

New-Englandism  
not  
the Religion of the  
Bible

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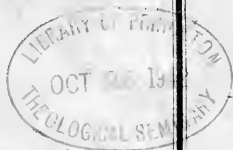
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NEW-ENGLANDISM

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THE RELIGION OF THE BIBLE :

BEING

AN EXAMINATION

OF

A REVIEW OF BISHOP BROWNELL'S FOURTH CHARGE  
TO HIS CLERGY, IN THE NEW ENGLANDER  
FOR JANUARY, 1844.

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"The distinctive religion of New England."  
*New Englander*, II. 143.  
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HARTFORD.

HENRY S. PARSONS.

1844.

**FRED LOCKLEY**  
**RARE WESTERN BOOKS**  
4227 S. E. Stark St.  
PORTLAND, ORE.

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FEBRUARY 5th, 1844.

RT. REV. AND DEAR SIR,

The character of the article in the *New Englander* for the last month, purporting to be a Review of your Charge, being such, that you cannot, consistently with your self-respect, take any notice of it, and yet being of such a nature as to need exposure, I have presumed to offer a few words in examination of the Review, and in confirmation of the important facts and positions contained in the Charge. Trusting what I have said will meet your approbation,

I have the honor to be,

Right Rev. and Dear Sir,

Your obedient servant,

JURIS CONSULTUS.

