



Library

University of Pittsburgh

Darlington Memorial Library

Class ^{Dep.} BX8901

Book P92 v.10



C. Van Rensselaer

THE

PRESBYTERIAN MAGAZINE.

EDITED BY

C. VAN RENSSELAER.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way,
and walk therein, and ye shall find rest for your souls.”—JER. 6 : 16.

VOLUME X.—1860.

PHILADELPHIA:
JOHN D. COPPINGER,
821 CHESTNUT STREET.
1860.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

6-15-32-D5678-Nalsonay-Hilary Budding Burlington

INDEX TO VOLUME X.

MISCELLANEOUS ARTICLES.

	Page		Page
Apollinarian heresy revived,	11	New School Theory of Election,	67
Calvinistic Preacher. Can a, give the Gospel Call,	249	Old Man, a few Kind Words to,	74
Christ, Enemies and their Doom,	161	Pacific Expositor,	428
" the Intercession of,	297	Philadelphia Evening Bulletin,	428
" Why are Sufferings Efficacious,	363	Prayer for the Young, and Support for their Institutions,	55
Church Government and Doctrine, 190, 241, 348	348	Preaching, Remarks on,	193, 255
Danger of Trifling with the Christian Salvation,	309	Religious Society, Benefits of,	280
Days, on Numbering our,	1	Seminaries, our Theological,	97
Elohim Revealed, The,	151	Sins in the House of God,	289
Exegesis of Hebrews viii. 2,	212	Slanders, how to Treat,	110
" ii. 5--9,	356	Strictures concerning Ultimate Emancipation,	64
Fearless Conservatism, or the Spirit of Power, Love, and a Sound Mind,	8	Temptation, Watch and Pray against entering into,	110
Freedom useful, when attainable,	19	Van Rensselaer, Dr., Letter from General Assembly to,	385
God, the Word of, Quick and Powerful,	337	" " " Resolution of Board of Education to,	387
Incarnation thoughts on the,	105	" " " Funeral Discourse (Dr. Hodge),	388
Life, short Allowance of,	145	" " " As a Pastor,	395
Man's Inability to Receive God's Revelation,	203	" " " Sermon, Dr. Boardman,	398
Meditation of Praise,	49	" " " Dr. Sprague's Tribute to,	412
Men, the Fall of, in High Places,	15		
New York Commercial Advertiser,	418		
" " World,	420		
" " Observer,	422		

HOUSEHOLD THOUGHTS.

Abraham, the Church in,	22	Mary, the Purification of,	116
Aunt, the Maiden,	268	Mothers,	372
Babie, the,	373	Temple, the Presentation of Jesus in the,	76
House, the Church in the,	311	Valley, The Vaudois,	176
Morning, We will all Meet in the,	31	Women, Sagacious Counsellors,	266
Marriages, as Given in Eden,	166		

BIOGRAPHICAL AND HISTORICAL.

Alexander, Dr. J. A., Last Illness of,	84	Italy and Napoleon III,	217
" " J. W., Extracts from Correspondence of,	271	Jones, Hon. Joel, Funeral of,	122
Brown, Mrs. E. L., Death of,	84	Knox, John, as an English Reformer,	31
Crowe, John Finley, Sketch of,	82	Presbyteries, Bounding of,	183
Edwards, the Tomb of,	374	Presbyterian Church in Canada,	177
General Assembly, Proceedings of, in Reference to Dr. Van Rensselaer,	274	Princeton Seminary, Closing Term of,	230
		Scotland, the Reformation in,	223, 317
		Wilson, J. L., Anecdotes of,	139

REVIEW AND CRITICISM.

	Page		Page
Abbott's Stories of Rainbow and Lucky,	280	Jamieson's Pentateuch,	88
Alexander's Sermons,	376	Jones, Dr. J. H., Man, Moral and Physical, 87, 135	135
Bacon, Dr., Thanksgiving Sermon,	89	Lamar's Organon of Scripture,	86
Baird's, Dr. S. J., Elohim Revealed,	133	Lamson's Church of the First Three Centu- ries,	281
Beecher's, Mrs., Appeal,	189	Lowrie's Esther and her Times,	88
Brooks's Cluster of Fruits from the Tree of Heavenly Wisdom,	235	McCalla's Why was I left,	234
Butler's & Sturgus's Sallust,	36	Morton's Divine Purpose Explained,	324
Butler's Analogy and Ethical Discourses,	135	Murray's, Dr. N., Preachers and Preaching,	88
Caldwell on the Psalms,	35	New Year's Address,	89
Cheever's Guilt of Slavery, and the Crime of Slaveholding,	188	Patterson, Remains of Rev. James MacGre- gor,	281
Collier's Christian Home,	190	Presbyterian Church in Canada,	177
Cornell on How to Enjoy Life,	376	Randall's Titles of our Lord,	234
Dale's Discourse on God and People,	89	Rawlinson's Evidence,	134
Drake's Speech on the Sunday Question,	89	Samaritan. Diary of a,	35
Ellwood, Ellen, or Submission in Affliction,	279	Seiss's Gospel in Leviticus,	36
France, Goodwin's History of,	233	Sheahan's Life of S. A. Douglass,	280
Graham, Ella, or Great Effects from Small Causes,	279	Smith, Dr. B. M. on Family Religion,	87
Hackett's Illustration of Scripture,	282	Stars and the Angels,	233
Harper's Waldenses,	89	Stow's, Dr., Year of Grace,	377
Series,	280	Thornbury's Life in Spain,	136
Hillside's Familiar Compend of Geology,	280	Todd's Discourse on Washington Irving,	89
Hodge, Dr., on Corinthians,	11, 34	Wallace's, Rosalie's Lessons,	235
Holidays, and the Reason why they are Ob- served,	279	West, Dr. N., on the Sabbath,	88
Holland's Gold Foil,	85	Wills, Old Leaves Gathered from Household Words,	282
Howitt's History of United States,	36	Wilson's Presbyterian Historical Almanac,	37
Iron, the Bar of, &c.,	281	Wilson, Daniel, Bateman's Life of,	186
		Wood, Dr., Grace and Glory, by,	131

THE RELIGIOUS WORLD.

Africa, Oxford and Cambridge Mission to Central,	235	India. Bible Education in,	285
Baptists and Communion,	285	Irish Deputation, Farewell of the,	42
Boston, the First Presbyterian Church,	136	Irish Revival,	43
California, Education in,	38	Madagascar, the Religious Persecution in,	188
Choctaw Mission, the,	89	Mission Statistics, General,	378
Congregational Statistics,	91	Quakers, Decline of the,	137
Duff, Dr., Pitlochrie Free Church,	238	Scotland, the Cardross Case in,	93
England, Religious Statistics of,	92	" the Revival Movement in the North of,	236
" Clerical Distress in the Church of,	282	Silesia, Remarkable Incident in the History of,	138
Episcopal Statistics,	91	Wales (a Revival Anecdote), Origin of the Movement,	237
Hungary, Religious Persecution in,	137		
" Austrian Attempt to Bribe the Protestants of,	190		

FRAGMENTS OF THE DAY.

Alexander, Dr. James W., Memorial of,	45	Men, Longevity of. Literary,	46
Austria and Hungary,	288	Minister, Tired of Waiting,	47
Blackie's Vindication of the Covenanters,	239	Mount Vernon Fund,	141
Breckenridge, Dr. R. J., on the Union,	96, 327	New York, the Growth of,	47
British Colony, Strange Scene in a.—The Pope's Painting,	384	Odd-Fellowship,	139
Camphene, Murder by,	94	Pacific Expositor,	95
Candlish, Guthrie, Drs., with Cheever,	94	Popish and Neapolitan Atrocities,	280
Cavour, Count, and European affairs,	288	Presbyterian Expositor,	95
Choir, Doubtful,	140	" Quarterly Review,	96
Church, going out of,	142	Romanizing the English Dictionary,	383
Disease, a Desirable,	143	Sicily, the Insurrection in,	286
Duelling in High Places,	94	Sins of Rulers, a Judicial Ground of National Judgments,	144
Eastern Question,	287	Syrian Massacres and the Turkish Rule. The London Times on,	382
French and Russian Policy in the East,	287	Stereoscope, new Use of the,	142
German Infidelity,	47	Tennessee, Expulsion of Free Negroes from,	46
Harford University,	95	Tobacco Statistics,	143
Hope, Dr. M. B., Death of,	45	Trial of the Leaders of the late Indian Re- bellion,	192
Iron Fortress, Impregnable,	192	Trumpet, The,	240
Italy, the State and Clergy in,	287	Year. The Golden,	48
Life, Pride of,	144		
Mason and Dixon's Line,	140		

THE
PRESBYTERIAN MAGAZINE.

