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ART. I.—*Quakerism not Christianity: or Reasons for renouncing the doctrine of Friends. In three parts. By Samuel Hanson Cox, D. D., Pastor of the Laight Street Presbyterian Church; and for twenty years a member of the Society of Friends.* Pp. 686.

WE have rarely sat down to our work as critics with so deep a sense of our incompetency to the task in hand, as we bring with us to the examination of the book whose title we have here given. We have two reasons for this, one of which grows out of the character of the book, the other out of the nature of the subject. As to the book, our readers will readily enough understand what we mean, who are acquainted with the splendid eccentricities of its author, and the peculiarities of his intellectual progeny. And as for the subject, after the best investigation we have been able to give to it, we are free to acknowledge that there are some important points in respect to which we are still in doubt: indeed, there is so much of mysticism belonging to the system of the Quakers, and so much of what seems to us contradiction in those authors who are recognised as standards of the sect, that it appears to us well nigh a hopeless matter to arrive at any thing

like certainty in respect to what really constitute their distinguishing tenets. In the course of thought which we have marked out for ourselves, we shall do nothing more than glance at a few of the prominent features of Doctor Cox's book, and then state our impressions in respect to some of the general tendencies of the system.

In regard to the book, having given it a thorough reading, we will endeavour to give our impressions somewhat in the order in which we received them. And here we will venture to depart so far from the common style of a review, as to borrow the Doctor's own manner of stating things numerically.

1. The first thing that occurred to us on taking up the book, and which we suppose would be the first with every other reader, was, that it was a *large* book. We do not mention this exactly in the way of complaint; though the fact will undoubtedly have, to some extent, an unpropitious bearing upon its circulation. Most men have either so little disposition to read, or so much else to do, that it must be a powerful attraction that will hold them to a large octavo till they have come fairly and honestly to the end of it; and every author ought to bear in mind that his chance for being read, other things being equal, is inversely in proportion to the size of the book. Indeed, it is a duty which every man who makes a book owes to his readers, to occupy as little of their time as will consist with bringing his subject before them to the best advantage. We are quite sure that Doctor Cox's book owes its uncommon size to the same reason which a certain great man gave for writing a long letter, that he had not time to write a shorter. It was produced, as he informs us, amidst the pressure of professional duties, in an enfeebled state of health, and when the demands upon his time were so great as to prevent even a revision of his original manuscript. The consequence is, that he is far more diffuse than he would have been under other circumstances; and there is a frequent recurrence of the same thoughts in different parts of the volume; besides some occasional episodes which concern other things than Quakerism, and the omission of which, while they would have somewhat diminished the size of the book, would have rendered it, at least with some of his brethren, more unexceptionable. If the work should pass to another edition, we would respectfully suggest to him the propriety of his giving it a careful revision, and reducing it, as we think he might easily do to advantage, to little more than half its present size. If we do not greatly mistake, this would render it at once increasingly popular and useful.

Far be it from us, however, to intimate that this book, ponde-

rous as it is, does not deserve to be read; and so far from discouraging our readers from undertaking it, we can assure them that it possesses, in many respects, peculiar attractions, and will richly reward the labour of a thorough perusal. They may read it immediately after dinner, and fall asleep over it if they can. They may read it in the intervals of severe mental effort, and while it will refresh their exhausted faculties, peradventure it will take such hold of their risibles, that it may also serve the purpose of a turn of bodily exercise. Or they may read it when their spirits have begun to flag, and they need something to rouse and invigorate them; and we verily believe the end will be accomplished. Indeed, we have little apprehension that those who once take hold of the book in earnest will feel satisfied to relinquish it till they have reached its close: our chief apprehension is that the book is so large, and men are so lazy or so busy, that few will have the resolution to penetrate beyond the title-page.

2. It is in many respects perfectly *unique*. Doctor Cox's style of writing is so peculiar, that it would be scarcely possible for him to commit plagiarism in a single paragraph without being instantly detected; and, on the other hand, if a leaf from one of his books should happen to be blown across the ocean, and picked up by any one who had been at all conversant with his writings, the individual would be able on the spot, without any other than internal evidence, to settle the question of authorship. The work on Quakerism is throughout a continued exemplification of the Doctor's peculiarities. At its commencement he institutes what he calls a "moral court," consisting of some twenty of our most respectable divines, and arraigns Quakerism before them on the charge of being a capital heresy; and though much of his book is didactic and argumentative, yet he seems to have his "court" constantly in his eye, and every now and then breaks forth in the style of strong and earnest pleading. The book is peculiar also in its general structure; especially in the superabundance of its numerical divisions, and its almost numberless episodes, giving it the character of a wheel within a wheel. But perhaps its most distinctive characteristic is found in its general style of thought and expression. It is in some parts superlatively brilliant, and evinces an imagination which can move with the storm, and be at home among the stars. In other parts, it discovers a mind disciplined to severe thought, and capable of rigid analysis and minute investigation. But whether the Doctor is upon wings or upon feet, whether he is engaged in sober discussion, or giving play to his exuberant fancy, or his inexhaustible humour, we never find him any where within the region of com-

mon places: he is always saying his own things in his own way; things which, in respect both to matter and manner, bear the impress of a perfectly original mind. We are far enough from being disposed to judge his writings by any of the common standards of taste; because, in the first place, there is a peculiarity in his intellectual operations, which fairly places him out of the jurisdiction of Doctor Blair; and then again, if we were to undertake to lop off his excrescences, and separate the chaff from the wheat by rhetorical rule, we should annihilate to a great extent the originality and spirit of his composition; for it must be acknowledged that many of his literary offences are so striking and magnificent, that almost any critic would find it an easy matter to forgive them. Nevertheless, there are some things in his style which it is due both to himself and the public, that he should endeavour to correct. We refer especially to the abundant use which he makes of Latin, when plain English would answer a far better purpose; and to the unsparing profuseness with which he deals out unauthorized words, which send his readers from Johnson to Walker, and from Walker to Dr. Webster, and finally compel them to sit down in despair. This is certainly too serious a matter for the Doctor to overlook, even if nothing else were taken into the account than the time that is occupied in getting at the meaning of many of his cabalistical sentences.

3. It is a most *amusing* book. This might be easily enough inferred from what we have said of it already. Besides the multiplied instances of pseudo-English and of Latin quotation, to which we have just referred, the book teems with genuine wit. This is evidently a prominent ingredient in the composition of the Doctor's mind; and in the present work there is certainly no effort to repress it. We doubt whether it would be possible even for a Quaker to read some parts of it, without finding his accustomed gravity disturbed; though he might hold in perfect abhorrence the sentiments inculcated. This characteristic certainly gives it one important advantage; inasmuch as it beguiles the reader of the tedium which might otherwise be occasioned by the perusal of so large a volume. We assure our readers who may hesitate to encounter it on account of its size, that from the beginning to the end of it, they will find nothing dry or prosing; and we should not be surprised, if, when they have once ascertained its character, instead of making haste to finish it as if it were a task, they should lay it by to be taken in small potions as an antidote to low spirits. Nevertheless, we are not quite sure but that, considering the subjects on which the author writes, he has scattered through his volume an undue proportion of humour.

The subject is a serious one, and involves the most momentous interests of man; and though the Doctor has certainly intended on the whole to treat it seriously, yet we think that the inveterate playfulness of his mind has sometimes thrown around it a ludicrous air, which his own better judgment would hardly approve. In reading some portions of it we can hardly repress the fear that we are laughing where we ought to be sober; and not merely at the expense of the Quakers, but indirectly at least at the expense of divine truth. All our associations with serious things should, so far as possible, be of a serious nature; and we ought to be especially careful, where God's word is immediately concerned, that our thoughts and expressions should be marked with the deepest reverence. So peculiar is the character of Dr. Cox's mind, that we are not surprised that he should have sometimes erred in this respect, even when he was unconscious of it; for many of his associations of thought which to other minds appear strangely eccentric and even ludicrous, are so naturally originated in his own mind, that he does not readily perceive their legitimate effect.

4. It is a highly *instructive* book. Its author had every advantage to enable him to write on this subject to general edification. It is evident, in the first place, that he is thoroughly read in all the standards of the sect; instead of having merely glanced at Fox, and Barclay, and Penn, he has given them an attentive perusal, and has gone over them patiently and repeatedly. But what is more important, he has himself been for about twenty years one of the sect; was educated in all their peculiarities; was conversant with their most distinguished preachers; was a regular attendant upon their meetings; and had the best possible opportunity of knowing both what they believe and practise. Moreover, his renunciation of Quakerism was the result of thorough examination, in connexion with severe trial and conflict; and it is not to be supposed that such a mind as his would have abandoned a system which had been consecrated by all the associations of childhood, and education, and parental love, without having gone to the bottom in an investigation of its claims. Hence we find that his work contains a large amount of direct personal testimony. He states what his eyes have seen, and his ears have heard, and his hands have handled of the doctrine and economy of Quakerism; and his descriptions come to us with the freshness and authority of a personal witness. He quotes also at large from the acknowledged standards of the sect, and, for aught we can discover, quotes fairly, in confirmation of the views which he endeavours to maintain. He brings clearly before the mind the errors which he wishes to disprove, and reasons against

them generally with great clearness and force. While he relies chiefly and ultimately on the authority of Scripture, he uses to good advantage the principles of reason and common sense, and usually establishes his position, to our view at least, beyond all reasonable contradiction. In respect to a single point to which we shall hereafter refer, which is of considerable importance in this controversy, we confess that we are yet in some doubt as to what constitutes the exact truth; but *in general* we have no doubt that Doctor Cox has given a correct view of the *system* of Quakerism, and has succeeded triumphantly in showing that most of its peculiarities are anti-scriptural in their nature, and evil in their tendency.

5. It is rather highly seasoned with *sarcasm* and *severity*. There are cases no doubt in which error should be rebuked with great plainness and pungency; in which individuals who are obstinately in the wrong will be reached far more effectually by satire than by logic. But while we do not condemn in all cases the use of this pointed weapon, as we know it has been sometimes employed by those who have been under the guidance of the Holy Ghost, and though it may *frequently* be used to good purpose, if used sparingly and with great discretion, yet we think it an extraordinary case in which a writer can be justified in wielding it through the whole course of a large octavo. We do not mean to intimate that Doctor Cox's book is made up of satire and nothing else; we only mean that there is so much of it, and that it is spread so equally through the book, that it constitutes a prominent, we think too prominent, a feature. It were greatly to be desired that a book of this character should go into the hands of the Quakers themselves, and should be instrumental, if possible, of waking them up to their delusions, and curing them of their errors. But we shall be much disappointed if the Doctor's book finds many readers among his quondam brethren. Though they may be more disciplined to forbearance than other men, we greatly mistake if they do not find on reading certain parts of this book, that their spirit is at least sufficiently moved to clear them from the charge of mere "passivity;" and we should scarcely think it strange, if some of them should so far forget their principles, as to be willing to encounter the Doctor with weapons more "carnal" than either logic or sarcasm. It is not in human nature that any sect should be ridiculed out of its peculiarities, especially when those peculiarities are fortified by prejudices which began in the nursery, and have been fostered by a steady, and powerful, and diversified influence. We are compelled also in candour to say, that apart from the influence which this feature of the work must have almost of course in pre-

venting its being read by the Society of Friends, and thus answering one important end for which it was designed, we think it contains some sweeping expressions which, to say the least, would need to be interpreted with considerable qualification, either to be consistent with sober fact, or in keeping with the true spirit of the Gospel.

But while we are constrained to believe that Doctor Cox has been somewhat too profuse in epithets that savour of harshness, and has dealt with his "kinsmen according to the flesh" in rather an excess of irony, we can easily find an apology for him in his peculiar circumstances. It is not to be forgotten that he has himself for twenty years been in bondage to the errors which he is endeavouring to expose; that he knows by experience the wonderful charm which holds a Quaker to his peculiarities; that in breaking this charm he encountered the severest trials; and that even since he left the society, and became a preacher of the Gospel, not being content with having passed a formal act of excision against him, they have pursued him both with their written and oral communications. It is natural that all this should lead him to see their errors in the most vivid light; and that he should feel himself called upon to deal with them in great fidelity; and it is not strange that with such strong perceptions and so elastic a spirit, his mind should have bounded here and there to an unjustifiable extreme of severity. He seems well aware that he is acting with an air of no common boldness, and that he shall find little favour in the eyes of the Society, if he does not fall under the censure of others; but he repeatedly reminds his readers that he is dealing not with the men, but with their errors; and while he speaks with unqualified reprobation of the latter, he more than once professes towards the former the most sincere and compassionate regard.

6. This book is strongly marked by *an honest desire to do good*. Its execution we certainly cannot consider perfect; but it bears throughout the impress of an honest and conscientious mind. The writer evidently addresses himself to his work with a deep conviction of his responsibility, and with an earnest desire to glorify that Saviour who had caused the true "light" to shine upon his understanding and his heart. The account which he gives of his own conversion, and of his subsequent conflicts, is exceedingly interesting; not only as illustrating the power of the Gospel in subduing the most inveterate prejudices, but exhibiting with unusual effect some striking points of Christian experience. There is for the most part throughout the book a singleness of aim as it respects the main object, a vigour and earnestness and boldness of thought, which shows that this with the author is an

all-absorbing subject; and that there is no sacrifice which he would count dear to him, if he could thereby accomplish the great object with reference to which his book has been written. We do not think it an easy matter for any individual to read the whole work and resist the conviction that, though it abounds with eccentricities, yet it is the product of an honest heart as well as of a vigorous and enlightened understanding.

In passing from this brief notice of Doctor Cox's book to a general view of the system which the Quakers hold, it may gratify some of our readers that we should glance at the origin and progress of the sect; though neither our limits nor our materials will admit of any thing more than a very imperfect and rapid outline of their history.

The father of this Society was George Fox, who was born of obscure parentage at Drayton in Leicestershire, England, about the year 1624. In 1643 he abandoned the occupation to which he had been educated, principally that of a shepherd, and lived a retired and wandering life for five or six years, when he came out and publicly promulgated the tenets by which the Society have since been distinguished. So offensive were these peculiarities, both to the church and the state, and so little of toleration was there belonging to the spirit of the age, that the sect in its very infancy had to encounter persecution. In 1650, Fox was imprisoned at Derby; and it was on this occasion that he and his friends are said to have received the name of Quakers, from one of the justices who had committed him, because he had bid them "tremble at the word of the Lord;" though another account of the origin of the name is, that they received it in consequence of their singular contortions of body. The appellation which they themselves adopted was that of "Friends."

It cannot be questioned that this sect, in the earlier periods of their history, was subject to great personal abuse. The period most distinguished for this was the reign of Charles the Second. They were not only subject to heavy fines, which often deprived them almost entirely of their household goods, but also to long imprisonments, terminating in many instances only with life; and many families were compelled to the most painful separations by the execution of a law which condemned to banishment the members of this Society. The greatest severity, however, was practised towards them in New England, where it was not only made penal for a Quaker to reside, but where four of the Society, one of them a woman, was brought to the scaffold. These severities however were arrested by the interposition of Charles the Second, notwithstanding he had himself joined in the enactment of the laws which had led to their oppression. In the reign of James

Second there was a suspension of the penal laws, by means of which the Quakers were relieved; but it was not till the reign of William that any legal protection was extended to them.

The spirit of persecution towards the Quakers, especially in our own country, while it is utterly at war with the precepts of the Gospel, seems the more remarkable, as it was the very spirit before which our fathers had fled into the wilderness. But while we are far enough from attempting to justify it, there were circumstances in the case which should lead us, at least, to qualify in some measure the sentence of our reprobation. Much allowance is to be made, in the first place, on account of the spirit of the age: it was a period when the rights of men were but imperfectly understood; and it was not strange that our fathers should have imbibed more or less of the spirit which they had been so much accustomed to witness, notwithstanding the suffering to which it had subjected them; for it often happens that even good men in certain circumstances will show themselves under the influence of principles, which, in other circumstances, and especially in other men, they will unhesitatingly condemn. And then again, it is not to be forgotten that the conduct of the Quakers was in many instances exceedingly unworthy and reprehensible. It is matter of historical record, that they frequently entered religious assemblies of other denominations with a view to disturb their worship; calling their preachers by the most opprobrious epithets; and in some instances, men and even women, presented themselves at the church door or in the street, absolutely naked, with a view, as it would seem, to court persecution. Indeed we have no doubt that a considerable degree of what is written concerning the persecutions of the Quakers would never have been, if they had peaceably held their own peculiar opinions, without attempting to invade by their fanaticism the rights and the worship of their neighbours. And here, by the way, we are furnished with the true reason of no small degree of the opposition that is made to sects and individuals on account of their religious peculiarities. There are many who seem to make persecution the test of truth and extraordinary piety; and their confidence in the rectitude of their own course seems to be just in proportion to the opposition which they experience from others, and especially from men of the world. And hence they go to work, and do all manner of imprudent and provoking things; and when they begin to receive what may be nothing more than a just retribution for their ill-judged and perhaps insolent doings, they take refuge before God and man in the reflection, that they are suffering persecution for the sake of Christ. That there is such a thing as being persecuted for righteousness' sake, we are

well aware; but before any take to themselves either the credit or the comfort of this, we would advise them to ponder well their own conduct, and compare it with the precepts of the Gospel; especially those precepts which require the exercise of meekness, and forbearance, and humility, and heavenly wisdom in all our intercourse with the world. A man who needlessly provokes persecution, will almost always be found to be guilty of a double sin; of committing some act which is wrong in itself, and then making a self-righteousness of the composure and indifference with which he takes the consequences of it.

But though the sect originated with Fox, he had at a very early period several influential co-adjutors. One of the most distinguished of these was Robert Barclay, who commenced his public career somewhat later than Fox, though they both died the same year. Barclay was a Scotchman of highly respectable family, and in his youth was sent to Paris for an education, where he became for a time a somewhat zealous Catholic. On his return to Scotland, however, he renounced his attachment to Popery, and embraced the doctrines of the Quakers; and from that time onward was one of the most zealous and enlightened defenders of the sect. His "Apology," which was originally published in Latin at Amsterdam, is regarded by the Society as a standard work; and though it contains, as it seems to us, much of mysticism and contradiction, it certainly indicates a vigorous mind, and a benevolent spirit. He travelled extensively on the continent of Europe, with a view of making converts to his peculiar doctrines; but the success of his immediate efforts beyond Great Britain was comparatively limited. The latter part of his life was passed in retirement, and he died in Scotland at the age of forty-two.

But the individual who has perhaps done more than any other for the promotion of Quakerism, and to whom it is indebted exclusively for its establishment in this country, is William Penn. He was first led to embrace this system, while he was a student at the University of Oxford, in consequence of listening to the preaching of a distinguished Quaker by the name of Thomas Loe; and his adherence to these opinions resulted in his expulsion from college. After travelling for some time on the continent, he returned to England, and entered as a law student at Lincoln's inn. Shortly after this he renewed his acquaintance with Loe, and from this time showed himself confirmed in Quaker principles and habits, and within a year or two came out as a preacher. In consequence of some of his controversial writings, in which he espoused the cause of Quakerism with great zeal, he was repeatedly imprisoned, and in one instance was

kept in the tower for seven months. In 1677, he accompanied Fox and Barclay to the continent on a religious excursion; and shortly after his return, that part of this country which is now denominated Pennsylvania, was granted to him by Charles II. in consideration of the important services of his father. In consequence of this, he invited persons from all parts of the kingdom to emigrate to the new province, with the prospect of enjoying religious liberty; and to a compliance with this invitation we are to trace the origin of the great State of Pennsylvania, and its noble and beautiful metropolis. Penn was in this country in 1682; and after a residence of two years, during which time he did much to promote the prosperity of the colonists, he returned to England, and devoted himself with great zeal to the protection and extension of his sect. After travelling extensively in Great Britain, and experiencing many changes, most of which grew out of the disturbed state of public affairs, and the suspicion that he was improperly and treasonably implicated, he visited his province again in 1699, and returned to England in 1701. Upon the accession of Queen Anne, he was regarded with more favour; and from that period was little disturbed in his efforts to carry forward the cause of Quakerism. He laboured for this end with untiring assiduity, until his faculties gradually yielded to repeated attacks of apoplexy, and almost every trace of what had passed during his uncommonly active life was obliterated from his mind. He died July 30, 1718, and was buried near Beaconsfield, Bucks.

Whatever may be thought of the religious opinions of Penn, no unprejudiced person, we think, can fail to admire and venerate his character. There was much in him not only of the humane and benevolent, but of the dignified and noble. His manner of conducting the greatest enterprise of his life, the establishment of his colony, shows that he possessed in a high degree the elements of true greatness. He adhered to his opinions under all circumstances with the constancy of a martyr. His indefatigable and exhausting labours were evidently prompted by an honest desire to benefit his fellow men. In his moral conduct he seems always to have been governed by the strictest integrity. Under the trials of life, he evinced, in a high degree, a spirit of resignation to God's will, and of trust in his government. He published various works in support of his peculiar views, which certainly contain much that is truly excellent, while yet they are shrouded in the mist of Quakerism.

Our readers will have gained some idea of the early history of Quakerism from these brief notices of the three individuals with whom it is, to a great extent, identified. We shall not attempt

to bring down the history particularly from the time of Penn, as there are few incidents connected with it to render it specially interesting. As it is in its very nature a remarkably quiet sort of thing, it has in latter years awakened but little attention, and gives little promise of prevailing more extensively hereafter. So far as we know, it is confined almost entirely to Great Britain and certain parts of our own country; and, if we mistake not, the extent to which it actually exists, is to be referred far more to the successful efforts of its founders and early advocates, than to any thing that has been done at a later period. The most important circumstance with which we are acquainted in the recent history of the sect, is the well known controversy by which they have been recently divided into the two parties of the "Orthodox" and "Hicksites;" and the fact that the great legal question which has been agitated has been recently decided in a way which establishes the claim of the Orthodox party, to be considered as holding the original doctrines of the sect.

In attempting to give an outline of the peculiar views of the Friends, we must remind our readers of the fact to which we have before had occasion to refer, viz. that our own views are far from being settled in respect to what constituted the original doctrines of the Society. But admitting the recent decision in New Jersey to be correct, that the Orthodox party hold the same doctrines upon which the Society was established; and admitting that the leading doctrines of the Gospel, particularly the divinity and atonement of the Son of God, are contained in their standard writings, we are constrained to say, that they are found in connexion with so much mysticism, that their legitimate influence seems to us to a great extent neutralized. Though we are far from saying, that the Quaker doctrine of the "inward light," may not be held in consistency with true piety, yet, if we understand it aright, it must go far to affect the general character of any system of which it is a part; and the same might be said of some other of the views, which we believe even the Orthodox party do not disclaim. That we may not do injustice to either party, we will endeavour, according to the best light we have been able to gain, to state some of the main points, both of agreement and of difference between them.

They agree in holding the doctrine of the "inward light;" the amount of which is, that every man, by the goodness of his Creator, is endowed with a certain measure of inward light, by which he is enabled to come into a state of spirituality and salvation; and that "the only cause" (we quote from Barclay) "why some men are more benefited by its beams than others, is this—that some men pay more attention to it than others." They agree in re-

fusing to acknowledge the Scriptures as the "Word of God," though they both *profess* in some sense to acknowledge their authority. They agree in yielding themselves to the guidance of the "internal light" as paramount to any other rule; and in their understanding of the Scriptures, their preaching, and all their good deeds, they recognize the aid of this inward principle in a way which falls little short of the common notion of inspiration. They agree in rejecting the common view of what constitutes, a call to the ministry, of the nature of the ministerial office, and of the manner in which its duties should be discharged; and maintain that persons are qualified for this work, not by study in connexion with talents and piety, but by a larger measure of the internal light, whereby it is made manifest to them that they are called to preach; that females have a right to hold the office of preachers as truly as men; and that to preach "for hire" is a direct contradiction to Christ's positive command. They agree in discarding the ordinances of Baptism and the Lord's Supper, as altogether inconsistent with the spirituality of the Christian dispensation; and believe that the only baptism which is obligatory is that of the Holy Ghost or of the "inward light;" and that communion with Christ is not maintained through the medium of the Supper, or any other external ordinance, but only "by a real participation of his divine nature through faith." They agree in the doctrine, that as the "internal light" belongs to the original constitution of men, and is found every where, and in all circumstances, so there are those who follow it so fully that they "are enabled to stand perfect in their present rank." They agree in holding to the unlawfulness of oaths and of war under all circumstances; believing that both are positively prohibited by the sacred Scriptures. And, for aught we can discover, they agree in rejecting the doctrine of the resurrection of the body; though, so far as respects their standard writers, this is to be inferred rather from total silence, or vague implication, than explicit denial. In their common practices also, such as the use of plain language, plain dress, &c. there is no difference between them.

Such are some of the more prominent peculiarities in which we suppose Quakers to be substantially agreed; though we can easily enough believe that there is some diversity of opinion even in regard to these; as we find the same expressions in their writers are not always construed with precisely the same latitude. The points in which we suppose the main difference consists, and which divide the two great parties in this country, are the doctrines of the trinity, the atonement, and justification by faith in Jesus Christ. That these doctrines are held with consistency, and

in such a manner as to secure to them their highest influence, even by that class of Friends who are called Orthodox, we have much reason to doubt; but that they are held by them in such a sense as to constitute a broad distinction between them and the followers of Hicks, we cannot for a moment question. That the system which Hicks inculcated, and which seems, by common consent, to have taken his name, is in no respect better than pure Deism, we are assured by the personal testimony of Doctor Cox, who had learned his views by repeated interviews and correspondence with him, as well as from other undoubted sources of evidence. No Socinian or Deist ever discarded more fully the idea of an expiatory sacrifice in the death of Christ, or of reliance on his merits for salvation, or of his possessing divinity and humanity in one adorable person, or being, in any proper sense of the word, a Mediator, than this pretended apostle of Quakerism. In respect to those points which relate immediately to the economy of human salvation, the most orthodox Quakerism, so far as we are able to understand it, is thoroughly Arminian; the Quakerism of the Hicksites, though it will admit some orthodox phraseology, and wraps itself to some extent in the old garb of mysticism, is, in all its substantial characteristics, the infidelity of David Hume.

In estimating the practical tendency of Quakerism, though Doctor Cox treats with great severity the opinions of the sect, yet he frequently disavows all intention to decide upon individual character; and more than once expresses his undoubting conviction that there are many belonging to this Society who have a high claim on the respect and good will of their fellow-men. He pays a noble and deserved tribute to the character of Wm. Penn; though he refers rather to the original greatness of his mind and the general benevolence of his feelings, than to any result of appropriate evangelical influence. Of Lindley Murray, who was undoubtedly one of the brightest ornaments of the sect, he speaks in terms of no measured praise; and while he cheerfully awards to him the credit of having been eminently a benefactor to his fellow men, he expresses with no small confidence the opinion, that he had a scriptural faith in the Lord Jesus Christ, and has gone to receive a glorious reward. We have no doubt that in the circle of the Doctor's acquaintance, he might have found many others, though perhaps of humbler name, who possess substantially the same character. There is one individual of the sect with whose history and writings we have lately become acquainted, to whose name, if we are not deceived in his character, we should not dare to assign a low place on the list of truly pious and devoted men. We refer to John Woolman; a man of whom

we believe little is known, except among the Quakers, but whose example of deep and earnest and self-denied piety, deserves to be known and imitated by all denominations. He was born near Burlington, N. J.; was possessed of a good mind, which he cultivated with considerable care; became a preacher at an early period, and devoted himself with untiring assiduity as long as he lived to the good of his fellow men. He was one of the first, we believe the very first, in this country who engaged earnestly for the suppression of the slave trade; and having travelled extensively in different parts of the United States, with a view to prevent this abominable traffic, every where inculcating a life of benevolence and self-denial, he visited England with reference to the same object, about 1772, and shortly after his arrival there, died suddenly of the small pox. His journal and other writings have since been published, both in this country and in England; and though they certainly savour of the strange enthusiasm of the sect, and show that his mind was in bondage to some of their less exceptionable peculiarities, yet they exhibit in a high degree some of the loveliest features of Christian character; and we do not believe that any impartial reader of them can resist the conviction, that they were dictated by a heart which consented fully to the leading peculiarities of the Gospel, and was used to intimate communion with the Saviour. Instances of this kind show that Quakerism does not, in all cases at least, neutralize the genuine influence of the Gospel; though we are to make a distinction between the legitimate influence of a system, and accidental results from other influences which do not appropriately belong to it.

While it cannot be questioned that some cases of decided and even eminent piety exist among the Friends, it is due to candor also to acknowledge, that, as a sect, they are, in many respects, distinguished by exemplary morality. They are in general frugal in their expenses; temperate in their living; opposed to all ostentation, unless it be the ostentation of plainness; singularly guarded in their speech, and attentive to many domestic duties. Their notions of forbearance secure them in a great degree from unhallowed animosities and contentions, and lead them in their intercourse with each other, and their fellow men, to study the things that make for peace. In short, it cannot be denied that they are inoffensive, quiet, and often highly useful members of society.

Nevertheless, we are constrained to say, that our estimate of the tendency of the system, on the whole, is little in its favour. We have no disposition to deal with the sect otherwise than in the spirit of Christian kindness; and we would recognize the

distinction which is claimed by the Orthodox party; and we would be the last to deny that true merit, and even extraordinary merit, has frequently been found where Quakerism, in some form or other, has been avowed; but after all, we are compelled to believe, with Dr. Cox, that Quakerism in any form is to be regarded as serious error, and that its evil tendencies have hitherto been too much overlooked. This latter fact is easily enough accounted for from the circumstance that it has always claimed, and for the most part justly claimed, especially in more modern times, a peculiarly inoffensive character; has been found zealously enlisted against certain great and acknowledged evils, particularly the slave trade; has been honest in its dealings, and exemplary in its morality, at least so far as respects the ordinary intercourse of life; and hence it has been too hastily inferred, without examination, that a system which has led to so many good results, could not be materially at variance with "the law and the testimony." It has been too readily taken for granted, that where there was so much that was visibly and palpably correct, in respect to the life that now is, there could be nothing to put in jeopardy the interests of the life that is to come.