To Rt. Rev. T. C. BROWNELL, D. D. LL. D. }  
Bishop of the Diocese of Connecticut. }

~~~~~  
*Stanley & Chapin, Printers.*  
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## EXAMINATION, &c.

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IF the importance of a document may be estimated by the effect of its publication, the Charge of Bishop Brownell on the "Errors of the 'Times'" is one of the most important ever issued from the press. It seems to have thrown consternation into the ranks of our opponents, or as Tertullian would have said, "into the camp of the rebels."\* And since they have recovered from the first shock, it has been talked over in private circles, commented upon in lectures, preached about in the pulpits, and railed against in the newspapers.† Every species of warfare which wit, or ridicule, or buffoonery could suggest, and every kind of weapon, from the small arms of the *Religious Herald*, to the heavy ordnance of the *New Englander*, has been brought to bear upon it. In the meantime Churchmen have looked on, quietly watching the terror and affright of those, who, all at once had been caused to see themselves, as others see them. We do not much wonder at the unqualified abuse, and unmitigated hostility with which it has been honored, for it must have been both difficult and painful for those who had not kept their eyes upon the ancient land-marks, to realize that they had drifted so far from their moorings,

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\* Præs. Hær. c. 41. This is the name given by him to those assemblies that reject the Episcopate and Apostolic succession, and set aside the Apostolic traditions.

† Perhaps the reviewer will not allow that the Charge was the *cause*, though it was the *occasion* of these things. Indeed, he represents his brethren as longing for the onslaught, like hounds at bay, impatient for the chase. "Others we know, and they are the many, hailed its [the Charge's] appearance as a deliverance with real exultation. It eased them from the perplexity which had long tried their patience." p. 143.

and were so near foundering amid shoals and quicksands.\* The surprize and alarm naturally caused by the discovery of their real situation, may properly be received as an apology for the uncourteousness of the guerilla warfare of their hebdomadals, but is no excuse for the deliberate barbarity of the New Englander.

This Charge has now been before the public six months, and has, in the mean time, been talked over, lectured upon, and preached about, and been pronounced, by the New Englander itself, (I. 546,) a document of sufficient importance to demand a separate and deliberate consideration. Consequently, this review is the "deliberate" production of one of the ablest, (we may presume, for it is anonymous,) of the contributors to that periodical, written after months of consideration and reflection, and with all the aid and assistance that his co-laborers could afford.† It is an important document, therefore, not for its intrinsic merit, but as an index to the tone, and temper, and spirit of that periodical, as indicative of the mode of warfare which the Church has to expect, and as an example of the treatment which Churchmen are to receive at its hands. And it must also be regarded, as the best answer that can be made to the "Errors of the Times."

But there is a portion of the review, to which neither our principles nor our taste will permit us to reply. The style, and manner, and spirit, are such as we desire *not* to imitate. Yet we cannot do the reviewer justice, nor enable our readers to form a proper estimate of his article, without giving some specimens under these heads. And this they might

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\* The helmsman of their ship, seems to have been an unskilful mariner, thinking of nothing but keeping the masts before each other, without noting their bearing with the polar star. And because the masts kept directly ahead, he seems not to have thought but the ship was also keeping straight on her course.

† The New Englander is determined, not to make any *waste* by its *haste*. It took *nine months* in preparing a review of Chapin's *Primitive Church*, and *six months* in preparing a review of the Bishop's Charge.



expect for another reason, as it is always satisfactory when reading any book, periodical or review, to know something of the intelligence, candor, and orthodoxy of the writer. In order, therefore, to reflect the moral and intellectual phases of New-Englandism, and to show the reviewer in a light, in which he seems ambitious to appear, we shall draw out a few of the leading features of his mind, as he has delineated them in this review.

1. Of the reviewer's *taste and style*. He has given us a sure index of his taste, and a clue to the source from whence he has drawn his models of style, at the very opening of his article. The Bishop, seated in the chancel, under the most solemn vow which man can make, to banish and drive away all erroneous and strange doctrine, solemnly addressing his Clergy on the "Errors of the Times," brings up no association in the mind of the reviewer, but that of the mock tragedian "Bottom," in Shakespeare's *Midsummer's Night Dream*. And the "roaring" of that "Nightingale of a Lion," as Bottom described himself, the reviewer tells us, abode by him in his "first reading of the Charge," and even when he had "set down to the solemn office of review," was still "sounding in his ears."\* But he might have spared himself the trouble of proclaiming it to his readers. It is evident on every page. No man, but one *familiar* with the character of Puck, and Bottom, and Bardolph, and Pistol, and Nym, could have manifested such fe-

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\* The editor of the *Church Chronicle* suggests, and we think very appropriately, that the reviewer in order to complete the scene, had attempted to act the character of Bottom's associate, *Puck*, as described by himself; and certainly, had the poet been a prophet, he could not have more accurately described the character of the reviewer in this article, than he has done in the following passage:

" I'll lead you about, around,  
Through bog, through bush, through brake, through brier;  
Sometime a horse I'll be, sometime a hound,  
A hog, a beardless bear, sometime a fire;  
And neigh, and bark, and grunt, and roar, and burn,  
Like horse, hog, hound, bear, fire, at every turn."

licity of expression, in their peculiar dialect. Everything he sees and hears, reminds him of some appropriate expression of theirs. Thus the language and figures in which he describes the doctrine of tradition, as "the *foul* old dogma of the Papacy, which now reveals its last stage of *putrification* in the Oxford *ferment*" (p. 148), and which reaches through all the *filth* of Church history" (p. 152), was evidently suggested by Falstaff's account of his situation in the "buck-basket," with sundry "foul, greasy, stinking," unmentionables.

So the ideas and epithets employed in his description of Episcopacy,—“the witch-broth style of Episcopacy ; patches and scraps—a lock of St. Ignatius, and finger of St. Cyprian—a tooth of Laud, and dead men's bones from every region ; simmered and stirred by the anointed wisdom, and magic authority of a successor of the Apostles” (p. 172), was evidently borrowed from the witch-song in *Macbeth*.\* And the imagination, that “the ghosts of all the Popes had come back to howl and gibber” (p. 148) in the Charge, is equally classic. Indeed, one familiar with Shakespeare, especially the lowest and most vulgar of his comedies, might no doubt discover the original of very much of the review.

But there are things in it which were not copied, things which Willy Shakespeare would have been ashamed to have written, and which remind us of the slang of a Kentucky boatman, or the lingo of St. Giles. A single example will

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\* We subjoin a specimen, to show the correspondence between the reviewer and his authorities :

“ Fillet of a fenny snake,  
 In the cauldron boil and bake ;  
 Eye of newt, and toe of frog,  
 Wool of bat, and tongue of dog,  
 Adder's fork, and blind-worm's sting,  
 Lizard's leg, and owlet's wing,  
 For a charm of powerful trouble  
 Like a hell-broth boil and bubble.”

*Macbeth, Act IV. Scene 1.*

suffice. Thus he says, "our Churches may see," in the Charge, "the dry bones [of Connecticut Episcopacy] uncovered, the dead flat of Pharisaism is spread out before them, the ghastly grin of spiritual death stares them in the face" (p. 144). With the exception of a bad parody on Milton's—

"Grinned horribly a ghastly smile,"

this passage is the real German *Rothwalsch*, which is elegantly rendered into English by "Thieves' Latin."

The *purity* and *delicacy* of his style, is in good keeping with his taste. For example, the "exploding" of the Bishop's Charge, as its delivery is called by our militant reviewer, is compared to "a whizzing sound heard at the"——  
"of the gun" (p. 146). The apostolical succession is compared to "breathing over the breath of the apostles and the line of popes in regular succession" (p. 161), transmitted we suppose, from another illustration of the same thing (p. 162) by placing them in contact, heads and points, like the poles in a series of galvanic batteries, when a shock is to be communicated to a great distance. On one half page he applies the following epithets to the Church and Churchmen, "foul, polluted, putrid, ferment, gibber, howl, ar-rant fanatic, carnally inflated, senseless zeal, Church-mad inspiration" (p. 144). And in other places, not included in the quotations under any other head, he employs epithets like these, in describing us, and our doctrines, "vituperation, apostacy, lust, rapacity, going after lovers, Jesuits, Popes, magic potency, incantations," &c. &c. But we can neither spend time, nor spare room to copy a tithe of the examples under this head. We commend the whole article to the study of those who are desirous of perfecting themselves in the use of Billingsgate.

2. Of the reviewers *courtesy*. The foregoing specimens would properly come under this head, were there any standard of *taste*. But, as the maxim says, "there is no dispu-

ting about tastes," we regard them merely as exhibitions of intellectual and moral preferences, having no bearing on the question of courtesy. Some of his readers may possibly think, that he *designed* to be uncourteous, but *we* lay no such sin to his charge, and as he gives us to understand that he is a "Congregational Minister," we look to him for a specimen of what he deems appropriate to the character and office of such a functionary.

It is conceded by the reviewer himself, that the Bishop, is "habitually cool and moderate, respectable and respected hitherto, for his official discretion, and the general courtesy of manners to Christians of other names" (p. 146). Yet it is consistent with his ideas of Christian intercourse and Ministerial courtesy, to say that he "has had the audacity to insult every habit, prejudice, and principle in their bosoms" (p. 148), as "intending to insult them," and "taking malignant pleasure in the insult" (p. 147), and that by his "gratuitous insult," he has "put himself beyond the pale of civilized warfare, and sacrificed every claim to personal courtesy or official respect" (p. 147), so that "any expression of respect on their part, however qualified, is an act of mercy, rather than of justice" (p. 147). The cause of this offence, which has thus put the Bishop out of the pale of civilized society, was simply calling them *Dissenters*, as has been the constant practice in this State for more than a hundred years.

The *Charge*, notwithstanding the importance given it by the New Englander itself, this reviewer characterizes as a "ludicrous thing" (p. 149), "a flat and malignant attack upon the distinctive religion of New England" (p. 143), a thing of "exquisite absurdity" (p. 158), "an ecclesiastical jumble of scrap reasoning" like "the sweepings of the streets" (p. 162), the "doctrine impious," the argument a piece of "fallacy and wickedness" (p. 150), "a tissue of errors, at once feeble and pernicious." How he reconciles these statements with each other, and with the importance hitherto attached to it, is more than we know.

To these examples of courtesy to an individual who is acknowledged to be a "mild spirited," (p. 143,) "courteous" (p. 146) man, we add a few specimens of the epithets applied to others. Thus he speaks of the "rapacious ravening wolfhood, miscalled by the epithet *clergy* of England—the Lord Bishops acting Dives in their fine linen, at the rate of three hundred thousand a year, the younger sons of noblemen, parcelled off to their riotous '*livings*,' acting the prodigal, without either acting or teaching his repentance, and escaping the husks by tithing the corn,—a race of priestly extortioners in the name of CHRIST JESUS, hunting, drinking, gaming, and swearing, under cover of the Apostolic succession,—not novices in doctrine, because they have not advanced so far,—stealing their sermons to supply the want of the head, and plundering the poor to fill the want of the body—piercing to dividing asunder of soul and spirit, not by their arguments, but by their extortions,—examples to their flocks, only as they show them, by example, how to wear the fleece." (p. 154.) Such is his picture of the English clergy, which he says "the clergy in this country are endeavouring to imitate." (p. 146.) And the Church itself he describes as "a synod of foxes united by firebrands—Calvinistic ministers, priestly drones and nothingarians—Arminian Bishops, who have not so much as learned from Arminius the notion of a spiritual religion,—sentimental formalists, formalists without sentiment, (save the love of money and good living.) Oxfordizing and Romanizing doctors, all kennelled together under the standard of faith and worship in the Book of Common Prayer." (p. 156.)

When reading such things as these, we are reminded of a passage in the inimitable Scotch Poet:

" O ye wha are sae guid, yoursel,  
 Sae pious and sae holy,  
 Ye've naught to do but mark and tell  
 Your neebor's faults and folly!"

3. Of the reviewer's *orthodoxy*. The reviewer describes himself as a Congregational minister in this State, and hence he may expect us to take his orthodoxy for granted. Yet he cannot but be aware, that the orthodoxy of very many of that school to which he belongs, has been more than suspected, even by their own brethren. Had not this been the case, we could not close our eyes to the evident *sympathies* manifested in the present article. Thus, speaking of the German and Swiss Churches, he says, "with all their heresies and frigid neologisms, their state is yet greatly to be preferred to that of the Anglican Episcopal Church. And if we were this day to import a religion, we should not hesitate a moment to make out an order on Germany in preference to the English Episcopate." (p. 154.) Of the present state of the English Episcopal Church, it can hardly be necessary for us to speak; certainly not in its defence against a writer who is so ignorant on the subject as the reviewer. It is not pretended, even by the reviewer himself, that there is any general *heresy*, or *apostacy* in that Church. But what the German heresies are, and what is their extent, is not generally as well known, and a few specimens will be added by way of illustration, showing what are the doctrines and principles preferred by our reviewer, to those of the English Church.

"It cannot be denied," says Tennemann, "that Fichte's [who died in 1814] idealism had great influence on the spirit of his age."\* According to the "religious philosophy" of this author, says Tennemann, "we need no other God than the order of this world. . . . It is not possible to ascribe intelligence and personality to God without making him a finite being like ourselves."† Here, then, we have one calling himself a *Christian* philosopher, whose "religious philosophy," denied "intelligence and personality" to

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\* Hist. Philos., p. 505, in Murdock's Germ. Philos., p. 103.

† Tenn. p. 502, Murd. p. 101.

the Deity, and which acknowledges no God but "the order of this world"!

One of the admirers of Fichte's philosophy, one who has given the world a system of his own, and who is probably now living, is *Schelling*. His system is called the *Doctrine of Identity*, (*Identitätslehre*), because he maintains the perfect identity of the knowledge of things, and of the things themselves. It is also called *The All-one-doctrine*, (*Alleinheitslehre*, or *Alleinslehre*), "because," says Dr. Murdock, "it maintains that the Universe is God, and God the Universe, or that God developing himself in various forms, and according to general laws, is the only existence."\* "This pantheistic principle of Spinoza,† which," says Dr. Murdock, "Schelling revived and made the basis of his philosophy, was eagerly adopted by vast numbers in Germany, and many who did not follow Schelling's opinions on other points, embraced this doctrine as true."‡ Among the leading German Philosophers who have adopted Schelling's views, either with or without modification, are Bouterwek, Bardili, Eschenmayer, Wagner, and Krause.