JANUARY, 1860.

Miscellaneous Articles.

ON NUMBERING OUR DAYS.

COME, reader! give me the privilege of directing your thoughts to the numbering of your days. Let us meditate together upon some of the arrangements of Providence adapted to turn our hearts unto wisdom.

We are not inclined to wisdom by nature. Every day of the year's three hundred and sixty-five, has as many proofs that man is alienated from God and from the wisdom of God. We need help in acquiring wisdom. And if we ever come into its possession, it is only through divine teaching. Let our prayer be "So TEACH us to number our days, that we may apply our hearts unto wisdom."

I. One of the considerations, suited through divine teaching to induce thoughtful and wise impressions, is that our days are *long enough* to give us an opportunity to embrace salvation, and *short enough* to make us beware of trifling with it.

1. Life is long enough in regard to *time*, to enable every one, who feels disposed, "to work out his salvation with fear and trembling." We have all had many years in which to seek reconciliation with God in the mode of his appointment. Fifteen, twenty, thirty, or more years of precious life has the God of the living already bestowed. What an abundance of time for preparation for a better world! Every year, as it rolls away in the clouds of its mysterious responsibilities, flashes back upon us the solemn memories of its days of probation, and thunders the warning that, when brought to the judgment, the last excuse, ever offered by the sinner or taken by God, will be that there was not enough time. Not time enough! There has been LIFETIME.

2. Our days are long in relation to *our privileges and opportunities*. Length of life is a relative term. One man, with very few privileges, may live sixty years; and yet, as a being on probation, his life would be short indeed, compared with another's of fewer years, but greater privileges. Many have been *our* days in view of the amount of our spiritual opportunities. There are our Bibles testifying in the language of heaven what God has done for our souls. How often has been heard, in the sanctuary, the truth which would not be read at home! How much knowledge of the duty of prayer has been received; and how many seasons of prayer might have been enjoyed every morning and evening, these many years! Our Sabbaths, too,—the interrupters of worldly care, and the messengers of heavenly grace, have many a time pointed us with beseeching eyes to a better world. If fifty-two angels had come down from heaven, could they have given the blessings, which God has offered us, through the Sabbath? Our Lord's days, like our Lord's mercies, have been many and abounding. Seven whole weeks of Sabbaths have been enjoyed during the past year. If we had one thing to do, and had seven weeks of special opportunity for doing it, and still would not do it, could we ask to be excused for neglecting it? Is not life long enough to repent and believe, when man is beset with opportunities, urging him to remember God and immortality?

3. Moreover, life is long enough *to test our characters*. It does not take a very long time for human nature to develop its tendencies. Our days, short though they be, easily try our hearts. Before we die, our characters are formed and strengthened, for good or for evil. What useful purpose could be gained by prolonging life beyond the ordinary limit of probation? If men can pass through fifteen, twenty, thirty, fifty years, such as we enjoy, and yet live without hope, and without God in the world, there is every reason to suppose that, were they to live five hundred years, they would die with the same character, only greatly confirmed in evil. The power of habit in the formation of character is so great, that youth is the only *very* hopeful period for conversion. Experience abundantly declares that manhood and old age are relatively unfavourable periods for beginning a religious life; and if so, what advantage would there be in extending the duration of human life? There is no ground for the belief that the number of those, ultimately saved, would be increased; for God arranges all things in infinite wisdom.

On the other hand, life is *short* enough to make us beware of trifling with the great concerns of salvation. Its brevity is the counteraction of its length, and summons the heart to lessons of wisdom.

The Bible seems to exhaust fact and figure in describing the shortness of life. Our years are as *a tale*, Ps. 90: 9; a *shadow*, Ps. 144: 4; the weaver's *shuttle*, Job 7: 6; swifter than a *post*, Job 9: 25; as the swift *ships*, Job 9: 26; an *eagle* hasting to its

prey, Job 9 : 26 ; a *step*, Sam. 20 : 30 ; a *handbreadth*, Ps. 39 : 5 ; as *grass*, Ps. 90 : 5 ; a *flower*, Ps. 103 : 15 ; a *vapour*, James 4 : 14 ; *vanity*, Ps. 39 : 5 ; *nothing*, Ps. 39 : 5.

1. Life is short, when we consider *the work that is to be done*. It is no less a work than to glorify God and to enjoy him forever. What vaster and nobler thoughts can engage a rational and immortal being? It is true that the act of turning to God is, when performed, performed immediately; and also that when really performed, the soul is safe. But the change that may have taken place, needs the evidence of sanctification. No one can rest securely in any spiritual frames of mind to the exclusion of the persevering testimony of a holy life. A person may have high raptures, and boast of revelations, who was never savingly wrought upon by the Spirit of God. Go to an aged Christian, well experienced in a religious life; and he will assure you that even three-score years and ten, are short enough to "make his calling and election sure." It will take all the time, which God in his holy providence may bestow, to satisfy our consciences that we are prepared to die.

2. Furthermore, life is short enough *in view of our many temptations and difficulties*. The evil nature which continues to withstand the life of God in the soul as long as we live, constantly exposes us to depart from his law and Gospel. "The lusts of the flesh" supply materials of temptation, sufficient to procure the ruin of our erring race. Who that knows what it is to fight like a Christian, but dreads the warrior lusts, who assail him by day and by night? Pride and anger, and every evil passion, steal into our tabernacles to slay their unwary victims. The whole *world*, too, is opposed to us. The spirit of vanity overwhelms hosts of immortals, who yield to its fatal and insidious power. Pleasure comes, arrayed in the emblems of beauty and grace, with smiles in her face, and temptation in her eyes. She pleads for the world against God, as with the voice of an angel; and as a pledge of her favour, she presents to her deluded votaries the cup of vanity, which conceals the poison of death for the lips that taste it. The temptations of *Satan* himself are to be overcome, before we regain the Paradise, from which his enmity banished our race. The might of "principalities and powers," is arrayed against returning sinners. With all these temptations of the world, the flesh and the Devil, to resist, who does not realize that the number of his days is short enough to do his work in?

3. Especially, is life short, considered as *the period of probation for immortality*. Our eternal destiny is depending upon the results of time. Eternity, that infinite idea, for which there is no measure, will soon call us away to begin to study its meaning. We who are now beginning a new year, will soon begin life in a new world. And on the retrospect of probation, we will exclaim, as we do in the retrospect of a year, "How very short it seems!" "Into

how little a space of time was crowded the crisis of my everlasting destiny!" Yes, we, who are to live forever in heaven or in hell, may well feel, that we have but little time to make our choice. How infinitely small appears to angels and saints, the period of life, when everlasting issues are depending upon it! The lost in despair, too, wonder with an agony of amazement at the *shortness* of a probation, which consigned them to a dungeon, whose portals are guarded by the angel of eternity. But most of all do they wonder how they could *despise that day of grace*, whose brevity was an additional motive, to make them improve its inestimable privileges.

Thus, do we see that our days are both *long* enough and *short* enough to answer all the purposes of a state of probation. God has fixed life just as it is, in order to adapt it to human nature. It is long enough for those who will repent, and short enough for those who will not. It is long enough for those who will use their opportunities, and short enough for those who will not. It is long enough to test the characters of all. And yet, Oh how short, in view of the greatness of the work to be accomplished, the power of our temptations, and the eternity of our future state! Lord, teach us to apply our hearts unto wisdom!

II. A second general remark respecting life is, that it is **CERTAIN** enough for the performance of its duties, and **UNCERTAIN** enough to warn us of neglecting them.

Life is **CERTAIN** enough to enable man to provide for the wants of the body and the soul. Day and night alternate with the regularity of divinely-contrived mechanism. Year after year comes along, with the train of the seasons, bringing the usual blessings of seedtime and harvest, summer and winter. Our mortal frames perform their various functions with an order that shows them to be under Divine control. We can arise in the morning, and perform the duties of the day, with a reasonable hope that life will be prolonged to its close; and, we can lay our weary bodies down to sleep at night, reposing on God's providential goodness, and expecting to awake with the freshness of the morning. The wisdom of arranging the administration of affairs, so as to secure this regularity, is most apparent; for, if we were in continual apprehension of death, we could not accomplish the business of life. The farmer would be afraid to put his hand to the plow; the mechanic would not attend to his arts; the student would not turn over his pages; the merchant would tremble in the midst of his most sanguine calculations; the navigator would not venture upon the perils of the deep; and no one, indeed, could live a moment without the deepest anxiety. Apprehension would be the marked expression of every face; and man would drag out a wearisome existence, which would unsuit him for his probationary duties.

