre, 1859: Paris. De la nouvelle école matérialiste en Allemagne. La Liberté de conscience et le christianisme primitif. Les écrits récents de M. l'abbé Bautain. L'ancienne religion persane. Bulletin Bibliographique.—Le Réveil religieux des États-Unis, 1857-1859, d'après les principales publications américaines et anglaises, par J.-F. Astié.—Théologie du cœur, par le prélat Ottinger.—Lettres sur l'enseignement des collèges en France, par M. C. Clavel. Revue du Mois.—La séance annuelle de l'Académie française.—Un nouveau poème de M. Victor Hugo. Décadence croissante de l'unitarisme américain.—Manifeste de Théodore Parker.—L'esclavage et la traite aux États-Unis.—Mouvements religieux en Irlande.—Un épisode de la vie religieuse en Allemagne.
- Revue Chrétienne*, Octobre 15, 1859: Paris. Sommaire: Ary Scheffer.—Étude sur sa vie et ses œuvres. La philosophie et la tradition du mouvement des idées dans l'Italie contemporaine. Bulletin bibliographique.—Réponse à la lettre aux protestants du Gard de Monseigneur l'évêque de Nîmes, par Charles Dardier, pasteur de l'Église réformée de Nîmes.—Réponse à la lettre de Monseigneur l'évêque de Nîmes, par Arrousse Bastide.—Réponse à l'évêque de Nîmes, par Frédéric Demons.—Cours d'études historiques, au point de vue philosophique et chrétien, par Charles Cuvier, professeur d'histoire à la faculté des lettres de Strasbourg.—Études populaires sur l'essence du Christianisme, par Camille Rabaud. Revue du Mois.—Divers incidents de la question religieuse en Angleterre, en Allemagne et en Italie.—D'un article de M. A. de Broglie sur la critique protestante sur les origines de l'Église.—M. Laboulaye sur M. de Tocqueville.
- Revue Chrétienne*, Novembre 15, 1859: Paris. Sommaire: Le Protestantisme et la Littérature. Du Réalisme dans la prédication; Pierre Dumoulin. Essai de philosophie religieuse. Fragment sur un tableau de Scheffer. Variétés.—Du mouvement de la Littérature anglaise pendant le dernier trimestre. Bulletin bibliographique. Revue du mois.—De quelques faits littéraires.—La Légende des siècles.—Le jubilé de la naissance de Schiller.—Souvenirs de Madame Récamier.—Les Horizons célestes.—De quelques faits religieux.—Continuation de l'agitation épiscopale.—L'union et la propagande protestantes.—Un nouveau journal consacré à l'union des chrétiens de toutes les communautés.—Une discussion à l'Académie des Inscriptions.—De deux articles de la Revue des Deux-Mondes.
- III. *Studien und Kritiken*. In Verbindung mit D. T. Müller, D. Nitzsch und D. Rothe, herausgegeben von D. C. Ullmann und D. F. W. C. Umbreit: 1859 zweites Heft. I. *Abhandlungen*: 1. Ritschl, über die Begriffe: sichtbare und unsichtbare Kirche. 2. Graf, über die besonderen Offenbarungen Gottes, deren Inhalt und Geschichte in der heil. Schrift vorliegt. II. *Gedanken und Bemerkungen*. 1. Holtzmann, Schneckenburger über Abfassungszeit und Leserkreis des Hebräerbriefs. 2. Riehm, über den gottmenschlichen Charakter der heil. Schrift. III. *Recensionen*. 1. Schenkel, die christliche Dogmatik von Standpunkt des Gewissens aus dargestellt; rec. von Steitz. 2. Riegenbach, Vorlesungen über das Leben des Herrn Jesu; rec. von Gess. 3. Schöpff, Aurora sive bibliotheca selecta ex scriptis eorum, qui ante Lutherum ecclesiae studuerunt restituendae. (Selbstanzeige.) 4. Colani, Sermons prêchés à Strasbourg; rec. von Kienlen. 5. Trip, die Theophanien in den Geschichtsbüchern des alten Testaments; rec. von Schulze.