Without wishing, then, to deny to Quakerism any thing good which it can fairly claim, we should do injustice to our own convictions if we were not to say, in the first place, that it seems to us adapted to cramp the faculties, and retard intellectual improvement. We might infer this from the general fact, that it is at best an adulterated kind of Christianity; and as Christianity in its genuine form is adapted in various ways to invigorate and exalt the intellectual powers, so, just in proportion as it assumes a spurious character, it loses its quickening power over the human intellect. Take, for instance, the influence of the Christian ministry. Where the Gospel is preached in its purity, by an order of men who have been trained for this purpose, and who, by a thorough education, in connexion with qualifications of a more spiritual kind, are well prepared for the office of public teachers, no one can reasonably question that an important influence must be exerted in the way of intellectual improvement on a community in which such a ministry is enjoyed. But what a miserable contrast to this must be found in the influence of Quaker ministrations! Some of their preachers may be sensible men and women; but their preaching generally consists of a few tame and common-place remarks on some mystical subject, or, at best, some topic of morality, which, though they professedly come as beams of the "internal light," do little, as we should suppose, to illuminate the minds of others. And even this is not all; for if the improving influence of a meeting in which

there is actually preaching may well be called in question, what shall be said of those silent meetings, in which no tongue or spirit moves, and the assembly breaks up without having heard the sound of a human voice? We are sure that we do no injustice to the Friends when we say, that the institution of public worship, and the preaching of the Gospel, as it exists among them, has nothing to quicken or improve the intellectual faculties. We should suppose that with very many, at least, those silent and mystical musings in which their religious exercises so much consist, would foster a habit of mind favourable to any thing rather than solid intellectual improvement.

Be it that the influence to which we have already referred is rather negative than positive, yet there are not wanting influences in the system which operate directly, as well as efficiently towards the same result. For instance, it is a striking attribute of Quakerism that it discourages free and independent thought. The children of the sect are strongly impressed with its peculiar dogmas as early, perhaps earlier, than they can possibly understand them; and to call in question these dogmas they are taught to consider a wilful sin against the inward light;—a most gross and capital heresy. In consequence of the restraint to which they are subject in the formation of their earliest opinions, it comes to pass that these opinions afterwards, instead of being moulded by their own enlightened reflection, and subjected to the test of Scripture and common sense, are little else than mere prejudices; and, instead of forming a habit of independent thought and impartial judgment, there is every probability that they will, to a great extent, surrender the right of thinking for themselves, and tamely confide in the dictation of the oracles of the sect. It is hardly necessary to say that such a process as this must extend its influence, not only to the religious principles and habits, but to all the other habits of the mind: it is fitted to imprison its noble faculties, and palsy the power of exertion, and blind the individual to the extent of his own capacities.

Moreover, Quakerism is unfriendly to intellectual culture, inasmuch as it keeps the mind conversant with trifling things, and magnifies their importance by elevating them into the fundamental peculiarities of the sect. It is a law of our nature, that those employments or objects with which we are most conversant, and in which we are most interested, have the greatest influence in forming our character. If, for instance, an individual is accustomed habitually to contemplate great and noble objects, there is every reason to expect that his mind will expand and ripen under their influence; and if, on the other hand, he is chiefly concerned with trifling and insignificant matters, there is the

same reason to conclude that his intellect will be but imperfectly developed, and will exhibit little either of vigour or strength. Now, what are those things which are so essential to Quakerism, that a man well nigh loses caste in the sect the moment he abandons them? What are the things by which Quakers are distinguished every where from the rest of the world; those visible, palpable things, which strike first upon the senses of a child, and which he is taught to regard as constituting an important part of his birthright? They are of no less importance than a drab coloured, straight bodied coat, a broad brimmed hat, the use of *thee* and *thou* in familiar address, calling each other by the Christian name, or the title of friend, &c. Be it so that these are matters indifferent in themselves; but among the Quakers they are inculcated as of great importance; insomuch that there is hardly any thing which a true Quaker would not submit to rather than yield up any of them. Now it cannot be that they should be regarded in this way, without exerting an influence; and that influence surely must be to narrow the mind, and give it a grovelling direction. We know that, in spite of all this, William Penn and others have taken enlarged and liberal views of things, and have seemed to breathe a pure and quickening intellectual atmosphere; but we fully believe that, where this influence of which we have spoken, begins to exert itself in the nursery, it must be a mind of more than ordinary inherent energy, that will effectually break through the barriers which it imposes.

But whatever the nature of the influence may be which Quakerism exerts hostile to the general and extensive culture of the mind, we are abundantly sustained by fact in the assertion that such an effect is produced. It is perfectly well known that, as a sect, they have set themselves strongly against human learning; on the ground that it is superseded to a great extent by the "inward light," and is moreover fitted to cherish a spirit of pride; and hence, up to a very recent period, it was a rare thing to find a well educated man among them; though we are happy to know that in the progress of *external* light in the world at large, they have recently showed signs of coming in for their share, and have at least one institution in this country in which they profess to give a thorough education. We hail this as an era in the history of the sect; and we should not think it strange if, as the outer light increases, the "inner light" should grow dim, and the broad brimmed hat should fall off, and other peculiarities of Quakerism should gradually disappear, till the whole is merged in some more liberal and scriptural system.

There is also in this system a strong tendency to enthusiasm. Let the system be even what the most Orthodox Quakers would

claim, it has still, we believe, the doctrine of the "inward light;" and so long as this remains, we cannot conceive how those who really and practically hold it, can avoid being enthusiasts. For let this light be what it may, whether reason, or conscience, or the Holy Spirit, or something else, it is evident that it has an office assigned to it which makes it paramount to God's word; and whatever a Quaker utters in the way of preaching, is from the promptings of this inward principle. We need not here attempt any proof of the position, that the days of inspiration have long since gone by; but every Quaker preacher at least claims to be inspired; and those who are not preachers believe that he is so. What, then, if we confine our views to the simple matter of preaching, must be the result? Why nothing less on the part of the preacher, than that any vain and ridiculous fancy that happens to occur to him, he is liable to give off with oracular authority; and nothing less on the part of the hearers, than that they are liable to be misled and deceived by putting down what are literally "old wives fables," as the genuine suggestions of divine inspiration. This principle—and, for aught we see, it is a fundamental principle of the system—being once admitted, we need not be surprised at any degree of fanaticism that may be the result. The most childish whims, as well as the most destructive errors, are hereby handed out under the sanction of God's authority; and with those who implicitly believe in the unerring guidance of the "inward light," what hinders that they should become even without examination the governing principles of the conduct? We might illustrate this feature in the system by a reference to several of its leading characteristics.

But while the legitimate tendency of Quakerism, as it seems to us, is to retard the culture of the mind, and to promote a spirit of enthusiasm, we are constrained to add our conviction, that the most melancholy feature in the system is, that it is unfriendly to the cultivation of an enlightened, active, scriptural piety. The human mind was made to be active in religion as well as every thing else; and that it may act even in devout contemplation, it is necessary that it should have an object before it; and that object can be nothing less than God's truth; and hence the wisdom and benevolence of the institution of the Christian ministry, by means of which that truth is brought before the mind in its various bearings; and while the mind is active in receiving, and digesting, and applying it, thus growing brighter and purer in its faculties and affections, it is treasuring up materials for future contemplation and improvement. If all right affections are put forth in view of divine truth, then, surely, it is of the utmost importance that every mind should be richly stored with it; and it

is not less certain that where there is a very small amount of religious knowledge, we cannot reasonably look for large attainments in scriptural piety. But when we look at the means of religious instruction which Friends avail themselves of; when we go into their meetings and either hear nothing at all, or a few incoherent sentences, which do little towards illustrating any important truth; when we consider how little inducement they have to study the Scriptures in private, having in the "inward light" "a more sure word of prophecy" to guide them; and when we bear in mind withal, the native sluggishness of the mind, and its aversion from religious subjects, and the difficulty with which it acts at all in regard to them, except under a powerful impulse; when we take into view all these circumstances, we are driven to the conclusion, that the Society, generally, must be lamentably ignorant of that truth which is the power of God in man's sanctification. Even admitting that all the religious instruction which is given in public and in private, were in accordance with the lively oracles, we should still be obliged to infer merely from the *deficiency* of instruction, that there must be a great lack of scriptural knowledge, and a proportional lack of rational living piety.

The system tends to the same general result, inasmuch as it fosters a spirit of self-righteousness. Far be it from us to say any thing against the morality of the Quakers: we acknowledge that there is among them much that is honest, and lovely, and of good report; and, as far as it goes, we give it our cordial approbation. But if we are not greatly deceived, the true *principles* of evangelical morality are little inculcated among them; and they are rather accustomed to view externally good actions as having something in them to catch and please the eye of God, and constitute the price of their final salvation, than as the fruit of that living faith which knows nothing of human merit, and looks for eternal life only through God's sovereign grace. Morality, let it proceed from whatever principle it may, is useful for the life that now is; nevertheless, if it be the mere working of a principle of self-righteousness, it may blind the individual to his own guilt, and thus ultimately prove the means of his ruin. We greatly fear from the insulated form in which the moral duties are urged among Friends, and the imperfect or erroneous view which is too often given of the place which they hold in the economy of salvation, that the inward principle which prompts to these duties is sadly defective; a principle which would be little likely to dictate the prayer, "God be merciful to me a sinner!"

There is reason to fear also that a self-righteous spirit has

much to do with the rigid adherence which the Quakers manifest to their peculiar forms of dress, speech, &c. In the remarkable gravity which they assume, and their utter abhorrence of all the ways of "the world's people," they would seem to place no small degree of their religion; a little too much we fear in the spirit of a certain sect of old who looked more to the peculiarities of their dress than to their inward feelings or outward doings. We acknowledge that it is in itself an unimportant matter what the particular style of a man's hat or coat may be, so long as he is himself satisfied with it; but no matter how unimportant it may be, if he assumes it as a badge of extraordinary sanctity, he will almost of course set his heart upon it in an improper manner; and then it ceases to be unimportant; for while it is the offspring of a spirit of self-righteousness, it contributes directly to its growth. If we mistake not, we shall find in looking over all the religious sects which have existed in the world, that just in proportion as they have idolized their trifling peculiarities, have elevated them into the rank of fundamental principles, they have practically lost sight of those great and commanding truths and duties which form the primary elements of Christian character.

But the conclusion to which we have already been brought, in respect to the influence of Quakerism on an enlightened and scriptural piety, is abundantly confirmed by an examination of their peculiar doctrines. The system, as we have seen, is, in its best form, a species of mystified Arminianism. Admitting the doctrine of the "inward light" to be something like the orthodox doctrine of a divine influence, and we fear that cases of this kind can be regarded only as exceptions from the general rule, yet we believe nearly all Quakers agree in the notion, that their ultimate salvation depends, not on the sovereign grace of God in implanting a new principle in the soul, but on their own diligent efforts in cultivating a principle which originally belongs to them. There are, as we have seen, several other prominent errors belonging to the system even of those who are called orthodox; and besides, the legitimate influence of the truths which they really hold, is to some extent neutralized, by their unnatural association with error and mysticism. It cannot otherwise be, admitting a truly religious character to be formed under such an influence, than that it should exist in bad proportions, and lack much that is important to Christian consistency and usefulness. This we regard as entirely consistent with the admission we have already made, that some instances of eminent piety have occurred among the Quakers; for though it is impossible that their distinguishing views should be embraced in any degree without exerting an influence, yet it may, to a great extent,

be counteracted in individual cases, by the influence of truths and associations which carry them out of the little circle of their own peculiarities.

But if Quakerism in its best form has much that is unfriendly to scriptural piety, what shall be said of that form of it which openly rejects the fundamental truths of the Gospel, and reduces Christianity back to mere natural religion, saving only that it burdens it with some of its own *unnatural* customs? We are aware that there is a spurious liberality abroad, which insists that a man may go to heaven with any faith or no faith; and on this ground, there would, of course, be no difficulty in reconciling the system of Elias Hicks with a sound claim to Christian character. But though we will not venture to say that no one who *professes* to be a Hicksite can possibly be a true Christian, not knowing what allowance is to be made in individual cases for the influence of peculiar circumstances, or how little of the system may be understood or adopted, yet we have no conflict with conscience on the score of uncharitableness, in expressing our unqualified conviction, that where the doctrines of Hicks are understandingly and fully and cordially embraced, the error must inevitably ruin the soul. We cannot but regard such a case as in some respects even more hopeless than that of an avowed Deist; for the fact that the name of Christian is retained, will do much to keep the conscience quiet, and prevent the effect of many considerations which might be urged upon a Deist with some hope of success.

It is hardly necessary to say, after the remarks already made, that there is nothing in Quakerism to encourage a spirit of religious activity or of missionary effort. Some few men in the early period of its history manifested some degree of zeal for its extension; but, so far as we know, most of the zeal of the sect in our day exhausts itself in endeavouring to hold their own, and to keep down a spirit of apostacy. We hear of nothing among them that indicates the stirring of a missionary spirit; or that looks as if they believed that the world is to be evangelized by human instrumentality, and that they were desirous of sharing in the labour and glory of the enterprize. In regard to some objects of benevolence which respect more immediately the well being of the present life, they are ready to stand forth as helpers; but in respect to the great and hallowed enterprize of sending the Gospel through the world, and thus every where meeting the wants of the immortal soul, so far as we know, they manifest a spirit of apathy which ill becomes the professed followers of Jesus. But we are at no loss to account for this, when we look at the peculiarities of their system. As for the Hicksites, we may suppose that their indifference to the extension of

the Gospel is to be referred to precisely the same cause with that of Socinians and Deists: and as for the rest, there is enough in their doctrine of the “inward light,” (to refer to nothing else,) to keep them in a state of apathy on this subject; for if every human being in every country, and of every age, is born into the world with a principle within him which needs only to be cultivated to render him perfectly holy; if the teachings of this inward monitor are infallible, and of higher authority than even those of God’s word, then we acknowledge that the missionary enterprize not only loses its interest, but is stamped with consummate folly. For why ransack the world for means to send through the nations the lesser light of the Holy Scriptures, when the greater light within is the natural birthright of every Pagan, and Jew, and Mahommedan, as well as Christian, under heaven?

We now take leave of this subject with entire good will towards the sect whose peculiarities we have endeavoured briefly to exhibit. We are sure that we have not intentionally done them injustice, and if we have erred in our estimate of any of their views, it is because the best examination we could give the subject would not bring us to the truth. While, as a sect, they have some qualities which we admire, and while there are those among them whom we truly venerate, we cannot resist the conviction, that their system, as a whole, is fraught with serious evil. We earnestly entreat them to review their system carefully in the light of the sacred Scriptures, in dependence on the Holy Spirit, and in prospect of the judgment day.

ART. II.—*A Short Treatise of the Scapular.*

THE design of this little volume, says its author, is to “declare briefly the origin, progress, and succession of the order of *Carmitics*, to whom the SCAPULAR, was given by the blessed Virgin—to relate the institution of the confraternity in this order for all sort of persons who will receive the *Scapular*—to set down the privileges, favours and indulgences of this confraternity, together with the obligations of those that do enter into it.”—*Preface.*

The motives which led to the publication of this little Treatise, and the communication “to the Catholics of England,” (where the volume appeared) of “so great a treasure,” are said to be, first, that England was, of all the countries, or rather, speaking with apparent reference to the triple crown, “*provinces of*

Europe, the first that admitted the religious men of the order of the blessed Virgin Mary of Mount Carmel, when the persecution of the Saracens obliged them to forsake Palestine, their native soil. Secondly, it was an Englishman to whom the sacred Virgin gave the Scapular, with her own hands. Thirdly, this apparition of the blessed Virgin was made here in England, in the Carmelites Convent of Cambridge. Fourthly, it was in England that the Scapular wrought its first miraculous effect. Finally, it was in England that the devotion of the Scapular first had its beginning." *Preface*. And the hope is expressed, that the effect of the Treatise may be, that this devotion so ancient and profitable, may at last, after so long an exile, be called back to its native land.

"The singular prerogatives of this holy confraternity of the Scapular, above all others," our author proceeds to note, "are, first, that it is no human invention, but, as the divines say, *de jure divino*, tracing its institution immediately from Heaven. Secondly, that it is favoured with the singular protection of the Queen of Heaven, who is the only patroness and advocate of this confraternity. Thirdly, that it hath the promise of eternal salvation. Fourthly, it avails much to abbreviate the flames of purgatory. Finally, ever since its first institution, it hath always been favoured by Almighty God, with many graces and miracles; insomuch, that by means of the sacred Scapular, the sick have frequently been restored to their former health, persons bewitched, and possessed by the devil, have been delivered; women in travail with child, have been miraculously assisted. This sacred habit also hath quenched the flames, when it hath been thrown into the fire. It hath appeased violent tempests, when it hath been cast into the sea, by those that were in danger. Briefly, it is known, by daily experience, that the Scapular is a sovereign preservative and remedy against all the evils of this life, both temporal and spiritual; insomuch, that the devils many times have been heard to howl and cry most miserably, saying, *wo to us, by reason of the sacred Scapular of the blessed Virgin Mary, of Mount Carmel!*" *Preface*.

Undoubtedly, if half of this be true, the author of this book had that to communicate which it is most important for us to know, and most praiseworthy in him to lay before us. Accordingly, he proceeds with an air of most profound conviction in the execution of his plan, to a narration, in the first place, of the origin and progress of the holy order of Carmelites, in which the confraternity of the Scapular is erected. We learn from chapter 1st, that the ancient and most famous order of the most blessed Virgin, was instituted by the prophet Elijah, upon Mount Carmel

about nine hundred and thirty years before the coming of Christ, and that the order hath its name from the place of its institution. The occasion of the establishment of the order, was the seeing of the little cloud rising out of the sea, as related in the 18th chapter of 2 Kings, as it is there said by the servant of the prophet, but as is here asserted by the prophet himself; which cloud, says our Treatise, Elijah prophetically knew to signify the glorious Virgin Mary, who was to spring forth out of the infected and bitter sea of our corrupt nature, without any corruption; and like an auspicious cloud, being resolved with the force of the Holy Ghost's descent on her, she was to water this barren world with the heavenly dew of the expected Messias. Wherefore, by the express command of God, the prophet proceeded to found this religious order. To confirm and establish which facts to the faithful, a list of patriarchs, saints and worthies, is copiously drawn out, and their writings cited in order.

The successors of Elijah in the government of this order, were those who are called in Scripture the *sons of the prophets*; and the schools of the prophets, at Bethel, Jericho, &c. (2 Kings, chap. ii.) are claimed as Carmelite convents. After the death of Elijah the prophet Elisha succeeded to the primacy of the confraternity: and after him the prophet Jonah, as many assert; but, according to others, Jonadab the son of Rechab. The uninitiated will be surprised to learn, that Jonah was the identical widow's son of Sarepta, restored to life by Elijah. The Rechabites, and after them the Essenes, were the Carmelites of their respective ages. And to avouch all these facts, the authority of doctors, saints, universities, councils, yea, and the Bulls of four Popes, are cited; and the concurrent profane testimony, and the sacred Word of God itself freely quoted.

In the second chapter we learn, among other things, the reason why these religious are called Brothers of the Virgin Mary. For, says the story, the knowledge that the Messias was to come was preserved among them, both by tradition and occasional revelation, from the time of Elijah. Mount Carmel being situated only three miles from Nazareth, a fact in sacred geography hard of credence, though it be infallibly certified, the ancestors of the Virgin had frequent intercourse with the members of the order. Indeed both Joachim and Emerentiana, the grand-parents of the Virgin and also of Elizabeth the mother of John the Baptist, were members of the institution, and were only induced to submit to the married state in consequence of their being informed, on the authority of Heaven, that of their "race should be born the Virgin who was to be the mother of the Messias." The fruit of their union, was Sobe the mother of Eliza-

beth, and Anna the mother of Mary. From the proximity of the residence of these persons to Mount Carmel, as fabled above, Anna and Mary had frequent access to the professed, and often exhorted, comforted and instructed them; from whence arose so great a reverence on the part of the Carmelites, that they dedicated themselves wholly to the Virgin, "as her perpetual *servants, children, and devotees*, considering her as the only *refuge, advocate, and mother* of their congregation;" and hence, with rather a gap in the induction, as it appears to us, called themselves her *Brothers*. We have in this chapter also, a little episode, relative to the manner in which John the Baptist and his mother came among them, and the former became also a Brother of the Virgin; a title, which, as to him and others of the order, the author proceeds to justify, by the approving miracles of the Virgin to be related in the next chapter, by the authority of "the sovereign bishops of Rome," as they are called, and by immemorial custom. And here, I may say for the last time, that every fact stated by our author is sustained by an august array of compurgatores; who seem to testify with the greater unity and force in proportion to the astounding character of the matters to be sustained. It will, no doubt, startle the unbelieving to be told, that the glorious scene of the Pentecost is here adduced as a mere secondary evidence of the hereditary glory of the Carmelites, and asserted to have been confined to the members of the order. The declaration of the Scripture, that there were dwelling at Jerusalem, devout men, who were Jews, gathered out of every nation, is here infallibly expounded to mean, that the Carmelites, who had two convents at Jerusalem, happened to be there from all parts of Palestine, to observe the feast, when he carelessly observes "that happened which is stated in Acts ii." We have also in this chapter, a short notice of the persecutions, and final expulsion of the order from Palestine, by the Saracens in the 1237, and of its establishment soon after in various parts of Europe. We are furnished in this place with another piece of Scripture annotation, which is curious. The little cloud spoken of before, in which the Virgin Mary is said to have been foreseen, is pronounced to have been "in the form of a man's footstep," but upon what authority, is not said.

In the third chapter are narrated the miraculous doings of the Virgin to sustain the order of her Brothers, against the malice of the devil, and the machinations of their enemies. Wherein we have an account of the Virgin's killing two courtiers of Pope Honorius, and terrifying him into a confirmation of the order. Then follows a detailed account of the reception "of the holy Scapular." *St. Simon Stock*, was born in the county of Kent,

in England, in 1165; and at his twelfth year retired from the world and spent twenty years, "in the trunk of a hollow oak tree, from whence," says our author, "he was named *Stock*." Truly no bad cognomen; and the etymology agrees indifferently well with the chronology, for the word is pure Saxon. As to its fitness for a saint, we venture not to speak. Now this St. Simon Stock, become a Carmelite by revelation from the Virgin, became general of the order at the age of eighty, and slept with his fathers, at the age of one hundred, after conferring numberless benefits on mankind, and his brethren and sisterhood. The chief of these benefits was the Scapular. This he received immediately from the hands of the Virgin Mary: who appeared to him, surrounded by "many thousands of angels, and holding the sacred Scapular in her hand, said to him in these words: Receive, most beloved son, the Scapular of thy order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in dangers, the covenant of peace, and everlasting alliance." We have also in this chapter details of five other miracles performed by the Virgin for her brethren and sisters. One of which relates to the manner in which she miraculously helped Arnould to become Pope, (John XXII.), upon condition, as it is impiously written, "that he would publish and confirm on earth, what Christ Jesus her beloved son, at her request, had confirmed in heaven; viz. that those who would make themselves of her Order of Mount Carmel, or should out of devotion enter into the confraternity of the blessed Virgin, and wear her Habit, they should be absolved from the third part of their sins: and if, after their death, they should go to purgatory, that the most sacred Virgin would deliver them on the first Saturday after their decease," on certain conditions, afterwards set down.

To say no more of the miracles of the Virgin, which, indeed, are no great compliment to her, seeing that the book is filled with accounts of as great wonders performed by angels, and men, and women, and things incarnate, we pass over the fourth chapter, in which a short account is given of the divers sorts of persons that appertain to the order, and come to the account given of the privileges of the order, which is contained in the fifth, sixth, seventh, and eighth chapters. Some of the chief of these privileges are said to be, "that the devout of this sacred livery are partakers of all the prayers, disciplines, alms, watchings, fasts, masses, canonical hours, mortifications, austerities, and good works which are done in the holy order of Carmelites;" this extensive interest was still farther enlarged by Clement VII. who made this confraternity "participants of all pious actions which

are done throughout the whole Church of God;" and even this apparently unlimited grant, Sextus IV. made more available, by giving the Carmelites equal advantages from the indulgences, &c., to all other confraternities, as the particular members of other bodies could receive from their own graces, favours, &c. &c. a gift which seems hardly equitable in itself, and must certainly be most difficult to be realized. It is stated as an advantage distinct from the foregoing, and indeed in a different chapter, that "he that dieth invested with this habit shall not suffer eternal fire." And it is set down expressly on the authority of the reverend father *Alphonso a Matre Dei*, "that in the city of Quarena, the devils were heard to execrate the holy Scapular with many howlings and outcries, lamenting themselves, that by means of this sacred habit of the Blessed Virgin, the gates of hell were shut to many persons." This, however, is much shorn of its benefits by a salvo, which lets us understand, that all the Virgin meant was, "by her powerful intercession" to obtain for her brethren "such particular graces, which if they make use of, they will arrive to eternal salvation," &c.

It is stated to be the third grand privilege of this order, and the seventh chapter of the book is devoted to its statement, explanation, and defence, that the Virgin delivers her brethren out of Purgatory, on the first Saturday after their death. The truth of this is confirmed, among other witnesses, by the University of Cambridge, 1374, Bologna, 1609, and Salamanca; established by Popes John XXII. in his bull *Sabbatina*, 1322; Alexander I. 1409; Clement VII; Pius V. in his bull, *superna dispensatione*, 1566; Gregory XIII. in his bull, *ut laudes*, 1577: "and all the *Congregation of the Inquisition at Rome* under Pius V., after a long and accurate examination of this privilege, and of the apparition (of the Virgin) made to John XXII. confirming it, published the following *decree*: It is permitted to the fathers of the Carmelites to preach, that Christian people may piously believe, the help of the souls of the brothers and sisters of the sodality of the Blessed Virgin Mary of Mount Carmel; to wit, that the Blessed Virgin, by her continual intercessions, and her pious suffrages, merits, and special protection, will help the souls of the brothers and sisters departed in charity; especially on the first Saturday after their decease, supposing that during their life time, they did wear the habit of the Blessed Virgin, and for their state did observe chastity, and did say the little office of the Blessed Virgin, or, if they could not read, did observe the fasts of the Church, and abstained from flesh on Wednesdays and Saturdays." To show the greatness of the privilege of the order, the author proceeds to depict the horrors of purgatorial tor-

ments; and sets forth as a received opinion the following: “the angelical doctor St. Thomas saith, that they, (the torments of purgatory) do exceed the pains which Jesus Christ suffered in his holy passion.”

We find here what we have frequently desired to see, namely, a brief statement of the grounds on which Papists rest the exorbitant claims which they make the Virgin Mary set up, for power and influence on earth and in the eternal world: and as it may be interesting to some others, we transcribe it entire. “Lest any one should think that our Blessed Lady promised more than she could perform, when she granted this or any other favour to her sacred order and confraternity, it will not be from my purpose to explicate briefly, what authority she hath, and how she is able to assist us either in this world or in the future. For the clearing of this difficulty you must understand that Jesus Christ, God and man, hath an immense and absolute power over all things both in heaven and earth. He is the absolute Lord, and hath the keys of death, of hell, and purgatory. No pure creature hath this prerogative, it is a jurisdiction reserved to him only, insomuch that neither the Father doth judge any, but hath given all judgment to his Son. Nevertheless, though all this be true, it is a Catholic proposition, that the most sacred Virgin Mary, by a participated authority, granted to her as mother of Jesus Christ, can do much in all things where mercy doth contend with justice. Wherefore, *St. Anselme* saith, lib. de exel. Virg. there is no doubt but the Blessed Virgin Mary, by natural right is with Christ, president of heaven and earth. *St. John Damascen* *Orat. de Assumpt.* saith, It is fitting and convenient that Mary should possess what is her Son’s. And *Balbertus* assures us that she is able to obtain more than all the angels and saints in heaven, and more than all the Church throughout the whole world. Lastly, this is the doctrine of *St. Jerome* explicated by *St. Barnard*, tom. i. serm. vi. art. lii. cap. x.

“Hence we may infer how the Blessed Virgin can free the souls of her devout out of purgatory, and fulfil her other promises made to the brothers and sisters of the holy confraternity; to wit, by a power communicated to her from her Son. For, she being really mother of the word, incarnated, there is, in all propriety, due to her a certain power; or, as others say, a dominion over all things, as well spiritual as temporal, to which the authority of her Son doth extend itself; so that she hath, by natural right of maternity, a power almost like that of her Son, of which she may serve herself as often as she shall think good. Relying, therefore, on this her participated omnipotency, and on the efficaciousness of her merits and intercession, she pro-

mised the devotion of her holy habit to free them from the temporal pains of purgatory fire, from the eternal pains of hell-fire, and from many dangers and calamities of this life, as well spiritual as temporal.”

After this most revolting exhibition of impiety and ignorance, which has about as much concord with our Lord's representation of his relative affection for his Church, and his kindred after the flesh, as it has resemblance to the unalterable jealousy with which he has refused to give his glory to another, about equal in both cases to the affinity of light for darkness; after this, we need no longer marvel at the practice, by persons nominally Christian, of an idolatry hardly more enlightened in its objects, and not at all less superstitious and ridiculous in its means, than any that has disgraced the darkest ages of the world. Why is not Juno, as reasonable an object of religious adoration as Mary? And surely the refined hierophants of antiquity, were gentlemen by the side of St. Simon Stoek! And in all good taste, no method of idolatry could be more unreasonably offensive, than the unchanged and filthy woollen vest of this miserable confraternity! Oh! how marvellous is the long-suffering of our God!

The eighth chapter details the nature and extent of the fourth privilege of the order, which consists “in the great multitude and variety of *Indulgences, wherewith the sovereign bishops of Rome* have honoured and adorned it.” As a mere selection, there are set down *sixteen principal indulgences*, appertaining to the order; which have been granted by ten popes, extending over a period of more than five centuries, terminating as late as the close of the seventeenth century. Of these indulgences six are *plenary*; that is, we suppose, a full and complete allowance, for so long a period as they last, of doing whatsoever the “soul lusteth after.” What a commentary on the heaven-taught supplication, “lead us not into temptation.”