God's wisdom is seen conspicuously, in the fact, that although

the tenure of our lives is really frail and precarious, we do not commonly feel it to be so. If we could inspect the arteries and nerves and valves and various appendages of the human frame, we would hardly dare to breathe. The many delicate arrangements, the dependence of the whole upon every other part, the complication of the different systems of living organism, would, of themselves, almost terrify us out of life. But all these alarming mysteries are reserved for those only who make diligent search.

Everything connected with human affairs is so certain that the belief in the permanence of the laws of Nature is almost intuitive. It grows up with the exercise of reason, and continues to grow so strong, that a dying man is almost the last person who realizes that he is going to die. The remarkable confidence we all place in the stability of things as they are, arises from the necessity of our condition, as active and accountable beings. We live on the presumption that we are to live longer. Although the duration of life in a single individual is more or less precarious, yet the mean duration of life is found to vary within very narrow limits. Still, every one indulges the hope that he is to be exempt from the common conditions of mortality; and all mankind, even the old man of seventy, lay their plans and calculations for the coming year, as though the last was never to come. This might appear an unwise arrangement of Providence, were it not for the fact that God corrects our presumptuous expectations of life by continual lessons of our mortality. For, whilst life is certain enough to enable us to discharge its duties, we must remember that it is UNCERTAIN enough to warn us of neglecting them.

1. For example, life is *uncertain as to its length*, after all. The extreme limit of human days is threescore years and ten; and, although some survive even fourscore, yet the mass of our race do not reach the fourth of one score. However much we may act upon the principle that we are to live many years, Providence preaches many a funeral sermon upon the vanity of such hopes. How many die in infancy! How many in active youth! How many in strong manhood! How few in old age! To few, God says, as to Abraham, "Thou shalt be buried in a good old age." Thus, although there are general laws of mortality upon which many calculations may be made, no one is at liberty to make any calculations for himself, because he may be among the exceptions which constitute the rule. An illustration of the same principle is seen in the fact, that although the sexes vary exceedingly in different families and among neighbours, yet, on an average throughout the city and state, the sexes are very nearly equal. The general tables of human deaths depend upon the very uncertainties which exist among individuals. In this way, man is warned to remember the contingencies, which may call him into eternity long before the common limit of life is reached.

2. Our days are also extremely uncertain as to the *suddenness*

of their end. Some have the warnings of insidious disease, whilst others are cut down as by a very miracle of the king of terrors. How many began the last year with as good a prospect of seeing its close as any who survive! But their bodies have long since been laid in the corruption of the sepulchre. No one knows how suddenly he is to die. In a moment we may depart. In an instant "the silver cord may be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was." As at the resurrection, the body is to reappear in the twinkling of an eye in glorious life, so it often meets the claim of death with *equal suddenness*. In fact, death always comes unexpectedly at the last. Even when there have been many plain indications of approaching dissolution, we are frequently surprised at the unlooked-for event. Just as many other persons, who, we expect will die every minute, sometimes linger a long while, and often recover entirely. This fearful suddenness, with which we may be called into the presence of God, is a strong admonition to apply our hearts unto wisdom. Mortal men dwell in houses of clay; their foundation is in the dust; they are crushed before the moth; they are destroyed from morning to evening.

3. Life is also extremely uncertain as to *the mode of its end*. We may die at last under circumstances very different from our habitual calculations. How few of the many who unprepared utter the shriek of death in the remorseless solitude of the ocean, ever supposed their departure would be so fearful! The midnight fire consumes some in their dwellings. The lightning blasts some. Some fall by the pestilence; some by slow sickness. Some by murder; many hundreds by *accidents* (so called) of steam, of storm, and other providential modes of untying the mystic knot which unites spirit to body. As there is uncertainty in the *duration* of life, so there is uncertainty in the *suddenness* of its termination as well as in the *mode* of its termination. In this way, God reproveth the presumption of our shortsighted and adventurous confidence in human life; and by setting the uncertainties ever against the certainties, calls upon us to apply our hearts unto wisdom.

III. Another general remark, adapted by divine grace to turn our hearts to applications of wisdom is that *life has joys enough to keep us from despair, and sorrows enough to rebuke too unreasonable hopes*.

Providence is a vast system of divine wonders, revolving in Redemption light. Of our joys and sorrows it may be said, "Day unto day uttereth speech; and night unto night showeth wisdom."

1. Our JOYS are a sufficient indication that God has purposes of mercy to our race. No one need despair, who sees so many testimonies of goodness coming down from heaven to the undeserving. Behold the blessings of the family circle. How many social endearments and comforts, like innumerable radii, touch every part of it! How many friends we have! How many enjoyments of

knowledge, of kindred, of health, of food, of raiment, of political advantage, and religious privilege! Who can count his Providential favours! Each one of them is a beam of light to show that there is a sun that shines. Yes, each proof of God's goodness in our actual possession, is a suggestion to us of greater mercies than these, if we would seek them. Providence is a guide on the high road of probation to lead to Calvary.

The light even of nature gives the heathen distant intimations that God has not utterly cast off the race from his favour. Man could not live without the blessings which make life what it is. He must have some sunshine, even though his habitation be near the poles, or at the extreme distance from the sun's path. Were an impenitent sinner to be deprived of all the occupations and the external comforts of life, despair would begin to triumph over his reason. In fact, the existing, wonderful Providence of God alone prevents our world from being to the sinner another hell; a terrific series of perpetual adversities. The arrangements of divine goodness interrupt the natural tendencies of sin to produce constant and unalleviated misery. Without these providential interferences, man would be thrown back upon the only resources of a lost sinner; himself! And *himself is HELL!* But God glorifies his mercy in interrupting these otherwise inevitable tendencies: because this state of existence is designed as a probationary one.

Lest our race should be deluded into the idea, that a God of so many outward mercies would at last receive it into favour in its natural condition, there are intimations of another kind, that "He is angry with the wicked every day." He sets adversities over against prosperity, and calls upon us to take an account of them, with wisdom.

2. OUR PAINS AND SORROWS check the illusions of our depravity. Days of admonition and sorrow are our allotments as well as days of hope and joy. However glorious this world is as favoured with providential goodness, it is equally certain that it bears the marks of Divine displeasure. Its history is general proof of this fact. Who drove out Adam and Eve from their paradise? an offended God! Who marked Cain away from His presence; and deluged the multitude of antediluvian sinners in a flood of wrath? Who turned Sodom and Gomorrah into destruction, and left not a vestige of their remains save the emblems of their depravity? Who punished the Israelites in the wilderness, sent His own people into captivity, and drove the ploughshare of desolation over the very temple of Jerusalem? Who continues to punish our race with Divine judgments; with wars and pestilence and famine, and oppression, and other ten thousand modes of His omnipotent inflictions? God has not left Himself without a witness that we must beware how we indulge unfounded hopes of his favour. Tears are wept on every soil; groans are heard in every breeze! misery is seen by every sun.

The curse of the serpent, the sweat of the brow,
Lie heavy on all things here below.

Above all, death appears throughout the earth in terrific power, sundering soul from body, and filling the race with awe.

Let every sinner look within his own heart, and see how God is punishing him there. In spite of outward blessings, the children of this world do not experience a peace that satisfies. Wherefore this unconcealed sense of want, which belongs to natural existence here, this struggling of the spirit with its own life and hopes, this restlessness in the midst of all the success and wealth of earth? It is God's testimony against disobedience and impenitence. It is his declaration that accountable wrong is inconsistent with peace, and that the soul, although kept from despair by probation, contains the kindling elements of its remediless destruction. Conscience will not allow immortals to live in the pursuit of worldly joys, without many a signal of death to their earthly hopes, and, if unattended to, of eternal death to their souls. We have sorrows enough of spirit and of life to make us realize that God does not think we are what we ought to be.

Thus, our *joys* and our *griefs* are also set, the one over against the other, with alternations to remind us of the necessity of the wisdom from above.

God has made our days long enough and short enough; certain enough and uncertain enough; with joys enough and sorrows enough, to adapt life to the purposes of his grace and providence. May He, in his infinite mercy, so teach us to number our days that we may apply our hearts unto wisdom!

FEARLESS CONSERVATISM;

OR THE SPIRIT OF POWER, LOVE, AND A SOUND MIND.

IN times of perplexity, we should endeavour to act upon the principle of a fearless conservatism.

God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. "The spirit of fear," which is not God's gift, is, on the one hand, that unrestrained lust of power, which, riding on the whirlwind of passion, and spreading its bolts of destruction, presages woe to man; and, on the other hand, "the spirit of fear" is that servile, timorous spirit which cringes before arrogance, trembles in the face of opposition, heartlessly yields principle, and ignominiously shrinks from all danger and struggle. These are both alike foreign to the Gospel temper, for "God hath

not given us the spirit of fear" either to produce dread in others, or to be the subjects of terror ourselves.