Another leader in the Schools of German philosophy was Hegel, who died in 1831. He was at first a follower of Schelling, and always taught "the indentity of God and the Universe."§ He differed from his master, inasmuch as Schelling taught that God or the Universe, was "a real substance," whereas Hegel regarded "ideas, or conceptions as the only existences." This school had many disciples and followers. We cannot give a better account of the view taken of Hegel's religious philosophy by his coun-

\* Murd. p. 104.

† For an account of the Philosophy of Spinoza, see Norton's Remarks on a late Pamph., 11-27. Am. Encyc. XI. 596. Murd. Germ. Philos. pp. 26-29.

‡ Murd. III. Schelling has recently modified his Philosophy. Biederman. Germ. Philos. II. c. 7.

§ Murd. 118.

trymen and cotemporaries, than by copying an extract from the pantheist, Eschenmayer. He says;\* "Hegel has a GOD without holiness, a CHRIST without free love, a HOLY GHOST without illumination, a Gospel without faith, an Apostacy without sin, wickedness without conscious guilt, an atonement without remission of sin, a death without an offering, a religious assembly without divine worship, a release without imputation, justice without a judge, grace without redemption, dogmatic theology without a revelation, a this side without a that side, an immortality without a personal existence, a Christian religion without Christianity, and in general a religion without religion."

Our readers may possibly imagine that these men were infidels, that it is impossible they should profess to be Christians. Yet so it was, "not one of them," says Dr. Murdock, "professed either atheism or materialism, . . . or showed himself a disbeliever in the great principles of natural religion."† They were philosophers, so called, Christian philosophers! And these are the doctrines and opinions with which our reviewer sympathizes. Well may we expect him, then, to dislike the principles of the English Church.

But perhaps the reviewer may say, that it is the *religion* of Germany, not the "religious philosophy" with which he sympathizes. If so, we will give a few specimens of their religious tenets. One of the most active, admired, and influential clergymen of Germany, in the first part of the present century, was *Schleirmarcher*.‡ He taught that "the idea of a personal GOD was pure mythology."§ He was

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\* Hegel's Rel. Philos. Comp. with princ. of Christianity, 100. Murd. 126.

† Murd. p. 13<sup>2</sup>. We hope a better day is dawning on German Philosophy.— Since 1832 the pantheism of Schelling and Hegel have been giving place to the more practical philosophy of Herbert and other common sense writers. Bied. II. c. 6.

‡ Am. Encyc. XI. 243, 244.

§ Norton's Latest form of Infidelity, p. 44. See Nort. Rem. etc. 27-52, for an account of Schleirmarcher.



a philosopher, apparently of the Schelling School, and like him, held to the pantheism of Spinoza, whom he pronounces, a man "full of religion and of a holy spirit." And this, in a book, professedly written through "a divine call," "a heavenly impulse."\*

Another prominent German professor of theology, and one of the most distinguished German theologians, is *Paulus*, the commentator on the Bible. In his *Preface* to an Edition of the works of Spinoza, he speaks of "the superstitious and ridiculous horror of the atheism, so-called, of Spinoza."† The last development of this liberal Christianity, for which our reviewer expresses so much regard, is found in the *Life of Jesus, critically treated*, (2 vols. 8vo.,) by *David Frederic Strauss*, one of the German professors of theology, in which he denies the existence of any such being as JESUS CHRIST, and teaches that CHRIST is not to be regarded as an individual, but as an idea."‡

Another German doctor and professor of divinity is the celebrated commentator *De Wette*. "The greatest and most pregnant idea of the New Theology," says this man, "the establishment of which has been the main business of my theological life, is, that what is proposed for religious faith, must contain nothing metaphysical, or only so much as is necessary for a clear understanding of the faith. that its essence is not in propositions which are the object of knowledge, . . . not resting the truth of the Christian faith . . . upon common, naked, historical truth, . . . especially," he says, "let us renounce . . . the poor and unscientific appeal to miraculous evidence."§

We will not say that the man who can speak, as our re-

\* Nort. Lat. form Infid. 43.

† Ib. 44.

‡ Ib. 46, 47.

§ Ib. 40-42. De Wette's mode of reasoning in regard to miracles is after this manner:—"Common sense determines that such miracles [as recorded in the Pentateuch] are impossible. It may, however, be inquired whether some events did not really happen which to eye witnesses and co-temporaneous *seemed* to be miraculous." Introd. O. T. § 145. Jahn Introd. O. T. Par. II. § 12. n.

viewer has done, of German theologians, does, of necessity, believe as they do. But we must say, that the approval he gives them, is clear proof that they have his sympathies to a very great extent. Indeed, we should be tempted to believe that the reviewer had already made "an importation of religion from Germany," did not his article lead us to doubt whether he knows anything of it, except at second hand.

Nor is his *sympathy* with the Socinianism of Germany, less marked and striking. Indeed, so mildly does he look upon that soul-destroying heresy,—that God-denying apostacy, that he will not believe the Unitarianism of Hon. Mr. Everett, had anything to do with the disturbances at Oxford, at the conferring of his degree, (p. 145,) though unfortunately for his argument, no objection was made to it, after he had given his assent to the Creed of the Church of England.

To these specimens of the author's taste, style, courtesy, and orthodoxy, we ought to add some showing the richness of that *rhetoric*, which enables him to perform more wonderful acts than the transmigrations of the Hindoo metempsychosis,—which enables him, on a single page, (p. 156,) to liken the clergy of the Church, to "foxes and fire-brands," to "lambs and wolves," to "doves and vultures," dwelling in "kennels" and caught in "nets." We ought, also, to offer a word on the subject of that *reverence*, which leads him to introduce "CHRIST" and "Bottom" into the same paragraph, (p. 103,) and the "HOLY GHOST" and the "devil," (will our readers pardon the impiety, we only *quote*?) at once into the same passage. (p. 144.) But we cannot afford space, and we shrink from the *almost* blasphemy of the reviewer. Suffice it to say, that he has earned a reputation which ought hereafter to place him in the same category with the New York Herald and New York Evangelist.

It may be asked, then, why answer such a production ?

Simply because it appears in a periodical that professes to be respectable, the Editor of which is a respectable man, and has united with him respectable men as his associates. The appearance of an article in such a work, entitles whatever there is of argument in it, to a respectful consideration, even though under other circumstances, we might have supposed the writer an infidel in disguise. To the arguments we shall now turn our attention, unmindful of the sneers, and scoffs, and blackguardism of the writer.

The several subjects considered and commented upon by the reviewer, are mainly the following:

I. The right of private judgment.

II. The state of the Episcopal Church, as compared with other Protestant denominations.

III. The design and mission of the christian Church, including baptism and the "New Light Theology."

The first point, or the right of private judgment, would perhaps, be more appropriately entitled *the right use or the extent of private judgment*, this being the real question at issue. Our first business should, therefore, be, to inquire what is meant by "the right of private judgment?" "The *general* exercise of private judgment," says the Bishop in his Charge, and of the freedom of the will, is the natural and inalienable right of every man. But he is responsible to God, and in a minor degree to his fellow-men for the manner in which he exercises these faculties. He may not *rightly* set them up in opposition to the word of God. He may not rightly exercise them in a spirit of vanity, perversity, or self-conceit. He may not rightly exercise them in a way injurious to the peace and order of society, nor without due veneration for the judgment of the Church and its ministry;—so far as that is supported by primitive tradition and usage, and is in conformity to the divine word. We deem him self-sufficient who pays no respect to public opinion, even though that opinion be founded on the caprice

of the day. Much less is he to be commended who sets at naught the opinions which have stood the scrutiny of ages, and which have for centuries received the sanction of the Universal Church." (p. 7, 8.) To this the reviewer assents, and adds, "this is exactly our opinion and the opinion of all sensible christians in the protestant world." (150.) On this point, therefore, there is no disagreement, and it is "the opinion of all *sensible* christians in the protestant world," that "he is not to be commended, who sets at naught the opinions which have stood the scrutiny of ages, and which have for centuries received the sanction of the Universal Church," as for example Episcopacy and forms of prayer.

But if men are "not to be commended" who set at naught these things, what deference is to be paid to their authority? The Bishop says, "the Holy Scriptures, as they were interpreted by the Church during the two first centuries after the ascension of our Saviour, not as they may chance to be interpreted by the wayward fancies of individuals, constitute the only sure basis to rest upon." (p. 5.) To this the reviewer replies with much caution. "So far," says he, "from setting aside the [Fathers of the] first two centuries, we claim them on our side, in every question between us." But lest it should be difficult to substantiate this claim, he adds, "though without any such opinion of their infallibility as to bind ourselves to an implicit submission to their authority." (p. 150.) Here then is the real point at issue; *is there any supposable case, in which the unanimous consent of all of the fathers of the first and second centuries may command our assent?* The reviewer would say *No*, the Bishop *Yes*.\*

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\* The reviewer's pretence that the Bishop holds their doctrine of private judgment, (p. 151,) is a very strange one. The Bishop asserts distinctly, that the unanimous consent of the Church, as set forth in the fathers of the first and second centuries, on any matter of fact, whether of doctrine or discipline, is binding, as the lawyers would say *in foro conscientia*. This the reviewer denies *in toto*.

To suppose a case. Irenæus, Bishop of Lyons in Gaul, from A. D. 176 to 202, was the pupil and disciple of Polycarp, and Polycarp was the pupil and disciple of the Apostle St. John. Now Irenæus knew what was the faith of the Gallican Churches in his day, on the subject of the *Trinity*, and he knew from Polycarp, what was the faith of the Asiatic Churches in his day on that subject, and Polycarp knew from St. John what was taught by the inspired Apostles, in regard to the same. And when we inquire concerning the faith of the other primitive Churches, we find them all agreeing on these two points,—that a belief in the Trinity was universal, and that it was held to have come down from the Apostles. According to the principles of the Church, as brought out in the Bishop's Charge, no amount of subsequent testimony, no philosophical or metaphysical reasoning can set aside this doctrine, and we hold ourselves as much bound to believe it, as a juryman is to believe the honest testimony of a credible witness to a matter of fact within his knowledge. Will the reviewer say the same? If he will, and abide by the decisions of the fathers of the first and second centuries, he will give up his present post, and no more attempt to execute an office which the primitive Church would tell him he had no business to meddle with. But if he will not, and while he is a Congregationalist he can not take that ground, where is his pretended deference for their authority? He *must*, and in practice, does reserve the right to set aside any and every opinion of the primitive ages, however universal, and however important, whenever it happens to conflict with his own notions or interests. And if this be not interpreting scripture "according to the wayward fancies of individuals," we know not what would be. If there be no authority to which it is our duty to submit our judgments in this matter, then the fancy, or opinion, of every individual, or whatever else we may please to call it, must be his guide.

We do not say that Congregationalists always act upon this principle, but we do say, that so far as they are consistent Congregationalists, they are bound to do it, and it is certain that they make their boast of doing it. That they frequently depart from it in practice we know. They quote the fathers, it is true, when they make for their side, but when they make against it, they are set aside without ceremony. It is also true, that many writers have claimed all the "fathers of the two first centuries," as on their side. But those well informed on the subject know better. Indeed, it is confessed in a late work entitled *A Congregational Catechism*, got up by the Editor who published the article under consideration, with the advice of such men as Rev. Drs. MURDOCK, and HAWES, and BACON, that the fathers of the second century prove the existence of Diocesan Episcopacy, *in their days*, and that they held it to be of divine institution.

The real point of difference is this ; Churchmen hold, that the uniform consent and teaching, or what is the same thing, the unanimous consent of all the fathers, of the two first centuries, to any matter of fact, whether relating to doctrine or discipline, is binding on us. This our reviewer denies, and he claims the right, in common with all his brethren, to set aside, and he does set aside, this unanimous consent, whenever it does not agree with his "wayward fancy," as any one at all conversant with their writings, knows. Indeed, the reviewer himself denominates the opinions of the fathers "patristic absurdities," (II. 151,) and his predecessor, has pronounced them "blind guides." (I. 417.) So deep rooted has this prejudice against the fathers been, that the Congregational minister, who, thirty years ago, should have been known as a student of them, would have been considered as little better than beside himself. Even within much less time than that, they have made

their boast, that they were not to be refuted "by musty quotations from the fathers."\*

Again the reviewer represents the Bishop as at variance with other writers on this subject, because he confines himself to the "two first centuries," while some include "three," or "four," or even "seven." (II. 149.) But this is of no sort of consequence. The rule is *semper, ubique, et ab omnibus*; a doctrine or practice, to be binding, must have been received "at all times, every where, and by all." If, therefore, no trace of it is found before the end of the second century, the "all times," is not made out, and the doctrine or practice is not binding. The advantage of including more than two centuries, is, that *universality* may often be proved more conclusively and satisfactorily.

But, says the reviewer, "there is no one opinion of the first two centuries which can, with any propriety, be considered an opinion of the Church; for the Church was not so organized as to have any joint action, or to unite in a common expression of any kind." (II. 149.) We should deem this a very strange assertion, if we supposed the writer spoke intelligently. Was not that the opinion of the Church, which every orthodox Church held, whether there had been any formal decree on the subject or not? And were not practices and opinions, which were constantly appealed to as authoritative, because coming down from Apostolic days, the practices and opinions of the Church, before any formal decree had been made in regard to them? Does the reviewer intend to say, that nothing of this kind existed? We would recommend him to read, for once, Tertulian's book on *Præscription against Heretics*; to ponder what he says concerning the rule of faith, the mode of reference to it, its universality and apostolicity,—the improbability that the whole Church should agree in error, the priority of

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\* Bacon's Man. p. 43.

the doctrine of the Church, and the later date of heresy, the universal appeal to the apostolic Churches, and the apostolic succession by all orthodox Churches, and he will find some thing which will probably be new to him. Above all, we beg him to ponder the following extract from that work, so eminently descriptive of the heretics and schismatics of all ages.