We come next to the very sacred Scapular itself, the root and foundation of the book, confraternity, miracles, graces, and all. And will our readers credit us, that this glorious order, so long descended, so illustrious, should have no better livery than a tawny woollen vest? Can it be possible, that all this glorious array of wonders, has no better foundation, than a brown serge habit thrown around the shoulders? Is it within the compass of human belief, that “this, and no more,” in the very words of our author, “is required to be a member of the holy confraternity of our Blessed Lady's Scapular, and to participate with the order of Mount Carmel?” namely, that a woman's dark coloured stuff garment should be worn unchangeably, day and night, over the shoulders? Is wool miraculous? Is dirt gracious? Is

the colour brown potential to eradicate heart corruption? Are the shoulders the seat of sin? Is a woman's habit able to perform the work of the spotless garment of Christ's righteousness? Alas! for dying man! Prone ever to give preponderance to the worst elements in his fallen nature; and active and sagacious only to resist, evade, and pervert the only teachings by which it is possible for him to be restored to his primeval majesty, Alas! for dying man! who, amid the glorious light of earth and heaven, now shining upon his way, still clings to the pollutions that degraded the midnight of his deepest ignorance; and in this wise and Christian land perpetuates, with incessant care, institutions so replete with folly, that a heathen child might laugh them to scorn, and yet so full of daring sin, that angels might weep as they behold them.

The tenth chapter, which concludes the Treatise, is taken up with a narration of some miracles which the Scapular has performed, as a mere specimen of the numberless acts of a similar kind, recorded by the veracious chroniclers of the brotherhood, to whom proper references are regularly made. Among those here related, is one of a man who received a pistol ball in his breast, which his Scapular prevented from entering his body: another of a man, who received a ball in his heart, which carried in a part of his Scapular, and thereby preserved his life for some hours, till he could make his will and confess his sins, but on its being pulled out he expired: a third is of a man who received a cannon shot, that burnt all his clothes off, and hurled him out in the sea, but his Scapular remained unhurt, and brought him off safe. And the matter is concluded with a general assurance, which is rendered doubly sure, by reference to the authority of a Jesuit, that the Scapular is efficacious to preserve us, among other dangers, from those "by devils, fire, water, wild beasts, sickness, witchcrafts, child birth, pistol shots, &c."

After the close of the Treatise on the Scapular, there follow in order, Latin prayers, services, &c. at the blessing of the habit, the office of the blessed Virgin Mary, the life of St. Joseph, (the reputed father of the Saviour), the dedication of St. Mary ad Nives, the life of St. Anne, (the mother of the Virgin Mary) the life of St. Isabel, acts of faith, hope, and charity, and, finally, "*A prayer to the glorious Virgin Mary, mother of God.*"

All these things contain curious matters. The final prayer to the Virgin Mary, which covers several pages, we would transcribe entire, if it were not incomplete, and the part which remains somewhat mutilated, in the copy before us. It seems proper, however to furnish some specimens of the "office of the blessed Virgin Mary," the repeating of which, is made a con-

dition on the part of certain classes of the professed, of deliverance from purgatory on the first Saturday after death. I accordingly annex the second of seven hymns contained in the office, and a part of the prayer of it, which is repeated six times.

HYMN, addressed to the Virgin.

Hail, Ark of the Covenant,
 King Solomon's throne;
 Bright rainbow of heaven,
 The bush of vision,
 The fleece of Gideon,
 The flowering rod:
 Sweet honey of Sampson,
 Closet of God,

'Twas meet Son so noble
 Should save from stain
 (Wherein Eve's children
 Spotted remain)
 The maid whom for mother
 He had elected,
 That she might be never
 With sin infected.

The Prayer.

“O, holy Mary, mother of our Lord Jesus Christ, queen of heaven, our Lady of the world, who neither forsakest nor despisest any, behold me mercifully with an eye of pity, and obtain for me, of thy beloved Son, pardon of all my sins, &c. &c.”

And again thus, in an ejaculatory prayer: “Let thy Son, Christ Jesus, O Lady, pacified by thy prayers, convert us: and turn his anger from us.”

And is this the simple and glorious Gospel of God? Is this the means which God has provided to redeem the souls of men? Is this the system which Christ died to establish, and ever liveth to enforce? Which God, the Holy Ghost, has revealed to men, through such a lapse of ages, through so many prophets, and in the lives of so many saints? Say, child of God, is this the way to thy Father's house? Oh! well may we stand weeping beside such monuments of human madness and corruption, and say with Mary, “they have taken away my Lord, and I know not where they have laid him.”

ART. III.—*The Call to the Foreign Service, from the characteristics of the Age; an Essay read before the Society of Inquiry in the Theological Seminary, Princeton, at its Anniversary, Sept. 21, 1833, by M. B. Hope.*

AT the commencement of the Gospel dispensation, the command to teach all nations was addressed by its founder to the faith of his followers. Under the banner of love, and in obedience to his orders, they went forth to every clime, in the face of all that was discouraging, with no animating experience of past, and little prospect of future success, save to the eye of faith; with no ground of encouragement but the simple promise, "Lo, I am with you alway, even unto the end of the world." In this, our circumstances as ministers and as missionaries will differ from theirs. They acted from simple faith in the Saviour's promise: to us sight is superadded. We have already seen the triumphs of the cross, and every day unfolds new and more glorious prospects of success; so that the ground of our encouragement is doubly great. The streaks of light which skirt our horizon, though long charged by the dull of vision to the diseased optics of sanguine beholders, are now no longer of doubtful import. Even they who seldom look through "faith's lifted telescope," seem convinced that these betoken the near approach of the Sun of righteousness. Prophecy, and history, and observation, all harmonise in the conclusion, that it is the dawn of a day far more glorious than has ever yet illumined the world. The command, therefore, to which the primitive disciples rendered such prompt and cheerful obedience, is now repeated with redoubled force by the providence of God; echoed and re-echoed from every Pagan hill,

"Where Satan sits
Encamped, and o'er the subject kingdoms throws
Perpetual night."

Inviting prospects strike the eye, and doors hitherto double barred by ignorance and superstition are now flung wide open.

It may be assumed as a principle that the calls of God's providence are just as imperative as those of his word; and, consequently, when definitely made out, demand as prompt an obedience as though a voice from heaven had issued the order. Our present object is to present that call as addressed to ministers and candidates for the ministry, arising from the character-

istics of the age, and the peculiarly inviting attitude of the heathen world.

This world's history is nothing more nor less than a history of the development of the plans for its redemption. Every event, whether of much or little importance, bears on this grand object. Who would have thought, for example, that the present improved state of mathematical and astronomical science has any thing to do with the world's conversion to God. And yet it has been, and is to be a most important instrument in the hand of providence, for this very end. By showing how groundless and absurd is the self-importance and imagined superiority of heathen nations, it tears down the barriers of strong national prejudice against every thing foreign, commands for the missionaries the respect and influence of men altogether superior in intellect and acquirements, and even creates prepossessions in favour of any thing they may introduce. This is a most important, invaluable service, which nothing else could render. Thus Martyn, in a dispute with a captious Moolah, by his superior mathematical knowledge, not only vanquished his wily opponents, but soon became the wonder of Shiraz.

Nor is this all. Science is, in most cases, intimately connected with religion. The system of astronomy, for example, is closely interwoven with the sacred literature of the Hindoos and Budhists, so that the credit and permanency of the one is in a great measure identified with that of the other. As soon, therefore, as the silly dreams of these eastern sages yield to the sober realities which modern science unfolds, the confidence of the people in their sacred books, which are full of such wild absurdities, must give place to ridicule and contempt; and thus a large part of the foundation will be torn from under the superstructures of religion. Witness the violent excitement which prevailed at Ceylon, when the missionaries detected and exposed an error in the calculation of an eclipse, and demonstrated by means of an orrery, to the full satisfaction of the more respectable and intelligent of the gazing, wondering crowd, that the great serpent which they had been taught to believe, in case of an eclipse, swallowed the moon, was nothing but the harmless shadow of the earth. The anger and contempt occasioned by the discovery could scarcely be repressed. The cunning priests, foreseeing the evil, after many bitter but fruitless efforts to oppose the fact, were compelled to admit it; but laboured hard to prove that it did not establish the truth of Christianity. But the authority and veneration for their sacred books received a severe shock, in spite of all their efforts. Thus it is that science also is converging her rays, to melt the chains which bind the en-

slaved heathen. But she can do nothing more than help to set them free from their former shackles. The genius of Christianity must come in and bind them with the silken cords of Jesus' love. And she must take advantage of their present condition, else the more cruel and galling chains of universal scepticism will soon be thrown around them. Here, then, at this crisis, is a call in Providence for missionaries. Whom shall we send? and who will go for us?

Another characteristic of the present times, which is opening the door for foreign missionaries, and should therefore be regarded as a call to ministers to go to the heathen, is the spirit of liberality and benevolent enterprise which is rising through the whole Christian community. In the first place, it operates as the main spring of piety and activity, and thus by diminishing the labours of ministers, and in a good degree supplying their places at home, leaves more of them at liberty to go to the heathen. And this, by the way, meets the grand practical difficulty that ministers are so much needed here, that we cannot spare them for the foreign service. They are needed at home; but do not the heathen need them more? Here, none need be lost because they cannot know the way of salvation; there, "for lack of vision the people perish." Is there danger here from Zion's foes, where the Lord's forces yet bear rule? How much greater then where the fastnesses and strong holds are in the enemy's possession. Is there sanctifying power in the truth of the Bible? That power may be felt through the American Bible Society pervading every family in the United States, which is not foreclosed against every Christian effort. Is there needed the short, pungent address to awaken the attention of the careless to the concerns of the soul, and their need of the Bible? These are furnished by the unassuming, yet swift-footed messengers of the American Tract Society. These can penetrate through moral deserts, impervious to the living preacher, and in their simple garb gain access to the heart and conscience, which would have been steeled against the appeals of the despised ministers of Jesus. Is there a mighty host needed to fight the battles of the Lord? See them sally forth, an army 800,000 strong, from the hallowed walls of your Sabbath and infant schools, equipped for the conflict. Their armour is the girdle of truth; the breast-plate of righteousness; the helmet of salvation; the shield of faith, and the sword of the Spirit: mighty through God, to the pulling down the strong holds of sin. Their leader is the Captain of salvation, the glorious Prince of peace. Their march is onward with a steady cheerful pace. Their clarion of war is the trumpet of the Gospel. Their banner is love; and on its

ample folds as it floats in the breeze, you may read the motto, "Glory to God in the highest, on earth peace and good will to men." What cannot such a host accomplish; for their conflict is spiritual, and their object is peace. Do you want captains to lead the heavenly soldiers? Soon they will be furnished to you in ample numbers, trained for the service by the noble Education Society.

With all this array, who will fear to send abroad, instead of tens, hundreds and thousands? If this country cannot be kept from becoming the prey of the spoiler, surely it cannot be for want of adequate means; else how preposterous the idea of wresting whole nations from the grasp of the foe, by the efforts of a few feeble, unaided missionaries. Let those who object on this ground to go themselves, or send missionaries to the heathen, consider whether this moral power, wielded by the present ministry and pious laymen, in connexion with the immense influence of the piety of Christians generally, is not sufficient, under the blessing of God, both as a preservative and active principle at home, and does not therefore constitute a loud call to the ministry, to go where their labours are more imperiously needed, and where no such substitution is yet practicable. Especially is this call loud to candidates, and those who are young in the ministry; for, to borrow a figure, it is far easier to transplant to a foreign soil, the young and pliant shoot, than the large and aged oak, especially when the dependent vine has twined its tendrils for support around the wide spreading branches.

But the spirit of liberality and enterprise also increases the call for foreign service, by opening to our view many inviting foreign fields. Thus the tract distribution in India and Burmah has created a call for the word of life, and for missionary service, which is irresistible. No Christian heart can listen unmoved to the cries of distress which come to our ears from these unhappy countries. And when the distribution of Bibles and tracts shall have opened the whole Chinese empire to Christian efforts, what a host of missionaries will be needed to meet the demand? But this subject will come now fully before us in the sequel.

Another fact worthy of notice, as tending to open still more the field of labour, and therefore increase the call for missionaries, is the wonderful simultaneous movement of these various schemes of benevolence. They are connate in their origin, and harmonious in their operation. What one lacks, another supplies: and thus, hand in hand, they move on to the consummation of the one main object, the conversion of the world. This united effort must insure success. The tract is pio-

neer to spy the land. The Bible follows with heavier implements to fell the timber and clear the soil. But the living minister must follow all, to plow and sow, and reap the harvest. The question then is, whence can these husbandmen be furnished?

We come now to present the argument as deduced from the present interesting, inviting attitude of foreign fields—the loud calls of the heathen themselves.

In entering this field of discussion, the first thing that strikes us, is the fact, that all false systems of religion in the world are now on their decline. The attachment of the people is evidently becoming slighter; and in some cases manifest dissatisfaction prevails. In Africa, so far as our knowledge extends, there is scarcely any thing which deserves the name of system. Many of the tribes seem to have no gods but evil spirits, and very crude ideas, if any at all, of eternity and a future state. Their silly notions of the power of the fetish, or charm, to preserve from evil spirits, from danger of every sort, and even disease and death in the very face of facts; and the curious practices, rather domestic than religious, connected with the Devil-Bush, were all our late missionary to Africa could discover which looked like religion. The whole interesting journal of the Landers confirms the opinion, that the systems of religion among the dark African tribes, if indeed they ever existed in any degree of firmness, now tottering or prostrate in ruins, would offer feeble opposition to the introduction of Christianity.

In exemplifying the truth of our position, the haughty and warlike system of Mohammedanism next demands our notice. By main force it extended its iron sceptre, and by bigotry unparalleled it has long maintained exclusive sway over many millions of the human family. That sway is now partially broken. As early as 1812, Martyn dared to stand forth, the single-handed champion of the cross, against the combined sophistry and cunning of the Moolahs of Persia. And feeble as was the agent, his artillery was that of heaven; and it shook the foundations of the antique structure of Islam. “He was received,” says Sir Robert Porter, “and cherished and listened to by the inhabitants, and departed thence amid the blessings and tears of many a Persian friend.” So much diminished is the bigotry of the Mussulman, that several cases of hopeful conversion occurred; and one since ordained by Bishop Heber, was an humble and successful minister of Jesus Christ. The Moslem faith is no longer unique. Its two principal parties are bitter in their opposition. Names, says one, mentioned only with blessings by one party, are hourly cursed by the other. A degree

of curiosity has been awakened as to the religious tenets of other nations; and the New Testament distributed by Martyn and Wolff has excited some desire to inquire into the truth of Christianity; and it is said that many of them strongly desire a complete version of the Scriptures.

Such is the aspect of things in Persia—the heart of Mohammedanism. Let us look a moment at what may appropriately be styled its head; we mean Turkey. Here also dimness of eyes and grayness of hair evince old age; and the wrinkles which have settled on its stern and haughty brow mark the ravages of time and conquest. The loss of political power and territory sustained by the Sultan in the battle of Navarino, and the now recent conquests of the Pacha of Egypt, have greatly humbled the pride of the Moslem. In cities where European dress would, only a few years since, have subjected the wearer to the fury of the mob, there are now found those who are willing to borrow both costume and tactics, and with them, also, something of European character. The generalissimo of the Turkish forces has now five promising youths in an academy at Paris, through whom he expects to introduce into the army, and eventually the whole country, the arts, literature and manners of Christian Europe. Does not this betoken change? There is also a wide door opened for the distribution of the Scriptures even in Constantinople, the very capital of Mohammedanism. “When I last visited” says Mr. Smith, “the depository of the British and Foreign Bible Society in that city, a gentleman was sitting, attentively examining the Scriptures. At length he arose and purchased a copy in Turkish and another in Arabic. It was not until then, so much of the European aspect had he in dress and appearance, that he was discovered to be a Turk. He was no stranger there. He had already distributed a great many Bibles. And the keeper of the depository affirmed that he was not the only Turk who felt, that while other things were borrowed from Europeans, it was important to look also at their religion.” Let the spirit of inquiry once be diffused, and the refinements of European habits and character become popular, and the absurdity of the Moslem faith must and will be exchanged; but whether for refined Infidelity, or the pure faith of the Gospel, depends, under God, on Christians *now* to say.

Egypt too is in a state, if possible, yet more interesting. Her noble minded Pacha seems determined to elevate her to a level with the most polished nations of Christendom. Her character is just reforming: and with the arts and sciences, and improvement of Christian nations, why may not their religion

also gain entrance? Her Pacha is tolerant, liberal, and even candid and enlightened in a high degree: and has secured full protection to all Christian merchants residing in his dominions, not only in time of peace, but also in time of war. But want of time forbids our entering further into particulars, in reference to this most interesting field.

Let us now look for a moment at another huge structure of false religion. There it stands, antiquated and gloomy in appearance, Its foundation is laid deep in the depraved principles of the human heart. It rests on these strong pillars—ignorance, superstition and fanaticism. Its name is *Hindooism*. Ages on ages have passed by, and paid at its shrine their pilgrim worship. Surely its antiquity, at least, has proved its ability to withstand every dissolving element. But look again—look narrowly, and see whether principles of dissolution are not even now in action, whether each of its main pillars has not begun to crumble. Ignorance has just begun to yield to the light of knowledge; superstition and fanaticism to the sober realities of truth and religion. Even its foundations, strong and deep as they seem fixed in human depravity, have been reached, in a few places, by the penetrating power of truth and the Spirit of God. Even the gazing throng of zealous devotees have noticed its decay; some with dark forbodings and dislike, while others exult in prospect of its ruin, and lend a ready hand to hasten its fall. Yes, learned Hindoos have attacked, in public controversy, their own system of superstition and idolatry. A newspaper edited by a native of Calcutta, contains the following language, at the close of a spirited article, from the pen of a Brahmin: “If there be any thing which I and my friends look upon with the greatest abhorrence, it is Hindooism. If there is any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing we consider as hurtful to the peace and comfort of society, it is Hindooism. And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed.” Another Brahmin, not a Christian, after perusing a tract said to the missionary, “when you have distributed a great many such, and the people have become familiar with their contents, then there will be a change. In fifty years Gunga will have no more worshippers: we will all be Christians then.” Whenever a few people are gathered together, says this missionary I hear but one subject, all are talking about Jesus Christ and his religion. Who can doubt that the mighty fabric of Hindooism is tottering on its foundations. Its warmest devotees are apprehensive of its fall; and ingenuous youths, whose minds have been faintly illu-

mined by the light of philosophy and religion, blush to own their connexion with the idolatry of their nation.

With regard to the religion of China, which is a species of Buddhism, the following extract from the eloquent author of Saturday Evening, has been copied and approved by the editors of the Chinese Repository, published at Canton: "It must hardly be said that there is any thing of religion in China, if we deduct, on the one hand, what is purely an instrument of civil polity, a pomp of government; and on the other, what is mere domestic usage, or immemorial decoration of the home economy. Ages have passed away since mind, or feeling, or passion animated the religion of Christ. It is now a thing not only as absurdly gay, but as dead at heart as an Egyptian mummy; it is fit only to rest when it has lain for two thousand years: touch it, shake it, it crumbles to dust." Buddhism, says Mr. Gutzlaff, is decried by the learned, laughed at by the profligate, yet followed by all, *for want of a better*.

As to the islands of the sea, a missionary remarks, "the system of superstition is fast falling to pieces. The huge and ghastly idols are rotting, and the people are utterly losing their regard for tabu restrictions. They earnestly solicit missionaries." The inhabitants of other islands say, "if missionaries come to these, and the people do not die, we must have some too."

Such is the present state of the false religions which have for ages enslaved the world. Not one in the prime and vigour of manhood, all old and infirm, and marked, as the writer above quoted expresses it, with the loathsome infirmities which usually attend the close of a dissolute life. Who does not see, that the world with its present characteristics cannot remain stationary here. As the period long since designated in prophecy draws near, the nations of the earth seem ready for one simultaneous movement.

But they will not emerge of their own accord from the darkness of idolatry and fanaticism, into the glorious light of the Gospel, which reproves their deeds. The temple of Christianity will not rise spontaneously, in its beauty, from this wild chaos of ruins. No! it must be reared by Christian hands, with enterprize and zeal. The world must have a religion: shall it be the religion of Jesus? Speak without delay; for while you deliberate whether to seize the opportunity offered you for conquest, the *foe* marches *onward*. The tribes of Africa are daily renouncing their neglected forms for the dreams of the false prophet. Tribes ten years ago free from all bias, and ready for the reception of any thing calling itself religion, are now bigot-

ed Mohammedans: and nations now ready for the reception of the Gospel, ten years hence will, unless the ground be pre-occupied, in all probability be in the same condition. Missionaries may now be sent securely to the nominal Christians of Turkey, and thus be ready at hand to pour the light of divine truth into the opening mind of the awakened Mohammedan. But this may not long be the case. The Turkish Moslem is *even now* contracting a fondness for "balls and masquerades and wine bibbing," simply because they are European accomplishments, and he sees little better from the same source to imitate. How critical the period! The uniform tendency all over the world, as the pride of learning advances without being accompanied by the humility of the Gospel, is to a sort of refined universal scepticism, cold atheism or more polished infidelity. The learned Mohammedans are now becoming infidels, the learned Hindoos sceptics, and the learned Chinese Budhists, atheists. And such must inevitably be the case, unless the disciples of Christ, by bold and active enterprise, seize the vantage ground now yielded by the dispersing armies of the aliens.

Here then is a call, not to future service, an opening which may be occupied when the church shall deem it prudent to arise from her pleasant slumbers, and go forth to action, but a call for ministers, missionaries *for immediate service*. The consequences of delay may be disastrous. Look at the Sandwich Islands. Just as they had cast away their idols, God in his providence sent them missionaries of Jesus. The genius of Christianity caught up the falling sceptre, and now sways it in peace and triumph over that interesting group. Had she neglected it until the present, Roman Catholicism would probably have reigned with gloomy, undisputed sway; and her frowns, more severe and forbidding than the former idolatry and cruelty itself, would have terrified from every attempt to meliorate their condition. Now if this state of universal transition remain unimproved by the soldiers of the cross, the very times will probably give birth to some daring talented impostor, some second Mohammed, who will weave over the feelings and passions of the expecting nations some strong delusion, which must pass through its manhood and decline, before Christianity can again extend her sway over the nations. Does it not seem very like the voice of Providence calling us, at this critical juncture, to leave the citadel in trust of the immense magazines of moral influence, which God has provided, under the direction of those whose age and circumstances compel them to remain "by the stuff," and go forth to the battle with all our forces, before the foe shall have had time to draw up again in fierce battle array?

Aside from this loud general call of God's providence, there is yet one more specific and definite, from individual portions of the heathen world. Yes, O Christian, tired of waiting on your sluggish movements, they would hasten your steps by their loud, thrilling cries, "Come ye bright sons and daughters of America, come and help us." We have heard of the Gospel, we believe it, O who will bring it to us, that we may taste for ourselves its sweetness and fulness. Have they, think you, no desire for happiness beyond the grave? no anxiety about their future destiny? Hear the dying petition of one, into whose dark mind a single ray of truth respecting God, eternity, the soul, had dimly glimmered: "O God," he exclaimed in agony, "if there be a God, save my soul, if I have a soul." The anguish of doubt is but poorly alleviated, by the gloomy doctrine of the transmigration of the soul. A dying Hindoo, with the deepest solicitude, inquired of a Brahmin standing by, What will become of my soul when I die? It will pass, replied the minister of religion, into the body of some animal. With a look of intense interest he repeated the inquiry, *And what then?* The priest confounded, replied, From that into another, and another, for ages to come. The dying man, glancing in thought over this protracted series of years as though it were but a moment, inquired again with still increased anxiety, *And what then?* But Hindooism could furnish no answer. In view of this awful abyss of uncertainty, is it strange that they wish to know something of God, eternal heaven, and eternal hell, and the Saviour of sinners. Here let heathenism herself answer. A priest of respectable appearance and train visited the missionaries in Siam, and remained with them long in anxious colloquy. The Saviour of sinners was the burden of his inquiries. Who was he? How did he expiate the sins of the guilty? *Did his love extend to all nations? How can a sinner be interested in his salvation?* No wonder the poor heathen will sometimes go a whole month's journey to hear a sermon, and beg a Christian book. An army of five hundred, on one occasion, came from a single village to solicit books.

This intense desire for instruction is extending every day; and consequently the call for missionaries is waxing louder and louder. In Burmah, the desire for the Gospel is so intense, that they often come forty or fifty miles, on foot, through deserts, the haunt of the tiger, to attend its ministrations. The missionaries on their tours are sometimes received literally with songs and gladness. Mr. Wade was once, on entering a large village, met by a company of young maidens singing words of the following import:

The Lord his messenger has sent,
 And he himself will soon appear :
 The Burman priests—their day is spent,
 The priests of God his standard rear.”

Nine tenths of the whole male population can read ; and they read with much care. When a Burman, says one, receives a tract, he folds it up in his waist cloth or turban, takes it home to his village, however distant, and the first leisure evening, his wife and relations all gather round the family lamp, and the new writing receives a full discussion. The results are manifest. A missionary on a tour to a distant part, was told that a man had just died in great peace, trusting in a new religion. He repaired to the place, and found clasped in his hand and disposed on his lifeless breast, a *Christian tract* ; which had revealed to him a Saviour, and opened a blessed immortality. He had never seen the face of a missionary. What a field is here opened in the providence of God? Who will go and cultivate it?

As the immense and interesting empire of China will be presented by another, we pass it by, except simply to say, that it is so far accessible, that loud and repeated calls for missionaries have reached our ears. The Emperor has sent to the enterprising Gutzlaff to solicit books for his own use ; and has thus voluntarily placed himself under the influence of Gospel truth. In his edicts against sects and heresies, he has left entirely unmolested the very name of Christian. May we not, therefore, hope that access unlimited may soon be had to any part of that immense empire.

In Corea, north east of China, such was the avidity of the people for Christian books, that five hundred tracts, sent them by the London Tract Society, were immediately *cut up into sentences, and distributed*, that all might have a *portion* of the word of life. Who does not pant to go and tell these waiting nations of the Saviour? Who is there that wishes to benefit the world by the productions of his pen? Let him go and write in Chinese, and we will promise him, that his productions will be read by nearly one third of the whole human family.

The Islands in the Indian Archipelago are also literally waiting for the law of the Lord ; or rather crying for it. One whole village has embraced Christianity, and sent for Christian teachers. Does not this look like nations being born in a day?

In reference to the South Sea Islands, besides the interesting revival at Lahaina, two things are worthy of notice. First, their great desire to send the Gospel to other Pagan islands. Poor as is their own supply, the Sandwich Islands have sent a mission to the Marquesas. And the island of Ruruta and two

others have been in a good degree Christianized, by the blessing of God on the labours of natives from Tahiti. When Christians have got to act thus, to feel as a Chinese convert expresses it, "that difference of country should make no distinction among those that love the Saviour," that true patriotism is the love of every member of Christ's kingdom, and that they are as much bound to send the Gospel to the far off heathen as to supply the vacant churches of our own cities, then may we soon cease to mourn over the darkness and desolation of idolatrous heathen. The second fact alluded to, is the increasing demand for books and instruction. They are willing to purchase books for the staple commodities of the islands, at any price, if they can only procure them. At Wailuku, on the island of Maui, the head man collected and hewed the stones for a respectable chapel. While building it, the people used to gather round, and inquire with weeping eyes, who would preach in it? O, what must have been their joy, when they afterwards received a minister. Some of the stated congregations on these islands number two or three thousand.

India too implores help. At one station one hundred and thirteen families, in six months, renounced heathenism: and worship God, in the very temples formerly devoted to the worship of Satan. The spirit of inquiry is continually rising. "There never was," says an English missionary, "such a thirst for the Gospel as at present. Idolatry cannot long be the religion of India; and should infidelity succeed it, it will be only for want of some to state and defend the doctrines of Christianity. We are not prepared for an extensive conversion of the heathen. We tremble almost to think of it. O cannot some of you come to our help?" More than one hundred renounced caste in a single village by reading a tract given by a native preacher. In one instance, the Hindoos followed the boat of the missionaries, begging for a single tract; and having got one, they held it above the water with one hand, and swam across the river with the other.

Some time since the missionaries were visited by a deputation from the churches long since planted by the labours, and watered by the prayers and tears of the devoted Schwartz. They told them weeping that their churches were mouldering to ruins, their people were scattered abroad, and many of them dead, and the last vestige of Christianity would soon be obliterated, and entreated to send them Christian ministers. The missionaries were obliged to tell them, that they had no ministers to send. The deputation absolutely refused to return without some one to accompany them. At length, melted by the urgency of the

request they dismissed them with some native schoolmasters, instructed indeed in the theory of religion, but who had never felt its power on their own hearts. Is there none in Christian lands willing to go and retrace the footsteps of Schwartz, and re-assemble his scattered flock? Shall facts like these,—these deep and thrilling appeals from the whole heathen world, fall upon our ears with the cold indifference of a thrice told tale? No: it cannot be; the heart once touched with Jesus' love responds, it cannot be. The calls of God's providence can no longer be mistaken. These things are not without meaning. They speak to us, to the members of this society, just as certainly as though a voice from heaven addressed us by name.

We by no means assert that the representation just given is applicable to all the heathen, nor even to the heathen as a body, for the time has not come when all of every nation shall seek the Saviour. Yet this ardent thirst for Christian instruction on the part of so many individuals, and families, and in some cases were islands, nations and kingdoms as a body, we think does prove that Christ's chosen people are scattered among every kindred, and people, and nation under heaven. And this position is strongly corroborated by the readiness and joy with which some of the most zealous devotees have quitted their self-torturing fanaticism, and trusted for full forgiveness, and eternal life, to the simple merits of a Saviour's blood. How many have thus told, while tears of gratitude streamed down their cheeks, of the cruel self-tortures they once vainly practised, in search of that joy and peace, which they have now found so full and sweet in the Redeemer's love. Now if this be so, our duty is as clear as if it were written with a sunbeam, to go and gather the elect from every quarter of the globe, to preach the acceptable year of the Lord, and thus opening the prison doors to them that are bound.