I. The Gospel and civilization were detained, tarrying at Jerusalem, until the disciples were "endued with POWER from on high." (Luke 24 : 49.) From that baptism of power the hosts of God have gone forth under "the banner of love," evangelizing and elevating the nations. Then and now, the temper of Christian progress has been "from on high," a power to encounter foes and dangers; a power to bear up under trials; to triumph in persecutions. In the Epistle to the Ephesians, the Apostle (6 : 10) exhorts children and parents, servants and masters: "My brethren, be strong in the Lord, and in the power of his might." The nature of the Gospel is to inspire its possessors with holy courage.

This Christian boldness is the very opposite of that reckless audacity, whose frenzied zeal overrides all caution, tramples under foot principles of eternal truth, justice and mercy; and whose fell sport is "as a madman who casteth firebrands, arrows, and death." Blind to time and fitting season, and defiant of natural causes, relations, and results, this mad audacity inflames peaceful communities to fratricidal war, and claims, forsooth, to be doing service to God and humanity.

These tempers are as diverse as light and darkness. "And I turned myself to behold wisdom and madness and folly. . . . Then I saw that wisdom excelleth folly as far as light excelleth darkness." (Ecclesiastes, 2 : 13.)

II. The gift of this "spirit of power" is accompanied by the gift of the "spirit of LOVE," love to God and to the souls of men.

This love is reciprocal. "We love Him because he first loved us." (1 John 4 : 19.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 16 : 3), and this "life" is the love of God shed abroad in the soul; "if any man love God the same is known of him." This gracious affection, delighting in God, sweetly inclining ever to his will and word, and joyous in His favour and communion as the highest happiness, disposes its blest subjects *to do good to all*. "Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. . . . If a man say, 'I love God,' and hateth his brother, he is a liar." (1 John 4th.) "By this shall all know that ye are my disciples, if ye have love one to another." (John 13 : 35.) Our Lord said: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matthew 5 : 43.) In this love there is a conservative power; yea! and power of progress, which, springing from the heart of God, and animating the disciples of Christ, has "the whole family in heaven and earth" for its objects, and eternity only for its bounds. Its pæan ever

is, "Glory to God in the highest, and on earth peace, good will towards men."

The tendency of this affection is to wither up and to root out all the sources of fearfulness. "The Lord delivered me from all my fears." (Psalms 34 : 4.) The love of country, and wife, and children, and home, makes the most timid bold, when they are assailed. "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." (1 John, 4 : 18.) Inspired with this holy courage of sacred love, we may boldly say, "the Lord is my helper, and I will not fear what man shall do unto me." (Hebrews 13 : 4.) "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Psalms 46 : 2.) For grace in the heart makes the mind bold and constant. Nothing, indeed, will or can do more to endow the whole man with courage, to make him fearless of danger, or ready to endure privation and persecution, than this gracious principle of love, wrought in his soul by God's spirit. Examine all the past, and you will find that the soul has been nerved to the greatest enterprises, and sustained in its deepest sorrows, by love for Christ and for a dying world.

III. The power and love of this heavenly temper is joined to "A SOUND MIND." The Greek word signifies "a sober mind;" one pervaded by prudence and discretion, well-balanced, and under right influences; in which it sees things in its just proportions and relations; and consequently, is not feverish and excited, but persistently holds everything in its proper place. It is not careless of the trifle or appalled by the momentous. Nor does it conceive the mountains to be a molehill; nor does it view gnats as giants. It involves self-control. "Is not puffed up, does not behave itself unseemly." We find a parallel passage in Proverbs 18 : 27,— "A man of understanding is of an excellent spirit," rendered in the marginal reading "*of a cool spirit.*" And there is peculiar force in our English expression, cool and coolness, as applied to temper, and it is equivalent to both the Hebrew and the Greek words for an "excellent spirit," "a sound mind." This coolness of feeling and thought, is not insensibility nor dulness, but it is the opposite of passion, irritability, impatience, restlessness, and the fuss and hurry, the flurry and the flutter of agitation. Coolness of temper bespeaks one collected and calm, and begotten of quiet sobriety is closely akin to meekness, mildness, and gentleness, and its result is fortitude. A sound mind is dispassionate; with the clear ideas of a cool head it is calm in the equilibrium of its judgments, and serene in its own true balance of feeling. In this happy adjustment and self-control there is power patiently to toil, and hopefully to wait long.

Serious difficulties now disturb the public mind, leaving the wisest and best uncertain as to what these things may grow.

There is a pressure of existing agitation, and fear of still worse agitation to come. It is a frailty of human nature to run into extremes. Like the pendulum of a clock, we swing from side to side. It is important to find that mental equipoise which will prevent these too frequent changes which mark the torrid zone of thought and feeling. Here you find it. The religion of the Gospel, bringing life and immortality to light, inculcates and bestows this happy temperament.

Oh! what but the grace of God can deliver us from the storms which lower over the individual or national life? For God hath not given us "the spirit of fear; but of power and of love and of a sound mind."

S. F. C.

THE APOLLINARIAN HERESY REVIVED.

It would seem as if the inventive power of Satanic intellect had exhausted itself in its efforts to mar and subvert the Gospel of Christ, during the first seven centuries of the Christian era. Few, indeed, are the errors, respecting either the work or the person of the Redeemer, which have not had their origin within that period. Knowing full well that the work of Christ depended upon his person, the gates of hell sent forth their mightiest champions against this corner-stone of the temple of truth. The wisdom of this world, which is foolishness with God, endeavoured to retain its seat of power by effecting a union with "the mystery of godliness;" and, as the fruits of such unhallowed nuptials, there came forth a vast progeny of Gnostic, Manichean, Sabellian, Arian, Monophysite, and Monothelite heresies, all conflicting among themselves, and all united against the integrity of Christ's person. Some of these denied both the proper divinity and proper humanity of Christ. Some admitted one of the natures, and denied the other. The Monophysites recognized but one nature, whilst the Monothelites held that there were two natures, and but one will. Differing from all these, yet enemies of the true doctrine, were the Nestorians, who separated the two natures of Christ, so as to make two distinct persons. In fact, every possible theory that could be framed out of the two elements of Christ's person was framed and promulgated, with a zeal that kept the Church, throughout her entire limits, in an almost perpetual blaze. Disappearing almost entirely in one century, one or other of these heresies would find, in a succeeding century, a friendly hand to re-open its sepulchre, and deck anew its ghastly skeleton, and lead it forth for the admiration of men.

Such was the way in which "the mystery of iniquity" worked until the gathering darkness, driven by the four winds of the earth, inclosed and curtained, as with a funeral pall, the entire

horizon of Christendom. Nor did this mystery, in this very form, cease its efforts even when the shades of that long mediæval night were parted and dispersed by the sun of the Reformation. The gates of hell muster their legions afresh for the conflict, and their commission is against the person, as well as the work of Christ. What is the history of Socinianism and modern Arianism but a narrative of attempts on the part of the enemies of the Gospel to overthrow the deity of our Redeemer, and thus, by subverting the foundation, to destroy the superstructure of saving truth? The blighting influence of these kindred heresies in Europe and America is too well known to require any portrayal in the pages of this Magazine. It is our purpose at present to turn the attention of our readers, and of the Church generally, to the resuscitation of an old heresy, effected within the last two months, here upon our own continent, and before our own eyes.

In a sermon on Heb. 2 : 14, published in "*The Independent*" of the 17th November last, the Rev. HENRY WARD BEECHER advances the following views respecting the Incarnation: "There have been revived from the mystic speculations and legendary lore of the Romish Church, impressions the most unwarrantable in Scripture, in respect to the complex nature of Christ. The Bible teaches just this: that the Divine Mind was pleased to take on itself a human body. We have no warrant in Scripture for attributing to Christ any other part of human nature than simply a body—nothing more." "The declaration [in the text] is clear and unequivocal, that it pleased Christ to take on him flesh and blood. He wore them. That is all there was."