*Studien und Kritiken.* In Verbindung mit D. T. Müller, D. Nitzsch und D. Rothe, herausgegeben von D. C. Ullmann und D. F. W. C. Umbreit: 1860 erstes Heft.  
 I. *Abhandlungen.* Rothe, zur Dogmatik. Dritter Artikel. Heilige Schrift.  
 II. *Gedanken und Bemerkungen.* 1. Wieseler, über das Zungenreden. 2. Krummacher, "erlöse uns von dem Uebel." 3. Kleinert, das Dogma von der Erbsünde im alten Testament. 4. 1 Korinth. 15, V. 29 u. 30. 5. Umbreit, 1 Mos. 4, 1.  
*Recensionen.* 1. Rudloff, die Lehre vom Menschen nach Geist, Seele und Leib; rec. von Schoeberlein. 2. Moll, Johannes Brugman; rec. von Fink. 3. Caspers, 1, das symbolum apostolicum; 2, Diaspora—Gedanken aus der Schrift; rec. von C. 4. Piper, 1, Mythologie u. Symbolik der Christl. Kunst; 2, Ueber den Christlichen Bilderkreis; 3, Das christliche Museum der Universität zu Berlin; rec. von H. Merg. 5. Balmer-Rinck, des Propheten Ezechiel Gesicht, vom Tempel; rec. von Auberlen. 6. Auberlen, Schleiermacher; rec. von Kling.

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## CONTENTS.

---

ARTICLE	PAGE
I.—FIRST PASTORAL LETTER OF THE SYNOD OF THE CAROLINAS, - - - - -	221
II.—THE LECTURE SYSTEM—ITS INFLUENCE UPON YOUNG MEN. BY Rev. JOHN N. WADDEL, D. D., Prof. of Ancient Literature, La Grange College, - - -	258
III.—THE DISTINCTIONS IN THE GODHEAD PERSONAL, AND NOT NOMINAL. BY Rev. THOMAS SMYTH, D. D., Charleston, - - - - -	289
IV.—THE PRINCIPLES OF A LIBERAL EDUCATION. BY JOSEPH LeCONTE, M. D., Prof. of Chemistry, Mineralogy and Geology, S. C. College, - - -	310
V.—THE HYPOSTATICAL UNION, - - - - -	336
VI.—THE RELIGIOUS INSTRUCTION OF OUR COLORED POPULATION. BY E. T. BAIRD, D. D., Crawfordsville, Miss., - - - - -	345
VII.—NOTICES OF RECENT PUBLICATIONS, - - - - -	362
VIII.—PERIODICAL LITERATURE, - - - - -	369



## AGENTS.

---

Rev. A. W. Miller, . . . . .	Petersburg, Virginia.
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---

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1859.

## CONTENTS.

---

ARTICLE	PAGE
I.—REVISED BOOK OF DISCIPLINE. By Rev. J. H. THORNWELL, D.D., LL.D., Professor of Theology, Theological Seminary, Columbia, - - -	373
II.—LIFE AND WRITINGS OF MAIMONIDES. By Rev. JAMES COHEN, A. M., Tutor in Hebrew, Theological Seminary, Columbia, - - -	407
III.—NATURAL SCIENCE AND REVEALED RELIGION. By Rev. RICHARD S. GLADNEY, Aberdeen, Miss., -	443
IV.—AN EDUCATED MINISTRY—THE BOARD OF EDUCATION. By Rev. SAMUEL D. CAMPBELL, Geneva, Ala., -	468
V.—THE CHURCH A SPIRITUAL POWER. By a Georgia Pastor, - - - - -	476
VI.—THE REVIVAL OF THE SLAVE TRADE. By Rev. J. L. WILSON, D.D., Secretary of the Board of Foreign Missions, N. Y., - - - - -	491
VII.—THE GENERAL ASSEMBLY OF 1859. By Rev. B. M. PALMER, D.D., New Orleans, - - - - -	513
VIII.—BRECKINRIDGE'S KNOWLEDGE OF GOD, SUBJECTIVELY CONSIDERED. By Rev. J. H. THORNWELL, D. D., LL.D., - - - - -	604
IX.—NOTICES OF RECENT PUBLICATIONS, - - -	624
X.—PERIODICAL LITERATURE, - - - - -	641

## AGENTS.

---

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