Thus the Apostles acted. Paul remained a year and a half in Corinth, because the Lord told him in a vision that he had much people in that city. So now by his providence he tells us, that he has much people all over the world, and commands us to go and gather them into his fold, that there may be but one fold, as there is but one shepherd. It is for this purpose, he has opened a door into every corner of the world; for where may not the missionary operate, either in person or by Bibles and tracts? The obstacles arising from the opposition of false systems of religion and the bigotry of their devotees is now in the very process of removal, and the very heathen are crying aloud, *come and save us*. The responsibility of not going, therefore, rests solely upon us.

Surely it were cruel for those who possess the life and immortality brought to light in the Gospel, to withhold them from any of their destitute fellow beings, even those who know nothing of their want. But much more so, to withhold them from those who feel their forlorn perishing condition, and who are willing, nay desire and entreat us, to come and tell them of the Saviour, and eternal heaven, and the road which leads to life and blessedness. Can we resist their calls? Think, ye that have tasted the sweetness and preciousness of that hope which the Gospel inspires, think of its value, and say will you, can you, for any reason decline, when it is in your power to put it into the outstretched hand of the poor, anxious, waiting heathen? Can you suffer them to perish, in vain and fruitless efforts to grasp a happiness which they can see but cannot reach, and of whose value they know just enough, to excite the keen anguish of disappointment? No, you cannot. Come, then, let us go and gladden their hearts with the blessed news of pardon and peace through Jesus' death. O how would it cause the tide of joy to flow through the channels worn on their cheeks by the tears of anxiety and sorrow! How would it smoothe their path way through life, which is indeed dark, rugged and thorny: and especially how would the eye dim in the shadows of death brighten and beam with joyous anticipation, while we point them to realms of bliss; and the agonizing anxiety which beclouds that trying hour, gives place to the calm sunshine and beauteous rainbow of hope and of joy; a hope full of immortality a joy unspeakable and full of glory!

“ Servants of the Lord !

Who at your ease in this blest western clime
Do throng his altar sheltered from the storm
And from the heat, to whom the heathen's cry
Far off and deadened by the ocean wave,
Doth come so soft as scarce to wake the prayer
Is Brainerd's spirit dead ? Is there no soul
Like Martyn's left among you ? Doth the zeal
Of Fisk and Parsons perish in their graves ?
Ye too, who in the sacred shrine of home
Are priestesses, remember ye who stood
By Judson's side so faithful unto death,
Who out of tribulation, found her robe
Made white in Jesus' blood ?

Thou God of love !

Hold back the curse of Meroz from our lands,
Which fed to fulness with the bread of heaven,
Sleeps o'er the cup of blessings, and forgets
To gather up the fragments of the feast
For famished suppliant Heathen.”

ART. IV.—*Memoir of the Rev. George Burder, author of "Village Sermons," and Secretary of the London Missionary Society. By Henry Foster Burder, D. D.*

WE have been looking with interest for this volume for several months; and we are happy now to announce to such of our readers as may not be apprized of the fact, that it has already been republished in this country in a form which will be likely to secure for it a rapid and extensive circulation. There are several reasons why we feel a peculiar interest in bringing this work before our readers at this early period. In the first place, the individual who is the subject of the memoir, sustained a character of very uncommon excellence, and occupied a station of great responsibility, and was, on the whole, unquestionably, one of the most useful men of his day. He was also, not only through the medium of his publications, but of his labours in the cause of missions, well known to the religious community, in this country; and we are quite sure that the estimate which they have formed of his character and services will prepare them to receive with favour even the brief outline which we propose to give, and much more the minute and faithful account which the "Memoir" itself contains. And while the work possesses peculiar interest in the subject which it exhibits, it is executed with much good sense and taste, and is altogether a worthy and beautiful monument of filial affection. And we may be pardoned for saying in addition, that this excellent individual was in a slight degree personally known to us; so that in performing the office which we have taken upon ourselves in this article, we shall actually, to some extent, record our own private recollections. We can attempt nothing beyond a very brief sketch of his life, deriving the facts of course from the volume before us; but we hope to say enough to convince our readers, that the work itself will well reward them for an attentive and even repeated perusal.

George Burder was born in London May 25, (O. S.) 1752. His father, Mr. Henry Burder, as appears not only from the testimony of his son, but from many of his letters published in this volume, was an enlightened, judicious, and eminently pious man; and was, for many years, a deacon of the church in Fetter Lane, of which the son afterwards had the pastoral charge. His mother seems also to have possessed a truly excellent and Christian character; but she was taken from him by death when he was

at the early age of ten years. About this period his mind seems to have been seriously directed to the great subject of his soul's salvation; and though he does not appear at that time very definitely to have indulged a hope in God's pardoning mercy, yet in looking back upon the exercises which he then had, from an advanced period of his life, it would seem that he was rather disposed to regard them as having marked the commencement of religion in his soul. As he early discovered a taste for drawing, his father placed him under the care of a distinguished artist apparently with a view to educate him for that profession; but after having been sometime in this employment, in consequence of the temptations in which it involved him, and the unfavourable influence which was thereby exerted upon his religious feelings, he abandoned it, and gave himself ultimately to a much higher vocation. From the reflections which he committed to writing from time to time, he seems to have been in no small degree under the influence of religious feeling, and to have felt an ardent desire to be used as an instrument for the salvation of his fellow men; but it does not appear that he had any distinct purpose of becoming a preacher until a short time before he commenced his public career. In 1769 he heard several sermons from Whitefield, which left upon his mind a strong impression, and which he took down, as they were delivered, in short hand, and afterwards published. He censures himself as having been too forward in this matter, considering his youth, and remarks that Whitefield complained that one of the sermons, which he saw before leaving England, was not faithfully reported; but however this may have been, so much of the power of this celebrated preacher consisted in mere manner, that it would not be strange if the most accurate version of many of his discourses on paper should have contained much which he would have wished to disown.

In 1774 Mr. Burder was visited with a serious illness, which seems to have had a happy influence in quickening and establishing his religious feelings. Shortly after this, he went with his father and mother (his father had previously formed a second matrimonial connexion, which proved a great blessing to the family) on a visit to Shropshire; and during his absence heard for the first time, the celebrated Fletcher of Madely, and was greatly impressed and delighted by his preaching. The observations which he made during this journey on the great want of evangelical preaching, in connexion with the acquaintance he formed with some zealous and devoted men, greatly strengthened the desire which he had before felt, to devote himself to the work of the ministry. Early in 1776 we find him turning his attention

to the Greek and Hebrew languages in connexion with theology; and in fine he set out on a journey, not only with a strong desire to be useful to his fellow men, but with a determination, if the indications of Providence should seem to favour it, to commence preaching; or, to use his own language, "to open his mouth for the Lord." In reference to this, or rather in consequence of being urged to it by a friend, while on his journey, he made the following memorandum:—"The Lord knows my unfitness, yet I love souls, and would fain be the instrument of spiritual good. Lord, lead me: show me the path: guide me with thine eye: suffer me not to offend thee: give me true humility." In accordance with his previous intention, and the wishes of his friend, he literally commenced preaching the Gospel to the poor, in a farm house of his father's, June 17, 1776, from the words, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor, &c."

The period immediately preceding Mr. Burder's entrance on the ministry, was distinguished by a general state of religious apathy in most of the churches in Great Britain. There had been indeed at an earlier period among their ministers many illustrious witnesses of the truth; men of great and holy minds who counted not their lives dear to them, if their Master's honour demanded the sacrifice; but most of them had before this time gone to their rest; and in the Established Church especially, if the venerable Romaine and a few others were excepted, the ministrations of the clergy were barren alike of the doctrine and spirit of the Gospel. Whitefield and Wesley, the two great leaders of the Methodist denomination, were then in the midst of their career; and it would seem, notwithstanding the irregularities which they sometimes practised, that no small degree of the piety of England was found in the ranks of their followers. They were the means (Whitefield especially) of breaking up, in some measure, the slumber which had been coming over the church for many years; of directing the attention of whole communities to the all important concern; and while their efforts were instrumental of the direct conversion of a multitude of souls, they were perhaps still more important from their general influence in elevating the standards of piety, and introducing an era of greater zeal and fidelity in the Christian ministry. That their zeal sometimes ran to excess, and thus defeated its own honest and praiseworthy designs, there is no room to question; nevertheless, they showed that they had been baptized deeply into the spirit of the Gospel, and that the salvation of their fellow men was with them the all engrossing concern; and there was a power in their ministrations which drew people by thou-

sands to hear the word of life, and which sent them away, almost by thousands, anxious for their souls or rejoicing in a Saviour; and this influence, much as it was resisted by sneers, and sometimes open violence, was felt at the very heart of the Establishment. This peculiar state of things will account for two important facts in Mr. Burder's life. One was, his earnest desire to enter the ministry, inasmuch as he had before his eyes the evidence that a mighty change in the religious state of his country was needed, and that there was every encouragement for its accomplishment, from the success which actually attended the labours of a few devoted men. The other was, that he commenced his ministerial labours among the Methodists; for here he found most of the spirit of holy zeal and self-denying effort, which was the ruling passion of his own soul. Though he did not always remain connected with this denomination, yet he seems to have retained a strong attachment to them, and never to have regretted his connexion with them at his entrance upon the ministry.

Though Mr. Burder evidently did not commence preaching without much more preparation than is common among the Methodists, at least in this country, we are, of course, according to our views of this subject, obliged to consider the manner of his entering the ministry, as irregular. It does not appear that he had been examined and approved for the work by any body of men, or even by an individual minister; or that he acted under the sanction of any other authority than his own judgment and conscience, until the time of his ordination at Lancaster. But this was not regarded as an irregularity in the denomination to which he belonged; and even among the Independents of England, it would, doubtless, be considered, on account of their greater laxness on this subject, much less exceptionable than the same course would be in this country, either among Congregationalists or Presbyterians. We know not what particular mode of induction to the ministry prevailed at that day among the English Independents; but since their theological academies have become numerous, and the standard of ministerial qualification has been considerably elevated, their course is something like the following: Any young man who wishes to study for the ministry, may be admitted to one of these institutions upon being found able to sustain an examination in the elementary branches, and perhaps also in the rudiments of Latin and Greek, and on his presenting a certificate from his minister, or some other competent person, of the correctness of his moral and religious character. During the former part of his course, which continues four years, he is occupied chiefly with the classics and sciences; and in the latter part attends to

little else than theology and its kindred branches. At a comparatively early period, if we mistake not, he is encouraged, under the direction of the theological tutor, to go out and exercise his gift of preaching; this being regulated, however, with reference to the capacities and acquirements of each individual. At the close of his course he delivers a sermon in the presence of the committee of management, or, as we should say, the Board of Directors, and then receives a certificate from his tutor or tutors, which is considered as conveying a regular license to preach the Gospel. We confess that we should be quite unwilling to exchange the mode of induction to the sacred office which prevails in our Presbyterian Church, or even among our Congregational brethren in New England, for this which has been adopted by the English dissenters. It seems to us that their practice throws upon one or two individuals a responsibility which ought to be shared by many; and that it guards the avenues to the sacred office much less effectually, and furnishes much less security to the Church against an unqualified ministry, than is found in our more extended and systematic arrangements. In cases in which young men enter the ministry without having studied at a public institution, we believe the matter of induction is still more informal; nothing else being necessary than for some settled pastor to give his sanction to the wishes of the candidate by receiving him into his pulpit. We should exceedingly regret to see any thing of this kind gaining ground among Presbyterians or Congregationalists in this country; though we acknowledge that some things of recent occurrence among us have augured unfavourably in respect to this part of our ecclesiastical economy. In England, we believe the tendency is to raise the standard of ministerial qualification; and we think it not improbable, from some of their recent movements in the way of ecclesiastical organization, that, at no distant period, they will at least have clerical associations for their examination, and what we should consider a more regular introduction of their young men to the sacred office.

After having remained two or three weeks in the neighbourhood in which he preached his first sermon, during which time he preached in several different places, Mr. Burder returned to London, and for several months seems to have been in doubt whether he should continue in the work in which he had engaged. He felt much delicacy in consulting his father on the subject; for he was aware that if he approved of his choosing the clerical profession, he would wish him to take a regular course at a dissenting academy. Besides, he had serious doubts whether he would cast in his lot with the Dissenters or the Es-

tablished Church; for while he saw, as he thought, more fervour and power in the ministrations of some evangelical clergymen of the Establishment, than in almost any others, he observed among some of the academicians an air of pride and self-importance, which rather repelled and disgusted him. But, upon a closer examination of the forms of the Established Church, he found that he had conscientious objections to them which could not be overcome; and hence he decided to remain out of the Establishment; a determination which accorded with his convictions of duty at every subsequent period.

In 1776 he published a little book for children, entitled "Early Piety," which has since passed through many editions, and from its peculiar excellence deserves to be kept in constant circulation. During this and the following year, he continued to preach in various places as opportunity presented, though he still at times had distressing doubts whether it was his duty to proceed. Those doubts, however, were gradually removed; and at the close of the year 1777, while he was labouring partly as an itinerant in Lancashire, he received a letter from his father, cordially approving of his purpose to devote himself to the ministry, notwithstanding the regret he might have felt at his irregular entrance upon it.

After Mr. Burder had laboured some time in different places in Lancashire, he received a unanimous call from the church (we suppose an Independent church) in Lancaster, which he thought it his duty to accept, and accordingly he was set apart to the pastoral office, October 29, 1778. The state of religion in that part of the country was exceedingly low, and almost every effort that was made to revive it, was met with open, and in some instances with violent opposition. He continued however to labour with great zeal and fidelity, not only in Lancaster, but in the surrounding country to a considerable distance, for about five years; and during this period, he was not only instrumental of much good to the congregation with which he was immediately connected, but of introducing the Gospel into several places to which he had access in occasional ministerial visits. Early in 1783, he appears to have been impressed with the conviction that his work in that field was at an end; owing principally to the fact, that there was little or no increase of his church and congregation, and accordingly he began to think of a removal to another sphere of labour. In the case of Mr. B. this might have been a very judicious step; and from the uncommon attention which he paid to the leadings of Providence, as well as from the connexion which his decision on this subject manifestly had with his more extended subsequent usefulness,

we may reasonably conclude that he acted in this case neither precipitately nor without good reason. Nevertheless, we cannot doubt that this matter of changing ministerial relations is, in many instances, decided upon without sufficient reflection; and that one field of labour is hastily abandoned for another, with at best an uncertain prospect of a beneficial result. If a minister is happily settled over a congregation, who are at once satisfied and profited by his labours, and are willing to furnish him an adequate support, he ought to hesitate long, in all ordinary cases, before he makes up his mind to accept a call from another congregation, on the ground of a probability of increased usefulness: for, in the first place, there is of course great uncertainty attending this whole matter; and it has very often happened, that such a change has brought with it nothing but disappointment both to the pastor and the people: and, in the next place, admitting that he may be actually more useful in the place to which he is called, he ought to be able to decide, with some degree of confidence, that his usefulness will be sufficiently increased to counterbalance the evil which may result to the church from which he is separated; for every congregation without a pastor is liable to division and distraction, to say nothing of the danger which often exists of sitting down under a lax or inefficient ministry. In addition to this, every minister, especially when called from a more humble to a more elevated sphere of labour, has good reason to look well to the motives which incline him to make the change; for he must be more than an imperfect man not to be in danger of taking counsel of an ambitious desire to be distinguished, rather than of a simple wish to render the highest possible service to the cause of his Lord and Master. We doubt not that there are many cases occurring from time to time, in which the interests of the church demand that a minister, however greatly beloved by his flock, should pass into some different field of labour; but it may reasonably be questioned whether the tie that binds a minister to his charge is not regarded, in many instances, far too lightly, and whether many congregations are not deprived of their pastors for reasons which would scarcely bear a sober examination.

In 1781 Mr. Burder was married to Miss Sarah Harrison of Newcastle; a truly valuable and excellent lady, who sustained the relations, both of a wife and a mother, with great affection, dignity and usefulness. The marriage was celebrated in the church; and immediately on their coming out, the bells, contrary to their wishes, were rung, and thus the whole town made acquainted with the event.

Agreeably to previous arrangements, Mr. Burder having

made a farewell visit to several places where he had occasionally preached, and having taken an affectionate leave of his own congregation at Lancaster, commenced his ministerial course at Coventry, Nov. 2, 1783. The congregation to which he was now introduced was much larger than that to which he had before ministered; and, in addition to this, his residence in a more populous city, while it enlarged, in some respects, his sphere of usefulness, supplied him with additional means of doing good. Here he continued to labour with most exemplary faithfulness, until his removal to London in 1803. During this period he was privileged not only to witness much of the gracious manifestation of the Spirit in connexion with his efforts for the people of his immediate charge, but also to see the circle of his benign influence gradually extending till it embraced the whole surrounding country. He was not only abundant in his labours as a preacher, but was associated with almost every benevolent enterprise within his reach; and if he were not always the originator, he was at least a most zealous and efficient coadjutor. He was particularly active in establishing the country association of Independent churches; which is said to have been a means of accomplishing great good, not only in that immediate region, but in other parts of the country; the same system having been elsewhere extensively adopted. During the same period he sent forth several works through the press, which have been extensively circulated and eminently useful; particularly his "Closet Companion," printed on a single sheet, which has passed through many editions; a "Series of observations on the Pilgrim's Progress," which has also been repeatedly printed; and an abridgement of Doctor Owen's valuable work on the Holy Spirit.

In the year 1797 his son, now the Rev. Doctor Burder, consulted him for the first time in respect to his becoming a minister of the Gospel. The course which the father adopted on this occasion, was equally creditable to his parental feelings, his sound judgment, and his ardent piety. In the reply which he made to his son, and in his subsequent communication to him on the same subject, while it is manifest that one of the strongest wishes of his heart would be gratified by his becoming an able and devoted minister, yet the fear that he would run before he was sent led him to encourage his engaging for a short period in worldly business, that he might have an opportunity to try the strength of his principles and the purity of his intentions. At the same time, he brought distinctly but concisely before his mind, in several particulars, the prominent qualifications for the ministerial work; that his son might examine himself the more impartially, and be the better able to judge whether he was real-

ly called with this high vocation. It is delightful to see with what perfect freedom this venerable father, in writing to his son, lets out all the feelings of his heart; telling him, in one instance, that his "lively hopes" had been mingled with "dejecting fears" respecting him; and that he feared at a particular time that he was "less humble and spiritual, less addicted to reading and prayer," than he had been before. It is all done, however, with such indescribable kindness and tenderness, that it could have had no other than the happiest effect; and such, we have reason to believe, was its effect, judging from the subsequent course of the son. He cheerfully complied with his father's suggestion, and deferred his preparation for the ministry a few years, during which his attention was directed to secular engagements. At a period not very remote, however, he began to study with reference to the ministry, and we hardly need say, that his father lived to see his best hopes concerning him abundantly fulfilled.

The very serious and cautious manner in which Mr. Burder proceeded in respect to the wishes of his son, may suggest a useful hint to other parents who may be called to decide a similar question in respect to their children. We greatly fear that many parents, and Christian parents too, in the desire which they feel that their children may enter the ministry, overlook too much in their calculations that fundamental qualification—a renewed heart; and actually proceed in the matter of their education much as they would with reference to any other profession. But let such parents remember, that unless their children have really been born from above, they had better be any thing than ministers of the Gospel. It will be any thing else than a blessing to the children themselves; for whatever reputation they may gain for learning and eloquence, their hollow services will contain the elements of a most aggravated condemnation to their own souls. It surely can be no blessing to the church; for an un sanctified ministry is her greatest bane; and though there may be much of splendour connected with it, yet it will bring in its train darkness and death. Let every parent then be cautious how he encourages a son to look towards the sacred office, with only equivocal evidence of his Christian character. If the inclination of the child be in favour of it, while yet there is just cause for suspicion in respect to the genuineness of his piety, let him be advised for a season to hold the matter undecided; and meanwhile let him be impressed, so far as possible, with the awful responsibilities of this high vocation; and let him be urged to examine himself in the light of God's word, and if he is a true Christian, this will have a tendency to confirm his faith, and brighten his evidences, and ultimately to increase his min-

isterial usefulness. If he be not a Christian, it may serve to prevent great evil to the church, to keep him from the guilt of murdering souls, and possibly may be the means of averting from his own soul an eternal destruction. We would recommend to every parent placed in these circumstances, to imitate the caution of Mr. Burder, and he may ultimately hope to reap a similar reward.

During Mr. Burder's residence at Coventry, he was repeatedly called into the furnace of affliction. Besides the loss of his step-mother and his father, whose deaths occurred so nearly at the same time that they were buried in the same grave, he lost three children; the first, an infant of a few months; the second, a lovely little girl of about four years and a half, who, notwithstanding her tender age, had had her thoughts sweetly directed to the Saviour; and the third, a promising daughter, who was in the course of her education. This latter affliction in particular was most deeply and painfully felt; though its pungency was not a little abated by the consoling hope he was permitted to indulge, that his dear child had safely reached her everlasting rest. His reflections on this subject, as they are contained in several of his letters, while they show that his spirit was deeply wounded, breathe the most sweet and hallowed submission to the will of God, and an entire confidence in his character and government.

The year 1803 was memorable in Mr. Burder's life, for his having removed from Coventry to London, and his being introduced to his ultimate sphere of usefulness, and to a field in which his influence became more diversified and extensive than in any which he had previously occupied. This event seems to have taken place immediately in consequence of the death of the Rev. Mr. Eyre of Hackney, Secretary of the Missionary Society, and Editor of the *Evangelical Magazine*. Mr. B.'s heart had been much in the missionary enterprise from the beginning; and as there were some other circumstances which seemed to favour his removal from Coventry, he resigned his pastoral charge with a view to throw himself more directly into the great cause of evangelizing the world. This removal from the field in which he had so long and so successfully been employed, awakened a feeling of deep regret, not only in those who had more immediately enjoyed the benefit of his labours, but among many others, far and near, who had been blessed by his influence.

On his return to London, he accepted a unanimous call from the church at Fetter Lane—the very church in whose bosom he was born and baptized—to become their pastor. Here he continued faithfully discharging the duties of the pastoral office, with little

or no intermission, until within a few months previous to his death. In addition to this, he filled the important office of Secretary of the London Missionary Society, which involved great labour and responsibility, though he declined receiving the least compensation for his services. He was also among the founders and earliest supporters of the British and Foreign Bible Society, the Religious Tract Society, and many other kindred institutions which have already exerted an influence far exceeding all human comprehension in carrying abroad the glad tidings of salvation. In these labours of love, he was the companion of Bogue, Waugh, Wilkes, Rowland Hill, and others of illustrious name, both among the living and the dead, whose memory will be embalmed in the gratitude and affection of the church to the latest generation. He was also the conductor of the London Evangelical Magazine, one of the earliest of the religious periodicals; and which, from its early beginning and extensive circulation, as well as the ability and zeal with which it has been conducted, has perhaps accomplished more for the cause of evangelical religion than any other. And, in addition to all this, he published, during his residence in London, the greater part of his "Village Sermons," which are included in eight volumes; one or two volumes of "Cottage Sermons," designed for persons in the very humblest walks of life; and a volume of "Sermons for the Aged," which is among the publications of the London Tract Society. His "Village Sermons" particularly, have perhaps obtained a wider circulation than any other sermons in the language; and have been translated, not only into several European languages, but into one or more of the languages of the East.

That these sermons have been productive of incalculable good, and are likely to continue a rich blessing in the church to the end of time, there can be no reasonable doubt: it may be worth while to inquire what it is that renders them so eminently useful. It certainly is not any uncommon elegance of diction, for they never exhibit the least attempt at rhetorical ornament; nor can it be any unusual reach of thought, or power of argument, or beauty of illustration, for in none of these particulars would they be considered extraordinary; but it is, that they bring out the great truths of the Gospel in their due proportions, with much simplicity and directness, and with constant reference to the conscience and the heart. It is true, they are designed especially for plain people; but we greatly mistake if those very qualities which render them peculiarly adapted to persons in the humblest walks of life, especially the entire absence of all parade and the copiousness and felicity of Scripture illustration, will not be found, to a great extent among all classes, to consti-

tute an important recommendation. We certainly would not object in all cases to a higher degree of ornament than these discourses exhibit; and we would be far from prescribing any particular rule on this subject for men of different intellectual peculiarities; nevertheless, we believe that almost any clergyman may profit in many respects by attentively reading these unpretending productions. He may have far more of what is popularly termed genius than the author himself; and he may be able to originate trains of thought much more striking and brilliant; but in the more sober and important qualities of sound exposition, perspicuous arrangement, direct application, and evangelical spirit, it is more than probable that he may advantageously sit at the feet of the author of the *Village Sermons*.

While we are upon the character of Mr. Burder as a writer of sermons, we may be pardoned for expressing the opinion, that if the style of preaching in England were generally in some respects more conformed to such a model, it would perhaps be improved. We refer more particularly to the power which these sermons have over the conscience. We have no doubt, that this is the point at which a considerable part of the preaching of our English brethren is more defective than it is at any other; and that the power of their ministrations might be increased by their discriminating more closely between saints and sinners, and giving divine truth a more searching and pungent application. Nevertheless, we are free to say, after having made some personal observation on this subject, that we are by no means prepared to fall in with the views of British preaching which have been expressed by some of our American friends, who have had perhaps a better opportunity of judging than ourselves. In some respects, particularly in point of directness and pungency, it may be that we have the advantage of our transatlantic brethren; but we verily believe, on the other hand, that, in some other respects, especially in exhibiting the lovelier features of the Gospel, and in dwelling upon the glories of the cross, the advantage is decidedly on their side. As writers of sermons, the mass of our ministers would probably be much inferior to the mass of dissenting ministers in England; but then again, as extemporaneous speakers, in point of gracefulness and fluency and appropriateness, they leave us far in the back ground. If it would not be at once invidious and indelicate, we might mention several living ministers in England who, whether their preaching be judged of abstractly, or by the effects which it has produced, must be considered as holding a rank among the very first preachers of the day. True, it may not have been attended by what we technically call a revival; but it has been attended in some instances

by very precious spiritual manifestations, which have resulted in considerable, though gradual, additions to the church, and in a large increase of piety and charity. If we mistake not, some in this country have been too much disposed to refer the fact that revivals are not common in England, simply to a deficiency in their preaching; whereas, we are persuaded that the principal cause lies further back in the habits and usages of the people, and the different and more artificial organization of society. And we are confirmed in this opinion by the fact, that the preaching of our own ministers, and some to whom we are accustomed to regard as models of pungency and faithfulness, has been tried upon an English audience, and with very little effect, insomuch that it has left them coldly wondering how such exhibitions of divine truth could even be instrumental of producing a revival of religion. Perhaps then, after all, the truth is, that while the preaching on each side of the Atlantic has its peculiar excellencies, and its peculiar effects, each is on the whole better adapted to the existing state of society than the other.

To return from this digression—The latter part of Mr. Burder's life was a mingled scene of mercies and afflictions. His powers of usefulness were continued to him in an unusual degree, so that he was able to labour more or less in the missionary cause, and without any interruption among his people, until a short time previous to his death. He had the pleasure to see all his children in the walks of usefulness and honour; two of his sons being highly respected ministers of the Gospel, and the third of high standing in the medical profession, and all, of exemplary virtue and piety. We hardly need say, that to witness the extensive and constantly increasing usefulness of such children, and to have received without interruption their grateful and filial attentions down to his last hour, must have contributed, if any thing earthly could do it, to gild the evening of his days with serenity and joy. But then there were also some bitter ingredients in his cup; for he was called to follow, in quick succession, first a devoted wife, and then a lovely daughter to the grave; and while his heart had not yet ceased to bleed on account of these afflictions, he was called again to mourning for the early death of the amiable and excellent wives of his two sons in the ministry. His sight also became gradually impaired, until at length it was entirely gone, so that the last months of his life were passed in total darkness. In addition to this, he suffered not a little from a malady by which he had long been afflicted, and which seems to have been ultimately the cause of his death. But amidst all these trials he maintained an uninterrupted serenity of spirits, and an entire resignation to the divine will.

Nothing can be more tender or consoling than the letters which he wrote to his children in the seasons of their bereavement. And his whole deportment showed that he had himself intimate communion with the God of consolation; while his prayers were the breathings of a spirit ripe for heaven. His last weeks and days, though marked by severe suffering, were also distinguished by the richest expressions of the divine favour. Though the eye of sense was blind, the eye of faith was open wide upon the bright scenes in which he was going to mingle. There was nothing like that presumptuous confidence which sometimes discovers itself on a death bed, and which makes us shudder lest, after all, it should be a harbinger of disappointment and wo; but there was an humble, an affectionate reliance on the Saviour, which shut out all painful anxiety and apprehension. He went fearlessly down into the dark valley, because he knew that it was his privilege to rest upon his Redeemer's arm, and to confide in his promises; in his death, as well as in his life, he proved the power, the grace, the unutterable value of the Gospel.

After this brief sketch of the life of Mr. Burder, it can scarcely be necessary to add, that few men of any age have accomplished so much as he for the advancement of the cause of Christ. Perhaps it may not be amiss to institute the same inquiry in respect to the general usefulness of his life, which we have already done in respect to his published sermons,—what was the true secret of the great and good influence which he exerted over his fellow men? If we can ascertain what were the leading elements of his usefulness, it may, perhaps, aid other good men, and ministers of the Gospel, in their plans and efforts for advancing the same cause to which he was so pre-eminently devoted.