We have said that this is an old heresy resuscitated. It is, indeed, a resuscitation without a modification. It differs from both the Eutychean and Monophysite heresies in that, whilst they admit of a real human nature, which, according to the former, was absorbed by the divine, and according to the latter was so united to it as to constitute but one nature, it acknowledges nothing of humanity but the mere body. The ancient heresy with which it is to be identified is that of *Apollinaris*, bishop of Laodicea. To enable our readers to judge of the identity, we copy the following exhibit of this doctrine, as held by Apollinaris: "He believed that Christ had no need of a rational soul, because the divine nature was competent to all the rational and free acts which the Saviour performed; and he could see no reason why Christ must have two intelligent natures, and two free wills. He supposed further, that a rational human soul, as it was the seat of sinful acts, was liable to moral changes; and, therefore, Christ, if he had possessed a rational human soul, could not have had an unchangeable, that is, a sinless human nature. And he supported his opinion by the many passages of Scripture which speak of Christ's becoming man, in which the word *σαρξ*, *flesh*, is used for the human

nature; *e. g.* John 1 : 14." See Murdock's *Mosheim*, Vol. I, p. 359, note 52.

How true it is, that even in heresy there is but little that can be called progress! To the Bishop of Laodicea, and not to the Bishop of Brooklyn—to the younger Apollinaris, and not to the younger Beecher, belongs the credit or the sin of originating this dangerous heresy. So complete, indeed, is the docility of the pupil, that he copies not only the dogma, but even the fallacy whereby his Laodicean master would support it. He argues, as the bishop did, from the fact that the Scriptures teach that Christ had a body, that therefore he had no soul! It was this principle which controlled him in the selection of his text. Had Apollinaris occupied the pulpit of the Plymouth Church on the occasion which gave birth to the sermon in question, he might, perhaps, have taken for his text John 1 : 14, instead of the one selected by his imitator, but beyond this, the Laodicean would have felt neither the necessity nor the desire of a change. What could Apollinaris ask from any of his pupils more than this, "that Christ had no other part of human nature than simply a body—nothing more?" Had he entered the church in Brooklyn, on the occasion referred to, and heard the text announced, and this dogma deduced from it, and the ordinary doctrine denounced as a mystic speculation or a Romish legend, he might well have consoled himself, and felt, in some measure, avenged of his adversaries, who, in the day of their power, had clothed his name with dishonour, and sent it down to posterity with all the infamy of heresy upon its head.

Having ascertained the paternity of this doctrine, let us examine its claims and its consequences. Mr. Beecher tells his congregation, from the pulpit, and the Church at large, through the medium of the press, that the Bible, in its teachings on the subject of Christ's humanity, ascribes to him no other part of human nature than simply a body. This position removes the subject at once from the region of human philosophy altogether, and submits the controversy to the decision of Scripture. It is, therefore, simply a question of fact. Do the Scriptures ascribe to Christ no other part of human nature than a body? Let the Scriptures answer for themselves.

1. And in the first place, we shall cite some passages which *expressly* ascribe a soul to Christ, "When thou shalt make his soul an offering for sin." Isa. 53 : 10. "O Lord, I beseech thee, deliver my soul." "My soul is exceeding sorrowful even unto death." Matt. 26 : 38. "Now is my soul troubled." John 12 : 27. "When Jesus had thus said he was troubled in spirit." John 13 : 21. "Thou wilt not leave my soul in hell." Acts 2 : 27.

2. We would refer, without citation, to those passages in which he is called man and the Son of man. These passages are numerous, and are, of course, conclusive. Except Mr. Beecher will take

the position, that the possession of the form of humanity entitles the being who wears it, to the name of man, he must admit, that the application of the title implies the possession of all that belongs to humanity. And surely that existence cannot be called man, which is destitute of man's noblest part, the soul! It will not do as an answer to this, to say that in Christ, the divine nature well supplied the place of a human soul, for where man's soul is excluded, and a different spiritual being substituted, there man is not; and to call such a being man, or the Son of man, is nothing but a perversion of language.

3. Without delaying to summon the whole array of witnesses furnished in the Word of God on this subject, we would close the testimony with this one, which must certainly be final with any man who is in full possession of his rational powers. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 52. Of what does the Holy Spirit affirm this increase of wisdom, is of course the decisive question here. If Mr. Beecher's doctrine be true, it must be either of the Divine mind, or the human body; for in "the complex nature of Christ," as he terms it, he admits no other elements. He is therefore driven to the necessity of ascribing to the Omniscient Logos an increase in knowledge, or of holding that the body can increase in wisdom, as well as in stature! What was it, we ask again, which made progress in wisdom? Whether was it the Divine mind, or the human body? Which member of the alternative will this modern Apollinarian take: the former, and divest Christ of his deity, or the latter, and invest the human body with the attribute of intelligence?

But this doctrine respecting the constitution of Christ's person is worse than absurd. As already intimated, it assails the very foundation of the temple of saving truth. It aims a fatal blow at the Redemption work of our Saviour, through the medium of his person. He who will take man's place in respect to God's law, must wear man's nature—his *nature*, not a part of that nature, but the whole of it. He, the substitute, must have a nature, for the ordering of which that law was made. And will any man say, that a law requiring us to love the Lord our God with all our hearts, and with all our soul, and with all our strength, and with all our mind, has found an ample subject for the sweep of its authority when it has found a human body! Will any species of being serve as a subject for such a law, who has, as Mr. Beecher affirms, nor heart, nor soul, nor mind? The being who is to stand in the presence of that law must be *man*, truly man, as well as very God. ~~Man~~ he must be to take the place of men, and God he must be to bear the weighty load of our transgressions. God's broken law require a sacrifice, and that sacrifice must be man. Therefore it was, as Mr. Beecher might have seen in the context, that Christ took up him, not the *nature* of angels but the *seed* of Abraham. "It behoved him in all things to be made like unto his brethren,

that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." He must be like them in all things. Like them not only in the possession of a human body, but like them too in a soul that could feel, and be troubled, and be exceeding sorrowful, and be capable of those tender emotions that found vent in groans and tears at the tomb of Lazarus. Ah, what a blight it would cast upon the minds of God's people here on earth, and during their militant career, were they informed by a messenger from heaven, that the human sympathies of their Divine Redeemer, were no longer to have a place in the bosom of his compassions! Would the reflection, that he had still a glorified human body with him on the throne—a body beyond conception glorious, but yet a body without a heart, or soul, be a solace, or a recompense for such a bereavement? Ah, no! And though an Apostle, or an angel from heaven, made the announcement, we would reject from us, both the message and the messenger. Without a perfect humanity in the person of the Redeemer, there is no atonement, no remission of sins, and no comfort or peace.

R. W.

THE FALL OF MEN IN HIGH PLACES.

ENTERING INTO TEMPTATION.

THE recent fall of one long honoured in a sister Church, and occupying a high position in the management of its missionary operations, has filled many hearts with sorrow and amazement. Let us endeavour to derive personal benefit from the affliction.

1. Christianity is not accountable for the violation of its laws by inconstant and treacherous professors. Does the Gospel make void the law? God forbid! It establishes it in the glory of its authority, the purity of its aims, the justice of its penalty. Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? The religious system of the Lord Jesus Christ, like his spotless example, exhibits to the world a standard of moral perfection. If backsliders, or self-deceivers and hypocrites, dishonour their profession, the dereliction cannot be laid to the account of Christianity.

2. Our blessed Lord enrolled among the Apostles one who was a devil. He never left upon the minds of his disciples the impression that they were all necessarily holy. It is no part of the Gospel to guarantee the character of all its outward adherents. On the contrary, how thoroughly does our blessed Lord insist upon inward purity, and upon outward acts as its evidences! The Sermon on the Mount presents a heart-searching discrimination

which pierces to death Pharisaical righteousness. False professors will always be found in the Church. The fact is one of the announcements of its own great Teacher.

3. The depravity of human nature is a fearful subject to contemplate in the light of the fall of men in high places. What privileges have such men enjoyed of private mercy and public position! How near have they stood to God; how closely related to his people; how forward in warning sinners, and in the promotion of the Redeemer's kingdom throughout the earth! And yet their hearts may have been all the time estranged from God, and destitute of the love which characterizes the true believer. Human nature can descend to any guilt. Its depravity can defy the living God in every form of audacity and outrage. Men in high places, and men in low places, have exhibited the extent of human sin, in a way to fill the world with awe.

4. Single transgressions, although to be distinguished from habitual indulgences of lust and passions, are not to be covered over or extenuated. Unless repented of in the bitterness of contrite lamentation, what shall hinder the first transgression from being one of an infinite series? One sin, secretly indulged, leads to another, until the utmost cunning cannot conceal its public disclosures. In the case of persons, who bring reproach upon religion, their intimate friends, and often their casual acquaintances, can look back and remember various incidents, or impressions, connected with intercourse with them, which can be clearly explained only in view of their character, as made known by their fall. We never saw but once an individual who has recently brought reproach upon the cause of Christ; and in a passing interview the two impressions left upon our mind were *self-sufficiency* and *levity*. As a general thing, grievous transgressions have their origin in long-indulged infirmities. And no one can calculate upon safety, who yields to a single lust.