“In the first place, it is doubtful who is a catechumen, who is a believer: they have all access alike, they hear alike, they pray alike. Even if heathens come in upon them, they will *cast that which is holy unto dogs, and pearls, false though they be, before swine*. They will have the overthrow of discipline to be simplicity; and the care of it amongst us they call pandering. They huddle up a peace with all every where. For it maketh no matter to them, although they hold different doctrines, so long as they conspire together in their siege against the one thing, Truth. All are puffed up: all promise knowledge. Their Catechumens are perfected before they are taught. . . . Their ordinations are careless, capricious, inconsistent. At one time they place in office *novices*, at another men tied to the world, at another apostates from us, that they may bind them to themselves by vain-glory, since they can not by truth. No where is promotion readier than in the camp of rebels, where, even to be there, is a merit. Wherefore one man is Bishop to-day, another to-morrow; to-day Deacon, who to-morrow will be Reader: to-day Presbyter, who to-morrow will be Layman; for even to laymen they commit the priestly offices.”—c. 41.

Now that this is descriptive of vast numbers at the present day, is unquestionably true. Their “Catechumens” or as the dissenters style them, their “converts,” are “perfected before they are taught,” that is, their conversion makes them at once leaders and teachers. If we may judge by their conduct, they have “conspired together against the



Church." "Their ordinations are careless, capricious, inconsistent." They often place "novices," that is "new converts," in the office of teacher, and "even to laymen they commit the priestly offices." Had Tertullian written for these times, he could not have better described the course of many of our opponents, than he has done.

Let him also look into Irenæus, and he will find a similar, and equally accurate description. The same pretence to special divine illumination, the same professions of superior sanctity, the same charges of making too much of forms, the same rejection of the apostolic succession, that is so common at the present day, the same pretence of wisdom, even above the Apostles.\* Indeed, had some of our opponents lived in the primitive ages of the Church, they would have been set down as heretics, without hesitation or qualification. They would not have been called *dissenters*, merely, but heretics, enemies to the Church, and rebels against God. So far, therefore, from its being an act of discourtesy for us to call those *dissenters*, who set aside the Episcopate, reject the apostolic traditions, and conspire against the Church, it is an act of special kindness to them. Were we to call them heretics, it would only be speaking in the language of the "first two centuries," but then they might have more show of reason for complaint.

But there is another point of view in which this unlimited exercise of private judgment must be considered. We must look at its tendency, and at the consequences resulting from it. One of the earliest, if not the very earliest of those sects who carried out the doctrine of this unlimited exercise of private judgment, were the *Gnostics*, who led the way in corrupting the true doctrine of the Church, † among whom are to be reckoned the Cerinthians, ‡ the Saturninans, § the Marcionites, || the Bardesanes, ¶ the Ta-

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\* Adv. Hær. iii. 1, 2, 3.

† Murd. Mosh. I. 110.

‡ Ib. 116.

§ Ib. 171.

|| Ib. 172.

¶ Ib. 173.

tiansists,\* the Basilidians,† the Carpocratians,‡ the Valentinians,§ the Adamites, and Cainites, and Abelites, and Sethites, and Florinians,|| and Serpentinians.¶ Besides these, there were the Praxeans, and the Artemonites,\*\* and the Montanists,†† all of whom appeared before the end of the second century, and were condemned by the unanimous voice of the whole orthodox Church, even though the reviewer may have what he calls “a sweet incapacity” of not understanding the facts.

But we must pass over the long interim between the second century and later days, and look at the influence of this principle in modern times. The Presbyterians in England became so, by setting up their opinion against the Church of England, the Independents, by setting up their opinion against that of the Presbyterians, the Unitarians, by setting up their private judgment against that of the Church. Indeed, it is impossible to point to a single heresy that has afflicted the Church, either in primitive or modern times, that has not resulted from an unlimited exercise of private judgment.

Another consequence of this unlimited exercise of private judgment, may be seen by examining the history of the Canon of Scripture. The true and the usual mode of settling the Canon of Scripture, is to inquire *what books were received in the age immediately succeeding the Apostles, as the genuine productions of inspired men?* And such books,—which have the unanimous consent of the Fathers of the first and second centuries, we are bound to receive. We do, in fact, receive several that had not this *unanimous* consent, though they had the consent of the major part, as the epistles of James and Jude, the second of Peter, and the second and third of John.‡‡ To see the influence of this

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\* Murd. Mosh. I. 174.

† Ib. 175.

‡ Ib. 177.

§ Ib. 177.

|| Ib. 180.

¶ Ib. 181.

\*\* Ib. 182.

†† Ib. 184.

‡‡ Euseb. iii. 25.

principle in regard to this subject, we must glance at the history of those who have set up their own judgment against that of the Church,—who have exercised the unlimited right of private judgment in regard to the Canon of Scripture.

The first of these were the Gnostics, who arose in the first century, and who either rejected the books of Scripture entirely, or else put an interpretation upon them different from the one received by the Church.\* In the second century, among others were the Tatianists, who substituted water for wine in the Eucharist, and forbade matrimony,†—the Severians, who rejected the Acts of the Apostles and all the Epistles,‡ and the Artemonites who mutilated all Scriptures.§ In the third century arose the Manicheans, who rejected the Old Testament, and the Acts of the Apostles, doubted the genuineness of the Gospels, and held the Epistles to be adulterated.|| All these were accounted *heretics* by the primitive Church, and have been regarded so in all subsequent times.

But we cannot dwell upon the early periods of the Church, and coming down to modern times will confine our attention mainly to the opinions of German theologians and commentators, with whom the reviewer expresses so strong a sympathy, in doing which we shall see what are some of the peculiarities of the German faith. We say “German faith,” because what they hold in common with all christians, cannot be considered as peculiar to them.

We begin with the *Pentateuch*. Among the modern German theologians, the genuineness of the Pentateuch, as the work of Moses, has been denied altogether by De Wette, Doctor and Professor of Theology at Basle, who tells us that it is a mythos, possessed of no historical value.¶ In this opinion he is followed by Bauer, Divinity Lecturer at Tu-

\* Murd. Mosh. I. 112.

† Iren. i. 30. Esub. iii. 29. Mosh. I. 174.

‡ Euseb. iii. 29.

§ Ib. v. 28.

|| Mosh. I. 323.

¶ Introd. O. T. § 149, etc. Hist. Crit. Introd. O. T. § 397, etc.

bingen,\* VonBohlen, late Professor of Oriental Languages at Kœingsberg.† Vatke, Divinity Lecturer in the University of Berlin,‡ Hartmann, Professor of Theology at Rostock,§ all of whom are said to have followed in the steps of the infidel Volney.|| Others allow that Moses wrote a part of it,¶ as Eichorn, Lecturer on Biblical criticism at Göttingen,\*\* Stuedlin, Professor of Theology at Göttingen,†† Herbst,‡‡ Bleek, Professor of Theology at Bonn,§§ and Jahn, Professor of Biblical Archæology at Vienna.||||

It is common to ascribe this spirit of scepticism to the superior learning of the Germans, but Hengstenberg, one of their own countrymen, says that it arises from a “shallow criticism,” and “pantheistic tendencies,” and that the man who should employ such arguments against the authenticity of a profane author would be a laughing stock to men of science.¶¶

And those who have proceeded so far with the beginning of the Bible, have gone on in like manner with the remainder. Thus De Wette tells us, the book of *Joshua* was not written until long after his death.\*\*\* Spinoza and Le Clerc,

\* Hengstenberg's Auth. Pent. in Bib. Rep. XII. 486.

† Gen. Introd. O. T. § 53, etc. *Ib.* “Von B. was a rationalist of the mud-diast water.” Bib. Rep. [N. S.] IX. 495.

‡ Bib Theol. § 183, etc. § Hengstenberg. *ubi sup.*

|| Jahn Introd. O. T. Par. II. § 13. n. North. Am. Rev. X. 117, where the origin of this “German Divinity” is traced to the English infidel writers. The same view is taken by Dr. Pusey in his *Historical Inquiry*, &c. p. 124, etc., and in Stuedlin, *Hist. of Ration. and Supernat.* 110—118, 284—287, and by Rose, *State Prot. Germ.* 50—54.

¶ This is the view of Hobbes, *Leviathan*, Par. III. c. xxxiii. p. 200.

\*\* Introd. O. T. § 234, etc.

†† Genuineness Laws of Moses Defended. III. § 225—237. *Contrib. Philos. Hist. Rel.* II. § 235, etc.

‡‡ Hengsten. Auth. Pent. *ubi sub.*

§§ *Contr. Investig. Pent. Bib. Rep.* (1824) I, etc.

|||| Introd. O. T. Par. §§ 15—18.

¶¶ Auth. Pent. Bib. Rep. XI. 418, 437, XII. 453.

\*\*\* Introd. O. T. §§ 166, 167.

that the book of *Judges* was not written till the time of the Babylonish captivity.\* Bertholdt, that the book of *Ruth* is a fictitious narrative.† Semler, De Wette, Bauer, and others, that the two books of *Chronicles* are not to be credited.‡ De Wette, that the book of *Esther* ought not to have been admitted into the Canon.§ Vogel, that *Ezra*, *Nehe-miah* and *Chronicles* are to be rejected.|| Staudlin, that the book of *Job* was not written until the time of Solomon.¶ Taylor, that many of the *Psalms* are merely translations of Syro-Phœnician odes.\*\* Eichorn and De Wette, that Solomon was the compiler, not the author, of the book of *Proverbs*.†† Eichorn, that the *Song of Solomon* was composed much later than his time.‡‡ De Wette and Knob-el, that the book of *Ecclesiastes* was written, not by Sol-omon, but by some one after the return from the Babylonish captivity.§§ Koppe, Gesenius, Doederlin, Eichorn, Paulus, Rosenmuller, De Wette, and Bertholdt, that some portion of the book of *Isaiah*, at least, is not genuine.|||| Grimm, that the book of *Jonah* is a dream.¶¶ Semler, Michaelis, Herder, Niemeyer, and Eichorn, that it is a parable.\*\*\*

These are the opinions of those critics who stand at the

\* Jahn Introd. O. T. Par. II. § 51, n.

† Introd. O. T. S. 2237.

‡ Jahn Introd. O. T. Par. II. § 56, n. Semler was Doctor and Professor of Theology at Halle, and also at the head of the Theological Seminary.

§ Jahn Introd. O. T. § 68, n.

|| Schroek, VIII.

¶ Contrib. Philos. Hist. Rel. II. § 235, etc.

\*\* Diegesis, 159. This man was not a German, but an admirer and disciple of them. †† Eich. Introd. O. T. § 635. De Wette Introd. O. T. § 281.

‡‡ Introd. O. T. § 218.

§§ Knob. Com. on Eccles. This author is Professor of Divinity at the University of Breslau.

|||| Jahn Introd. O. T. Par. II. § 104. Doederlin is Professor of Divinity in the University of Jena. Paulus is Professor of Theology in that of Heidelberg.

¶¶ Proph. Jonas. § 61.

\*\*\* Sem. Appar. Lib. Interp. O. T. 271. Michael. Trans. O. T. XI. § 101. Her. Stud. Thcol. § 136. Nieme. Charac. Bib. Eich. Introd. IV. § 352, etc. Michaelis and Herder were Theologians and Professors at Gottingen. Niemeyer at Halle.

head of the liberalists, or rationalists of Germany,—opinions, which form the characteristic of that German theology, for which the reviewer avows his preferences. Nor has the New Testament fared better at their hands. Schulz,\* Schultus,† Wilke,‡ and Fischer,§ have doubted the genuineness of *Matthew*. Gratz,|| supposes it to be a mere translation of a Syro-Chaldaic gospel, while Gieseler attempts to prove that it was copied from an oral gospel, or compiled from tradition,¶ and Tholuck concedes that *Matthew*, *Mark*, and *Luke* were all compiled from tradition.\*\* Evanson rejects *Matthew*, *Mark* and *John*, entirely.†† Gratz‡‡ and Bertholdt§§ imagine that the gospel of *St. Luke* has been much interpolated and altered. Bretschneider||| declares that the gospel of *St. John* was not written by the Apostle whose name it bears, nor indeed by an eye-witness, and we cannot be sure of his accuracy. And Vogel, Horst, Balenstadt and Cludius have advanced the same opinions.¶¶ De Wette\*\*\* has his doubts and suspicions in regard to the *Acts of the Apostles*. Semler††† rejects the fifteenth and sixteenth chapters of the Epistle to the *Romans*, while Schott‡‡‡ supposes them to be fragments of some other Epistles, added to this, piece by piece. Semler§§§ and Weber|||| divide the second Epistle to the *Corinthians* into several shorter ones, written at different times. Schleiermacher¶¶¶ denies that St. Paul wrote the

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\* Christ. Doct. of the Holy Euch. 1824. This author is Professor of Theology at Breslau.

† Bib. Exeget. Repert. 1824.

‡ Winer's Journal, 1826.

§ Introd. Dogmat. 1828.

|| Essay on Orig. Three first Gospels. 1812.

¶ Essay Crit. Hist. Orig. etc. 1813, in Hug. Par. ii. § 22.

\*\* Introd. Com. Evan. John, § 5.

†† Dissonance Gospels, 1792.

‡‡ Orig. Gosp. and Hist. Crit. Com. Mat. 1821.

§§ Introd. Hist. Crit. III. § 329.

||| Prob. Evang. and Ep. John, 1820.

¶¶ Stuart's Notes on Hug. Introd. N. T. 722.

\*\*\* Introd. N. T. § 114.

††† Introd. N. T. § 59.

‡‡‡ Diss. doub. Ep. Rom.

§§§ Paraphrase 2d Cor.

|||| Program. Num. Ep. Cor. 1798.

¶¶¶ Ep. Paul. Timo. 1807.

first Epistle to *Timothy*, and Eichorn\* tells us that St. Paul could not have written either of the Epistles to *Timothy*, nor that to *Titus*. Luther† doubted the genuineness of the Epistle of *St. James*, declaring it to be “a downright strawy Epistle.” The first Epistle of *Peter* has been doubted by Cludius‡ and De Wette,§ the second by Ulmann,|| and also by Calvin, Schmidt, Welcker, Guerike and Eichorn.¶ And finally, Strauss has attempted to show, that no such person as JESUS CHRIST ever existed, that his history is a mythos, a production or development of the religious mind of the Christian Church, as Vatke had attempted to show, that Moses was a production or development of the religious mind of the Jewish Church.\*\*

A few specimens of the modes of interpretation adopted by those men who do not reject the Bible, as spurious, will serve to throw additional light upon the orthodoxy of the German theologians. EICHORN treats the command to offer up Isaac, as a dream, and the discovery of the ram caught in the bushes, as a lucky accident.†† The scene at the giving of the law in Mount Sinai, he degrades even more than this. Moses, he says, went up and built a fire on the top of Sinai, when there happened to come up a tremendous thunder shower, whereupon Moses gave out that the LORD had spoken to him, and proclaimed the laws that he had com-

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\* Introd. N. T. III. Par. i. § 216, etc.

† Pref. Ep. James. “Eine Strohern Epistel.” ‡ Orig. Christ. 1808.

§ Introd. N. T. *in loco*. || On 2d Ep. Peter, 1821.

¶ Stuart's Notes on Hug. Introd, N. T. 772.

\*\* Hengsten. Auth. Pent. Bib. Rep. XII. 471. *This doctrine of development* has made its appearance in Germany under various forms. In the philosophy of Schelling and Hegel, the Universe, is God *developing HIMSELF*, by a series of eternal unfoldings. (Murd. Ger. Philos. 104. Transcendentalism p. 28, on the authority of Rixner, Marheineke, and Bretschneider.) According to Vatke, Moses is a *development* of the religious mind of the Jews, (Hengsten, Auth. Pent. Bib. Rep.,) and according to Strauss, JESUS CHRIST is a *development* of the religious mind of the Christian, (Life of Jesus, &c.,) while, according to Moehler, the *Romanism* of the nineteenth century, is a *development* of Christianity itself. (Symbolism &c.) †† Bibliothek. I. § 45.

piled.\* AMMON, a professor of theology at Erlangen, represents the miracle of CHRIST'S walking on the sea, as wading in as far as he could, and then swimming.† THIESS makes the descent of the HOLY GHOST on the day of Pentecost, nothing but a sudden gust of wind accompanied by a curious electric phenomenon.‡ With him, too, the cripple healed by Peter, was no cripple, and the Apostle, by threatening, compelled him to walk.§ He supposes, too, that Ananias fainted from fright, while some of his contemporaries represent Peter as stabbing him.|| PAULUS calls the pretended miracle of the fish and tribute money paltry and absurd,¶ the five loaves and five thousand he teaches was no miracle, as CHRIST only persuaded those who had food to give to them that had none.\*\*

The doctrine of *Reserve in Communicating Religious Knowledge*, has also been advocated in its worst forms. Doederlin, Professor of Theology at Jena, virtually recommends a system of fraud in hiding their intentions from the people, especially in regard to explaining doctrines not fit for the times, and attempts to defend his course, by the practice of St. Paul, and even of our Lord himself.†† Wegscheider teaches, that it is enough, if their divines follow the "newest and best views," notwithstanding their symbolical books.‡‡ And even the historian Schroekh, recognizes the necessity of altering their "belief as often as any new views require it."§§

It would be interesting to inquire, particularly, what sys-

\* Bibliothek. § 76. † Prof. Ernest. Inst. Interp. p. 12.

‡ Com. on Acts, ii. § Com. on Acts, iii.

|| N. T. Kopp. III. ii. 355-357. Those who wish to see numerous instances of such interpretations, may consult State of Prot. in Germ., by Rev. H. J. Rose, 2d Ed. 125-166. ¶ Com. II. 157. \*\* Ib. 300.

†† Opusc. Theol. p. 161. State Prot. Germ. 25.

‡‡ Inst. Theol. Crit. Dogm. in Prot. Germ. 24.