We would say then, in the first place, that an uncommonly amiable natural temper, and fine, engaging manners, had much to do with Mr. Burder's usefulness. There was a gentleness and benignity of spirit that belonged to his original constitution, which gave an indescribable charm to his whole deportment. It might, indeed, be difficult to distinguish accurately in all respects between those qualities which were given him by the Creator, and those which were communicated by the Sanctifier; in other words, it might not be easy to say precisely how much he was indebted for the endearing and attractive qualities by which he was distinguished, to the habitual and reigning influence of Christian principle; but it cannot be doubted, that, apart from all religious influences, he had an unusual loveliness of temper. He was as far as possible from any thing like insincerity; was free from the spirit of exaggeration; was predisposed to judge his fellow men as favourably as possible, and delighted to speak

of their excellencies rather than their infirmities; was uncommonly kind, and generous, and affectionate, and had a chord strung in his bosom which instinctively vibrated to every note of human wo. And his manners were the simple acting out of his benevolent feelings. There was not the shadow of parade or ostentation; nothing that indicated a desire to attract unusual attention, or to impress others with his superiority; but every thing about him was as simple and unpretending as a child. At the same time, he was entirely free from all offensive or awkward peculiarities, was courteous and dignified in all his intercourse; so that while it cost him no effort to accommodate himself to persons in the humblest walks of life, he was quite at home in the most polished circles of society. Indeed, we have scarcely known so fine a model of ministerial manners as Mr. B. exhibited; and we have no hesitation in saying, that this was an important element in his usefulness.

Now, we are much inclined to think that this is a matter of far greater moment to a minister of the Gospel, than is commonly imagined. We do not suppose that an amiable temper and good manners can ever be put in the place of other and higher ministerial qualifications; but we are convinced that the absence of the former has often, to a great extent, neutralized the legitimate influence of the latter. True it is, that there is a difference in the original temperament of men; and not every minister of the Gospel has received from his Creator, in the same degree, the amiable qualities which belonged to Mr. Burder; but this fact only supplies an argument for a more severe self-discipline; for it admits of no question, that this part of our nature is as susceptible of culture as any other. And if any one is inclined to doubt the importance of this, it will be a good antidote to his scepticism to look around and see how many cases there are in which a minister sacrifices his comfort and usefulness, agitates and distracts his congregation, and brings a serious reproach on the cause of Christ, by the indulgence of an irascible or turbulent spirit. Any young man who finds himself possessed of such a temper, should be sure that he has effectually gained the dominion over it, before he determines to enter the ministry; for, whatever his other qualifications may be, if he has not the mastery over his own spirit, he has at best but a dubious prospect either of comfort or usefulness.

In respect to a clergyman's manners, though they are certainly connected in a great degree with his natural dispositions, and must in all cases be influenced by them, yet, after all, it is not a matter of course that good manners follow in the train of a good temper; for every body knows that a very good natured

and amiable man may contract offensive and vulgar habits, and may be so inattentive to the ordinary forms of cultivated society, that his very presence will grate upon the feelings of those with whom he associates. There are those, we are aware, who think lightly of this matter; and insist that if there be real and solid excellencies of character, it matters little in respect to the exterior; but such persons should remember, that the first impressions which we receive of an individual are usually from his manners; and that whatever those impressions may be, they are exceedingly apt to be abiding. They should bear in mind, moreover, that we are constituted in such a way as to be necessarily influenced by the manners of those with whom we associate; that in every circle of society and in every department of action, a courteous and dignified manner has greatly the advantage of a clownish and vulgar one; while, in respect to some circles, the latter will sometimes operate to an effectual exclusion. No doubt a man's reputation, both for intellect and moral excellence, may be such that very awkward and uncultivated manners may be to some extent overlooked; but any man is likely to accomplish much more with good manners than without them. We have known some clergymen whose inattention to this subject has greatly abridged their usefulness; and who, though they possessed sterling merit, yet, upon a slight acquaintance or a casual interview, have left an impression of little else than rudeness and vulgarity.

We cannot forbear to urge this subject, as one of special importance, on our theological students and candidates for the ministry; and we are the more disposed to do it from the fact, that our arrangements for theological education may exert an influence in this respect which needs to be counteracted: we refer especially to the circumstance that large numbers of young men are brought together in our seminaries, where they have little intercourse except with each other, and much fewer inducements than they would have, in almost any other circumstances, to attend to the cultivation of their manners. We would earnestly recommend to every one who has the ministry in view, to attend to this matter, not merely on the ground that it is of great importance to his own comfort in society, but from the higher consideration, that it must have an important bearing upon his usefulness. Not that we wish to see any thing that even approaches to foppery; no studied and artificial attempts at personal display; nothing like an undue attention to fashion and etiquette: this is even more disgusting in a clergyman than vulgarity itself; for the latter may consist with a sound understanding and a good heart; but the former is always taken, and justly taken, as indi-

eating a silly and contemptible vanity, which is in better keeping with any thing than the office of a Christian minister. But the manners of a clergyman, while they should be free from undue preciseness, and revolting levity, and miserable affectation on the one hand, should be unconstrained, dignified, and polished, on the other. He should be able to feel at home in any circle into which he may be cast; and should be so familiar with the usages of polished society, that he shall not shrink from entering it from the fear that his ignorance of its forms will attract observation. In short, he should not be the courtier or the fop, but the Christian gentleman.

Next to the cultivation of benevolent feelings, which must always be taken as the foundation of good manners, we would recommend to every theological student to guard with great care against all indelicate and offensive habits, and to mingle, as he may have opportunity, in enlightened and refined society; and we may add, without an intention to encourage a dissipated habit of mind, in the society of accomplished females. Such kind of intercourse, properly conducted and not carried to an unreasonable extreme, will be likely to give an ease and dignity to the manners, which will be of great importance in subsequent life, and which can be acquired so easily in no other way.

The next thing which strikes us in the character of Mr. Burder, as having had an intimate connexion with his extraordinary usefulness, was an uncommonly sound judgment and well-balanced mind. There was nothing in his intellectual constitution that bordered upon eccentricity; no fitful starts of imagination to astonish, or bewilder, or lead astray; but all his faculties seemed to be in harmony, and each had its free and appropriate operation. He certainly had an inventive mind; but his invention was exercised, not so much in the regions of taste and science as in the walks of Christian usefulness; not so much in bringing out grand and beautiful conceptions, as in finding out new ways of doing good. His judgment was unusually sober and correct, insomuch that there was rarely occasion to appeal from it on any subject which was presented to his consideration. He viewed things calmly and coolly, in all their bearings and relations; and when he formed his opinion, it was generally in view of evidence which satisfied not only himself but others of its correctness. This characteristic of his mind was of great importance in the relations which he sustained to the cause of Christian benevolence; in originating and sustaining institutions, some of which are already reckoned among the chief glories of the age. Had he been constituted with an original fickleness and instability of purpose, or been inclined to rash and precipi-

tate judgments, or lacked the power of holding a great subject before him, and viewing it patiently and impartially in all its relations, though he had possessed far more of imagination and genius, qualities which most attract and dazzle, than actually fell to him, yet he could never have borne the part which he did in the great system of benevolent effort.

It is not to be questioned, that some men of eccentricity have been eminently useful; but in the majority of cases of this kind, we believe that their usefulness is not a little over-rated; for, though they may actually possess many excellent qualities, and do many praiseworthy deeds, yet it will generally be found, on minutely scanning their course, that much of their influence has been of a different character. . And even where there is no remarkable eccentricity, where genius simply preponderates over judgment, though the course of such a mind may be marked with a degree of splendour which belongs not to one of a different character, and though its occasional efforts may awaken a deeper interest and stronger admiration, yet it is exceedingly doubtful whether in most cases the greater good is not ultimately accomplished by a mind of less dazzling, and more solid qualities. No doubt it is the duty of every man to make the most of all his faculties, whichever one may have the predominance; but it seems to us equally certain, that whoever would aim at the highest degree of usefulness, must endeavour to cultivate his different faculties in such a manner that there shall be a suitable balance and harmony preserved among them.

But what had more to do with the usefulness of Mr. Burder than any thing we have yet mentioned, was his deep, earnest, and consistent piety. Every one who saw him perceived at once that his religion was something more than cold speculation on the one hand, or mere emotion on the other. It consisted in nothing less than the harmonious operation of all his faculties and affections in obedience to the pure and hallowed dictates of divine truth. It was eminently founded on principle; and never discovered itself in those wild and extravagant exercises which rather indicate the fever of enthusiasm, than a vigorous and healthful action of the spiritual system. But, on the other hand, it was marked by deep and strong feeling; by a spirit of devotion which could at any time be brought into exercise; by strong and living faith, and unfeigned humility, and lively zeal and simple dependence on the influences of God's gracious Spirit. His religion was not fluctuating, but constant; something which lived and breathed in all his conduct; which showed itself in all his intercourse with his fellow men, and seemed to govern every important action of his life. A principle of piety

thus deeply implanted must of course have given a useful direction to his faculties, and been an ample security for his labouring faithfully and efficiently in the service of his Master. But in addition to this, it must have secured to him in a high degree the confidence of his fellow men; as well those whom he might wish to benefit by his labours, as those who might be his companions and coadjutors: and in either case it is hardly necessary to say, that this must have had an important bearing upon his usefulness.

There is no point to which it is more important that the standard of ministerial qualification should be elevated than personal religion. That a minister may go through the round of his official duties, and sustain the character of a popular preacher, and an amiable man, with little piety, or even no piety at all, admits not of question; but, in this case, while his labours, in many respects at least, can be nothing better than drudgery, and while his conscience, if he has any, must make war upon his peace, there is little reason to expect that his ministry will be any thing better than a curse. No matter what other qualifications a clergyman may possess; no matter though he have learning, and genius, and eloquence, and every other attractive quality, yet if he be a stranger to renewing grace, his very gifts may not only deepen his own condemnation, but minister more extensively to the eternal ruin of others: and admitted that he is a converted man, yet with only a moderate share of piety, with much of the spirit of conformity to the world, and little of the spirit of devotedness to Christ, it would not be strange if little else than spiritual barrenness should be found in the train of his labours. Let every candidate for the ministry, then, as well as every one that has entered it, aim at high attainments in evangelical piety. Nothing so much as this will be a pledge of eminent usefulness. Nothing else is so fruitful in expedients for doing good; or so efficient in sustaining the spirit amidst the toils of self-denying and arduous vocation, or so sure to bring down upon our labours that blessing which maketh rich. If every minister laboured in the same spirit of humble dependence, and earnest zeal, and unwavering confidence in God, which characterized Mr. Burder; if every one was equally blameless, and consistent in his example, and fervent and persevering in his prayers; an influence would go forth before the present generation has fallen asleep, which would accomplish far more than is likely to be realized for a long time to come towards the moral renovation of the world.

But we must more particularly notice in this connexion Mr. Burder's uncommon activity; his disposition to use every talent, and improve every moment, to the best purpose. It seems to

have been the ruling passion of his life to be doing something for the salvation of his fellow men and the honour of his Master; and this discovered itself in all circumstances, and during every period of his ministry. The amount of labour which he performed for many years after his removal to London, in discharging faithfully and diligently the duties of a stated pastor, in conducting a monthly religious periodical, and in acting as Secretary of the Missionary Society, besides various other occasional duties, to which every clergyman in a large city is constantly subject, would seem almost incredible; and no doubt the secret of his accomplishing so much was, that he husbanded his time with the most rigid economy, and did every duty in its proper place.

We often hear that the present is an age of action; and we see evidences on every side that it is so: ministers especially labour far more in these latter days, at least in the way of preaching and carrying forward public enterprises, than most of their predecessors of other generations have done; and no doubt this spirit of activity is destined to continue and increase till the world shall be evangelized. But perhaps there are some prevailing faults on this subject which need to be corrected: particularly a disposition in many cases, and under certain exciting influences, to crowd the greatest possible amount of labour into a given period; and thus to impair one's health, perhaps make a fatal inroad upon the constitution, and at least to create a necessity of a temporary, and it may be, a protracted, suspension of all labour. It may be doubted too whether most ministers, especially those who occupy very public stations, do not err in taking their various duties too much at random, without any attempt to introduce systematic arrangement. All experience proves, that far more can be accomplished by the aid of system than without it, with a given amount of labour; and if some of our ministers would bend their attention a little to this subject, it is not improbable that they might actually accomplish more than they now do, with much less exhaustion of their physical energies.

Mr. Burder seems also to have been remarkable for watching diligently the leadings of Providence. In every important step which he took, he humbly acknowledged God, and surrendered himself to the guidance of his good Spirit. He does not seem to have ever formed any important decision in respect to his future course without much reflection and deliberation, and without contemplating all the probable results it might involve. In this way he seems always to have been found in his proper place; always to have been doing that for which he was qualified, and which Providence seemed to design that he should do. Indeed

we were never more impressed in respect to any man, than we have been in regard to him, while reading this Memoir, that he was constantly under the guidance of heavenly wisdom.

As much of Mr. Burder's usefulness was evidently dependent on his faithfully observing and following the leadings of Providence, so it is not to be questioned that one principal reason why many good men accomplish so little for the cause of Christ, is to be found in the fact, that they lean too much to their own understanding. A man may be very useful in one sphere of labour, who, in another, might be little better than a cumberer of the ground; and in selecting his field, he should have special reference to his own powers. In estimating the proportion which exists between his own capacities and any sphere of labour which may present itself, he will of course be exceedingly liable to mistake; and in order to guard against this, he should take counsel of judicious friends, as well as seek direction from the Fountain of all wisdom. And while he should take heed that his ambition does not leave him to aspire to a station more elevated than that for which his talents have fitted him, he should be equally careful on the other hand that indolence, or a reluctance to come before the world, or an unreasonable distrust of his own powers, or, above all, the want of confidence in God, does not lead him to decline a sphere of usefulness, which he might occupy with ability and success.

Such, as it seems to us, were some of the leading causes of Mr. Burder's distinguished usefulness, so far as they were to be found in his own character; but we must not forget that the Providence of God had much to do, not only in giving direction to his faculties, but in opening before him a field peculiarly favorable to their exercise. We have seen that he came upon the stage at a period of peculiar interest; when the church was beginning to wake from her slumbers under the ministry of Whitefield and his illustrious coadjutors; and that there was every thing in the state of things around him to encourage him to go forward in a course of activity and self-denial. We have seen too, that about the noonday of his life commenced the blessed era of modern missions; and that an opportunity was thus furnished him of giving the full vigor of his faculties and affections to the great work of originating those institutions in which we may almost say are bound up the elements of a world's regeneration. It is the privilege of Christians and ministers of the present generation, to sustain and advance these noble institutions: it was the privilege of Mr. Burder and his venerable associates to contrive and to establish them: amidst their counsels and prayers they came into existence; and before these holy men have gone

to their reward, they have been permitted to see, from what appeared to them like a grain of mustard seed, a tree of life towering up to heaven, and yielding fruit for the healing of the nations. Blessed be the God of providence and grace that he raised up such a man as Burder at such a period; that he still raises up great and good men to occupy important stations; and that by thus meeting the exigences of the church, he conveys a pledge, that she shall gain a complete triumph, and survive in immortal glory.

We cannot forbear to add, that in reading this deeply interesting Memoir, we have been strongly impressed with the fact, that few families have been so much privileged, and in the best sense honoured, as that of Mr. Burder. His parents seem to have been eminently pious; and his father certainly was possessed of an uncommonly vigorous intellect. In the marriage state also, he was peculiarly blessed; and the wife who combined every amiable and desirable quality, was also continued to be the companion of his old age. His children who reached maturity he was permitted to see, without an exception, walking in the fear of God; and as for those who survive him, it is enough to say, that they are all honoured and useful, and that one of them, by request of the others, has written this Memoir alike honourable to father and the son. May the same spirit of deep and devoted piety, which so much distinguished their venerable parent, be found also in their children, and children's children, to the latest posterity.

ART. V.—*A Treatise on the Parables of our Lord; by the Rev. Frederick Gustavus Lisco, of Berlin.*

PRELIMINARY NOTICE.

THE author of the following treatise is the pious and acceptable preacher of St. Gertrude's church in Berlin. And the treatise itself is the introduction to a valuable work which he gave to the public last year, entitled *DIE PARABELN JESU exegetisch-homiletsch bearbeitet*; or "the Parables of Jesus, treated exegetically and homiletically." Mr. Lisco had previously published a volume of sermons on the same subject, and appears to have made it the favourite study of his life. The work from

which we make this translation, contains a classification of the parables, after which each is treated of separately, first in the exegetical way, and then with reference to public exposition or pulpit address. The author professes to pursue his exegesis with an entire independence of dogmatical preconceptions, and in consequence of this has departed very widely from what may be denominated the prevalent systems of Germany. In other words, he has, by submitting himself candidly to the obvious exegetical meaning of the sacred text, arrived at doctrines strikingly like those which the Reformers acquired through the same process. His book abounds with rich citations from Luther and his coevals; and, though himself a Lutheran, he has made abundant use of the labours of Calvin.

With respect to the general observations on parabolical diction which we proceed to give, we beg our readers to observe that we are far from offering them all as our own opinions; nor do we present them as indications of surprising talent. Mr. Lisco has evidently sought utility rather than applause. His writings are very free from the wildness, paradox, and latitudinarian daring which are so freely besprinkled over the pages of his countrymen. Indeed, like Hengstenberg, he appears to be cast in a mould nearly resembling that of our English and Anglo-american models. It is our belief, that the whole book might with advantage be given to the American public.

I. THE NAME AND IMPORT OF THE PARABLE.

The word parable, or similitude, properly means a laying together, or side by side, and happily denotes the peculiarity and intimate nature of this kind of poetry. For, in the parable, an image borrowed from the sensible world is accompanied by a truth from the world above sense, and the proper or literal meaning of the narrative, which is used as an image, is the mere vehicle and representative of a truth and doctrine beyond the sphere of sense. In this respect, the parable is not unlike the fable, yet they are essentially distinct. We find in both, indeed, a narrative, intended to teach some truth, or enforce some duty; but the tracts from which the two sorts of poetry borrow their imagery are not the same. The genuine fable does not move at all in the field of actual existence; it allows irrational and inanimate things from the kingdom of nature to think, speak, act, and

suffer; regard being had to their respective peculiarities. The parable derives its material only from within the range of possibility and truth. Should the event which it sets before us be the merest fiction, it must, nevertheless, have so much ideal truth, that no objection can lie against it, and that the occurrence might have taken place in actual life.

The fable and the parable differ, moreover, as it regards the doctrine or truth, which they propose to exhibit, inasmuch as the parable has to do with religious truth only, while the former may take as its subject matters of experience and lessons of prudence. Pölitz, in his work on the 'General Circle of the German language,' thus describes the ideas fable, allegory, and parable, respectively: "The peculiarity of the fable lies in its bestowing a sensible form on human acts and circumstances, within the circle of instinct which is allied to human freedom. The allegory does not name the peculiar circumstance which is to be sensibly presented, but suffers it to be disclosed through a perfectly descriptive image; and it is a mere casualty, whether its subject is a rational truth or a moral principle. A parable is the representation of an action, which comprises in itself the sensible image of some higher truth of reason, or some principle of morals, under the unity of a complete æsthetic form. Therefore as the similitude grows out of metaphor, extended and made complete; so the parable springs from a similitude carried out in all its parts."

II. THE ANTIQUITY OF PARABLES.

With regard to these methods of communicating instruction, both the parable and the fable are observed in the earliest ages, and were common among the people of the east. In Judges, chap. ix. 8—15, we find the fable of the trees meeting to elect a king, which Jotham told to the men of Shechem, in order to evince to them their folly in having made so exceptionable a man as Abimelech their king. We also see examples of the parabolic method of teaching in the second book of Samuel, chap. xii. 1—7, where Nathan charges on David his sin against Uriah; and chap. xiv. 1. sqq., where the woman of Tekoah flies to David to make entreaty for Absalom.

III. THE RELATION OF THE PARABLE TO THE VISIBLE AND THE INVISIBLE WORLD.

In the parabolic mode of communication there is manifest, in general, a very subtle talent for observing the phenomena of nature and human life; a gentle sensibility and a soul finely

susceptible of feelings towards objects and truths of the world beyond sense; a heart of piety and love to God, ever prompt to apprehend the relation of temporal to eternal things; and, in fine, the capacity to select the form most appropriate for strikingly presenting the eternal truth, and to set forth what is common to the type and its anti-type—the truth above sense. The parable has for its end, to lead up from the known to the unknown, and to learn the nature and properties of the latter in that which is already attained; it joins the new to the ancient, and conducts from the seen to the unseen world, that it may by comparison invest the latter sensibly. The earthly becomes the image of the heavenly, the present of the future, the temporal of that which is eternal. By this means, the whole realm of nature becomes a picture of the realm of grace, and the parable shows that the same, or like, development obtains in one, as in the other; as, for example, that in the kingdom of spirits, as in nature, there are found gradual advances, seed time and harvest. Setting out with man's experience, it exhibits to us in this the recital principles of the Most High towards the collective race and towards each individual. It teaches us to conclude, that if even men, sinners, act in such and such a manner—are so full of love, so strong to render aid—much more will God, who is love itself, and at the same time the Almighty.

“The parable borrows materials from the endless wealth of nature and human life, and illustrates both, by using them to image forth the heavenly. “The sublime mental glance of Jesus,” (says Kleuker of our Lord's parables, in this view) chose manifold parabolic delineations of the kingdom of God, the sense of which resembles the grandeur of this kingdom. He spake to new senses, to the heart's vision and emotion, thinking and awakening by new figures, new images, copies of the living world.

“The circle of nature and history, the object of sense and observation gave sensible images for his conceptions, vessels for the bread of heaven, which eternally satisfies. All that is visible afforded him symbols of the invisible, for creatures who live and move, are born and reared among visible things.

“There must have necessarily been in Christ a depth of mind in the comprehension of the real and the actual, since he chose out of all possible methods, the parabolic form of fiction; which in his way of employing it, made it needful that he should at the same instant regard nature and history as in the most lively manner present and full of meaning.”

“The parable is the argument of arguments, applicable even by the man who is most narrowed down to sense, while the

greatest hero of abstraction must acknowledge, if he is not deficient in soul, that a single image full of power and meaning conveys in a moment more light, authority, impression and conviction of spiritual truths, than the most learned ratiocination. These parabolic similitudes are all so admirably appropriate, so deep, so high, so comprehensive, so inimitable, as to be within the reach of no mind but one (like that of Christ) comprehensive of time, men, and things. We might discuss a subject with reference to its end, object, cause, or effect, yet without ever making so complete an impression, as by such a parable."

Of the argumentative cogency of similitudes in this point of view, Tholuck says, in his *Commentary on the Gospel of John*, chap. xv. "The force of the Parable, as proof, arises hence, that the author of the spiritual and the natural world is the same, and the same laws regulate the developments of both. The similitudes, therefore, which the Redeemer deduces from the realm of nature are not mere similitudes, serving for illustration; they are profound analogies, and nature thus becomes a testimony for the spiritual kingdom. Hence the principle was long since assumed, that whatever is in earth is also in heaven. Were it otherwise, those similitudes could have none of that force as arguments which they exert on every pure mind."

We learn, not only from the parables, but in general from the manifold imagery employed by Jesus, the view which he took of nature and human life, and the use which he made of both as richly instructive materials for embodying the sublime truths of his everlasting heavenly kingdom. Hunger and thirst become in his discourse the emblem of irrepressible longing for things above. He is himself the bread of life; he gives living water, and thus represents himself as the satisfier of all necessities of our immortal spirit, to all eternity. Bodily poverty images that which is spiritual, that is humility, or the feeling of our defects. Earthly treasures remind of heavenly, the better treasures of a pious heart and a good conscience. The mote and the beam indicate the hidden and the obvious fault. The strait gate and the narrow way bring within the scope of sense the manner in which the right path and the true door of eternal life are slighted by many, on account of their inconveniences. By the figure of the good tree bearing good fruit, he shows, that truly good words and works can proceed only from a good and a renewed heart. An extensive harvest field prefigures the joyful sight of multitudes of souls brought into the kingdom of heaven; and its being white unto the harvest denotes the blessed results of labouring for the Lord. The vipers' brood represents a false hypocritical race. He who does the will of God is regarded by the

Lord Jesus as his mother, his sister, his brother. The hand, the foot, the eye, which are diseased and must be resigned, teach us the duty of eradicating our dearest sinful propensities. The utter unfitness for the kingdom of heaven of the earthly soul which craves terrestrial good, is set before us by the camel which cannot go through the eye of a needle. As Christ bore the cross in actual suffering, so must we bear the cross of affliction for his sake. We recognise the moral corruption and the impending destruction of a people, in the figure, that where the carcase is, there the eagles are gathered together. The destroying of the temple is the image of his death, and the dying and fruit-bearing of the corn of wheat, teach how, in the case of Jesus himself, life must spring from death, and in the case of his people, the life of God in the soul from death to sin; also that the general law of development in his kingdom is, *life out of death*. Birth shadows forth a new-birth; the pains of parturition, the bitter conflict between the sinful and the divine life; the joy of a mother who has been delivered, the blessedness of a heart which has attained to new life in God. The enjoyment of food is the symbol of the refreshment and delight of the heart which works the works of God. To eat and drink the flesh and blood of the Son of man points to the full participation of his death by faith. At the tomb of Lazarus, Jesus calls himself the Resurrection, because the day is coming when he shall awaken all the dead. He is the only way which leads to heaven; without him there is no salvation. His death is a departure to the Father, and the death of his disciples an entrance into the mansions which he has prepared for us. He is the physician, and sinners are the sick; for sin and disease agree in being disorders, the one of the souls, the other of the bodies of men.

In the writings of the apostles, we likewise find an unlimited, rich, inexhaustible store of the noblest and aptest imagery. Paul delineates the intimate union of Christians in love, and for mutual assistance, by the figure of their being members of one body. Christ, as the head of the body, and his people, as members joined to the head, are closely bound to one another. In the view of this apostle, the Christian life is a race, and a conflict. Christians are Christ's soldiers. Teachers are husbandmen and builders. Self-conquest and self-denial are the bringing under and subduing of the body, and a dying daily. The ever-besetting sin is a thorn in the flesh. The victor's wreath, the crown of life and of righteousness, is to be bestowed on true disciples. He describes the entire spiritual panoply of the Christian battle; *Ephesians* vi. Peter represents everlasting happiness as a heavenly inheritance; calls Christians a holy priesthood; depicts

the common effort of all as the building of themselves into a spiritual house, and their service of God in spirit and in truth as a spiritual sacrifice. John likens the degrees of spiritual strength to the ages of human life, just as the Lord himself, in this respect, calls his disciples sheep and lambs. What wealth of figurative expression! Yet only a specimen is presented out of an abundance. To that one might justly say, that for the sacred exposition of the Gospel, in order to give it effect, and afford vivid impression to its eternal truths, we have such a fulness of figures, that there is scarcely any necessity for adding to their number. At least, it were discreet to learn from the simplicity and comprehensiveness of the scriptural imagery, how we should proceed in the adoption of new similitudes.

IV. THE REASON WHY THE PARABOLIC METHOD WAS EMPLOYED BY CHRIST.

Since every figurative expression has a degree of obscurity; and this is especially the case when the figure runs through a whole parable, while, at the same time, the true comprehension of the truth conveyed depends on this very thing; one might be disposed to inquire the motive of our Lord in using this mode so often in addressing hearers of the most various character, and to seek the reason why he did not always rather express himself in literal directness, especially as the latter style was powerful; for he taught not as the Pharisees and Scribes. This very question was indeed proposed by the disciples to their Master, in the words: "Why speakest thou unto them in parables?" (Matt. xiii. 10.) His answer is also recorded. (v. 11—17.)

The figurative and parabolic form of teaching, in general, was not unusual; and this may certainly have had a concurrent force as a motive for the use made of it by Jesus; yet we discover, especially in the reply to which we have alluded, more weighty reasons why he should open his mouth in parables. (Matt. xiii. 35.) Especially was he induced so to do, by the situation of his hearers at large; in point of mental discipline, and the degree of intellectual and moral culture in which they stood. It is true, they were by no means alike in capacity of mind and moral condition, but the difference was such as to render necessary this method of discourse, for various reasons in each particular case. The great mass of the people was highly rude and uncultivated; obtuse in their carnal mind, indifferent towards the chief concerns of man, and hence, proportionably unprepared for unfigured representations. The small number

who were more advanced in mind, that is, the disciples, were also trammelled by Jewish prejudices, and false conceptions of the kingdom to be established; unused spiritually to apprehend that which is spiritual, and far too weak with open face to behold all Gospel truths without a veil. And, finally, the Pharisees and Scribes, the Sadducees and Elders and priests of the people, inflated with the foolish arrogance that it was the prerogative of Israel to be God's people, jealous of the rising esteem of Jesus, and fraught with hatred, enmity, and plots against him, were hence unable to bear much of the truth. Consequently, our Lord delivered it to them in the guise of figure. Now, the hearers of Christ, whom he was to influence, being represented in the accounts of the Evangelists such as we have stated, if we take into view further the doctrines themselves which Jesus had to propose, we shall still more clearly see the fitness, nay, the necessity of the parabolic method. Certain doctrines, altogether peculiar to the Gospel, concerning the gradual unfolding of God's kingdom upon earth, and thus directly connected with the person and history of Jesus, could not be comprehended in their full extent and entire significancy, until the actual occurrence of the facts themselves on which they were founded. When our Lord, therefore, proposed to lay before his hearers these events and their results, there was no method left for effecting this, but the representation of these things by resemblances. This is particularly the case with respect to his death, and the ensuing events of the Resurrection, the Ascension, and the sending of the Spirit. Before the disciples of Jesus were illuminated by these events, and taught the nature of his kingdom, similitudes afforded the best means to prefigure these heavenly things to them, and convey their multiplicity of relations by manifold imagery.

Our Lord did indeed often discourse of his history in the directly literal manner, especially toward the end of his ministry; yet, plain as his words now seem to us, they understood none of these things, and this saying was hidden from them, neither knew they the things which were spoken. (Luke xviii. 34.) If, even after his resurrection, their eyes were so holden, that, dazzled by earthly hopes of Messiah they could ask, "Lord, wilt thou at this time restore again the kingdom of Israel?" they must have previously been still more inapt to discern the grand result of his death, the gathering of a holy Church, depending on Jesus in faith and love. (Acts i. 6.) And, as they did not comprehend the resurrection, though announced to them beforehand, they could still less be enlightened as to that power to vanquish and reform the world, which was in their risen Lord,

who purposed to form a new race by his word and Spirit. But when the Holy Ghost was given them by the Lord, who is himself the Spirit; when the Spirit led them into all truth, and brought all things which he had said to their remembrance; they began, indeed, to understand the similitudes and parables of their Master, in their profound import, and multiplicity of application; and especially then did the Holy Spirit communicate and reveal to them things to come. The covering fell, the veil was torn away, and divine, eternal truth became the perfect object of their contemplation.