5. Falling into sin is not falling away from grace. The sincere believer cannot be plucked from the Father's hands. Sinners go out *from* the body of believers, because they were never *of* them. Judas did not fall away from grace, because he never possessed it; he always indulged the spirit of a thief whilst carrying the bag. Every grace can be counterfeited before men, and even Satan can transform himself into an angel of light. Let us not forget, however, in this connection, that good men may backslide, or temporarily involve themselves in sin and condemnation. But the spiritual exercises of the backsliding Christian are very different from those of the habitually transgressing professor.

The expression, "ye are fallen from grace" in Gal. 5:4, does not refer to the question we are now considering. It means that those, who trusted to the law for justification, virtually renounced the system of grace in Jesus Christ. It relates to a doctrinal de-

fection which did not necessarily imply the possession of spiritual gifts.

6. Let him that thinketh he standeth, take heed lest he fall. "There, but for the grace of God," said an eminent saint, as he saw a poor criminal led to execution, "I go." Grace alone makes us to differ, dear brethren. It is not from any personal trait of character, or from any merit of our own, that we have not long since strayed from the fold and wandered upon the mountains of transgression. The Holy Spirit has alone sustained us in the way of life. "Kept by the power of God, through faith unto salvation," cultivate your dependence upon Christ, and learn more and more that it is "by grace ye stand."

7. God can bring good out of evil. The incessant activities of his moral government are intent upon restraining the disorders of sin, and bringing out of chaos, order and sunlight. He will take care of his kingdom amidst all treachery in the house of his friends. Every adverse event shall be turned by his Providence into a blessing. The Lord God omnipotent reigneth with a wisdom and power as infinite as his holiness and justice.

In order to make a still more practical application of this subject, or, if the reader prefer it, in order to attempt his own edification in undivided reference to himself, let us consider the nature of "ENTERING INTO TEMPTATION." Our Saviour said, "Pray that ye enter not into temptation." What is the meaning of this expression?

"Entering into temptation" is different from BEING TEMPTED. Temptation cannot be avoided as long as our souls remain in connection with bodies of degradation. If Adam and Eve were tempted in a state of innocence, and if our Lord "was tempted in all points, like as we are, yet without sin," then no heir of a corrupt nature need be surprised at being exposed to temptation from within and from without. But exposure to temptation is not "entering into it."

Nor does "entering into temptation" mean FALLING UNDER THE POWER OF TEMPTATION. When we *yield* to temptation, we have ceased to "enter" upon it. The work is done. The man who has already drunk the intoxicating draught, is in a very different state from the man who just begins to have his appetite excited. And the man who just begins to have his appetite excited, is in a different state from the man who has the temptation before him, but who is as yet resisting it.

It is the man, *whose appetite is beginning to be excited*, that is the person, who is "entering into" temptation. As regards the other two, one has already fallen (irrecoverably for that time) under its power; and the other is opposing its first beginnings. This state of TAMPERING WITH EVIL, is the one against which we are warned. Let us characterize it a little more particularly by some positive marks.

1. We “enter into temptation” when we allow the forbidden object, or indulgence, to remain before the mind. If it be not instantly repelled, there is no security against a fall. When it first enters, there is a possibility of withstanding it, but the probability diminishes with the duration of its presence. Especially when the mind begins to extenuate the guilt of the indulgence; when it begins to reason about its innocence, or about its own ability to resist it; when it begins to conceive that it is easy to dismiss the unlawful thought at any time or to recover from it, if indulged; these are clear indications that we are about to yield to evil. We are so corrupt, that if we begin to reason the matter with Satan, he will have the advantage over us, as he did over *Adam and Eve*. It is an infallible sign that we are “entering into temptation,” when we permit our thoughts to rest upon what we know to be wrong. Can a man follow a doubtful woman, or go into a house of ill fame, without entering into temptation?

2. Another sure mark of “entering into temptation” is when the sensibilities become excited, and the affections begin to cherish the object.

The temptation may come into the mind, and yet be driven from it in time to prevent the excitement of the heart. But if the thoughts have liberty to roam abroad on forbidden ground, the affections will follow their direction, and will themselves become insubordinate. The feelings become enlisted for evil, before we are aware of it. There is no doubt that we are entering into temptation, when we love the temptation to come in our way; or when we seek the opportunity to excite its indulgence; or when we feel disappointed and thwarted by some unforeseen occurrence; or when we are unwilling to receive timely rebuke; or when we persevere, in defiance of obstacle and danger; or when the heart is inclined to banish holy thoughts, and refuses the restraints and advantages of prayer. Then the emotions are manifestly going over from what is innocent to what is unlawful; and, if we make no strenuous effort now for freedom, our captivity is sure. Our excited propensities are becoming clamorous for gratification; they are rising up on all sides to assault the will in the citadel of the soul; and triumph is already inscribed upon their banner, and victory is sounded in the tumult.

3. Another and the surest mark of our “entering into temptation” is *the little restraint which the will puts upon the rebellion*. It is true that the will cannot, by any omnipotent power, command the affections to subside, any more than the waves can be stilled by a word. But the will can do much to regulate the thoughts and thus the affections, in the same way that we can reduce the waves by building out a pier. The affections, as well as the thoughts, are thus in reality dependent, in a measure, upon the will. And whenever the will shows signs of becoming traitor, by ceasing to regulate the mind; by allowing itself to be tempted through the affec-

tions; by slowly acquiescing *itself*, in the unlawful objects of indulgence; then we are most assuredly "entering into temptation."

We have not yet actually fallen; but we are in the most fearful peril. We are dancing blindfolded beside the precipice. We are spreading sails upon a dark shore. We are in a house beginning to burn. There is commotion within the soul. The excitement is a dangerous one. It is time for alarm; if perchance we may still be saved. Here is the danger against which our Saviour warns us; this is *having entered into temptation*; this is tampering with our mental and moral powers.

When a man "enters into temptation," what shall prevent his fall? "Watch and pray that ye enter not into temptation."

FREEDOM, WHEN ATTAINABLE, TO BE PREFERRED.

THE Apostle Paul's declaration, "*but, if thou mayest be free, USE IT RATHER,*" has recently received an exemplification that is worthy of record. We copy the case, as brought to view in a letter from a gentleman in Annapolis, Md., to Gerard Hallock, Esq., of the Journal of Commerce, N. Y.

G. HALLOCK, ESQ.

DEAR SIR: I am very happy to inform you that the freedom of the slave Benjamin Bradley has been accomplished by the payment of \$1000, to which you contributed the final \$122 necessary to make it up.

Some particulars of the case will perhaps be of interest to your readers.

Bradley (who is half white) was owned by a master in Annapolis, Md. Eight years ago, he was employed in a printing-office there. He was then about sixteen, and showed great mechanical skill and ingenuity. With a piece of gun barrel, some pewter, a couple of pieces of round steel, and some like materials, he constructed a *working model of a steam engine*.

His master soon afterwards got him the place of helper in the department of natural and experimental philosophy in the Naval Academy at Annapolis. He sold his first steam engine to a midshipman. With the proceeds, and what money he could lay up (his master allowing him five dollars a month out of his wages), he built an engine large enough to drive the first cutter of a sloop-of-war at the rate of six knots an hour. He was assisted in planning this engine, being told how to find the resistance of an immersed floating body, and the size, &c., of his propeller.

Professor Hopkins, of the Academy, says that he gets up the experiments for the lecture-room very handsomely. Being shown once how to line up the parabolic mirrors for concentrating heat, he always succeeded afterwards. So with the chemical experiments. He makes all the gases, and works with them, showing the Drummond light, &c. Professor

Hopkins remarks of him that "he looks for *the law* by which things act."

He has been taught to read and write, *mainly by the Professor's children*; has made very good progress in arithmetic, and will soon take hold of algebra and geometry.

Great interest was naturally felt in such a man, and his master expressing a willingness to take \$1000 for him, if paid by October 6, though well worth \$1500, a subscription was set on foot privately for the purpose. Two gentlemen in Annapolis agreed to lend Ben \$500. He had his own savings, \$100. The friends of Ben devoted themselves to raising the money, and at the time we called on you, the sum was completed with the exception of the \$122, which you supplied. This was forwarded to Annapolis. Meantime, Professor H. H. Lockwood, with the utmost generosity, had himself borrowed the necessary amount at the bank on his own note (namely, \$900), and thus secured the freedom of Ben beyond a contingency.

In saying the sum is completed, I, of course, mean to include the money which has been loaned to Ben, and which he is to repay.