§§ VIII. B. iii. Div. 4. Par. 3.



tem of morals, such views of religion would beget. But we can only speak with the utmost brevity upon this point, A few short extracts are all we can give. Henke, Professor of Theology at Helemstadt, says, that "monogamy [having but one wife] and the prohibition of extra-matrimonial connexions, [concubinage,] must be reckoned among the remains of monachism,—that this doctrine rests on a blind faith.\* Cannibach, a Superintendent (Bishop in form, but not in fact) in the Lutheran Church, says, "A moderate sensual enjoyment of love out of marriage, is no more immoral than in marriage, and that it is to be avoided merely because it shocks the customs of the persons with whom we live, and because the excesses committed in it are often punished by the loss of reputation and health."† De Wette, after the murder of Kotzebue, writing to the mother of Sand, the murderer, says, that "the spirit of faith and confidence with which the deed [the murder] was performed, is a good sign of the times;" even though he admits, that "the deed, considered in a general point of view, is immoral."‡ Comment on things like these, is unnecessary. A state of public feeling that would tolerate such publications by a "christian minister," must be as far from soundness, as the men from orthodoxy. And yet, these are the men who have the reviewer's sympathies!

These are specimens of the lengths to which the private judgment of men reputed for their learning, has led them, when they had thrown off all Church authority, and renounced their allegiance to the duly organized body of CHRIST. Some of these, too, have adopted the religious philosophy of Schelling or Hegel, and resolve GOD into nature, and

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\* Euseb. Par. I. i. No. 3 in Rose. Germ. Prot, 171.

† Crit. Pract. Christ. 185. If the disciples acted in accordance with the teaching of the master, there must have been, if not, "a ravening wolf-hood," at least, "a ravening lust-hood."

elevate Nature into the rank of the Deity.\* And these are the men for which the reviewer professes so much regard, and with whom he manifests so much sympathy. And these are the books which are brought to this country by hundreds, and fill the Theological Libraries of the New School Seminaries. These are the fountains from which their theology is, in a great measure, to be drawn.† And can we doubt the result?

It may be said that a better day has dawned upon Germany, that many learned and able advocates of divine revelation in its integrity, have arisen, and that we have some of them translated into English. This is, to an extent, true. But several of the most important and popular of these works were written by Roman Catholics, as Jahn, and Hug. But these are not uninfluenced by the general spirit of unbelief of their countrymen. Neither Jahn nor Hug can be implicitly followed by any orthodox Christian. So among the popular Protestant writers of Germany,—THOLUCK

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\* Biedermann, who is a philosopher, but not a theologian, is unwilling to allow that the philosophy of Germany has produced any considerable effect upon its theology. (Germ. Philos.) Hengstenberg, who is a theologian, is evidently of a different opinion. (Contrib. Introd. O. T.) And Rauch, who was both a philosopher and theologian, distinctly asserts that the Wolfian, Jacobian, and Hegelian philosophy has been felt in every department of theological literature, and that it is perceptible in the Church Historians. (Bib. Rep. X. 307—314.) And that Rauch's own theology was highly tinctured by the Hegelian philosophy, is perfectly certain. (Murd. Germ. Philos. 191—201, and an ineffectual defence of Dr. R. in Bib. Rep. [N. S.] X. 418—431.) It is believed, also, that Kant's religious philosophy, especially touching the interpretation of Scripture, aided the cause of Rationalism. State Prot. Germ. 184—190.

† Some of the works mentioned above, have been translated into English, others form the materials, from which books are compiled. This is the case with Coleman's *Antiquities*, based principally upon the works of Augusti. Some opinion of his orthodoxy may be formed from an article in his *Theological Journal*, No. IX. 196—207, (1801,) in which the writer takes the ground, that the pure doctrine of CHRIST is not found in the New Testament, that the Apostles often misunderstood their master's meaning,—that the documents of the New Testament contain contradictions, and finally asks, whether it would not be better if we had no written documents in regard to Christ?

was, and we suppose still is, a believer in the final restoration of the wicked, and has declared the Trinity to be no fundamental article of faith, but an invention of the Schoolmen.\* And the learned and popular NEANDER holds all the elements of pure fanaticism. His peculiar "religious philosophy" is seen in all his works. Belonging to the school of Jacobi, he regards *faith* "as a *natural instinct*, a knowing from immediate *mental feeling*, a *direct perception* of the true and supersensible, without any intervening proof."† In other words he "makes faith rest on conviction, and conviction on feeling,"—the very essence of all fanaticism. Consequently, he does not acknowledge the idea of the Christian Church, in the common sense of the term,"—"is in favour of no constitution,"—"considers the use of symbolical books [Creeds and Confessions] a misfortune, limiting the free cultivation of individual piety." In his opinion, "it matters little whether a man is an Arian, a Nestorian, or a Calvinist, if he be only pious;"‡ while he himself is a believer in the Sabellian heresy.§

But there is another fact, worthy of careful notice, in this connection. Coincident with the improvement in the German Schools of Theology, was a revival of the study of Christian Antiquity, and the approximation to orthodoxy, has been in much the same ratio, as the return to the stand-

\* Doellinger Cont. Hortlig's Church Hist. 944. Mem. Moehl. 35.

† Murd. Germ. Philos. 131. Rauch on Church Histor. Germ. Bib. Rep. X. 313, 314.

‡ Rauch, *Ib.* Similar to this statement is the view taken by Neander, in his *Introduction* to a forth coming work on the *Primitive Church*, by Rev. Lyman Coleman. What influence Neander's early *Jewish prejudices* may have had upon his mind, it is impossible to say, but it is a little remarkable that his conversion to Christianity should render his views of external polity, and organization, the very antipodes of what they were before. The opinions of Neander, in regard to the primitive Church, are *echoed* in the new "Congregational Catechism," just published.

§ Doell. Church Hist. 944. Mem. Moehl. 35.

ard of the primitive ages in questions of Church history, and Biblical criticism.\* It has been those same "musty fathers," whom the reviewer denounces as "blind guides," and which are so much slighted, condemned, and reviled by his associates, that have been one principal cause in introducing this new era into German theology. But that community must be far, infinitely far, from a sound state of Christian feeling, when the best talent it can afford, is obliged to be summoned forth to defend the belief in the existence of a Saviour, against *such* CHRISTIANS as David Frederic Strauss.

Even so late as 1841, Bruno Bauer, a licentiate of Protestant Theology at the University of Bonn, published a work entitled "Criticism on the Evangelical History of Synoptics," which, in its licentious impiety, entirely surpasses the infamous work of Strauss—in which he openly advocates the pantheism of Hegel,—denies the personal existence of God, the immortality of the soul, and of course, the authenticity and credibility of the whole Gospel history. And yet, in the opinion of Marheineke, Professor of Theology at Berlin, Middledorpf, Professor at Breslau, and one half of the theological faculties of Königsberg and Griefswalde, this work "is compatible with the essence of Christianity, though opposed to its ecclesiastical develop-

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\* Prof. Twisten, Divinity Lecturer at Berlin, tells us, "that the time is past, in which *Christian Antiquity* furnishes materials only for the exercise of critical acumen. Much has thus become intelligible to us, which hitherto was a sealed book, and in the same proportion that it has been brought nearer to us, we feel ourselves attracted by the character and efforts of antiquity." State Prot. Germ. 230. The revival of the study of the Fathers, in Protestant Germany, was so entirely the work of Planck, who was appointed professor of Theology at Göttingen, in 1784, that he has been said to introduce it. Mem. Mochl. 65.

Another important fact, which has tended to the restoration of Protestant orthodoxy, has been the *comparative* soundness of the Roman Clergy, who have been continually in their midst. Engelhardt Church Hist. i. 312. The Biographer of Mochler, supposes this to be the *main* cause, p. 43.

ment.”\* And these are the men, and this the theology, which commands the admiration of our reviewer! The praises of such a man are to be deprecated lest they render one’s faith suspicious.

II. The second point brought forward by our reviewer, is the state of the Episcopal Church, as compared with other Protestant denominations. The Bishop represents it, as prosperous, vigorous, and upon the whole, united and peaceful. The reviewer on the contrary, would have his readers suppose that it is all discord and strife, confusion worse confounded—Bishop against Bishop—Convention against Convention†—Priest against people, and people against Priest. That there are *no differences of opinion* in the Episcopal Church, is not pretended. That these are not debated with warmth and vigour, and that they are not regarded by the respective parties as highly important, is not pretended. But to compare them with the schisms and discords and strifes and divisions in the various Protestant bodies around us, requires, if not what our reviewer calls “a sweet incapacity of self-understanding,” at least, an incapacity to judge of the facts. In the Episcopal Church, differences of opinion are discussed, warmly, ardently, it may be, but they produce *no division*. Not so in other Protestant bodies. Asserting as they do, the unlimited right of private judgment, and carrying it out in practice, every difference produces division. Already there are nearly fifty kinds of Baptists, towards a score of Presbyterians, half a dozen kinds of Independents and Congregationalists, and as many sorts of

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\* Opinion of the Evangelical Theological Faculties of the Prussian Universities in case of Bruno Bauer, Berlin, 1842. And the suspension of Bauer has been severely censured by many calling themselves Christians. Am. Quar. Jour. xv. 194.

† The passage (p. 156) “one diocese denounces the proceedings of another, one Bishop travels the breadth of the land, to see if some leaven of the true gospel may not possibly be saved in the diocese of another,” exhibits a characteristic disregard of facts. Besides, whatever *show* of foundation there might be for the assertion, arose *subsequently* to the delivery of the Charge, and even now has no existence in Connecticut.

Methodists. Among other Protestant bodies, we find Trinitarians, Sabellians, high Arians and low Arians, Socinians, Unitarians, and Humanitarians, Universalists, Restorationists and Annihilationists, Calvinists of all sorts high and low, Antinomians and Arminians, Pelagians and Predestinarians.

But the reviewer, in order to set aside the inference which these divisions seem to authorize, tells us, that “the Congregationalists, Presbyterians, Dutch Reformed, Baptists and Methodists, hold a real *substantial* agreement of opinion, as a generous and philosophic criticism would amply show.”\* What the reviewer means by “a generous and philosophic criticism” we do not pretend to understand. But it would certainly be a “generous criticism,” that should show the “*substantial* agreement” of the believers and disbelievers in a limited atonement,—in the bondage or freedom of the human will,—in the perseverance of the saints and possibility of falling from grace,—in man’s activity or passivity in the great work of spiritual regeneration,—in the necessity of immersion in baptism,—in the lawfulness of infant baptism,—in the existence of a divinely constituted ministry, or in no minis-

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\* N. E. II. 155. Whether the reviewer intends to include the German theologians, in this “substantial agreement,” does not clearly appear. We can see no reason why he may not, since his “generous criticism” can reconcile almost any differences. In doing it, he would only have to adopt the reasoning of Marheineke, Professor of theology at Berlin, of Middeldorpf, Professor of theology at Breslau, and of one half the entire theological faculties of the Universities of Kœnigsberg, and Griefswalde, who have said that the Hegelian pantheism of Bruno Bauer, and his open rejection of the authenticity and credibility of the whole Gospel history, *is compatible with the essence of Christianity*. (Opin. Evang. Theol. Faecul. Prus. Univ. Berlin, 1842.) But if he excludes the Rationalists and Pantheists, his “generous criticism” will still be needed, “for,” as asks an eminent German Protestant, “does not Neander teach very differently from Tholuck? And Tholuck differently from Hengstenberg? And Hengstenberg differently from Krummacher? And Krummacher differently from Draeske? And Draeske differently from Harms? And Harms differently from Ullman? And Ullman differently from Olshausen? And so forth. We are wont to speak of a Protestant Church; but where is it?” Protestantism in its self-dissolution by a Protestant. Shaffhausen, 1843.

try at all. These are a few of the differences that are to be brought into "substantial agreement" by "a generous criticism." Where he can match them by any differences of opinion in the Church, we know not. Certainly the pamphlet to which he refers,\* with all its unfairness, and with its garbled extracts, presents no parallel.

But in the reviewer's own denomination, the agreement of which he boasts, can be made out only by his "generous and philosophic criticism." It is by this, that he proves the "substantial agreement" of New Haven Pelagianism, with East Windsor Calvinism, of the doctrines of the *New Englander*, with those of the *Biblical Repertory*, and of those ministers of the same city who will not exchange pulpits,—and of the semi-Arianism of some, with the Trinitarianism of others. And it is this same "generous criticism," which enables him to say that there is "more religious truth in Germany," than in the Church of England, (p. 154,) and that the "German ministry is not as corrupt as the clergy of England." (p. 154.)

The reviewer, in common with his associates, denies one important influence, attributed by Churchmen to the Book of Common Prayer,—its tendency to preserve the Church from heresy. (II. 156. etc.) This has been particularly urged by some of his associates. Thus Rev. Dr. Hawes† says, "the reformed Churches of Germany and Switzerland, once had, and many of them now have, a correct creed,—scriptural formularies of doctrine, to which all who ministered at the altar, or come to the communion, were required to give their consent." And Rev. Dr. Bacon asks,‡ whether such formularies "have kept out error, at Geneva? in Germany? in England? in Scotland?" And because error has crept in, in spite of Creeds and Confessions, it is inferred that they are no preservative against error.

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\* "One faith," or Bishop Doane vs. Bishop McIlvaine, &c., by a Presbyterian.

† Trib. Pil. (2d Ed.) p. 85.

‡ Man. 177.

This reasoning goes upon the mistaken notion, that subscription to these Creeds and Confessions, is *now* required. As early as 1660, Frederick William, Elector of Brandenburg, introduced the practice of subscribing to the Symbolical books,\* “so far as they agree with scripture,” which was confirmed by Frederick I. of Prussia, in 1713, for which, more recently, the promise to teach the people according to Holy Scripture, without any reference to the Symbolical books, has been substituted.† The Liturgy, also of the Lutheran Church, has for some time been dispensed with, at the pleasure of the minister,‡ so that the Churches of Germany, are in fact, and for a long time have been without any Creeds or formularies, to which their assent is required, or which are considered as binding on those, even, who subscribe to them.

Similar, also, is the state of things in Geneva. The *Consensus*, or “Form of Agreement,” formerly subscribed at Geneva, fell into disuse as early as 1706§. In 1725, the Company of Pastors dispensed with the Canon requiring candidates for the ministry to subscribe the Helvetic Confession, and substituted a mere profession of belief in the Bible. In 1788 the Catechism of Calvin was displaced and another substituted, and in 1807 the Liturgy was expurgated on Unitarian principles.||

Indeed, in both Germany and Geneva, one of the first signs of doctrinal declension, was the setting aside, or explaining away subscriptions to Creeds or Confessions, or subscribing “so far as they agree with Scripture,” or “for substance of doctrine.” Of their present state we have not time to speak, and we must leave this head with a