“It was the object of Christ’s parables (says Kleuker, as already cited,) like the ancient prophetic pictures of his future life, to depict objects with precision as to their general import and intimate truth; yet, like the latter, still to leave behind a degree of obscurity, so that only they could enter into their spirit who made the search with entire truth of soul. Others discerned this not, and what they did discern, was turned into an offence to themselves and an occasion of opposing Christ.” What Paul says of all human knowledge of divine things is especially valid in regard to the parables; “now we see as through a glass darkly”—in an enigma—as an object is pictured in a mirror, and we there see its image, yet less clearly and distinctly than when we regard it without any such medium; so is the knowledge of divine objects, truths, and relations at present connected with the word, and effected by the word, until such time as we shall see all face to face. Now our Lord’s parables are truly a clear and pure mirror, in which he shows us the laws and regulations of his kingdom. Since the infirmity even of his disciples, who loved the truth, sought after it, and devoted themselves to it, led him to deliver it to them in a manner adapted to their comprehension, it was beyond question doubly necessary, when he faced his personal foes, who hated the truth, (and he was himself the truth) in such a manner to impart it to them, as that it might find its way to their closed and darkened hearts, without at the same time producing greater exacerbation. Jesus had truths to teach which were exceedingly offensive to the national pride of high-minded priests and scribes. He had expositions to make which could not but fire their hatred, and still more enrage them against himself, while they continued as they then were, averse to his demand, that they should repent, give ear, lay his warnings to heart, and comply with his gracious invitations and promises. In the very front rank of these truths stood that which related to their hardening; the prediction that they should go so far as to offer violence to his very life, and bring down on themselves the awful doom of God, according to which they,

and all who were like-minded, should be shut out from the blessings of Messiah's kingdom; and that the Gentiles should be called in their stead. Nothing can easily be imagined more likely than such a doctrine to irritate the Israelite's pride of birth; for he regarded himself as a son of Abraham, and as a favourite of God, irrespectively of his moral character; despised the Gentiles as dogs, and looked down upon them with insolent depreciation. It must be said to them, for a testimony against them; and in order to speak the truth with the utmost forbearance, and so as not unnecessarily to exasperate, or to contribute towards their sinning frowardly against the light, and aggravating their guilt, Jesus clothed these predictions of future things in similitudes; clear enough to him who wishes to hear and lay them to heart, yet on the other hand so obscured as to spare his adversaries. In this way alone is it either right or practicable to reveal the truth to its foes, presenting them with it folded in emblems, in order that they may receive it without offence. Its full light requires a healthy eye, and a heart that loves the truth. Where the eye is diseased, it is the part of love to spare even the wicked, in order that they may not turn against the truth. Often indeed did the enemies of our Lord suspect that he spoke of them; but as all was conveyed in parables, the sting which truth always bears against froward sinners, was blunted, while at the same time they could receive its saving efficacy if they would. "That he might not cast his pearls before swine (says Kleuker,) it was necessary that he should wrap them in the sacred garb of parabolic fiction; for this end he hallowed the parable as a casket for his jewels." Hence, as will appear from what has already been said, it is a remarkable property of the parable that at the same time it reveals and conceals the truth. It *reveals* it, for the veil is so transparent that one may easily discern what it covers; it *conceals* it, for he who looks only at the integument and shell, sees nothing of the kernel, yet receives the latter in the shell, so that at some other time he can enjoy it.

It has already been hinted that the condition of our Lord's hearers, and the nature of the truths to be proposed, afforded ample reasons for the use of the parabolic and figurative manner of instruction. To this we must add however, that other grounds are discovered in this method of instruction itself. There is nothing which so much charms us as history. Nothing more awakens our attention and interest than the conduct and fortunes of our fellow men; and are not parables for the most part narratives from human life? It is because the Bible contains so much narrative, that it is so fascinating and instructive. And as God proposes to educate and train us by the histories comprised in

his revelation, and as his fostering grace is represented to us in the lives of sinners, who form the subject of the Old and New Testament; so the parables of Christ are histories of the divine economy with respect to us. The Son, therefore, like the Father, will in the same historical manner teach and enable us. For history, and brief narratives, the dullest have attention; they awaken the interest of the most unfeeling. He who, in his levity and folly, closes ear and heart against doctrine, admonition, threatening, and expostulation, gives willing heed to the narrative, and the seed of divine wisdom accompanies the recital to his heart. Though all the parables are not of this kind, they are all lovely pictures. In their figurative character, they are recognised at once by the introduction, *The kingdom of God is like, &c*; and at the same moment are awakened curiosity, or, in deeper minds, the thirst for knowledge, and thereupon reflection and earnest inquiry, as to what the import of the emblem may be. Are not the parables, then, on this very account, adapted to be used in instruction? Were nothing more effected, in the first instance, by this form of teaching, than its easy yet deep impression on the memory, it were a great point gained, and should serve to recommend their use. But the figurative language of the Lord comprises in it everlasting truth, and there consequently resides in it a living power, which, if duly regarded, will develop itself to the illumination of the understanding, the ennobling of the soul, the sanctification of the will, and the salvation of the whole man.

That the determination of Jesus as a wise instructor was in accordance with the nature of the truth proposed, and the adapt- edness of the figurative and parabolic style to convey it, we learn from the consideration of what he said to his twelve disciples, and the others who were around him, and who joined in asking the explanation of the parable of the sower. (Mark iv. 10.) According to the account of Matthew (chap. xiii. 10,) the question was, "Why speakest thou unto them in parables?" For it surprised them to hear the Lord speak thus; since if they, his confidential disciples, had not understood the meaning of the similitude, they very naturally inferred that the great mass of the people would still less comprehend it; and thus the blessings of his instruction were lost, and his profitable end frustrated. To this objection of his disciples, Christ replies, in order to remove their doubt concerning the appropriate use of the parable in this case: "It is given UNTO YOU to know the mysteries of the kingdom of heaven, but to them it is not given." (v. 11.) Here our Lord distinguishes between his hearers. He says UNTO YOU—that is, all of you, who are athirst for salvation, who are willing

to know truth and seek for further instruction—to you it is given; ye evince, by this very direction of your will towards divine truth, your capacity for still further revelations. But whosoever, as is the case with many, is earthly-minded, and has little or no regard for heavenly things, reveals thereby such an incapacity of heart for further teaching, that to him the mysteries of the kingdom of God cannot be explained and imparted; in pursuance of that righteous sentence, that the benefit neither can nor shall be forced upon him who contemns it. (Luke xiv. 24.) The expression of the eleventh verse is still further elucidated by Jesus in the twelfth, which contains a general principle of divine and human experience, with regard to the faithful and the unfaithful. “Whosoever hath,” says he, “to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.” In other words: In this concern, it fares with my hearers in conformity to the principle, that he who regards the offered salvation with desire, and love, and sincerity, shall have more grace given him, through deeper perception, and he shall become rich in every kind of wisdom and experience; but he who thinks not the proffered grace, especially the truth and doctrine here announced, worthy of more consideration and careful reflection, shall sooner or later lose all, and the word to which he has listened shall again vanish from his recollection. And it is further said in the thirteenth verse: “Therefore speak I to them in parables;” *therefore*, because the lessons so often taught them heretofore in direct discourse have been so fruitless, therefore will I search for images and similitudes, if by these I may charm them into reflection, and move them to care for their salvation. In the following words of the same verse, Christ depicts the lamentable state of soul in many of his hearers; their stupid apathy, their careless indifference and unconcern about eternal life: “because they seeing see not; and hearing they hear not, neither do they understand.” In other words: They understand not my instructions, for notwithstanding their natural capacity, and in addition to this the opportunity of seeing and hearing and consequently of understanding the truth, which God has given them by me; they nevertheless, by reason of their spiritual sloth, make no use of their mental faculties, and put forth no effort; and the natural and unavoidable consequence is, that they remain unenlightened. Jesus corroborates this experimental truth by a sentence of Isaiah (chap. vi. 9, 10,) which applied as well to those who then heard our Lord, as to the contemporaries of the prophet. It is applicable to many hearers of the divine word in every age; for the same causes always have the same effects,

as well in the kingdom of grace, as in the kingdom of nature; because in both every thing is developed according to divine laws; in the latter conformably to irresistible necessity, but in the former to a necessity indeed, but such a one as is different; inasmuch as man, by virtue of his still remaining liberty, accepts or rejects God's assistance. The words of Isaiah, therefore, which contain at once the history of the past, and the history of the future, or prophecy, have this import: By hearing ye shall hear, and shall not understand, and seeing ye shall see and shall not perceive, thus it fares with all obtuse hearers. The hidden ground of this fruitless hearing and seeing lies in the words of the prophet which follow: for this people's heart is waxed gross (has become unsusceptible) and their ears are dull of hearing (they are not willing to hear or to lay to heart what contravenes their desires) and their eyes *slumber (they have caused them to slumber, closed them, so as not to see;) and the mournful effect of such a turning of heart from the truth, while received by the outward ear, according to the prophet, is, "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The hardening and rejection of Israel, and of inconsiderate persons, ensues, not by an unconditional decree of God, but judically, penally, and as a natural consequence. As they desire not the light, they abide in darkness. As they contemn the physician and his aid, they consequently die in their sins; and as they will not repent, the wages of their sin is death.

After this indication of one class of his hearers, Christ adverts to the other, which comprised his disciples and those who were like-minded. (Mark iv. 10.) To these he said: (Matt. xiii. 6,) "but blessed are your eyes, for they see," (which we may take literally as well as spiritually,) and your ears (of body and of soul,) for they hear," inasmuch as ye are anxious to understand.

The parabolic and figurative form of instruction serves therefore to bring the truth home to each individual, and it was the manifest intention of Jesus that the hidden seed of divine truth should be found by all. This intention it is easy to discover in the words which he added when, in compliance with the wish of his disciples, he had explained the parable of the sower, (Luke viii. 16, 17.) "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For

* The German version is here followed. The English needs less elucidation.

nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad." Now, if we consider, in this connexion, those other words of Jesus, (Matt. x. 27.) "What I tell you in darkness, (in hidden and secret instruction,) that speak ye in the light, (publicly and before every body); and what ye hear in the ear, (privately), that preach ye upon the house-tops," in public places, so that all the world may hear it; we at once perceive that the once hidden mysteries shall, at a later period, be generally revealed. Hence there is no reference here to any such secret doctrine of Christianity as all might not be permitted to know, for he who is the Light of the world, is willing to enlighten all men.

V. THE PERFECTION OF OUR LORD'S PARABLES.

If we direct our attention to the beauty of our Lord's parables, we find them, even in this respect, perfect and inimitable models, apples of gold in vessels of silver. In the loveliest form they present instruction the weightiest, the richest in consolation, and the most conducive to happiness. Here there is nothing superfluous, nothing otiose. These little pictures are displayed before our eyes in the noblest diction, with the liveliest colours, and in the aptest arrangement. They contain neither more nor less than is precisely necessary, to elucidate and prove the proposed thought. All is brought home to sense by the strongest contrasts. Each person is drawn with the utmost penetration, according to his characteristics. A single attentive perusal of these similitudes is sufficient to show us their beauty; but the longer and the more carefully we are employed upon them, observing each particular, and viewing the whole in every light, the more are we filled with wonder and admiration at the elegance of their form and their contents. To my mind they always occur under the figure of a lovely casket, tasteful in its form, wrought of the richest material, and furnished with simple but costly decorations; but when the key is handed to us, and we unlock what was closed, and see the gems and jewels within, they surpass all calculation, and we cannot be sated with looking at their splendour. But, attractive as is the form of our Saviour's parables, and strong as is the inducement which they hold out to consider their poetic beauty, the truth which they contain is more glorious still, for it is saving truth, "the truth of which is after godliness, in hope of eternal life."

With reference to this subject we may say what Luther does with regard to the Scriptures at large: that it is a garden of God with many a lovely tree laden with lordly fruit, and that often

as he had shaken the boughs, and received the delicious fruit into his bosom, yet had he ever found again new fruit when he had searched and shaken them anew. This is especially true of the similitudes of Scripture which comprise inexhaustible treasures of doctrine, comfort, warning, and encouragement. In meaning, they are as rich as a sea, and there is none who hath learned them all. Each new observation shows us new charms, gives new expositions, sheds new light upon the concerns of the divine kingdom. Every reader, cultivated and uncultivated, erudite and youthful, will understand some part of a parable, though the sharp eye sees more than the dull. They are simple enough for the simple, and deep enough for the deepest thinker; they are, like the whole Bible, a stream through which a lamb may wade, yet deep enough for an elephant.

VI. THE CONTENTS OF THE PARABLES.

The words by which many of the parables are introduced—*the kingdom of heaven is like*—intimates to us their drift, and the theme which they illustrate; yet even those parables which are not thus introduced, treat, like the former, of the kingdom of God, in its manifold relations. The words of the Psalmist, (Ps. lxxviii. 2,) “I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world,” are applied to Jesus, (Matt. xiii. 35,) and teach us, that our Lord in his parables communicates interpretations concerning the nature, the design, and the extent of his kingdom, and also of its citizens; and that the eternal counsels of God respecting the salvation of men are therein revealed. It is true, they all have the most exact reference to his contemporaries, and circumstances, and to the events then occurring; they are, in most cases, delivered incidentally, to give direction or instruction in special cases; yet they are at the same time universal, and hence, eternally valid. For though in the time of Christ, as at all times, human nature certainly revealed its deepest peculiarities only in such definite forms as were agreeable to the age and the people, yet the Searcher of hearts always took into view what was universal and abiding, and gave this direction to his instructions. Hence, the parables go far beyond what is peculiar to a single age, or place, or people, always displaying to view particulars in generals, transitory things in those which are enduring and ever-recurring. The kingdom of heaven, which constitutes the subject of the parables, is God’s institution of grace and salvation, for the redemption of sinners. As this institution is an eternal counsel of God’s compassionate

and fatherly love, it is called *the kingdom of God*; and, as it was established in the fulness of time, by Jesus Christ, the Son of God, it is also called *the kingdom of Jesus Christ*. Deceed from all eternity, it was promised to our first parents immediately after the fall, and subsequently announced and described in various ways by all the prophets. This kingdom of grace, originally limited to Israel only, was nevertheless afterwards, in its progressive developement, to extend itself to all men, as it is conformable to the love of God, who wills that health should be extended to all, and conformable to the wants of men, who are all sinners, needing redemption and eternal happiness, but incapable of procuring it for themselves. The highest and ultimate object of the kingdom of heaven is communion with God through Jesus Christ, including felicity beginning in time and enduring to all eternity. This idea of communion with God, must be borne in mind as the essential point in all parables, though they also treat of this communion or kingdom with a great variety of comprehension. For sometimes, as in the parable of the sower, the theme is the means whereby such communion is brought about, that is the word of God; sometimes, as in the parables of the treasure and the pearl, its value; sometimes, as in the parable of the tares and wheat, the communion already effected, and viewed as it appears in time, as the Church or Christian society; then again, as in the similitude of the mustard seed, its progress of developement; and finally, in very many parables, the condition of heart and destiny of those who shall belong, or do belong to this community. The essential subject of all Christ's parables is the kingdom of God, existing as the Church, viewed as to its past and future fortunes, in time and eternity. "What (says Draceseke) is it that we Christians call the kingdom of heaven? Sometimes that blessedness to which the Church will lead. Sometimes the Church, which will lead thither. But always communion of souls who seek and find salvation in God through Christ. Whether this communion be regarded in a single soul, or in numbers, as a whole, bound together by their salvation, the case is not altered. Wherever souls seek and find salvation in God through Christ, there is the kingdom of heaven."

VII. THE INTERPRETATION OF THE PARABLES.

As it regards the principles which we should follow in explaining, and practically handling our Lord's parables, there are the greatest varieties of sentiment and contradictory opinions, among those who have commented on them. In this, as in all other expo-

sition of Scripture, the application of the subject to one's own heart is an essential pre-requisite to the deep and intimate comprehension of its import. By such a self-application, we often learn, of a sudden, what lay hidden from the delving intellect. The *DE TE FIT SERMO* is therefore to be laid to heart, as well by the scientific expositor as the practical commentator. It was not until Nathan uttered to David his *THOU ART THE MAN!* that the latter received full light as to the Prophet's parable; and so it is even now. The true practical direction which is aimed at by such a mode of treatment, is the most effectual preventive of an erroneous allegorical interpretation, which is more or less arbitrary, and proportionately incorrect;—a rock on which many of the ancient expositors of parables have split. And here therefore holds true the saying of Luther: "*The literal sense—that is the thing! Therein is instruction, strength, life, and art.*"*

By this practical direction also, we are guarded against yielding ourselves to the sport and caprice of an unbridled and irregular fancy, and are reminded that both the parable and its interpretation must be profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; that they are both intended to train us up to salvation, through faith in Christ.

We may further lay it down in general as a rule for the profitable use of imagery whether in parables or not, that we should first of all make clear the image itself which serves to embody the truth beyond sense, viewing it in its primary signification, in all its relations, without reference to the secondary import, and then transfer it to the more exalted field, in order to define the nature of that which the emblem denotes. For example, Jesus calls his disciples the salt of the earth. What are we to understand by this? Salt is savoury itself, and makes other things savoury; it cleanses and preserves from corruption. The disciples of Christ must be like salt, in reference to the world. They are themselves savoury, and lovely; in them are found the noblest properties of heart, inasmuch as they are pervaded by the Gospel, by the Spirit of Christ; and with respect to others, with whom they come in contact, and who yield to their influence, they are likewise beneficial in their agency, since by the operation of their spirit, which is the Spirit of Christ, they cleanse them from sin, render them well pleasing to God and men, preserve them from moral putrefaction and utter sinking into sin and death, and also help them towards eternal life. By

* "*Sensus literalis*: der thuts, da ist Lehre, Kraft, Leben, und Kunst innen."

treating it in this manner, we arrive at the point of resemblance, the *tertium comparationis*, and discover in every figure a rich treasure of truth.

We observe that every parable is a whole, compounded of various subordinate images; and hence arises a question, which has received very different answers: whether every single minute touch of the picture is to be interpreted, or not? All agree, that in the parable, as a complete picture, every feature is important, gives greater distinctness to the characters of the persons represented as acting, renders the subject more striking, and hence must be used by a kind of necessity, since without these subordinate lines, the picture cannot be complete. But many are of the opinion, that much in the parables serves only for poetic ornament, is introduced by a mere aesthetic necessity, and in the reddition of the similitude needs not to be noticed and demands no interpretation, as it answers to no anti-type. Many interpreters of the parables may have been led to this opinion by the fact, which cannot be denied, that the particulars of some have been expounded with a puerile caprice, and that while too much has been made of these particulars, the great scope has been neglected or mistaken; a fault certainly meriting rebuke. But the opinion that many things in our Lord's parables serve for mere decoration is untenable; as may appear from the circumstance, that different interpreters fix on very different things in the same parable, as essential and unessential; so that if we unite various expositions we shall find—that as one makes this point, and another that point, the all-important one—that every particular part is all-important and unimportant by turns. Now as the last conclusion involves an impossibility, the supposition is most correct, that nothing is altogether superfluous, nothing an empty insignificant ornament, and that to every line in the type, there is something correspondent in the anti-type, when explained. In saying this, however, it is by no means intended, that with scrupulous solicitude a significance should be imposed on every word; there is a great difference between the meaning of single words and that of single figurative traits in a parable, as every figurative word does not of itself constitute a trait of the parabolic picture. But the more we cling to generalities, and neglect the individual images, the more do the life and charm of the similitude vanish, while under the converse method of explanation the interest rises, and the beauty and justice of the parable are increasingly brought to view.

In the "Biblical Commentary" upon the Scriptures of the

* Koenigsburg, 1830. p. 429.

New Testament," Olshausen thus expresses himself, upon the interpretation of the parables: "The parable of the sower is one of the few of which we have an authentic exposition by our Lord himself; such as is highly important, not merely for the understanding of this single narrative, but for the derivation of the principles upon which all parables are to be interpreted. In particular, we gain instruction from it on a point which is usually most difficult in the interpretation of parables, namely, how far the individual lines of parabolic diction are significant or the reverse. While a superficial mind can reduce to triteness all the deep things of the word of God, by saying, 'this or that is mere ornament,' superstition can erect every grain of sand into a mountain. The same Spirit who framed, must also interpret the parables, and then the golden mean will be observed."

Again: "How far particular traits in the parable are significant, must always give room for hesitation; yet from the parables of Christ, which set before the eye a rich object of contemplation, we may derive it as a general canon, not readily to overlook any feature, unless by observing it we confuse the entire picture." Page 600.

And again, in remarking on the similitude of the wicked husbandmen: "Here, as in the case of parables in general, it is difficult to determine with certainty how far the minute particulars are to be carried out in application. We cannot draw a line of exact demarcation here, since the interpreter's perspicacity in discerning remote relations depends on the degree of his interior development in spiritual life. Still, reverence for our Lord's words directs naturally to as punctual a use of every particular as is possible, because the completeness of the parable is dependent on the fulness of the allusions which are embodied in it." Page 787. And on the parable of the wedding garment, the same author observes: "Indeed, we must in short, admit, that these points, (the garment, &c.) must not be pressed, yet they stand in such intimate relation to the entire parable that the whole representation becomes void if these particulars are separated as merely incidental." Page 799. On the parable of the ten virgins, he says, finally: "The question arises, to what extent we should cling to the minor features of the representation. The only definite rule must be sought in the natural suitability of the allusion; and this, when used without violence, communicates to this parable a fulness of interesting application, which renders it one of the most beautiful in the Gospel. For the more points of resemblance there are naturally and easily presented by a parable, the richer must we regard it." Page 910.

When a parable is to be explained and applied, the first thing to be done is to study its connexion with the foregoing and following context, and with reference to this, to seize upon the leading idea. It is impossible to arrive at the signification of the details, until this kernel and central point of the parable is discovered by repeated and assiduous consideration of the circumstances and contents, and is set forth with all possible precision and distinctness; for it is only from this central point that all the rest is viewed in its true light. A parable, as a whole, may be compared to a circle, of which the spiritual doctrine or truth is the centre, while the minute figurative points of the representation are the radii. To one who is not placed at the centre, the circumference itself is not seen in its perfectly circular figure, nor are the radii viewed as all tending to the midst, and there standing in beautiful unity: but all this takes place when the eye beholds the whole from the centre. So it is in the parable. When we have seen its central point, or leading truth, in full light, we also discern clearly the reference and true import of its details, and press the latter, only so far as thereby more fully to illustrate the leading truth. The most difficult point, yet one which is indispensable, is, certainly, the discovery of this principal idea. For, in every parable, we meet with a great number of individual truths which might very readily be regarded as of equal moment; yet upon mature consideration, there is always one which comes forward before the rest in strong relief, and in the brightest light, while the others retire into shade. The latter serve only to define more precisely, and to illuminate from every side, that cardinal truth which is the central point.

When it is intended to expound a parable for popular edification, this object will certainly be most fully attained, so far as the hearers are concerned, by treating it in a *single* discourse. The dismembering of a parable into a number of treatises never fails to injure the general impression; and though many fine things may be said, yet the unity and compass of the leading thought is lost in the inordinate spinning out of the detail. In such a case, a parable is used rather as a treasury of texts, and this is certainly allowable: only let it not be done under the pretext of treating and expounding the parable, as a whole, and with reference to its peculiar character.

ART. VI.—*The British Reformers. Writings of the Rev. Thomas Becon, Chaplain to Archbishop Cranmer, and Prebendary of Canterbury.*

THERE is no one thing which indicates in a more pleasing manner the revival of a truly evangelical spirit in Great Britain, than the re-publication of many writings by the most spiritual and searching of the old English divines. In the world there cannot be found so rich a treasure of experimental, casuistical, and practical theology, as in the older writings of that highly favoured island. The providence of God, which permitted so many pious and learned pastors to be ejected from their charges, in the time of Charles II., is explained and vindicated, when we consider, that the result of this impious and impolitic proceeding, was the publication of hundreds of volumes, which have never been surpassed, in any country, for soundness of doctrine, and for the genuine spirit of deep and fervent piety. These books not only enlightened and edified multitudes of contemporary readers, but have continued to bless the church until the present day; and give promise, at this time, of being more eminently useful hereafter, than they have ever been before; because the prejudices which existed in many minds against the writers, on account of their non-conformity to the established religion, have now passed away; so that the evangelical part of the Church of England do now profit by the compositions of these eminently godly men.

But the writings of the British Reformers have fallen much more into oblivion, than those of their successors, both within and without the national church. So entirely were many of the works of these holy men lost sight of, that the very names of some who edified the church by their writings, and sealed their doctrines by their blood, were almost forgotten. It was therefore a wise and benevolent purpose, to search out their *works*; and to lay them before the Christian public, in a commodious and attractive form. This has been done by the RELIGIOUS TRACT SOCIETY of London; and if that be true which has been reported to us, *that the whole expense of stereotyping these volumes was borne by one man*, it reflects an honour upon this unknown individual, above all praise. Having, through the kindness of a friend, enjoyed the privilege of looking over these volumes, our attention was particularly arrested by the works of BECON, a name which, although we must have often seen it in

reading the history of the Reformation in England, had entirely escaped from our memory; so that we were surprised when we found it in the same class with Cranmer, Latimer, Ridley, Jewel, Tindal, Coverdale. After a cursory perusal of the writings of this forgotten reformer, we are constrained to acknowledge, that for soundness in the faith, vivacity, learning, and eloquence he holds a first place among his distinguished compeers. There are perhaps, no where to be found in the language, finer specimens of "English pure and undefiled," such as it was of old before the admixture of foreign corruptions. And if the editor has taken no liberties with the language of the author, we have cause to be astonished at the purity and propriety of his style. Indeed, after all our refinement and improvements, we cannot but express the wish, that we could go back again to the genuine Saxon dialect of Becon; for the sake of these we would willingly give up the riches which have been imported into our language from abroad. But we are not so much concerned to lay before our readers specimens of this writer's diction, as of his sentiments, and correct modes of thinking and reasoning. Before we introduce any extracts from the productions of this distinguished and eloquent writer, we think it expedient to give from the memoir prefixed to the volume, a brief account of his life.

"Thomas Becon was born in Suffolk, about A. D. 1510, and was educated at Cambridge, where he was graduated 1530. It seems that Latimer's preaching was the means of opening his eyes; on which he became a zealous defender and propagator of the doctrines of the Reformation; and wrote several small treatises which attracted considerable notice, and exposed him to the persecution of the Romish clergy. But Becon, though doubtless sincere in his profession of the doctrines of the Gospel, was not yet prepared to suffer the loss of life on account of his faith. When apprehended by Bonner, 1544, he publicly recanted his opinions at St. Paul's Cross, and committed to the flames the treatises which he had published; some of them were under the name of Theodore Basil, and are included in the proclamation of 1546 against heretical books. Finding there was no safety for him in London or its vicinity, Becon travelled into Staffordshire and Derbyshire, where he remained in seclusion, until the accession of Edward VI. During this interval, he was not idle, but applied himself diligently to the education of children in useful learning; and, especially in Christian doctrine. But the best account of Becon, at this time, can be derived from a tract written by himself, entitled, "The Jewel of Joy," from which we will take copious extracts:

"What gentleness I found at the hands of some men in these parts, ye know right well. Therefore, when neither by speaking, nor writing, I could do good, I thought it best, not rashly to throw myself into the ravening paws of those greedy wolves, but for a certain space, to absent myself from their tyranny, according to the doctrine of the Gospel. Leaving mine own native country, I travelled into such strange places as were unknown to me, and I to them. And yet, I thank the Lord my God, who never leaveth his servants succourless, I, although an unprofitable servant, in that exile and banishment wanted no good thing. I have learned in that my journey, to cast my care upon the Lord my God, who abundantly feedeth so many as trust in Him, and depend on His liberality and goodness. For one house I found twenty, and for one friend a hundred. I could wish nothing for the provisions of

this life, but I had it plenteously, God so caring for me his unprofitable and wretched servant.

“After I had taken leave of my most sweet mother and my other friends, I travelled into Derbyshire, and from thence into the Peak, whither I appointed my books and my clothes to be brought. Mine intent was, by exercising the office of a schoohnaster, to engraft Christ and the knowledge of him in the breasts of those scholars whom God should appoint unto me to be taught. I found them of very good wits and apt understandings. Coming to a little village called Alsop in the dale, I chanced upon a certain gentleman called Alsop, lord of that village, a man not only ancient in years, but also ripe in the knowledge of Christ’s doctrine. After we had saluted each other, and taken a sufficient repast, he showed me certain books which he called jewels and principal treasures. To repeat them all by name I am not able, but of this I am surc, that there was the *NEW TESTAMENT*, after the translation of the godly, learned man, Miles Coverdale, which seemed to be as well worn by the diligent reading thereof, as was ever any Mass book among the papists. I remember he had many other godly books, as “The obedience of a Christian man,” —“The Parable of the wicked Mammon”—“The Revelation of Antichrist”—“The sum of Holy Scripture”—“The book of John Frith against Purgatory,” all the books under the name of Theodore Basil, with divers other learned men’s works. In these godly treatises, this ancient gentleman, among the mountain tracks, occupied himself both diligently and virtuously. But all the religion of the people consisted in hearing matins and masses, in superstitious worshipping of saints, in hiring soul-carriers to sing trentals,* in pattering upon beads, and in such other popish pedlary. Yet the people wherc I have travclled, for the most part are reasonable and quiet enough, yea and very conformable to God’s truth. If any be stubbornly obstinate, it is for want of knowledge, and because they have been seduced by blind guides.