He is now free, and the question is what is best for him to do. He is a mere child as to world matters, and his only plan is to remain at Annapolis and finish his education as far as he can. But it seems very desirable to furnish him employment of a nature suited to his abilities. The professors consider him perfectly competent to *take charge of the engine of a steamship*. It is possible that some of your readers may be able to suggest employment for him; and if so, a letter addressed to him at the Naval Academy, will be thankfully received.

I am, yours, &c.

A few remarks on the providential incident here recorded are allowable in a Magazine that watches the "signs of the times."

1. Natural capacity, or the endowment of intellect, is the gift of God. That there are original diversities, both in race and in individuals, there can be no question. God distributes his gifts according to his own good pleasure. Intellect, as a general rule, however, is greatly dependent upon education. As the use of training is exhibited in the physical organization, whose almost unconscious activity provides the resources of its own health, so the mind, unless stimulated and disciplined by the more laborious processes of education, will remain comparatively feeble and incapable of its true end. Herein consists one of the disadvantages of slavery. The African race cannot make rapid progress in intellectual improvement, under the circumstances of their doom in this country. We are not disposed to doubt the fact of the existence, at present, of a natural inferiority in their mental structure and capacity. The intellectual elevation of races is dependent more or less upon the peculiarities of physical organization. Ethiopia's set time of full mental growth has not yet come. But it is coming. The means of its increase consist in physical improvement and in the work of education. There are now, in this country, large numbers of the African race, bond and free, who are far in advance of their ances-

tors of the last generation. The propinquity of the Saxon race is ordained of God to be a great blessing to the children of Africa. The incident before us is one of the expositions of Providence on the text of African destiny. The race in this country and in Africa will receive in due time the mental qualifications suitable to the demands of their advancing history. The twilight of morning is visible. Benjamin Bradley is one of the heralds of dawn.

2. As much philanthropy and generous sympathy exist at the South, as in any part of the world. There never was a generation of masters on the face of the earth, whose treatment of slaves compares with that now living in the southern section of the United States. Natural humanity and Christian beneficence are the distinguishing traits of Southern slaveholders. Exceptions there are, of course; but the exceptions in the descending scale do not equal, perhaps, the more illustrious examples of philanthropy ranging above its average traits. The North is imperfectly acquainted with the prayers, and self-denial, and sympathy, and kindness, which dwell among the households of our Southern brethren. A sincere desire to do their best for their servants adorns the virtues of many a Christian character. As a single proof of the active working of a benevolence, founded upon principle, may be adduced the fact that more than one-half of the citizens of Liberia were slaves, voluntarily and gratuitously emancipated, and with provision, for many of them, of a liberal outfit. The case of Bradley shows the tendency to act with proper sympathy, whenever the Providence of God opens the way.

3. Freedom, when properly attainable, may be used as a great blessing. The influences of the Bible tend to universal elevation and to liberty, as its best condition. There is a natural incongruity without using a harsher term, in retaining in slavery persons who are fit for freedom. To keep as bondmen men, possessed of high mental and moral qualifications, except under remarkable circumstances, would shock the conscience of even the apologists for slavery. Hence the argument of the inherent diversity and perpetual inferiority of the African race is resorted to as the surest means of upholding the system. But in vain. God will show in his Providence that such an argument is futility. Freedom is the best state, and every race can be fitted for freedom. And when the right time comes, freedom will be offered, and freedom will be chosen. Benjamin Bradley is the representative of an increasing class of slaves. Providence, in developing mental gifts and Christian graces on Southern plantations and in cities, is nurturing the disposition of *emancipation* on the part of masters and the desire of *liberty* on the part of the servants.

“Art thou called, being a servant, care not for it: but, if thou mayst be free, *use it rather*.” That is, says Dr. Hodge, in his commentary, “Let not your being a slave give you any concern; but if you can become free, choose freedom rather than slavery.”

Dr. Hodge adds that "Calvin, Luther, Beza, and the great body of commentators from their day to this, understand the Apostle to say that liberty was to be chosen, if the opportunity to become free were offered." Benjamin Bradley had a right to prefer liberty to slavery, and he was wise in accepting it as the better condition, when the Providence of God guided him to it.

4. If liberty is the better condition, it is the duty of those who have it in their power, to prepare their slaves for it. Perpetual slavery is an impossibility. The time is coming when the South will regard as her worst friends, if not enemies, those who have attempted to sustain the doctrine that slavery is to be regarded as a permanent institution. The late Dr. Baxter, of Virginia, was right when he expressed his matured views in the following language:

"I believe that the true ground of Scripture and of sound philosophy is, that slavery is lawful in the sight of heaven, whilst *the character of the slave makes it necessary.*" "The application of Christian principles to both master and servant, will hasten the day of *general emancipation.*" "Christianity in its future progress through the world, with greater power than has hitherto been witnessed, I have no doubt will *banish slavery from the face of the earth.*"

The great duty is to prepare the slaves for freedom. Education in knowledge and in religion constitutes the true mode of preparation. Benjamin Bradley was thus prepared. *The children of the household* were his teachers. God bless them! and may the Divine blessing attend instruction everywhere, so that by the use of appointed means the African race may be ready for the emergencies of its destiny, as Providence may lead the way!

Household Thoughts.

THE CHURCH IN ABRAHAM.

THE people of God have fellowship one with another, and their fellowship is founded in their common possession of the Spirit of God. It is not from external circumstances that they feel an interest in one another. It is not from a union of temporal concern; nor from the sameness of civil relations, that they are predisposed to mutual communion. They have one Spirit, the one Holy Spirit of God, and so far as they are "led by the Spirit," they are moved to express their one heart in the forms of brotherly

fellowship and unity, as signs of their true discipleship, and a proof to the world that they are of God.

Even the shadowy and transient fellowships of the world are based on inward, essential properties of human nature. Frail and changeable as they are, they have an immortal source. The current of human experience which flows through this vale of mortality, begins in the immortal fountain; the deep invisible motions of the undying soul. And yet, what a perversion do we discover, when we learn from the word of God, that the fellowship of the world "worketh death." And that is so, because all the motions of the natural man, and all their results fall within the kingdom of death.

But in the circle of true religious fellowship, all the motions and all the results, arise in the eternal Spirit, the new nature in the sons of God. As, therefore, the men of all generations have a common humanity from the first Adam, which makes them recognize their unity in a common stock, so the true children of God in all generations, recognize a common nature, received through the second Adam, which makes them feel as one in Spirit, and as bound to maintain and manifest their unity in the bond of peace.

Hence the Church of all generations is one. For the Spirit of God is the distinguishing property in all the members. He is the Spirit of faith, and love, and hope in all. The faith of all generations of believers is the same. Whatever the forms of expression may be, in words and actions, the principle of faith is the same, and arises from the same Spirit of grace in the soul. There is but the one definition of faith for all the generations of believers—the substance of things hoped for, the evidence of things not seen. This has been the characteristic of all the children of God from the beginning. Abel, Enoch, Noah, Abraham, Moses, even Rahab, the Israelites before Jericho, Samson, Jephtha, with all their apparent diversities of character and works, had the faith to which this definition is applied.

But the faith of Abraham is taken up as the great standard and model, the example for religious people in all ages. The father of the faithful! This is a great distinction. The father of Christians as well as of Jews. Even Paul, the Christian Apostle, whose mind glowed with the new inspirations of God, and whose thoughts are such a light in the Church of Christ, called Abraham his father; and considered himself a better son of Abraham, after he became a Christian, than while he was a Jew. But why all this of Abraham? Why not take Abel, the first of the noble army of martyrs? Why not Enoch, whose holy walk with God transformed him, soul and body, without death, into a spiritual resident of heaven? Why not Noah above all, whose faith conquered the grave of waters, and who began again in his family of believers, the series of human generations for the world?

We will show the nature of this great distinction of Abraham,

and thus explain the reason of it. During the sixteen hundred years before the flood, as men multiplied on the earth, their wickedness increased. The gift of grace had been bestowed on the first transgressors, and the promise with it, that the seed of the woman should bruise the serpent's head. Adam and Eve believed God. Their son Abel, had sincere faith; and even Cain gave signs of impulse from the religious spirit by bringing his unworthy offering to the Lord. Through Seth the parents had a posterity, who bore the title of sons of God. Divine worship was established among them. We hear of no idolatry, to captivate the imagination, to ensnare the conscience, and corrupt the faith. Yet as to methods of moral and religious culture, the people were left very much to themselves. Divine revelations of moral truth and duty were very few. The measures, found so important in after ages, for aiding the development of the religious life, were not in those days enjoined. The Lord suffered the people to walk in their own ways. There appears not so much as a formal statute against murder, before the flood. But afterwards, there were given to Noah, perhaps, a few positive laws; among them, one requiring the murderer to be put to death.