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\* These are the Confession of Augsburg,—Melanchthon’s Defence of it,—the articles of Smalkald, Luther’s two Catechisms, and the Formula Concordiæ.

† Rose Germ. Prot. 15—20. Schroekh, *Church Hist.* VIII. 192.

‡ *Ib.* 20, 21. § Mosh. Cent. XVII. Sec. II. Par. ii. c. 2, § 37, n.

|| *Encyc. Am.* XII. 599.



single quotation from Dr. Hawes, who tells us, that "most of those Churches, [i. e. of Germany and Geneva,] with their ministers, have passed through all the various grades of Arianism, and even Deism, and yet retain the form of Christian Churches, and the name of Christian ministers."\* And these are the Churches,—these the ministers, this the theology for which our reviewer professes his sympathy! Similar to this, was the first step towards Unitarianism in Massachusetts. What then, must we suppose, will be the consequence in Connecticut, of subscribing "for substance of doctrine"?

III. The third point brought out in the review, is *the design and mission of the Church*. This is the important,—the most important point in the whole article,—the key to all the peculiarities of the system. It is *this* which constitutes that which the reviewer describes as "the distinctive religion of New England," (p. 143,) and which may, therefore, be properly called *New-Englandism*. All the other peculiarities of that system flow from this one, and consequently this is deserving of particular attention. The Bishop says in his Charge; "The Church is the great instrument devised by infinite wisdom for the extension of GOD'S mercies to mankind. It has been essentially the same, though modified by different dispensations, from the beginning of the world to the present time. Through it alone

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\* Trib. Pil. 85, 86. The picture of the state of religion in Germany, as drawn by the Rationalistic Bretschneider, (1822,) is most deplorable. He says that there is a general indifference to religion among all classes, that very many are without the Bible entirely, that those who have it very generally neglect it, that not one fifth of the inhabitants attend Church, that Sunday is not generally regarded but made a day of business and pleasure, and that many ministers preach politics and agriculture, instead of religion. *Upon the Unchristian Character of the present time.* 3—47. State Prot. Germ. 197, 198. And the biographer of Moehler adds to this, "the multiplication of divorce, and general demoralization." p. 34.

In Geneva, in 1839, there was not a Church belonging to the establishment, which was not Unitarian, and Unitarianism was increasing in the other Swiss Cantons. *Christ. Exam.* XXVI. [N. S. VIII.] 320, 321.

are tendered all the divine promises of grace to a ruined world." (p. 11.) This is a clear, distinct, and satisfactory statement of a most important doctrine, but which the Bishop's design did not lead him to pursue in its details.

In reply to this position, however, the reviewer is evidently somewhat at a stand. He seems not to be thoroughly versed in the fundamental doctrines of *New-Englandism*. Still, it is evident that he belongs to the same school, and after admitting that the *Christian Church* "was designed to be a perpetual bond of unity, and a vehicle of grace to all future ages," (p. 159,) he hastens over the point, and proceeds to the consideration of other questions. But this omission, intentional no doubt, is fully supplied by an article in the preceding number of the same periodical, to which, therefore, we must have recourse.

It is a fundamental proposition of New-Englandism, that the Church which is "a bond of Catholic unity, and the vehicle of grace," to which the promises and the covenants are given, is not a visible, organized body, but an invisible body, "that great spiritual community of chosen, redeemed, forgiven, sanctified souls, of which CHRIST is the founder and redeemer, and in which he is the prince or head." (N. E. I. 552.) "This and not any outward organization," says New-Englandism, "is the true kingdom of CHRIST,—the kingdom of GOD."\* Or as it is stated

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\* N. E. 552. One of the favourite authors of the writer of the article from which this quotation is made, is PLANCK. Bacon's *Manual*, p. 183, where PLANCK'S *History of the Constitution of the Christian Society* (Church ?) is referred to as unexceptionable authority. His views, as detailed in his work *Upon Separation and Re-union*, are, that though CHRIST foresaw that a Church would arise in course of time, and though he probably wished it might be so, yet he never intended that the teachers of that Church should appear in the world as a visible society, or be united by any external tie, confining themselves to an union of moral ties,—of affections, inclinations, intentions and hopes. Baptism and the Eucharist, he says are not essential articles of external worship, nor a necessary condition for forming an intimate internal connexion. See State Prot. Germ. 168. Here is a germ of the philosophy of *New-Englandism* in the *Rationalism* of Germany.

in another place, "it is the dominion of truth and love, the reigning of GOD in the hearts of men." (I. 400.) So much of this as is applicable to "the mystical body of CHRIST which is the blessed company of all faithful people," as expressed in that most beautiful and touching thanksgiving in our Communion service, Churchmen acknowledge and believe.

But with them this is not all. There is a visible body of CHRIST,—a Church, into which, through faith, we are engrafted by Baptism, and in which, by faith, we are fed and nourished in the Holy Eucharist, thereby becoming one with Him as he is one with the Father,—He dwelling in us and we in Him. It is *this* Church, which is the dispenser of GOD's grace and blessings to the world,—this Church which is to be the bond of Catholicity through all ages, to which has been committed the oracles of GOD, to which pertain the covenants and promises, and which is the pillar and ground of the truth.

But not so the New Englander. Faith, *and faith alone*, unites him to the living head. *Baptism* has no power to engraft him into the body of CHRIST, for it denies the existence of any such visible body as we suppose. It is no more than the "formal declaration of the fact, that the person baptized belongs to CHRIST," or that he is "united to the invisible congregation of the redeemed," (N. E. I. 554,) but which after all may not be a fact. "*Confirmation*," or any other form of a public profession of religion, is a mere recognition of the same fact,—"the fact of a union with the invisible and universal congregation of CHRIST's redeemed," (I. 554,) but which after all may not be a fact. And the *Eucharist*,—alas, no place is found in the New-England-er's gospel, for that holy sacrament! At least, it was not considered of sufficient importance to be mentioned, when summing up the *characteristics* of "that distinctive religion,"—the Gospel of New-Englandism. And that too,

when contrasting it with a view of the gospel, in which this sacrament is regarded as highly important. Such, then, are the features of New-Englandism, as sketched by its own organ. A body which has no visibility, a baptism which is the mere recognition of an uncertain fact, a profession of religion which is another recognition of the same uncertain fact, and a sacrament, (as we suppose, but) which is not worth mentioning. Truly, this is "another gospel."\*

But there is another aspect in which this feature of New-Englandism must be considered. The gospel of the Church, unites men to a body, in which there are certain divinely instituted ordinances or sacraments, given to be aids to the Christian in his spiritual warfare,—means of quickening and invigorating that faith which is the foundation of his Christian life,—sources of comfort and consolation to the humble believer. It puts nothing between the Saviour and the *sinner's* soul, as this same New-Englander absurdly pretends, (I. 555,) though it furnishes the *Christian* with aids to help him forward in his course. The sacraments, the priesthood, even the Church itself, is for the Christian, not for the sinner; though all are standing witnesses against him.

But not so, New-Englandism. That cuts loose the Christian from this organized body, making him a Church, in and of himself, endowing him with all priestly power, authorizing him to administer the ordinances of religion,†

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\* N. E. I. 555. Dr. Pusey, in his Letter to the Archbishop of Canterbury, speaks of the system of Geneva, as in final conflict with the principles of Catholicism, which D'Aubigne adopts as true. And it is common to hear similar language here. But whoever supposes *New-Englandism* to be the system of *Geneva*, meaning thereby the system of Calvin, is ignorant of the real character of one or both.

† The Germans have carried this view one step further. In the language of Moehler, (Sym. 100.) "In the consistent progress of things, [in Rationalism,] every one considered himself in a wide circle, the representative of humanity, redeemed from error at least,—a sort of microcosmic CHRIST. . . . As each one redeemed himself, there was no longer a common redeemer."

making him (for himself) the sole judge of the truth, conferring upon him an uncontroled "individual responsibility," and an unlimited "right of private judgment."\* To such an one, the sacraments are next to nothing, and the Church is of little or no consequence. In his approach to the throne of mercy, he asks for no helps, and refuses all aids. There is no authority can bind the conscience, or command the obedience of such a man, in any matter of faith or practice. With him, the judgment of the Church is nothing,—the united testimony of all antiquity touching any article of faith, is nothing. He receives the Bible, (perhaps,) as it has been *preserved* for him by others, but in *interpreting* it he relies entirely upon his own "wayward fancy" as the last resort. Such an individual is, in his own proper person, what the papal Church is, with its pope, and cardinals, and councils, and hierarchy.† The same assertion of the same right, to set aside the testimony of antiquity, to disregard the voice of the Church Catholic, and in terms, if not in words, the same claim of infallibility.‡

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\* The following terms, applied to this subject, are copied from the same work: "Denying the individual right to interpret the Bible for himself." (N. E. II. 67, 68.) "Personal responsibility to God alone." (68.) "Pusillanimous surrender of individual judgment." (69.) "The ennobling principle of individual interpretation." (69.) "Those [vital] truths the interpretations of individual Christians will give us." (71.) And this they call "the Protestant principle"!

† The reviewer *almost* uttered the truth when he spoke of the connection of Episcopacy and Romanism. Instead of Romanism being "a natural and proper development of Episcopacy," (157,) he should have said that it was "a natural result from setting private judgment above Episcopacy," since every corruption of Romanism *originated* in setting private judgment above the decisions of the Church. And it is a most remarkable fact, worthy of careful consideration, that nearly every corruption of the Church of Rome, originated with some heretic, or body of heretics, and was subsequently adopted and defended by the Romish theologians. See Sir Humphrey Lynde's *VIA DEVIÆ*, for a demonstration of this fact. That they subsequently received the sanction of large portions of the Church, and were even approved by some councils does not alter the case.

‡ This is asserted by the *New-Englander*. (II. 71.) "The fallacy of this argument [that in regard to primitive antiquity] lies in the assumption, that the promise of CHRIST to be with his servants and preserve them from fatal error is

It is not merely "individual responsibility," not merely "the right of private judgment" which this system of *individualism* proposes. It is the disjunction of the visible body of CHRIST, the sundering of all the bands and ties, a rending of those cords and ligaments which unite the congregation of the faithful in one holy brotherhood. It is the disintegration of the particles composing the body, and an attempt to confer upon each atom, that which belongs to the body as the whole. Fearful indeed, will be the responsibility thus devolved upon man, to those who have any just ideas of the nature and importance of CHRIST and the Church.

It will not be supposed, that this "distinctive religion of New England" can be sustained and defended by those arguments which have been employed to defend the religion of the Bible. New arguments, of course, must be found out. This is done by applying all or most of those passages of scripture which confer blessings and graces upon the Church, to an invisible or mystical body,—passages, too, which nearly the whole current of authorities, ancient and modern, Romish and Protestant, have uniformly applied to the visible body of CHRIST. That body into which we are introduced by baptism, and of which CHRIST is the head, is no longer a visible body. Baptism no longer introduces us into that body, being no more than a "formal declaration" that we are already in it. There is no longer any baptism for the remission of sins, but a mere "formal declaration," that they are already forgiven. The Eucharist no longer imparts to the faithful the body and blood of CHRIST, serving no other purpose than to remind us of them. Schism is no more division, no more separating from this visible body, but mere hatred, ill-will, and secret intention of the heart. Such are the necessary consequen-

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made to an organized body of Christians, and not merely [13] to individual believers, and the invisible community composed of them."

ces of New Englandism, most of which are openly avowed and defended, and the remainder clearly hinted at.

Another question of interest, as bearing directly upon the other points to be considered, and necessary to be noticed, is the origin of the "distinctive religion," called New-Englandism. This has been said to be Calvinism. And no doubt the saying is true. But how it has grown out of Calvinism does not seem to be well known. Even the advocates of the system, do not seem to be well aware what relation it has to Calvinism. It will be necessary, therefore, to delineate some of the leading features of that system, so far as it relates to the question under consideration, which we shall do in its own language.

"Wherever," says Calvin, "we find the word of GOD purely preached and heard, and the sacraments administered according to the institution of CHRIST, there, it is not to be doubted, is a Church of GOD." (IV. i. 9.) This Church includes all, "who profess to worship one GOD and JESUS CHRIST, who are initiated into his faith by baptism, who testify their unity in true doctrine and charity by a participation of the Lord's Supper, who consent to the word of the LORD, and preserve the ministry which CHRIST has instituted for preaching it," (IV. i. 7,) that "there is no other way of entrance into life, unless we are conceived by her, ['the visible Church,'] born of her, nourished at her breast, and continually preserved under her care and government, till we are divested of this mortal flesh and become like the angels," that "our infirmity will not admit our dismissal from her school, that we must continue under her instruction and discipline to the end of our lives, and that out of her bosom there can be no hope of remission of sins, nor any salvation." (IV. i. 4.) And "so highly does the LORD esteem the communion of his Church, that he considers every one a traitor, and apostate from religion, who perversely withdraws himself from any Christian society

which preserves the true ministry of the word and sacraments." (IV. i. 10.)

In constituting the *ministry* of this Church, he says, GOD "Chooses from among men, those who are to be his ambassadors to the world, to be the interpreters of his secret will, and even to act as his personal representatives," (IV. iii. 1,) that this "ministry of men which GOD employs in the government of his Church, is the principal bond which holds the faithful together in one body. . . . Whoever, therefore, aims to abolish or undervalue this order, attempts to disorganize the Church, or rather to subvert and destroy it altogether.\* For light and heat are not so essential to the sun, nor any meat or drink so necessary to the nourishment of the present life, as the Apostolical and Pastoral office is, to the preservation of the Church in the world,"† (IV. iii. 2,) and that "the Church is the mother of all those who have GOD for their Father." (IV. i. 1.)

This Church has two sacraments given into it, the design of which are, "to promote our faith in CHRIST, and to testify our own confession before men," (IV. xv. 1,) that "in baptism GOD regenerates us, incorporates us into the society of his Church, and makes us children by adoption," (IV. xvii. 1,) that "the knowledge and assurance of salvation is received in this sacrament," (IV. xv. 2,) that in baptism "we are promised first, the gratuitous remission of sins, and imputation of righteousness; and, secondly, the grace of the Holy Spirit to reform us to newness of life," (IV. xv. 5,) and it also "affords a certain