“While I was in the Peak, I learned that Robert Wysdom was in Staffordshire. He was the same to me as Aristarchus was to Paul. Desiring greatly to see him, I bade my friends in the Peak farewell, and made haste towards him. When I came to him, I not only rejoiced to see him in health, but also gave God thanks that he was so well placed and provided for. I found him in the house of a certain faithful brother, called John Old, a man old in name but young in years, and yet ancient in true godliness and Christian life. He was to us as Jason was to Paul and Silas. He received us joyfully into his house, and liberally, for the Lord’s sake, ministered all good things to our necessities. And as he began so he continued, a right hearty friend, and dearly loving brother, so long as we remained in that country. Even as blessed Paul wished to Onesiphorus, so wish I to him; the Lord grant that he may find mercy of the Lord in that day.

“After we had passed certain days in the house of that most loving brother, refreshing ourselves with the comfort of the Holy Scriptures, after so many grievous tempests, troubles, storms, and painful labours, our dear brother Wysdom was called away by letters, which was to us no small grief and pain.† Notwithstanding we submitted to the good pleasure of God, with this hope and comfort, that his return to his old familiars should be greatly to the advancement of God’s glory, and to the quiet of his Christian studies, whereof might spring hereafter no small advantage to the Christian commonwealth. And so we wishing one another the assistance of God’s Spirit, repentance of our former life, strength of faith, and perseverance in all godliness to our last end, departed, yea, and that not without tears. He was ever virtuously occupied, and suffered no hour to pass without good fruit. He is a man in whom the fear of God reigneth unfeignedly. After his departure,

* Trentals were prayers to the number of thirty.

† Robert Wysdom, or Wisdom, was minister of St. Catharine’s, in Sothbury, and a faithful and laborious preacher of the truth. Like Becon, he was compelled to recant, 1544. But he soon repented of this act, and continued to propagate the doctrines of the Gospel as long as he lived. He wrote an exposition of the ten commandments, for which he was imprisoned in the Lollard’s tower. During the persecuting reign of queen Mary, he escaped to the continent; but on the accession of Elizabeth, he returned to England and was made archdeacon of Ely.

according to my talent, I brought up youth in the knowledge of good literature, and instilled into their breasts the elements and principles of Christ's doctrine, teaching them to know the Lord their God, to believe in him, to fear and love him, and studiously to walk in his holy ways from their cradles even to the yielding up of their last breath. I doubt not but Christ was so deeply graven in their hearts at that time that he is not worn out, neither as I trust shall be so long as they live. The people here were not so superstitious as those of the Peak, but savoured more of pure religion, through the influence of books which had been dispersed among them.

"After I had spent a year and somewhat more in that country, in the virtuous education and bringing up of youth, I departed into Warwickshire, where, in like manner, as before, I enjoyed the liberality of my sincere and dear friend John Old, who, impelled by urgent causes, had removed into that country. There likewise I taught several gentlemen's sons, who, I trust, if they live, will be ornaments to the public weal of England, both for the preferment of true religion, and for the maintenance of justice.

"I travelled in Derbyshire, in the Peak, in Staffordshire, and in Leicestershire; yet Warwickshire was to me the most dear and pleasant. In Leicestershire—I pass over the other—I had acquaintance with one learned man, a countryman of ours, called John Aylmer, a master of arts in the University of Cambridge, a young man singularly well learned both in the Latin and Greek, teacher to the children of my lord marquis Dorset; but Warwickshire administered to me the acquaintance of every learned man."

It affords us much satisfaction to insert at large the following account of the preaching and character of the martyr Latimer, from a contemporary, and one who was intimately acquainted with him from his youth. As a faithful, simple hearted, fearless, and popular preacher, Latimer probably stood foremost among the British reformers. In his boldness of reproof even of kings, and in the plainness of dress and unaffected simplicity of manners, he seems to have greatly resembled Elijah the prophet, and John the Baptist. It being the custom on New Year's day for the courtiers to make some present to the king as a token of respect, Latimer presented to his sovereign, Henry VIII., an English New Testament, folded at the text, "Whoremongers and adulterers God will judge."

"First comes to my remembrance, master Latimer, a man worthy to be loved and revered by all true hearted Christian men, not only for the pureness of his life, which before the world hath always been innocent and blameless, but for the sincerity and goodness of his evangelical doctrines, which, since the beginning of his preaching, has in all points been so conformable to the teaching of Christ and his apostles, that the very adversaries of God's truth, with their menacing words and cruel imprisonments, could not withdraw him from it. But whatsoever he had once preached, he valiantly defended the same before the world, without fear of any mortal creature, although of ever so great power or high authority; wishing and minding rather to suffer, not only loss of worldly possessions but also of life, than the glory of God or the truth of Christ's Gospel should in any point be obscured or defaced through him. His life was not dear unto him so that he might fulfil his course with joy, and the office that he received of the Lord Jesus, to testify the Gospel of God's favour. His noble fame and virtuous renown is well known, not only in the realm of England, but also in foreign countries, among both learned and unlearned. I knew him twenty years ago in the University of Cambridge; to whom, next to God, I am bound to give most hearty thanks, for the knowledge if I have any of God and his most holy word. I was sometime a poor scholar of Cambridge, very desirous

to have the knowledge of good letters; and in the time of my being there this godly man preached many learned and Christian discourses, both in Latin and English, at all of which, for the most part, I was present; and although at the time I was but a child of sixteen years old, yet I noted his doctrine as well as I could, partly reposing it in my memory, partly committing it to writing, as letters are the most faithful treasures to the memory. I was present, when with manifest authorities of God's word and invincible arguments, he proved in his sermons that the Holy Scriptures ought to be read in the English tongue, by all Christian people, whether they were priests, or laymen as they are called; which divers drowsy dunces, with false flattering friars, could not abide, but openly in their unsavoury humours resisted his godly purpose; even as Alexander the coppersmith and Elymas the sorcerer, resisted Paul. Notwithstanding this, he, yea rather God in him, whose cause he handled, got the victory, and it came to pass according to his teaching. Neither was I absent when he inveighed against empty words, good intents, blind zeal, superstitious devotion, such as the setting up of candles, running on pilgrimages, and such other idle inventions of men, whereby the glory of God was obscured, and the works of mercy less regarded. I remember also how he was wont to rebuke the beneficed men with the authority of God's arm, for neglecting and not teaching their flock, and for being absent from their cures: they themselves being idle, and masting themselves like hogs of Epicurus's flock: taking no thought how their poor parishioners pine away, starve, perish, die for hunger. Neither have I forgotten, how he at that time condemned foolish, ungodly, and impossible vows to be fulfilled, wishing rather that liberty of marriage should be granted to them which have so vowed, than so to continue through life in all kind of abominable uncleanness. O how vehement was he in rebuking sin! especially idolatry, false and idle swearing, covetousness, and licentious living! Again, how sweet and pleasant were his words in exhorting unto virtue! He spake nothing but it left, as it were, certain stings in the hearts of his hearers which moved them to consent to his doctrines. None, except they were stiff-necked and uncircumcised in heart, went away from his sermons who were not led to a faithful repentance of their former lives, affected with high detestation of sin, and moved unto all godliness and virtue. I knew certain men who, by persuasion of their friends, went unto his sermons, swelling, blown full, and puffed up like unto Esop's frogs with envy and malice against the preacher; but when they returned, the sermon being done, and were asked how they liked him and his doctrine, answered with the priests and pharisees' servants, 'Never man spake like this man.'

"I will not further report his freedom of speech against buying and selling benefices, against the promoting into livings them which are unleavened and ignorant in the law of God, against popish pardons, against the reposing our hope in our own works or in other men's merits, against false religion, &c. Neither do I here relate how beneficial he was, according to his ability, to poor scholars and other needy people; so conformable was his life to his doctrine; so watered he with good deeds whatsoever he had planted with godly words. He so laboured earnestly both in word and deed to win and allure others to the love of Christ's doctrine and his holy religion, that it became a proverbial saying, even to this day, 'when master Stafford read, and master Latimer preached, then was Cambridge blessed.'"

And as Becon goes on to give the character of the other holy man here mentioned, of whom very little is elsewhere published, it will no doubt be gratifying to our readers to have his portrait also from the pen of one so well qualified in all respects to exhibit his true character.

"George Stafford was a man whom the unthankful world was unworthy any longer to have.* I pass over the gifts of nature, and such godly qualities as ruin

* George Stafford or Stavert, was fellow of Penbroke Hall, in Cambridge, a reader of divinity, who lectured on the Scriptures. He gave every attention to the duties of his ministry. About 1528 there was one of great fame for his skill as a conjuror, at Cambridge. This man fell sick of the plague. From compassion

unto them that pursue them, the favour and commendation of men, wherewith he was plenteously endued. This I say, that he was a man of very perfect life; and if I may so speak of an angelic conversation, approvedly learned in the Hebrew, Greek, and Latin tongue; and such a one as had, through his painful labours, obtained singular knowledge in the mysteries of God's most blessed word. By his industry, labour, pains, and diligence, he seemed of a dead man to make blessed Paul live again; and putting away all unseemliness, set him forth in his native colours, so that now he is both to be seen, read, and heard with great pleasure, by them that labour in the study of his most godly epistles. And as he beautified the letters of blessed Paul with his godly expositions, he learnedly set forth in his lectures, the native sense and true understanding of the four evangelists; restoring unto us in a lively manner, the apostles mind and the mind of those holy writers, which, for so many years before, had lain unknown and obscured, through the darkness and mists of Pharisees and Papists. He was a faithful and a prudent servant, giving meat to the Lord's household in due time. He cast away profane and old wives' fables, and as the good servant of Jesus Christ exercised himself unto godliness. He was an example to the faithful, in word, in conversation, in love, in spirit, in faith, in purity. He gave his mind to reading, to exhorting, to doctrine. He studied to show himself unto God a laudable workman that needeth not to be ashamed, dividing the word of truth justly. He was gentle unto every man, and with meekness informed them that resisted the truth, if God at any time would give them repentance for to know the truth, and to turn them again from the snare of the devil. He fought a good fight, he finished his course, he kept the faith; therefore there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in that day: and not to him only, but to all them that love His coming."

"While I was training up youth, and fashioning their minds unto true godliness, behold unexpected letters were sent to me from my most dear mother; in which she required me to return to my native country, and to be a staff of her old age, as my father-in-law was departed from this vale of misery. Considering my duty, and the honour which I owe her by the manifest commandment of God, I immediately after, not without the friendly consent of my well-willers, departed from Warwickshire, and with all haste repaired home."

Although the preceding extract is long, it will, we trust, be found entertaining to our readers, as furnishing a picture of the religious and moral state of England before the blessed end of the Reformation. It will only be regretted that our author has not left us a fuller and more detailed account of himself and coadjutors in the work of the Reformation.

Upon the accession of Edward VI., Bacon was one of the six preachers, stationed at Canterbury by Cranmer: he was at the same time chaplain to the protector Somerset, and sometimes visited in his family at Sheen.

After the lamented death of Edward VI., when Mary came to the throne, he, together with Bradford and Veron, was committed to the tower; where he remained prisoner seven months. How he obtained his release, it is difficult to say; for almost all his fellow labourers were detained in confinement until popery was

to his soul, Stafford ventured his own life by visiting him, and reasoned with him upon his wicked life and practices till he was brought to repentance, and destroyed his books; but while he was thus instrumental in saving this man's soul, it was at the expense of his own life.

completely established, and then committed to the flames. Becon, although liberated from prison, was aware that his life would not be secure in England, he, therefore, after remaining in concealment for some time, escaped to the continent, where he continued till the death of queen Mary. His writings were included by name in the proclamation of Philip and Mary against heretical books of the Reformers; and no doubt many copies were destroyed. While on the continent, he was not idle, but employed his pen in vindication of the doctrines of the Reformation. Among other things, he wrote an address to his persecuted brethren in England, directing them to their only refuge and deliverer; which was often read in the private meetings of the Protestants, and afforded edification and comfort to many.

Upon the death of Mary, Becon returned again to England, and laboured zealously and successfully to promote the truth. Like many of the exiles, and most excellent characters of that day, he was in favour of greater latitude as to uniformity than was allowed, and was one of that large minority in the convocation, who petitioned for a greater liberty with respect to some rites and ceremonies. Indeed, it appears from Strype's Annals, that the rigid doctrine of uniformity was carried by the majority of a single vote; for in support of the petition there were fifty-eight votes, and against it fifty-nine. And when the clergy of London were required at Lambeth to subscribe the ecclesiastical regulations recently adopted, Becon at first refused, but afterwards conformed. After this, Canterbury seems to have been the usual place of his residence, until the time of his death, which occurred 1567.

Becon was undoubtedly one of the most laborious and useful writers among the British reformers. His publications exceed forty in number; and some of them are of considerable length. The earliest was printed in 1541, and the latest in 1566. They embrace a much wider range of subjects, than the works of any other writer of that day. Several of them relate to the popish controversy, in which he appears to have been thoroughly versed. Their contents are strictly scriptural, and frequently contain, for several pages together, passages appropriate to the subject in hand, and felicitously connected: and while all the reformers were mighty in the Scriptures, Becon, perhaps, in this respect, excelled them all.

Most of his writings were at first published as separate tracts, and were much read and widely circulated. The printer, Day, 1549, obtained a license to reprint all the writings of Becon, which furnishes sufficient evidence that they were in demand. A. D. 1564, a uniform and corrected edition of his works was

printed under his own superintendence, and dedicated to the archbishops and bishops of the realm. They form three volumes, folio, and are now among the scarcest writings of the reformers of England. Few of them have been reprinted since that time; and thus the numerous and excellent writings of this pious and learned divine have been suffered to fall into unmerited oblivion. It may be satisfactory to the reader to see a list of Becon's works. The following is furnished by the editor of the volume now under consideration:

1. News from Heaven. 2. The Christmas Banquet. 3. A Potation for Lent. 4. The Pathway to Prayer. 5. A Pleasant Nosegay. 6. The Policy of War. 7. David's Harp newly Stringed. 8. A New Year's Gift. 9. An Invective against Swearing. 10. The Governance of Virtue. 11. A New Catechism. 12. Preface to the Book of Christian Matrimony. 13. The Jewel of Joy. 14. The Principles of the Christian Religion. 15. A Treatise of Fasting. 16. The Castle of Comfort. 17. The Solace of the Soul. 18. The Fortress of the Faithful. 19. The Christian Knight. 20. Homily against Whoredom. 21. The Flames of Godly Prayers. 22. The Pomander of Prayer. 23. The Sick Man's Salve. 24. Dialogue between the Angel and the Shepherds. 25. A Comfortable Epistle to the Afflicted People of God. 26. A Supplication to God for restoring his Holy Word. 27. The Displaying of the Popish Mass. 28. Common Places of Holy Scripture. 29. Comparison between the Lord's Supper and the Pope's Mass. 30. Proofs from the Fathers against the Popish Errors relative to the Sacraments. 31. The Monstrous Merchandise of the Romish Bishops. 32. The Pilgrims of Rome. 33. Diversity between God's Word and Man's Invention. 34. The Acts of Christ and Anti-christ. 35. Christ's Chronicle. 36. The Summary of the New Testament. 37. The Demands of the Holy Scripture. 38. The Glorious Triumph of God's Blessed Word. 39. The Praise of Death. 40. Postills, or Sermons upon the Gospels for the Sundays and Holy Days, throughout the year.

There are, besides, a few other pieces ascribed to Becon, and some translations; and he is known to have assisted in the edition of the Scriptures, called "The Bishop's Bible."

Of the above named works, those included in the volume now under review, are 1. News out of Heaven. 2. A New Year's Gift. 3. An Invective against Swearing. 4. The Castle of Comfort. 5. The Fortress of the Faithful. 6. The Christian Knight. 7. The Flower of Godly Prayers. 8. The Sick Man's Salve. 9. The Demands of Holy Scripture. 10. Diversity between God's Word and Man's Invention. 11. Select Sermons.

By a comparison of these lists it will be seen, that the volume now given to the public, contains only a small part of the writings of this eminent man: and indeed, in regard to several of those here printed, the original is very considerably curtailed; and in one instance (*The Sick Man's Salve*) we have only the last part of a book of considerable extent, and once of great popularity. It is to be hoped, that hereafter some person who has access to his original works, will publish other treatises of Becon. It might have been expected, that the style of a man writing in the time of Henry VIII. and Edward VI., would now be nearly obsolete; but this is so far from being the case, except in regard to a single word here and there, that we scarcely know where to direct our readers to a specimen of the English language, so pleasing and forcible, as in the writings of Becon. It is true that there is an exuberance in his language which is not perfectly conformable to the canons of criticism now in vogue; but whether our English style is really improved since the days of the British reformers, deserves a passing doubt. As our object in this review is not to enter into any discussion respecting the doctrines or opinions contained in this volume, but inerey to bring an almost forgotten writer to the notice of our readers, we will now, as best calculated to answer our purpose, give a copious extract from the first of the treatises of our author, from which some judgment may be formed of his style and manner, and also of his theological opinions.

In this tract Gabriel is introduced, as on the day of Christ's Nativity speaking to fallen man in the way of instruction, exhortation, and encouragement.

"God, in the beginning, as the Holy Scriptures testify, made man according to his own similitude, likeness, and image. That is to say, He endued him with immortality, wit, reason, sapience, justice, free-will, mercy, goodness, holiness, truth, and all perfections, and gave him empire and rule over all living creatures; placing him in a joyful paradise, a garden full of pleasure, that he should work it and keep it; giving him also authority, power, and liberty to eat of every tree in the garden, save only of the tree of knowledge of good and evil. If man did eat of that ever so soon, God told him before, that he should die the death—that is, fall from the glorious state, wherein he then was, and become mortal, sinful, wretched, miserable, servile, thrall, captive, and a very bond slave to Satan—hated of God, void of all goodness, bent to all mischief, the son of perdition, a fire brand of hell, a vessel of ire and wrath. All these things did God tell before unto Adam, that he might be prudent, wise, circumspect, and the better arm himself with courageous valour to fight against the crafty and subtle assaults of his enemy.

"Not long after, Satan, whom God had thrown out of heaven for his proud disobedience, and disobedient pride, envying man that blessed and glorious state wherein he did remain; desiring also his perdition like his own, full craftily and like a wily serpent, attempted the woman as the more frail vessel, and ready to be subdued and overcome; so that at the last she gave way to the crafty persuasions of that wily serpent, the father of lying, and wickedly transgressed God's most holy commandment.

“For Satan told him plainly that there was no danger in eating of that fruit which was forbidden, neither should they die the death though they so did; yea, rather their eyes should be opened, and they should be as gods, knowing good and evil. The woman being inflamed with these honey-like and sweet enticements; seeing also, that the tree was good to eat of, fair to the eye, and pleasant to behold, took the fruit of it, did eat, and afterwards gave it to her husband, who did eat in like manner; so that straightway both their eyes were opened, and they saw that they were naked; that is, they perceived right well that they were now become miserable, wretched, sinful, reduced to extreme calamity, and utterly fallen from the favour of God, for the transgression of his most blessed precept, which made them to be very much ashamed and to hide themselves, from the fear of God. O miserable! pitiful change! O chance more perilous than can be expressed! Now is a man become of immortal, mortal; of righteous, wicked; of wise, foolish; of holy, profane; of virtuous ill-disposed; of free, bond; of merciful, cruel; of godly, devilish; of faithful, unfaithful; of spiritual, carnal; of true, false; of a vessel of mercy, the vessel of wrath; of the son of God, the son of the devil; of the heir of glory, the heir of damnation. ‘And what is more to be lamented, not Adam alone is fallen into this damnable state, but also all his posterity; so that as many as come of this old Adam, are damned, cursed, and thrown down from the favour of God. Thus our transgression of God’s commandment hath made you all subject to the yoke and tyranny of Satan, and bound to everlasting damnation. Adam is your father, and ye are his children: look therefore in what case he is, in the very same are you. Adam is carnal, therefore are you carnal; Adam is wicked, therefore are ye wicked; Adam is the son of wrath, therefore are ye the sons of wrath; Adam is a liar and nothing but vanity, therefore are ye liars and nothing but vanity; Adam is captive and bound prisoner to Satan, sin, death and hell, therefore are ye captives, and bound prisoners to Satan, sin, death and hell. How can it be otherwise? That which is born of the flesh is flesh. Do men gather grapes of thorns, or figs of briars? Even as it is impossible for a sour crab tree to bring forth savoury and sweet apples, so is it impossible for a sinful man, drowned and buried all in sin, to beget any other than sinful, ungodly, and wicked children. Yea, merely by the sin of one man, Adam, was evil brought forth upon all men unto damnation. By the disobedience of him were all made sinners, and by nature the sons of wrath. For this one man’s fault did sin enter into the world, and through sin, death; and so death came upon all men, inasmuch as *all* have sinned. Ye were therefore begotten in sin, conceived in sin, and brought forth in sin. None of you all is pure, but every one is polluted with ungodliness. Your minds and thoughts are also prone to evil at all times. Ye are not able to think a good thought of yourselves. What will ye do now? To flee profiteth nothing, to abide also bringeth damnation; thus you see that ye cannot escape by any means. To mitigate and assuage the divine ire and God’s wrath ye are not able. Your sin hath made God angry with you. What have you now, I pray you, wherewith ye may please him.’ Yourselves, as ye have heard heretofore, are the children of wrath, begotten in sin, carnal, wicked, and ungodly; your heart is corrupt, unclean, stinking, flowing with iniquity, arrogant, puffed up, proud, hating God, loving itself, full of hypocrisy, and all evil. Your fruits are like unto yourselves, that is detestable in the sight of God. ‘Thus you see that you have no way to pacify God’s wrath, who he have stirred up against yourselves through your wickedness. What, therefore remaineth, but only that you look for all cruel and grievous things? Hell’s mouth is open and ready to swallow you up. The fire of hell which never shall be quenched awaiteth you. Everlasting torments, intolerable punishments, perpetual turmoilings abide you. You are appointed to that place where weeping and gnashing of teeth are; where the fire is inextinguishable; where the worm of those that be there never dies. What will ye do now, what shift will you find? Will you fulfil the law which God gave to Moses, and so pacify his wrath? But this ye are not able to do; for of yourselves ye are nothing but flesh, and utterly without God. Moreover, the law is spiritual; that is, it requires not only politic and civil works, but also pure affections, and clean motives of the Spirit, and must be fulfilled, not with external works only, but also with a frank and free heart, doing the works of the law, not of constraint and for fear of punishment, but of love. Now is the law

and you of contrary nature. When then shall ye agree? The law, I confess, is holy, and the precept is holy and righteous and good; but ye are unholy and wicked and evil. How will ye then accomplish the law, that ye may pacify God's wrath, and deserve remission of your sins, through your own merits and deserts? Can he that is dead erect and lift up himself? Can he resume and take again his armour? Can he recover new strength? Can flesh teach flesh no more to sin? Can the eagle command herself no more to fly? Can the dolphin cease to swim? Can the man of India change his skin, and the cat of the mountain her spots? Neither can ye of yourselves cease to be what ye are, nor yet work good who have been so long exercised in evil. The law killeth, it giveth not life. The law worketh death, displeasure, and damnation: it purchaseth not grace, remission of sins, favour, mercy, peace and tranquillity of conscience; for cursed is every one that continueth not in all things written in the book of the law that he may do them."

In this strain of pungent and convincing remark, the writer goes on for several pages, cutting off the guilty sinner from every false refuge; driving him to utter despair, as it relates to his own merits and exertions, and shutting him up to the way of salvation by faith in Christ, as the only possible way of escape. This gospel plan, this good news to the perishing, he then proceeds to open, with as much clearness and force as he before had exhibited man's undone and helpless condition, under the law.

"God perceiving in what miserable case Adam and all his posterity were set, through the breaking of his most holy and blessed commandment; and that death, by the envy of Satan, had come over all the world; willing, of his own free mercy, without any of your merits and deserts, to show himself of no less power to save man, than the devil was to condemn him; said to Satan at that time, when Adam had offended, I will put enmity between thee and the woman, between thy seed and her seed, and that self-same seed shall tread down thy head. O most sweet and comfortable promise! O most heavenly word of grace! Here is the beginning of your joy and gladness! In Adam were ye all lost, but in this seed of a woman are ye all saved! But who is this seed? Not Abel, Enoch, Abraham, Isaac, Jacob, nor David. Who then? Verily the Son of God, even Jesus Christ, who, without the seed of man, by the wonderful operation of the Holy Ghost, did take flesh of the pure Virgin Mary, and is this day born unto the world. He is the seed of the woman that shall tread down the head of the serpent; that is to say, destroy his power, deliver you out of captivity, and reconcile you to God the Father, purchase remission of your sins, obtain the Holy Ghost for you, and make you fellow heirs with him of eternal glory."

Here the eloquent author heaps text upon text, both from the Old and New Testament, in which the character and work of the mediator is set forth, and then proceeds as follows:

"Moreover, divers grave, weighty, and serious causes are there, why it was convenient that this your Saviour should be born: First, that inasmuch as ye are all grievous sinners, and have broken all the commandments of God, he should fulfil the law for you, delivering you from the curse of the law, whereunto ye are bound, or else by no means could you be saved. And this shall this child, who is now born, do for you, delivering you from the curse of the law whereunto ye are bound: for Christ is the perfect fulfilling of the law unto justification, to every one that believeth. Christ shall redeem you from the curse of the law, while he is made accursed for your sake; for it is written, 'cursed is every one that hangeth upon a tree.' O what joyful tidings are these for you to hear, that Christ shall deliver you from the curse of the law, and restore you unto life, who were before dead!"

Our author next shows how Christ came to be a prophet as well as a priest, and represents the miserable state of blindness into which man had fallen, which he, by his word and spirit, comes as a glorious light into the world to remove. But he returns again to the contemplation of the expiatory sacrifice of Christ.

“This is that Son of man, who is come to save that which was lost, and not to destroy the souls of men, but to save them. And all this shall come to pass by the oblation and offering of his own most precious blood and blessed body. And this one sacrifice or oblation of his most blessed body, shall be able to save so many as believe on him, even to the uttermost. The virtue of it never ceases, but endures in perfect strength forever and ever. Christ’s blood shall not cry for vengeance as the blood of Abel did, but for mercy, grace, and favour.”

In the same lively evangelical strain does the author descant on the whole mediatorial offices and work of Christ; exhibiting him in his kingly power and glory, as well as in his deep humiliation unto death; and in conclusion he gives a summary of the doctrine which he had before delivered, and ends his discourse, or rather represents the angel Gabriel as exhorting men in the following animated language:

“Receive this your Saviour with embracing arms. Run unto him, if not with the feet of your body, yet with the feet of the mind. Acknowledge him to be your only and all sufficient Saviour; and that there is none other name given unto men, under heaven, whence they must be saved, but only this name of Jesus Christ. Confess him to be the true Son of the living God, who hath now taken flesh of the most pure and clean Virgin Mary, for your sake. Confess him alone to be your peace, life, health, defence, goodness, wisdom, righteousness, sanctification, and redemption. Your pastor, bishop, shepherd, and head. In all your troubles resort unto him as unto a strong bulwark, that he may ease you of your miserable burdens. Pour out your hearts before the Lord; know him to be your Mediator and Advocate. Ask all things in his name. Doubt nothing of his great goodness and exceeding mercy towards you; for behold he hath written you on his hands, that you may be ever in his sight. Can a woman forget the child of her womb, and the son whom she has borne? And though she doth forget him, yet God will not forget you. He will undoubtedly ease you of your burdens be they ever so great. If ye thirst, he will give you of the well of the water of life freely. If ye hunger, He is that bread of life which came down from heaven, of which, if a man eat, he shall live for ever. If ye be sick, he is a physician, ready to cure and heal all your diseases. If ye be bond, and in servitude, he will make you free and set you at liberty. If ye be dead in sin, he is the resurrection and the life. If ye walk in darkness, he is the light of the world. If ye be poor, he is rich unto all that call upon him. If ye be profane, wicked, and foolish, he is righteous, holy, and wise. If ye be oppressed with sin, death, and hell, he hath subdued them all. If ye fear the wrath of God the Father, he is your mediator, advocate, and atonement-maker. If ye have condemned yourselves through sin, he is a Saviour, and will save his people from their sins. What would ye have more? Ye want nothing but he will supply it for you abundantly, and to the uttermost. Fear not, therefore, to come to your new king Jesus Christ; for the very cause of his coming is not to destroy, but to save the souls of men. Forsake all idolatry and vain superstition. Believe in him alone; put your affiance and trust in none other but him only. And let not this your faith be dead, but quick, lively, and mighty in operation. Let it be such a faith as worketh by love. First, let your faith bring forth an earnest love toward God; and out of this love to-

ward God, let such a love proceed towards your neighbour, that out of that love there may spring plenty of good works. Be like unto a good tree which bringeth forth her fruit in due time. Be no barren and unfruitful fig tree, lest the malediction and curse of God fall on you. While you have time, work good unto all men; for God hath not delivered you from the power of your enemies, and of all such as hate you, that you should continue evil, or return to your own wickedness; but that ye, set at liberty, and void of all fear, should serve him in holiness and righteousness before him, all the days of your life. 'Ye are now Christ's altogether, therefore must ye look what he will have you to do. For if he be punished, who disdained to fulfil the commandment of a terrestrial and earthly power, in what case are ye, if ye do either cast away or despise the commandment of a heavenly Governor. Certainly ye ought so to institute and order your life, that it should serve Christ your captain, in such manner that Satan should have nothing to do with you, nor ye with him. For he that doeth sin is the servant of sin; therefore, ought ye to cast away all sin from you, and give your minds to purity and holiness of life, and ever study to maintain mutual love. For not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of God which is in heaven. He that pertaineth to Christ is a new creature; and they that belong unto him have occupied the flesh with the lusts thereof; therefore, if ye be the soldiers of Christ, declare it in outward works, for it is a point of notable unshamefacedness to boast yourselves that ye pertain to Christ's army and yet do nothing at all that he commandeth. He that saith he dwelleth in him, ought to walk as he hath walked. If ye say that ye have fellowship with Christ, and yet walk in darkness, ye lie and do not the truth; but if ye walk in the light, as he is the light, then have ye fellowship together, and the blood of this, your Saviour Jesus Christ, God's own Son, maketh you clear from all sin. Now forsake all wickedness and embrace all godliness. Reject all idolatry, and practice the true worshipping of God. Cast away the works of the flesh, and put on the fruits of the spirit. Mortify old Adam, and become new men. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

It was our purpose to give several extracts from the other treatises contained in this volume, but the length of what we have given from the first, must serve as a specimen of the author's style and spirit.