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\* This is the doctrine which the reviewer, in his usual courteous and lucid manner, describes as "the magic potency, which discharged at will, from his [the ordainer's] fingers, can make the only true priest, and imparts the requisite power to Christian sacraments." (p. 162.) Yet after all, this is an arrant plagiarism on the review of Mr. Calvin Colton. *Quar. Chris. Spec.* VIII. 617.

† This is openly done by New-Englandism, (Congregational Catechism,) by Neander, (ante p. 31.) and virtually by Tholuck, and Olshausen, (Kaufman's Introd. Thol. Com. on John, v.)



testimony, that we are not only ingrafted into the life and death of CHRIST, but are so united [to him] as to be partakers of all his benefits." (IV. xv. 6.)

In the sacrament of the LORD'S Supper, "CHRIST offers himself to us with all his benefits, and we receive him by faith," (IV. xvii. 5,) "our souls are fed by the flesh and blood of CHRIST, just as our corporeal life is preserved and sustained by bread and wine," . . . and "though it appears incredible for the flesh of CHRIST, from such an immense local distance, to reach us, so as to become our food, we should remember the secret power of the HOLY SPIRIT transcends all our senses, and what folly it is to apply any measure of ours to his immensity. Let our faith receive, therefore, what our understanding is not able to comprehend, that the spirit really unites things which are separated by local distance. Now that holy participation of his flesh and blood, by which CHRIST communicates his life to us, just as if he actually penetrated every part of our frame, in the sacred supper he also testifies and seals; and that, not by the exhibition of a vain or ineffectual sign, but by the exertion of the energy of his Spirit, by which he accomplishes that which he promises." (IV. xvii. 10.)

But Calvin held that there was another bond of union depending upon *election*, including all the elect of GOD, whether living or dead," (IV. i. 2,) from which arose the "communion of the Saints," (IV. i. 3,) and which was called by his followers, "the mystical union." It consisted, as was supposed, in a spiritual conjunction, "descending from CHRIST to all his members,—creating in them the instrument of faith, whereby they apprehend him, and make him their own, . . . and being the ground of the conveyance of all grace."\*

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\* Perkin's Expos. Creed, 360, 361.

It will be seen, therefore, that Calvin taught the doctrine of *baptismal regeneration*, notwithstanding the sturdy denial of the reviewer; (p. 168,) though he did deny the Romish doctrine of the *opus operatum*, (IV. xiv. 14, 26,) which the reviewer by some strange misconception understands to be the denial of something else.\* But, reasons the reviewer, Calvin, and Luther, and the Protestant Confessions which followed their teaching, taught "the doctrine of spiritual grace, absolute election, and limited atonement," (p. 170,) and therefore, it is impossible that the doctrine of baptismal regeneration should be the authoritative teaching of those Confessions." But the reviewer forgets, that the question is not what they ought to teach, to be consistent with themselves, but, what do they actually teach? But the inference of the reviewer is contradicted by the express teaching of those formularies. The Scotch, Presbyterian, and Savoy Confessions, the Cambridge and Saybrook Platforms, all agree in saying, that "by the right use of the ordinance of baptism, the grace promised is not only offered, but really [i. e. actually] exhibited, and [actually] CONFERRED by the HOLY GHOST, to such (whether of age or infants) *as that grace belongeth unto.*"† The only question, therefore, is, to whom does grace belong? And the answer given by all those Confessions, as well as by Luther and Calvin, is, *to the elect.*§ That the HOLY GHOST is actually conferred upon the elect, in the sacrament of baptism, is the undoubted teaching of all the formularies in question.

The doctrines of Calvinism remained for some time in

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\* The Bishop, in quoting from Calvin, gave several extracts from one chapter, indicating the omissions in the usual manner, and the reviewer calls it a "disingenuous and garbled compilation," (p. 168,) and on the same page, in making a quotation from the same author, the reviewer omits a passage without giving any notice of the omission, and calls that *honesty* we suppose!

† Scot. and Pres. c. xxviii. § 6. Camb. and Say. xxix. § 6.

their integrity, but the eagle-eyed metaphysicians of New-England were not long in perceiving, that if the mystical union with CHRIST, was "the sole ground of the conveyance of all grace," that the Church and sacraments, if not needless, were, at least, of second rate importance,\* and they very soon ceased to be urged upon their hearers with any degree of interest or fervour. But it was not until the appearance of what was called the "New Light theology," in the last century, that this change became complete. With Luther, and Calvin, and their followers, the Church and Sacraments were, *to the elect*, important means of grace, and were continually set forth and commented upon as such. In the language of Calvin, "the faithful, whenever distressed with a consciousness of their sins, should have recourse to the remembrance of their baptism, in order to confirm themselves in the confidence of their interest in that perpetual ablution which is enjoyed in the blood of CHRIST." (IV. xv. 4.) And in the Eucharist, he says, we "are quickened by a real participation of CHRIST," (IV. xvii 5,) that he "makes the very flesh in which he resides, the means of giving life to us, that by a participation of it we may be nourished to immortality," (Ib. 8,) so that "being made partakers of his substance, we may experience his power, in the communication of all blessings." (Ib. 11.)

How unlike all these views of the Genevan Reformer, are the opinions of his modern followers, we need not point out. But we must advert to some views taken by the New School theologians of the last century, in order to mark the transition from Calvinism to New-Englandism. In doing this, we shall quote from a work by Rev. Dr. Bellamy, confessedly one of the mildest, and most reasonable, of all that school of theologians. His work is entitled, *True Religion Delineated*. It was published in 1750, with a

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\* "The community of CHRIST's disciples, is CHRIST's body, and all who belong to it . . . are individually and personally united to him." N. E. I. 553.

Preface by Dr. Edwards, and was reviewed and recommended in the *Quarterly Christian Spectator* for September, 1830.

“As to a *natural capacity*, all mankind are *capable* of a perfect conformity to God’s law, . . . and all our inability arises merely from the bad temper of our hearts and our want of a good disposition,” (p. 107,) and “this want of a good temper, . . . is ALL that renders the immediate influences of the Holy Spirit so absolutely necessary, or indeed, at all needful, to recover and bring us to love God with all our hearts,” (p. 112,) that “the sinner is what he is, not by *compulsion*, or through a *natural necessity*, but altogether *voluntarily*,” (p. 110,) that this “bad temper” results from our wanting “the moral image of God,” (p. 150,) and “that we are born into the world, entirely destitute of this moral image of God,” (p. 152,) whence arises “a disposition, natural to all mankind, directly contrary to God’s holy law, exceeding sinful, and the root of all wickedness,” (p. 157,) and that “we are naturally, entirely under the government of these dispositions, in *all things*, and under *all circumstances*,” (p. 156,) that “they have the full possession of our souls, and the entire government of our hearts,” (p. 154,) that “conversion consists in our being recovered from our present sinfulness, to the moral image of God,” that this “recovery” being against “the very grain of the sinner’s heart, his heart will make the utmost resistance it possibly can,” (p. 184,) and that those “influences of the spirit which overcome these dispositions,” and “recover us to God,” are immediate, irresistible and supernatural,” (p. 190,) that those who have thus been converted “may be infallibly certain that they have true grace,” (p. 200,) and that “the great change” wrought in man “by conversion,” must be known to him *at the time*, being “perceptible to the mind,” (p. 271,) and “that the way for a man to know that he has grace, is not to try himself by fallible signs, but intuitively look into himself and see grace,” and

(p. 202,) and since "grace is, in its own nature, *perceptible* and special, . . . there is no need of the immediate witness of the spirit, in order to a full assurance." (p. 203.)

This is far enough removed from the teaching of Calvin, on several important points. It asserts man's "natural ability to repent" which Calvin denied, and it substitutes the evidence of "feeling," that is, the individual's opinion in regard to his spiritual state, for that of the witness of the sacraments. But there were also other peculiarities of the "New Divinity," of which Bellamy, and Edwards, and Hopkins, and West, were "the fathers and supporters."\* These, as enumerated by Rev. Dr. Bacon, were, "the denial of the tendency or fitness of the means of regeneration to accomplish their end; the hypothesis, that sin, in all instances in which it occurs, is, on the whole better for the Universe, than holiness would be in its place, and is, therefore, not merely permitted by the Father of lights, but preferred to holiness in its stead, and introduced by his positive efficiency;—and the dogma, . . . . that a willingness to be damned for the glory of God, is an essential condition of salvation."†

At a still later period we see the influence of this theology, in a series of articles published in *The Connecticut Evangelical Magazine* for 1806. In the December number for that year, the writer gave a summary of the opinions advocated in those articles. He says, (p. 204,) that "the change of nature in the new-birth, is in a general sense, physical, but in a sense more appropriate, it is moral, . . . that the cause which produces and perfects this change in the heart,

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\* Bacon's Hist. Disc. 273.

† Dr. West also held, that "volition is the production of God's immediate agency; so that he represents man to be a passive instrument, a mere machine." Allen. Biog. Dic. 765. Dr. Emmons held, that God "is the efficient cause of every event, both in the natural and moral world, that all human volitions, the good and the bad alike, are produced by his irresistible and creative energy." Exam. Dr. E's. Theory of Divine Agency. Bib. Repos. [N. S.] X. 357.

is the physical operation of the HOLY GHOST, creating the subject anew unto good works, without his [the individual's] power, co-operation, or casual influence, physical or moral, of which, for this work he is wholly destitute." Who was the author of these articles, we know not, but the Editors of the work in which they appeared, were the Rev. Drs. Nathan Williams, John Smalley, Benjamin Trumbull, Levi Hart, Isaac Lewis, Timothy Dwight, Nathan Strong, Nathan Perkins, and the Rev. Messrs. Samuel J. Mills, David Ely, Moses C. Welch, Zebulon Ely, and Abel Flint,— a list of names sufficient to garranty the soundness (in the estimation of Congregationalists) of all that appeared upon its pages.

This theology, therefore, according to the representation given of it by its mildest advocates, makes "true religion" to commence "in a sudden, physical change of heart, wrought by the immediate, irresistible, and supernatural influences of the HOLY GHOST, without the instrumentality of any means tending to produce this change, perceptible to the mind of the person wrought upon, but wholly independent of the co-operation, power or influence of those who are the subjects of it." This is the precise statement of the Bishop in his Charge, (p. 20,) as to what he supposes to be the "popular apprehension" of this theology, with the single exception, that we have strengthened it by several additional epithets, and deduced it from the most authoritative sources. And this is the statement, which the reviewer says, exhibits an "utter dereliction of truth in every sentence." (p. 172.) Surely, he ought to study the fathers of Congregationalism, if he does not the fathers of the Church!

That the natural, the inevitable tendency of such teaching, if it produced any influence, would be, to undervalue if not to set aside the Church, the ministry, and the sacraments, can not be questioned. And that the "New Light Theology" did produce an extensive influence, has been put beyond doubt

by Dr. Trumbull.\* And we have abundant evidence, that its influence was seen, where we might expect,—in the undervaluing, and consequent neglect of the sacraments. Infant baptism very soon fell into comparative disuse, which was lamented, not by President Dwight alone, but by Dr. Williams, in an elaborate pamphlet on the subject, and by many others. And those who retained it, did so on new and different principles. President Dwight and Mr. Williams, after the fathers of Congregationalism in New-England, taught the doctrine set forth in their standards, holding that baptism was the rite of initiation into the Church, and that all baptized persons were members of the Church.† But another party followed, headed by Rev. Drs. Hopkins and West, who departed one step from this opinion,‡ to whom succeeded another party headed by Rev. Dr. Emmons and Rev. Cyprian Strong, departing still another step, denying that baptized children were members of the Church, or members of a covenant with God, holding that it was to be continued in token of the parents' good covenant standing.§ to which has succeeded New-Englandism, which makes the baptism of adults, the uncertain recognition of an uncertain fact, and the baptism of infants, we know not what.

Similar to this has been the downward course of the doctrine in regard to the Eucharist. The doctrine of personal election taught by Calvinism, added to the "New Light" doctrine of the mental perceptibility of divine grace, and the consequent duty of complete assurance of justification, of

\* Hist. Conn. II. 249—264.

† Williams' Inquiry concerning the design and importance of Christian Baptism. 1792. Lathrop's Qualifications for Church Membership and Christian Fellowship. 1792.

‡ West's Inquiry into the ground import of Infant Baptism. Root's Letters, &c.

§ Dr. Emmons on Scriptural Qualifications and access to the Sacraments. Dr. Hemmenway's Remarks on same. 1794. Strong's second Inquiry into the nature and design of Christian Baptism. 1796.

necessity kept back those who lacked this assurance, from that ordinance, and though occasional efforts were made to revive the practice of more general communion,\* they were comparatively unavailing, and it has gone down, down, in the scale of orthodoxy, from a spiritual feast on a spiritual sacrifice,† to a feast upon a memorial of the crucifixion,‡ then, to merely eating bread and drinking wine in commemoration of the death of CHRIST,§ and finally, all mention of it is omitted in the New-Englander's gospel.

What the Church is, according to the teaching of New-Englandism, we have already seen, and that it has resulted from low views of the sacraments, can hardly be questioned, for when the sacraments ceased to be means of grace, the Church to which the sacraments belonged, should cease to be the dispenser of grace. The Church of New-Englandism is, therefore, the natural result of the "New Light Theology," as that was a natural offshoot of Calvinism. But it has nothing in common with the system of Geneva, save its "mystical union," but without any distinct acknowledgment of its election. The "spiritual conjunction," growing out of the Calvinistic idea of election, is, indeed, the all in all of the "new gospel." If it does not formally set aside the Church, the ministry, and the sacraments, it renders them insignificant and useless, by stripping them of all divine influence. This, we suppose, is what the reviewer means, when he boasts that their sacraments are "clear of all priestly magic and incantation." (p. 173.)

When, therefore, the reviewer denies that *he* and his associates teach "a change of heart, wrought by the Holy Ghost, without the instrumentality of means," (p. 173,) he prates to no purpose. The Rev. Dr. Bacon tells him that "Bellamy, and Edwards, and Hopkins, and West," did so teach in the last century, and we have seen in what strong

\* Lathrop's Qualifications, &c. Hemmenway's Rem., &c. † Say. Plat. 3. 30.

‡ Dr. Murdock, Sermon on Eucharist, 1827.

§ Bacon's Manual, 58.



language the first mentioned person expressed it. And we have seen this taught, in the present century, with the sanction of such men as Williams, and Smalley, and Trumbull, and Hart, and Lewis, and Dwight, and Strong, and Perkins, and Mills, and Ely, and Welch, and Flint. So, when he says that *they* do not call this "perceptible to the mind," (p. 173,) they contradict all the Fathers of the "New Light Theology," and go against, what a few years since, was the "popular belief." Whether any of them teach that man "is the efficient agent in the work" of spiritual regeneration, we could tell better, if the leaders of that school would publish their opinions to the world. That many of them teach, that "*man is able to change his own heart, independent of the assistance of the HOLY GHOST,*" is capable of the most abundant proof.

Whether they do, or do not *say*, that after this "sudden change," there is no further need of the aids of divine grace, no need of a Church, no need of a ministry, no need of sacraments,—the work is finished," (p. 173,) is nothing to the purpose as no such charge has been made. But that *New-Englandism* does "abolish the ministry," as a divine or apostolic institution, and thereby, as Calvin says, "subvert and destroy the Church altogether," is certain. That it reduces the sacraments to mere "formal declarations" of an uncertain fact, (N. E. I. 554,) "empty signs of an absent body," is also certain. And what other "aids of divine grace" there are, than such as are derived solely through this "mystical union," we are at a loss to conceive.

Whether the Bishop was correct in describing this theology as "a compound of excited feeling, with some of the subtleties of Calvinism," (p. 20,) at which the reviewer holds up both hands in astonishment, our readers will now be able to perceive. Whether that description be true or not, it is certainly the most charitable one that can be entertained, for if it were not "excited feeling" that led men

to deny, in their sense of the word, the fitness of the means ordained by God for "regeneration, to accomplish the end,"—and to teach that this change "must be perceptible to the mind," and that "a willingness to be damned, for the glory of God, is an essential condition of salvation," it was certainly something worse.\*

There is one point, to which we have incidentally adverted, in the foregoing, but which requires a more careful consideration; the subject of *baptism*. Yet if the clear statements of the Bishop have failed of giving the reviewer any distinct idea on the subject, we should despair of enlightening or convincing him. Still there are a few points, on which, perhaps, we shall be able to make him understand us. And first, all his flourish about the Bishop's "puritan baptism" might have been saved, the fact happening not to be so, as a writer careful for the truth should have known, the charge having been long since publicly denied.†

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\* The reviewer professes to be amazed at such a description of "theology," especially as the theology of "Jonathan Edwards." That such was the theology of those times we have abundantly shown, and that "Jonathan Edwards," the elder, was one of the "New Light Theologians," is certain, and that he endorsed all the strange doctrines we have deduced from the writings of Bellamy, is also certain; and that "Jonathan Edwards," the younger, was one of the "New Divinity men," is no less certain. We have no disposition to detract from the reputation of Edwards, but it is now conceded, to a great extent, as it has always been claimed, that his system leads directly to *fatalism*, and we confess our inability,—granting his premises, to avoid those conclusions. See *Examination of Edwards on the Will*. Boston, 1770, [by Dr. Dana.] Tappan's *Review of Edwards, &c.*, 1839. Bib. Repos. [N. S.] II. 257. Comp. Review of *Edwards' On Liberty and necessity*. Bib. Repos. [N. S.] IX. 324. Dr. Dana regarded the fundamental principles of Edwards, as identical with those of the infidels, Hobbs, Spinoza, Leibnitz, and Collins, and in his appendix he has shown some of the coincidences between them and those of the ancient and modern fatalists. See also Allen's *Biog. Disc.* 361—369.

† An article to this effect was published in the *Chronicle of the Church* in August, 1843, apparently on authority, in which it is stated, that "Bishop Brownell never received any but adult baptism, and that he was baptized in Christ Church, Schenactedy, by Rev. Dr. Stebbins, then Rector of that Church."

Second, he is wanting in honesty and courtesy both, when he represents the Bishop as teaching that the sinner “must undergo no sudden radical change of nature and principle, which shall make him a new man in CHRIST JESUS.” (p. 165.) Indeed the language which the reviewer,—in the style and after the manner of the most thorough-paced infidel,—has applied to a dying, godless wretch, just brought to see his awful condition, was applied by the Bishop, so far as he uses any such language, to the religious training of children. Indeed, we know not, at which to be most amazed, the dishonesty, or the impiety of the representation.

Again, if the reviewer really believes, as he pretends, that “regeneration,” is “*the mere seminal power [principle?] of a new life,*” (p. 173,) and that infants have a “right to baptism, as regenerate persons, before they have the discretion to ask it,” and that, because it is *presumed* “they are to grow up as spiritually regenerate,” and are “members of the Church, confided to its watch, and entitled when they evince the necessary qualifications to the LORD’S Supper,” and if he “sees no reason why a principle of divine life may not be imparted in infancy,” (p. 174,) we cannot see, either, why he cannot understand the Bishop, nor why he need find fault with his positions. There must be a time in the history of every real Christian, when “the seminal principle of a new life,” was implanted in the heart. And if an infant is to “*grow up* a spiritually regenerate person,” the time, in his case, must be in infancy. And if in infancy, why not in baptism?

We must now bring our examination of the New-Englander to a close, which we cannot do, but with the most fearful forebodings for the future religious prospects of its friends and supporters. Its open and avowed sympathy with the foulest heresies,—its justification of the most unwarrantable schisms,—its rejection of many of the everlasting

truths of the gospel,—its glorification of man, its abounding spirit of self-righteousness, and the unlawful measures in religion consequent upon it, raise within our bosoms, the most fearful apprehensions for the future. May God grant, that what now seems inevitable,—their speedy apostacy, may be averted, and they themselves be saved, even should it be so as “by fire.”

O ALMIGHTY GOD, who has built thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the Chief Corner Stone; grant that, by the operation of the HOLY GHOST, all Christians may be so joined together in unity of the spirit, and in the bond of peace, that they may be an Holy Temple acceptable unto thee. And, especially, give them of the abundance of thy grace, that with one heart, they may desire the prosperity of thy Holy Apostolic Church, and with one mouth, may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; “let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down.” And grant that the course of this world may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness; that she may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting, through thy merits, O blessed JESUS, thou gracious Bishop and Shepherd of our souls, who art, with the Father and the HOLY GHOST, one God, world without end. AMEN.

## APPENDIX.

THE following facts, in answer to the reviewer, and in reply also to one of his associates, occupying too much space for a note, are brought together in an Appendix.

### INCOMES OF THE ENGLISH CLERGY.

The reviewer (H. 154) talks of the Lord Bishops with their *three hundred thousand pounds a year*, and the other clergy with their *riotous livings*. What these "riotous livings" are, and how they are expended, the following facts will serve to show. They will also demonstrate the reviewer's intelligence and honesty in this matter.

The Towns of England are about - - - 400  
The Village Parishes about \* - - - 10,000

Of the Parishes of England and Wales, 6,681 have a population of less than 300 persons each, and 1,907 have less than 100 each. † The Parishes in the cities and larger towns amount to about 590, giving 10,584 benefices, in England and Wales, including Collegiate Churches. Of these, ‡

13 are under	\$45	1978	from \$900 to	\$1,350
19 from \$45 to	90	1326	" 1,350 to	1,800
39 " 90 to	135	830	" 1,800 to	2,250
63 " 135 to	180	954	" 2,250 to	3,375
172 " 180 to	225	323	" 3,375 to	4,500
307 " 225 to	270	124	" 4,500 to	6,750
317 " 270 to	315	11	at	6,750
254 " 315 to	360	10	"	7,200
353 " 360 to	405	5	"	7,650
400 " 405 to	450	8	"	8,100
402 " 450 to	495	3	"	8,550
295 " 495 to	540	9	"	9,000
318 " 540 to	585	4	"	11,250
298 " 585 to	630	1	"	13,500
289 " 630 to	675	2	"	15,750
329 " 675 to	720	2	"	18,000
290 " 720 to	765	24 B'prics, averaging each		22,000
245 " 765 to	810	1 A'b'pric, (Canterbury,)		§ 85,000
234 " 810 to	855			
247 " 855 to	900			

Besides the above, there are in England, 5,232 curates whose salaries are paid by the beneficed clergy, averaging about \$370 each, amounting to \$1,839,622. || The whole revenue of all the Churches in England and Wales is as follows,

10,584 Benefices,	-	-	-	\$14,850,000
24 Bishoprics and 2 Archbishoprics,	-	-	-	640,000

\* Essays on Church, 45.

† Bishop of London, in McIlvaine on Church of England. N. Y. R. III. 301.

‡ English Churchmen, 1841. The whole number of benefices in the Scotch Presbyterian Church, is about 900, the poorest of which is worth over \$900 a year. Those in the largest towns range from \$1,575 to \$7,875. The average of 872, out of 900, is \$1,153.50. And yet, nearly or quite two-thirds of the real estate of Scotland which pays most of this, is owned by Churchmen! Church Intelligencer, 1843; Episcopal Magazine, 1838.

§ Bishop Doane, in Burlington Gazette, 1842.

|| English Churchmen, 1840.

The whole income including the Cathedral and Collegiate revenues not estimated in Collegiate Churches, is £3,490,000, or \$15,705,000.\* It should also be remarked that the endowments of Bishoprics and Parochial Benefices, were originally the gift of individuals, in the first instance mostly small, but increased in value by the natural rise of property in England. †

Of these 10,584 benefices, 4,984 are smaller than the smallest Scotch benefice, that is, less than \$900 a year. Of the remaining 5,600, there are 5,232, which pay salaries to curates, averaging \$370 each, which brings about 800 more benefices below \$900. Consequently, 11,000 out of the 16,000 English Clergy, have smaller incomes than the poorest Presbyterian minister of Scotland. And these are the "riotous livings" of our reviewer.

But there are other facts, which go to show how the revenues of the Clergy, are, to a great extent, expended. The largest incomes of the Bishoprics, are those of Canterbury, Durham and London. The late Bishop Barrington, Bishop of Durham from 1791 to 1826, expended over £200,000 or about \$900,000 in public charities, one-half of which went through his agent at London. And his successor, Bishop Van Mildert, from 1826 to 1836, expended annually over \$33,000 in a similar manner. ‡ Consequently, the Bishopric of Durham has contributed in less than half a century, *a million and a quarter of dollars*, to public charities, to say nothing of the public improvements in the Diocese.

The present Archbishop of Canterbury, the Rt. Rev. William Howley, Bishop of London, from 1813 to 1828, expended over \$200,000 in public improvements at Lambeth alone. §

Again, of the annual subscribers to five of the principal Church Societies in 1834, including the Christian Knowledge, Propagation and Church Building Societies, there were 14,152 clergymen, 10,884 laymen, and 5,275 females. ¶ And of these clergymen, 5,719 had salaries less than \$500 a year. In 1841, there were over 14,000 clergymen, annual subscribers to the Pastoral Aid Society alone. In 1837 the income of the additional curates fund, was \$34,000, of which, \$6,830 was given by sixteen Bishops, and \$16,600 by one hundred and sixty-six clergymen. ¶¶ If this is what the reviewer means by "riotous living" he was in the right of it. Of *seven hundred* subscribers to the National Education Society, in 1843,

\* Parliamentary Returns, in McIlvaine's Church of England, 271.

† This is confessed, substantially, by the Edinburgh Review, January 1834. The whole sum appropriated to the various religious denominations in England, Ireland, Wales and Scotland, from 1800 to 1842 inclusive, for the aid and support of the various religious denominations, according to the *London Times*, was as follows,

Church of England and Wales,	\$11,210,411	
"    Ireland,	7,834,181	
	<hr/>	\$19,044,892
Presbyterian Church of Scotland,	\$2,349,369	
Protestant Dissenters,	4,588,211	
Romish                    "	1,636,231	
	<hr/>	\$8,563,811

‡ Debates in House of Lords. McIlvaine, 172.

§ Bishop Doane in Burlington Gazette, 1842.

¶ Charge of Rev. Dr. Dealtry, 1834. ¶ McIlvaine, 272.

over *three hundred* were Bishops and Clergy, and of *one hundred and ten* subscribers of \$500 each, *eighty-one* were clergymen.\*

CHURCH OF ENGLAND AND MISSIONS.

Another topic alluded to by our reviewer, and especially urged by one of his co-laborers, is the want of any missionary arrangements in the Episcopal Church. (N. E. II. 133—135.) It could not be unknown to either, that the Church of England was occupied with both Foreign and Domestic Missions, *half a century* before any other Protestant denomination. The success of these efforts at present, as compared with those of the dissenters, may be seen from the following tables.

In 1840, the number of Protestant Missionary Societies in the world, with their total income, was estimated as follows,†

	<i>Societies.</i>	<i>Income.</i>
British,	614	\$2,115,007
Continental,	178	113,000
American,	252	393,000

The whole amount contributed by the British Societies in the year ending 1841, was not far from \$4,000,000; contributed mainly by the following Societies.‡ They are of three classes: Societies sustained entirely by Churchmen; Societies sustained entirely by Dissenters, and Societies sustained by both. Of this latter class, it has been ascertained by examination, that Churchmen contribute more than half.§

<i>Church Societies, 1840—1.</i>		<i>Mixed Societies, 1840—1.</i>	
Church Miss.	\$443,638	Brit. and For. Bible,	\$491,413
Prop. Gosp. F. P.	445,007	Religious Tract,	280,429
Chr. Knowledge,	435,325	London Miss.	355,555
Pastoral Aid,	95,379	Naval and Military Bib.	16,062
Clerical Aid,	37,917	Merchant's Seamen's Bib.	3,737
Col. Miss.	8,428	B. and F. Anti-Slavery,	19,550
Prayer B. and Homily,	13,971	B. and F. School,	29,816
Tract,	2,077	B. and F. Sailors,	12,850
Trinitarian Bible,	12,885	B. and F. Temperance,	2,693
National Education,	91,816	New Temperance,	15,959
Reformation,	8,462	Brit. for Sup. Intemp.	3,971
Foreign Aid,	6,197	Peace,	7,600
Jews,	118,382	Lord's day Obs.	4,140
London Hibernian,	45,677	London City Miss.	23,390
Eastern Fem. Ed.	8,098	District Visiting,	2,229
		Christian Instruction,	6,172
	\$1,773,259	London Irish,	20,015
		Sunday School Union,	52,465
		Ladies Negro Child. Ed.	7,883
		Infant School,	9,241
			\$1,365,160

\* Church Intelligencer. During the last ten years the London Church Building Society has expended over \$1,000,000, and forty-two new Churches have been erected in that Diocese. † Miss. Herald, 1841.

‡ Miss. Her. 1842; Lond. Miss. Reg. 1841.

§ McIlvaine's Church of Eng. 1837.

Church Societies, 1840—1.		Dissenters Societies, 1840—1.	
Church Societies,	\$1,773,259	Half-Mixed Society,	\$632,580
Half-Mixed Societies,	682,580	Wesleyan Miss.	437,384
Am. Episcopal,*	67,594	Baptist Miss.	140,296
Moravian,*	81,715	Edinburgh Bible,	14,105
		Scottish Miss.	13,317
	\$2,605,148	Church of Scot. Miss.	40,329
		Church Scotland Jews,	17,411
		Am. Dissenters,*	715,274
		Continental " near,	200,000
			\$2,258,696

Balance of Episcopal Church over all the rest of Protestant Christendom, \$316,452! And yet not more than *one-fifth* of the Protestants are Episcopal. During the year ending 1843, the whole sum contributed by the British Societies, is estimated by their journals, at \$4,659,200. We give a few specimens.

	1841.	1843.
Church Missionary Society,	\$443,638	\$511,111
Propagation Society,	415,007	512,127
Clerical Aid Society,	37,917	100,000

Increase of three Societies in two years, \$196,676.

To show the influence of circumstances on the minds of English Churchmen, we give the following facts. The Church Missionary Society, which was formed in 1799, has had several remarkable epochs in the increase of its funds. In the 14th year of its existence, 1813, India was thrown open to missionaries by the passage of the India bill, and the funds of the Society went up from \$16,000 to \$52,650. In the 27th year, 1826, the West Indies were thrown open by the Emancipation bill, and the funds rose from about \$204,750 to nearly \$235,000. The 30th year, 1838, was remarkable for the outpouring of the Spirit at Krishnaghur, some forty or fifty heathen villages renouncing heathenism, and the funds went up from \$347,000 to 404,700.\* And in the 44th year, 1843, China was opened to missions, and the funds rose to \$511,111.† These are facts which speak for themselves, and we commend them to the attention of the reviewer and his associates.

A similar increase has occurred in the funds of some other Societies. Thus, in 1839, there were only 201 Parochial Associations in aid of the Society for propagating the Gospel; in 1843, there were 870, being an increase of 660 in four years. And the Missionaries have increased in six years, from 1837 to 1843, from 177 to 332, being an increase of 205.

\* S. S. Jour. 1839. The contributions in 1840, were about the same.

† Speech of the Rev. J. Venn, at C. M. Soc. May 3d, 1843. Two individuals, one a clergymen, gave over \$60,000, for the China Mission.





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