The next tract in this volume, entitled, "A New-Years Gift," is in the form of a dialogue, or conversation, between Philemon, the giver of the New-Year's Gift, Theophilus, Eusebius, and Christopher, his friends. The object of the work is to show, that, as salvation cometh by Christ only, so Christ is no Saviour but to them that repent, believe, and lead a virtuous life, "and are plenteous in doing good works." It was dedicated "to the right worshipful Master Thomas Royden, Esquire, and Justice of the Peace," and from this dedication we learn, that it was composed by the author, immediately after "a grievous and troublesome sickness." The Gift, which Philemon had prepared for his friends on New-Year's day, was no other than a precious text of Scripture, which he undertook to expound for their edification and comfort. The text was a part of the lesson for Christmas day, and according to the English version then in use, was this: "*The gift of God that bringeth salvation unto all men, hath appeared, and teacheth us that we should deny un-*

godliness and worldly lusts, and that we should live soberly, religiously, and godly, in this present world; looking for that blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, to redeem us from all unrighteousness, and to cleanse us to be a peculiar people unto himself, and even such as should be earnest followers of good works."

There is not only much sound doctrine in this tract, but it is expressed in a very attractive and elegant manner. The perusal of the whole will be accompanied with pleasure and profit to the lover of divine truth.

"The Invective against swearing," is one of the most powerful and cutting reproofs of that profane vice, which we have ever seen. It would now answer an excellent purpose, to have it abridged and widely circulated, in our country, where this hateful vice abounds; especially, we should like to see that part of it re-published, which relates to perjury. This, it is to be feared, is a crying sin, an account of which the land should mourn, and yet we seldom hear it reproved, even from the pulpit. No associations are formed to check its dangerous progress; and among the variety of religious tracts in circulation, we have seen nothing intended to rebuke this vice, so detrimental to the state, as well as the church.

The fourth tract in this volume, is entitled, "The Castle of Comfort." It is directed against the Romanists, and would answer well, as it is short, to be circulated among the blinded followers of popish doctrine at this time. The object of the piece, as stated by the author himself, is, 1. To prove from manifest Scripture, that God only forgiveth sin. 2. That the priest is but a minister appointed of God to declare the remission of sins to the truly penitent—to declare—and not to forgive. 3. An answer to the objections of the adversaries. 4. The use of the Keys.

The "Fortress of the Faithful," is also in the form of dialogue, as it had a special reference to the civil disturbances, and prevailing miseries of multitudes of people when it was written, the editor of this volume has left out a great deal of the original; and also has admitted copious citations of Scripture examples, which were exceedingly proper, when the Bible had been so long a sealed book, that its contents were very little known by the people at large, but now when the Scriptures are in every one's hand, it is not necessary to transcribe so much of what they contain in the tracts put into circulation.

"The Christian Knight" is an ingenious and spirited dialogue, between Satan and a Christian soldier. The whole object of

Satan seems to be to disarm the Christian of his shield of faith, and to drive him to distrust of God's mercy, and to desperation, by exaggerating the greatness of his sins. The resistance of the Knight, a Christian soldier, is firm and scriptural. He not only protects his vitals by a judicious use of the broad shield of faith, but he discomfits his persevering foe, by a dexterous use of the sword of the spirit. The tract is admirably adapted to the case of such as are keenly buffeted by Satan; and to such also, who are continually in danger of giving up all hope, on account of the greatness of their sins. This discourse furnishes strong evidence of the fertility of Becon's genius, and of his experimental acquaintance with the depths of Satan. It is extremely probable that Bunyan was well acquainted with this tract, and that he was not a little indebted to it, in composing some parts of his "Pilgrim," and "Holy War."

Prefixed to this discourse, there is a letter addressed to "The Right Honourable Francis Russell, Knight, and afterwards, Duke of Bedford, which is an interesting composition, and gives us a favourable idea of the piety of the distinguished nobleman to whom it was addressed. Indeed, Lord Russell not only professed the Protestant religion, but had the honour of suffering for the sake of the truth. In the time of Queen Mary, he was imprisoned for a considerable time. Cranmer, Bradford, and others, took a deep interest in him, and wrote letters to him for his confirmation and comfort. The whole of this address to Lord Russell, we would willingly transcribe, but a regard to the narrowness of our limits, makes it necessary that we should forbear further quotations.

Becon seems to have exercised himself much in composing prayers; and from the specimen here given, which, we are informed, is a small part of the whole number, we are led to entertain a very favourable opinion of his talent for devotional writing; and since excellence in this species of composition falls to the lot of very few persons; as requiring sound judgment, good taste, and uncommon spirituality, these examples are calculated to give us a very high idea of the character of the author.

But we now come to a treatise, which in the original is of considerable extent, and was in the author's time, and afterwards, held in higher estimation than any of his writings beside. This is, "The Sick Man's Salve." As has been already stated, this volume contains only the closing part of this discourse; and if the preceding parts are as excellent as that which is here given, it is to be regretted, that any portion of it was omitted. It will still, however, be practicable for any one who possesses Becon's

works in full, to have the whole of this treatise printed in a volume, by itself.

“The Demands of Holy Scripture,” is a “New Catechism,” composed by the author. The next article, entitled, “God’s Word and Man’s Invention,” exhibits strongly but justly, the contrast between the system of Popery and Protestantism; the antithesis, though it necessarily becomes somewhat tiresome, is kept up with admirable skill. This ought likewise to be circulated as a separate tract, wherever Popery has gained a footing. The contrast between “God’s Word and Man’s Invention,” is exemplified in more than forty distinct particulars. The remainder of this interesting volume consists of select summaries, called “A New Postill.” The subjects are “The Sufferings of Christ.”—“The Resurrection of Christ.”—“The Office of the Holy Ghost.”—“On the Holy Family.” And it is pleasing to remark the striking coincidence between what was considered evangelical preaching three hundred years ago, and at the present time. The freedom, copiousness, and warmth of the reformation sermons approaches very near to the style of animated extempore preaching, which we sometimes have the privilege of hearing from men of deep experimental piety, and fervent zeal; who seem to care little for their language, if they can only make the right impression on the hearts of their hearers. The excellence of preaching will usually bear proportion to the fervour of piety felt, and to the preacher’s intimate acquaintance with the Holy Scriptures.

Although we have placed “The British Reformers” at the head of this article, we have confined our attention, thus far, exclusively to one of this number. But we have in our possession eleven other volumes, executed in the same beautiful style of typography, as the one on which we have bestowed so much attention. And if our time and limits would permit, it would be a pleasing task to conduct our readers through these rich pastures of Gospel truth. There is to us something indescribably charming in the spirit of these ancient worthies who jeopardied their lives, and not a few of them shed their blood, in testimony to the truth as it is in Jesus. Who that loves the Gospel and the cross of Christ could grow weary of conversing with the spirits of such men as Wickliff, Bilney, Latimer, Cranmer, Hooper, Ridley, Knox, Philpot, Tindal, Frith, Barnes, Rogers, Saunders, Fox, Bale, and Coverdale. But in these volumes we have select portions of the genuine compositions of all these eminent theologians and martyrs for the truth; and several others, who are less known. Their works, we confess, have furnished us with a feast which it has not been our privilege

often to partake of. One spirit runs through them all. The same leading doctrines are recognised by them all; though occasionally, we find a shade of difference between them, on points of minor importance. Just such differences as exist now among those who truly love the Lord Jesus, and have been taught by his Spirit, and ever will exist while human knowledge is imperfect; and while men exercise their privilege of thinking and judging for themselves. The circumstance of some men knowing more than others, is itself sufficient to account for a diversity of opinion between them and others. Does not the experience of every successful student attest, that in proportion as he makes progress in knowledge, he is always led to change, in some degree, his former opinions? If one man sees a truth in many more of its relations than another does, when these two persons compare ideas, they will not be found to agree perfectly; nay, they may seem in some cases, to be widely apart, when the only real difference is, that the one sees further, or takes more comprehensive views, than the other. While we contend earnestly for the faith, then, let us learn to exercise charity and forbearance towards each other. Let us not too rigidly insist upon having every man to pronounce our shibboleth without the omission of a single letter. Where we find brethren possessing sincere love to Christ, and endued with genuine meekness and humility, we should be reluctant to make them offenders, or denounce them as heretics, for some minor difference from our standard of opinion.

But that on account of which we would recommend these writers to the careful perusal of our readers, is not so much the precision with which they express their theological opinions, for in regard to this they were often loose; as the ardent zeal for God's glory, the fervent love of the Lord Jesus, and the deep feeling of eternal realities, by which they are characterized. These holy men so commonly appear before us in the panoply of stern polemics—for they were obliged to resist the hideous forms of error by which they were surrounded—that we have failed to do them justice as men of deep experimental piety, and of a uniformly devout spirit. They were, indeed, men of whom the world was not worthy. They fought a good fight, and came off conquerors and more than conquerors. Some of them were left, like Peter, in the hour of temptation, and like him they fell; but Christ prayed for them, and when recovered, they were more useful than before. The case of Cranmer is known to all. Thus the Lord teaches us that the standing of man is in himself;—that human strength is weakness, and human courage cowardice, in the day of trial. Man can glory in

nothing else but his weakness, that the power of Christ may rest upon him; and when most sensible of his own weakness, then is he strong; and the true ground of all just confidence, that we shall not utterly fall from our steadfastness, is the promise of a faithful God, "My grace is sufficient for thee. I will never leave thee, nor forsake thee."

ART. VII.—*Philip Melancthon's opinions respecting Sin. Translated from his Common Places.*

REFLECTING men have always wondered, that as there is in most things in the universe so beautiful an order, there should exist so great confusion, so many crimes and calamities, together with diseases and death, in the human race. The philosophers, in attempting to account for these phenomena, have ascribed them partly to matter, partly to the will of man, and partly to fate, which they say is the necessary connexion of the first cause with all second causes, whether physical or voluntary. The Manicheans, adopting a corrupt philosophy, professed certain insane opinions, equally dishonourable to God and injurious to morality; maintaining, that there were two eternal and independent principles, the one good and the other evil, and also the doctrine of necessity; by which opinions, the church in ancient times was very much agitated. It is the part of a pious mind to think and speak with reverence concerning God; and to embrace and hold fast those sentiments which are true, and friendly to piety and good morals, and which have been approved by the deliberate judgment of the judicious and pious in the church; and not to indulge vain curiosity, or a fondness for useless speculations, nor to enter into infinite labyrinths of disputation.

We ought, however, in the commencement, to lay it down as a certain principle, from which nothing should induce us to depart, that God is not the author of sin, that he does not will sin, nor approve of sin, nor impel the wills of others to choose sin: but that he is truly and awfully opposed to sin, which he has declared, not only by his word, in which eternal misery is threatened, but also by the unceasing manifestations of his wrath against it, in the dispensations of his Providence. And the Son of God, by becoming a victim for sin to appease the anger of his Father, has demonstrated in the most striking manner, by his death, that not God, but the devil is the author of sin. Let it then be received

as an undoubted truth, that sin was not created, nor ordained by God; but that it is a dreadful destruction of the divine work and order; and that the true cause of sin in the will of the devil, and the will of man, which freely apostatized from God, who neither willed nor approved their disobedience. Ingenious men have on this subject stated many inextricable questions; but omitting purposely these abstruse disquisitions, we declare that doctrine which is true, and confirmed by the testimonies of divine revelation, and which we embrace with all our hearts; although we do not undertake to answer all the subtle objections which may be brought up by disputatious men.

Now, that God is not the cause or approver of sin, is made evident by the following testimonies of Scripture: "And God saw every thing that he had made, and behold it was very good." Gen. i. 31. That is, every thing was pleasing to God, regular, and accordant with the plan of the divine mind; and so formed as to be profitable to man.

In Psalm v. 5. it is said, "Thou hatest all workers of iniquity." And in John viii. 44. it is said of Satan, "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

In the words of our Saviour, just cited, a distinction is clearly implied between the substance of the evil spirit and his moral qualities. Satan himself, as to his substance, was the work of God, by whom all the angels of heaven were created, some of whom fell into sin; but a lie he has of himself, which, by the exercise of his own free will, he produced. And between these things there is no repugnance; for while the substance is upheld by God, the free agent may be the cause of his own sins, by abusing his liberty and apostatizing from God.

Another testimony may be found in Zech. viii. 17. "And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord."

Now God is sincere in his professed hatred of sin: it cannot, therefore, be thought that he wills sin.

Again, 1 John xxii. 16. "The lust of the flesh is not of the Father, but of the world." And 1 John iii. 8. "He who committeth sin is of the devil, for the devil sinneth from the beginning;" that is, the devil is the original author of sin. And in regard to the human race, we read in Rom. v. 12. "By man sin entered into the world;" that is, sin is not a thing created by God; but man, in the exercise of his own liberty, has turned away from God, and wasted the gifts of God, and has propagated this his ruin to posterity.

Nor do those words of Scripture, where it is said, "I will harden the heart of Pharaoh, and other similar expressions, militate with the sentiments expressed above; for to those acquainted with the Hebrew idiom, it is well known, that such expressions signify permission only, and not an efficacious will; as when we pray, "Lead us not into temptation," the meaning is, do not suffer us to fall into temptation; or do not permit us to fall or to be overthrown by temptation.

It is here important, that we should have fixed in our minds, the true idea of sin, that we may be able, clearly, to distinguish between it and what is produced by God. Sin is the disturbance or confusion of the divine order; sin, therefore, in the simplest notion of it, is not a substance, nor any thing positive, but a defect, or privation. Sin, as it exists in the mind, is darkness; that is, we have not the clear knowledge of divine things, nor do we yield a firm assent to the divine threatenings and promises. But sin, in the will, is aversion; that is, the heart is destitute of the fear of God, of confidence, and love towards him, and of that obedience of heart which the law of his nature demands, but is carried away with wandering desires which are opposed to God. Now, that those evils are properly defects, and not things created by God, is evident enough. Instead of being his work, sin is the abominable destroyer of the order of his work. It does not follow that he is the author of sin, because he preserves in being the creature in whom it exists; but he is exceedingly displeased with sin, and sent his Son to appease his wrath, and to heal the wound made in our nature. Let it be kept in mind, therefore, that God is not the cause of that *vitiosity* with which we are born; nor can he will that which is evil, or at all approve it. But here a cavil, not uncommonly made, must be noticed. It is asked, if sin be nothing positive, but only a defect, is God angry at nothing? To which we would answer, that there is a great difference between a *privation* and a *negation* (inter nihil privativum et nihil negativum.) A privation requires a subject, and is a destruction of something which properly belongs to that subject, and an account of which it is rejected as worthless. Thus the ruin of an edifice is a destruction of its frame, or a dissipation of its parts. So the depravity of our origin, is a pollution and disorder of our faculties, which defect in our nature is the object of the divine hatred, and on account of which he is displeased with the being in whom it exists. The nature of privation may be illustrated by a bodily disease, in which the subject remains, but in a disordered state. On the other hand, a *negation* is that which requires no subject, as the house of Alexander is now nothing—a mere negation, for it has no existence. This simple illustration may be suf-

ficient to shed some light on this subject to learners, without involving them in subtle disputations or inextricable labyrinths. Geometrical truths, by means of diagrams, may be presented to the eye; but it is not so with these metaphysical truths, which can only be understood by a gradual and attentive consideration. A man who is wounded, when beholding his wound, is certain that it is not a mere negation, but that the parts are really lacerated. So Paul, beholding the wickedness and vices of a Nero, grieves, and does not consider these things as mere negations, but as a most abominable ruin of a divine work. When in this light we view evil as a *defect* or *privation*, we never can think that sin is a thing which should be extenuated. As in man, considered as the workmanship of God, order is a part, and is the production of his power, and is pleasing to him, and conducive to the beauty and happiness of man, and is called an excellent thing, a great good; so, on the contrary, the disorder in which consists the ruin of this good work, must not be ascribed to God, but to the devil, and to the free will of man, and is hated of God, and brings destruction upon the beings who are the subjects of it, and is called evil; that is, a thing not agreeable to the divine mind, but altogether displeasing to God, and destructive to men and devils.

This statement will in some degree illustrate the nature of actual sin, concerning which there are so many intricate questions: it will not be difficult to understand how it is merely a defect, if you will look, not only at the external action, but at the state of the mind which governs the action. Eve, for example, in eating the forbidden fruit, was not governed by the light of God; but not to be governed by the light of God, is to have the will opposed to God, and that this is a defect of a right will, it is easy to perceive. Originally, then, her sin was of a privative nature, although it was followed immediately by external acts, which are, it is acknowledged, of a positive nature. First, it was an internal disorder; the motions of the soul wandering from their right course, just as a ship without sails and rudder tossed by the winds and waves. This figure will very well serve to show that the evil consists in defect; for as long as the ship remains on the bosom of the deep, it will have some motion; so man, while he exists, will have some sort of action, however irregular and confused it may be. Neither because God sustains man in being, is he the author of sin, for those defects in the exercises of the mind are not produced by Him. In the case of Eve, just mentioned, the cause was her own free will. Her actions were her own, and she spontaneously turned herself away from God.

Let it then be admitted as an undoubted principle, that God is

not the author of sin, nor wills sin, and it will follow that there is such a thing as contingency; that is, that all things do not happen by necessity. For sin proceeds from the will of men or devils, and not from the will of God. Contingency supposes that the actions of men proceed from free will, and that they have the power to sin and to refrain from sinning. The contingency concerning which we here speak, relates to human actions, and not to the motions of other things, concerning which it is common to treat when physical causes are under consideration.

Moreover, it must be conceded that the Scriptures attribute to man, in his fallen state, some liberty of choosing those things which are proposed to him as a rational creature, and of doing those external works which are commanded by the law of God; for on this account the righteousness which they render to the law is called the righteousness of the flesh; because, as Paul teaches, it is competent to the strength of nature to perform it. "The law is not made for a righteous man," that is, not to coerce the renewed, but to punish the impenitent. Likewise, "the law is a school-master;" and unless some sort of liberty remained to fallen man, there would be no manner of utility in laws and commandments; and, indeed, the whole apparatus of civil government would be useless. It is certain, therefore, that liberty, which is the source of contingency, does exist, as I before said. But as God is said to determine contingencies, we must be careful to distinguish between his determination of those things which are agreeable to his will, and those which are not; or, between those events which depend entirely on his will, and those which are brought about by human agency, though not to the exclusion of divine agency. God foresaw the crimes of Saul, but he did not will them; nor did he impel his will, but permitted him to act according to his own inclination, without interposing any obstacle to his freedom. But in the view of Saul's misconduct, which he clearly foresees, he resolves to remove him from the high office to which, by divine direction, he had been advanced. This foreknowledge did not cause Saul to act by necessity; nor did it at all affect the free agency of man; nor take away that liberty which belongs to man, even in his fallen state. Neither does the fact that God sustains human beings in existence, and in the exercise of their powers, interfere with the contingency and liberty of their free actions. When Eve sinned, the cause cannot be ascribed to the upholding power of God, but her own will was the real cause of her act; for when human nature was constituted, it was endowed with liberty, and the continuance of human nature by the same power which created it, does not destroy that freedom which was thus conferred on man in his first creation. Thus, although

God preserved Saul in being and in the exercise of his faculties, the cause of his sin was not at all this divine sustentation, but his own free will.

To the representation above made, the words of the prophet Jeremiah are sometimes objected, where he says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." On which I would briefly remark that it is one thing to speak of the choice of the will, and another of the event, or accomplishment of what we will. Pompey willed to make war upon Cæsar, and freely willed it, but the event was governed by many other causes besides the will of Pompey. This declaration of Jeremiah is a delightful doctrine, and contains the sweetest consolation. We are here taught, that "the way of a man," which includes the regulation of his private affairs, and the success of his public vocations, cannot be sustained and secured by human wisdom and strength. The minds of the best men are not sufficiently perspicacious to foresee all dangers, or to guard against them, but human judgment is liable to be misled by errors, as was that of king Josiah, when he judged it expedient to make war on the Egyptians. Many sad errors from this cause might be enumerated; which led Cicero to complain, that no man was at all times wise. Often, human counsels are involved in inextricable difficulties by mistakes which are incident to all. How many disasters to the house of David arose from one false step. But even when human counsels are wise, and the cause good, the event may not correspond with the hopes entertained. Great calamities, which suddenly cast down the most sagacious and exalted of mortals, do, in the providence of God, take place, when human prudence and human power are of no avail to prevent the disaster, according to that true saying of the poet,

"Omnia sunt hominum tenui pendentia filo:
Et subito casu quæ valere ruunt."

It was concerning these various obstructions, and in relation to human weakness, and the instability of human affairs, that Jeremiah was speaking in the passage cited above. His object was to show us, that the event of things depended on many secret causes unknown to us, and that, therefore, we ought to fly to God, and ask and expect direction, and the regulation of our affairs from his aid. Here we see the benefit of those gracious promises, "I will not leave you comfortless." "It is God that worketh in you both to will and to do." "The steps of a good man are ordered of the Lord; and he delighteth in his way." By such promises as these, we are warranted and encouraged to

trust in the Lord for help, in time of need; and we should be ever ready to acknowledge, that nothing spiritually good, or of a saving nature, can be accomplished by us, without God helping us; as Christ declares, "Without me ye can do nothing." And John the Baptist says, "A man can receive nothing except it be given him from heaven." Pompey, Brutus, Antony, and others, attempted great things, but it pleased providence to disappoint their expectations, and to advance other men to the supreme power. Although it is evident, that the help of God is needed in all actions which are connected with salvation; yet it must not be hence concluded, that man possesses no liberty of any kind, much less that all good and evil are to be ascribed to the divine efficiency: the true meaning of the passage from Jeremiah, therefore is, that salvation cannot be obtained by human counsels and human ability. Let us therefore learn, that we are indebted to divine aid, when we are made instruments of saving benefit to ourselves or others; and also, we owe it to the same cause, that we are not the pests of the human race, like Pharaoh, Nero, Manes, and other similar characters. We ought, therefore, under the deep conviction that we can do nothing ourselves, most earnestly apply to God by prayer and supplication, that we may be directed and governed by our heavenly Father. But it is most evident that this, our dependence on God, does not make him the efficient cause of our sin. The church of God, entertaining correct views of this matter, while she acknowledges God as the author of all good, holds in utter abomination the crimes of Nero, and will neither say that such actions take place by necessity, or that they come to pass by God's willing them.

Another text which has been made the occasion of objection, is that of Paul, where he calls the Ephesian Christians, "Elect according to the purpose of Him who worketh all things according to the purpose of His will." And again, where he says to the Corinthians, "But it is the same God who worketh all in all." Now it is perfectly manifest, that these passages, taken in the connexion in which they stand, relate only to the church and to those saving acts which God is pleased to excite and regulate in the members of the church; but are not intended to be applied to the universal sustentation of all things; nor to all the particular motions of animals. Let these texts then be interpreted according to their true intention, and let them not be forced into a signification foreign to their genuine sense.

Paul admonishes us, that the church is saved, and governed, not by human wisdom or power, but by the wonderful operations of God. The preservation of Noah from the deluge, the protection of Israel in Egypt and in the desert, the achievements

of Moses, Joshua, Samuel, David, and other pious and distinguished persons, are to be ascribed to the power of God which stirred up and enabled them to lend effectual aid to the church, and the propagation of the true doctrine: wherefore the declarations of Holy Scripture, referred to above, are intended for the consolation of believers, that they may be assured of the presence of God with his church to afford her aid in all her dangers and afflictions. It was God that helped David in his wars, and made him victorious over his enemies. It was God also who gave assistance to the dying Lawrence, so that he was preserved from making shipwreck of faith, through fear of death. By such declarations and promises, our souls are consumed, and encouraged to pray in the words of the Psalmist, "Direct me in thy truth and teach me." As, O Lord, thou bringest salvation to thy church, so make me a subject of thy grace, and a vessel of mercy. And this explication of those texts of sacred Scripture, will equally serve to cast light on many similar passages. But it should, in the last place, be added, as a thing requisite to the right understanding of this subject, that there is a twofold necessity. The one is absolute, as when a proposition or thing is simply necessary, so that the contrary is plainly and altogether impossible. Such propositions are said to be necessary with an absolute necessity. Such is the proposition, that there is a God—that He is intelligent, eternal, possessed of power, wisdom, justice, and goodness; and that he wills only what is just and good, and cannot will any thing which is repugnant to his own most holy nature. He cannot be delighted with, or will injustice, cruelty, lust, or any wickedness. But there is another necessity which is denominated *the necessity of consequence*, that is, such propositions or things, the opposite of which are not in their nature impossible, and are only rendered necessary by preceding causes; or, because they are foreordained. And between things of this kind there is a great difference. In regard to events of one class, which are in their own nature good, God not only wills and foreordains them, but foretells them. Such, for example, is this, that on a certain day, the dead will be raised up. This event is not necessary simply and absolutely, but *by consequence*. But in regard to those things which are evil, as wicked acts of every sort, God does not will them, but appoints bounds over which he will not permit the wicked to pass. These events, however, may be said to be necessary in the second sense given of that term. Pharaoh persecuted and oppressed the Israelites: this, in its own nature, was not necessary, but altogether contingent; for the opposite was not a thing impossible, but because it so oc-

curred from causes which existed, it is said to be necessary *by consequence*.

Here also seems to be the proper place to speak of physical necessity. Thus we say the fire burns by necessity, the sun is moved; but according to the doctrine of the church, this physical necessity falls under the head of that necessity of consequence, which we have just described. Fire burns, because God has given to it this nature: the sun is moved by the same power which created it, and we see in the history of Joshua and Hezekiah, that motion is not essential to the sun.

We have now gone over all the principal questions which are to be agitated on this subject, which if they be carefully considered, we shall be able form a correct judgment concerning all these controversies; and it will be evident, that it is far from our purpose to bring in a stoical necessity. How can any one pray to God with the least confidence, who believes that all things are governed by a fatal necessity? The saying which is found in the tragedy, that the blame of our bad conduct is to be charged to fate, is highly injurious to good morals. Every one is acquainted with the anecdote of the servant of Zeno, who when he was about to be punished by his master for some misconduct, excused himself by saying, that it would be unjust to punish him, since he was forced by fate to sin. But fate never made any man a sinner. The sentiments of Plato, in the second book of his Commonwealth, are correct and good. "If," says he, "we would have the state well governed, we must contend with all our might, that no one, old or young, in poetry or prose, should ever utter the opinion, or be permitted to hear it, that God is the cause of the crimes of any one; for as such an opinion is dishonourable to the Deity, so it is injurious to the state, and repugnant to sound reason. There is a common argument on this subject which not a little disturbs the minds of the pious, and which it may be useful to explain. It is said, that second causes cannot act without the concurrence of the first, therefore, as the second cause (as, for example, the disobedience of Eve) is sinful, the first must be so also. I have known some persons who were by this objection driven to great confusion of mind, and to the adoption of horrible conclusions. There is a subtle metaphysical answer which is sometimes given to this objection, but I prefer resorting to one which is better suited to common apprehension. It is this: God is present with and concurs with his creatures, not like the God of the Stoics, as if bound to second causes, so that he is able to act only as they act; but as a perfectly free agent, sustaining them in existence, and with consummate wisdom accommodating his agency to the nature of the

case, not only giving efficacy to second causes, but also, when he chooses, counteracting them. Thus, though he upholds the laws of nature by which corporal things are governed, yet we find him ordering the sun to become retrograde, and the clouds to withhold the rain for three years, and then, suddenly sent plentiful showers. And we know, that although God sustains second causes, He is not confined to them, for every day events occur which are out of the sphere of their operation. In the midst of battle, and on the seas, and in diseases, many are delivered from various dangers, when second causes can be of no avail.

We ought not, therefore, to entertain the opinion of the Stoics, that God is confined to second causes, so as never to act independently of them, but we should believe that he is always present with the work of his hands, sustaining all things by his power, and governing all events by his own most perfect freedom; so that there is good ground for praying for his aid and interposition in any emergency. Thus God not only sustains, but willingly helps those who act in an orderly manner; but in regard to those who act disorderly, although he upholds these also, yet he cannot be said to aid them in doing wrong. Eve was so constituted and endowed with free will, that she had it her power either to obey or to transgress, and the existence of divine favour, as the first cause, did not make God the author of her sin. It is indeed universally true, that the second cause cannot act without the sustaining power of the first; but as was before observed, this upholding providence must be carefully distinguished from that exercise of power which assists in the production of the sinful act; for that effect which God does not will, he never aids the creature to bring into being. If any one inquire, therefore, what was the immediate cause of the sin of Eve, when she turned herself away from God, the answer must be, her own free will. The maxim, that the second cause cannot act without the first although admitted by all, is very differently understood by the Stoic, and by the Christian. The former believes that in similar circumstances the same effects must necessarily take place; but the latter makes an important distinction between good and evil actions, which the Stoic entirely overlooks. It is true, that the second cause cannot act without the first, that is, unless it is sustained by the first; but this does not hinder the first cause from acting when it seems good, without the second, because he is a perfectly free agent: and when the second cause is a free agent, it acts without the co-operation of the first in the production of evil, for the power of originating such acts belong essentially to that

liberty with which free agents are endued. In this explanation, I have endeavoured to avoid too much refinement, and to present the subject in such a manner, as to be level to the common apprehensions of men. Others however choose to explain this matter a little differently. They say that the second cause cannot act without the first in producing a positive effect; but in a mere delinquency, or defect of right action, the second cause can act alone. For example, the will of Eve in the first transgression did not produce a positive effect, but was an aberration from the proper mark; defect in the quality of the act. This explanation does not really differ from the one already given, and may seem to render it more perspicuous. But after all it is best to believe in the general, that God has established such a connexion between the first and second cause, as he acting freely chooses should exist; so that while he co-operates to sustain the creature, He is not the author of sin.

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THEOLOGICAL.

A Dissertation on Natural Depravity. By Gardiner Spring, D. D. pp. 93. New York.

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