The call of Abraham opened a new era, a sort of Christian era, for the world before Christ. A new page was now presented in the annals of the human race. Two thousand years from the beginning, about midway between the first Adam and the second, the germ of a religious revolution is planted in the earth, by the conversion of one man, with his family, from the reigning idolatry. It makes no stir in the world at the time; but it turns the current of human history.

The event itself was a great advance. Abraham stood in the midnight of the world before Christ. To look back to Adam, was like looking upward from darkness into light. In Adam, even after the appearance of sin, there was faith. There was a promise received and rested upon. And there was the hope of a promised seed, after his likeness. There were born also, those who were called sons of God. But where were now those who, as in the days of Seth, called on the name of the Lord? The whole way, from Adam to Abraham, the car of human progress had rolled on a descending grade. The strong brake applied in the bold warnings of Enoch, the preaching and example of Noah, the flood and the dispersion at Babel, did not stop it. There was progress in history, there was progress in the race. The working out of sin, reigning unto death, was preparing the way for grace to reign unto eternal life, by Jesus Christ our Lord. There was progress in the wise and merciful plan of God, for filling the world with his glory, but the progress was an increase of spiritual darkness.

The change now introduced through Abraham was of this sort. The Holy Spirit first brought forth in his heart the same faith, which had been wrought in the saints before him. This faith is

called into vigorous and definite exercise by the voice of the Lord himself: "I am God Almighty; walk before me and be thou perfect. Fear not, I am thy shield and thy exceeding great reward." In this general aspect of his faith, as relating to God, there was nothing new. He had as the object of his faith, the true God, whom he was to worship, and whom he might trust.

But beyond this he receives a special and very extensive promise. It embraced three articles, each of which he rested upon with all the heart. *First*, that he should have a posterity, numerous as the stars of heaven, while at the age of a hundred years, he had no child; *second*, that his seed should possess the land in which he himself was only a sojourner, and had no possession; *third*, that in him all the families of the earth should be blessed. That faith may well be a model, which could rest on three such promises. It was indeed a gratifying prospect, to see his posterity settled in that good land, in plenty and peace; then to look down the following ages, and see the faith, joy, and peace of his children, spreading among all the nations. But then he has to recollect that he and his wife are old and stricken in years, and have no child. He had the promise, indeed, the word of God; but against it stood the established and well-known laws of nature, and the holy man held to the promise. When the Lord presented to him the prospect of that glorious seed, in whom all the families of the earth should be blessed, he rejoiced in it as a reality; and with no more apprehension or reserve, than if his children and his children's children had been there before him.

The faith of Abraham did not stand in the course of nature. It stood not in the wisdom of man. It had no natural support whatever. And yet, had not that strong and reflecting mind all the natural desire to find some visible grounds of hope? It was not by his own reasoning that he attained that confident persuasion of the truth of such promises as were announced to him. We witness the struggles of his thoughts. Shall a child be born to him that is a hundred years old? All is mystery to the natural man. But Abraham bore the conflict, and gained the victory. This is the victory that overcometh the world, even our faith.

In all this, however, we see not the chief peculiarity of Abraham's case, which makes him the father of us all. His faith, indeed, gained the victory over the natural man, but so also did the faith of Noah. Noah had no more natural support for his faith than Abraham. The principle of faith was in both, and in this respect, the Church was there in miniature; for the Holy Spirit, the Spirit of the Church, was there; and in them, as in all true believers, he called up and sustained the lively discernment and persuasion of the Divine favour; and, in Abraham especially, a joyful view of the blessing to come on all the nations through his seed, which is Christ. Of course, this part of his history was not written for his sake alone.

This Christian element in Abraham's faith, though not new in its principle, was yet new in the particular and promised good which it apprehended. In Adam, the specific promise did not bring forth so definite and joyful views of faith as in Abraham. And here we observe how St. Paul illustrates the evangelical element in Abraham's faith.

"Who is the father of us all," says he, "*before him in whom he believed, even God, who quickeneth the dead, and calleth the things which be not, as though they were?*" The faith of Abraham was before God; that is, it rose in him as a counterpart of the Divine mind. Here we perceive how St. Paul illustrates his definition of faith, as "the substance of things hoped for, the evidence of things not seen." The thoughts of Abraham, under the power of his faith, stood over against the thoughts of God, in correspondence with it. This is suggested by the Apostle's own peculiar word in this place, the word rendered by "before." God quickened the dead, *i. e.*, spoke of him and Sarah as though, at their great age, they were yet alive for procreation. So Abraham also quickened the dead by the power of his faith; for, although according to nature, he knew his own body to be now dead, and also the deadness of Sarah's womb, yet he trusted as firmly as though they were both alive. God called the things that were not as though they were, and so also Abraham, in the visions of his faith, saw the things that were not as though they were. He had the same joyful persuasion of the blessings in store for the nations, through his seed, as though the nations, in their blessedness and glory, had been alive and before him. Thus, Abraham's faith was a ray from the Divine purpose into his soul. His state of mind corresponded, in this particular matter, with the mind of God; and his faith was the substance of things hoped for, the evidence of things not seen.

This was, indeed, a memorable step towards changing the religious condition of mankind,—this giving to the faith of Abraham so definite a promise, and so rich in blessings for the race. Enoch saw the Lord coming with ten thousand of his saints to execute judgment on all the ungodly. Noah had a promise on which he rested without wavering; but, when he looked upon his rainbow sacrament, he could only read, that the Lord would never again destroy the earth with a flood. Abraham sees all the families of the earth blessed in his seed.

We now come to the special characteristic of Abraham, which completes his relation as the father of us all. This was his standing at the head of an established economy, designed to branch forth from him according to the joint laws of nature and grace, till it should embrace the world. As already said, the essential principle of his faith was the same as that of the saints before him. It, however, went farther in its intelligent development, having fuller instruction for its guidance, and clearer promises to

rest upon; and now, that faith was to be supplied with efficient and established means of culture and of propagation. It is in this economy that he holds a relation to us so different from that of his predecessors. The Lord not only imputes his faith, in its principles, to him for righteousness unto his own justification, but he imputed or reckoned his faith in the special covenant to him also for the benefit of his children; and promised him that he would own his children also. And Abraham's faith in this particular promise must have been that which principally availed for the children. He must teach his children that they were called with their father; that his God was their God; and that the covenant, with its promises and duties, was theirs, through him. He was specially directed to impress on them his own character as to faith and hope, and to train them in the fear of God, and in the worship which was instituted in his family, lest they should forget the holy covenant of their God, and forfeit his blessing.

This was altogether new. We hear of nothing like this before. This was the measure for effecting the great change in the world to be wrought in connection with Abraham's faith. Here was the institute of family instruction. Here were commands to be taught diligently to children. Here children were expressly bound with their parents in the covenant, receiving gracious influence, and required to act accordingly: born heirs of promise, and to be taught and trained as such. This public, formal, and emphatic recognition of children, as heirs of the Divine favour, was a new thing in the world; and now, let us observe the effect. It fell short of perfection indeed, but was still very great.

Before the flood, the distinction between those called sons of God and the world was entirely obliterated. There was, indeed, some natural necessity for confounding the races of Cain and Seth, so near the beginning of human generations; but, by means of this necessary union, there came a general degeneracy. How soon do we lose all traces of "the sons of God," as a collective body? In the time of Noah, there was none but himself who remained true to the faith, and did not fall into the condemnation of the wicked. "Thee *only* have I found righteous." This degeneracy came from the want of that more thorough system of discipline which was afterwards introduced. The earlier generations had not the advantages which Abraham and his posterity enjoyed. What the Saviour said of the people of his time will apply here. If the inhabitants of Tyre and Sidon had seen the mighty works which have been done among you, they would have repented. If the people before the flood had enjoyed the benefit of Abraham's advanced revelations, and the better promises and discipline connected with them, they would have escaped.

On the posterity of Abraham, the discipline connected with the promise and the institution of the special covenant made an indelible impression. His descendants were strongly marked among

all the people of the earth. We see the broad distinction in Isaac, in Jacob, in Joseph and his brethren, contrasted with the Egyptians. Four hundred and thirty years after the call of Abraham, his descendants, through Isaac and Jacob, remained distinct from the Egyptians, and came out of Egypt in a body. It is not known that one staid behind. Even Moses, who was bred in the royal family, amidst the splendours of the court, and educated in all the wisdom of the Egyptians, could not disown his people. And, as he led them in triumph out of the house of bondage, he revived, with greater force than ever, the promise, and the covenant discipline founded upon it, enlarged the list of statutes to an extensive code, and renewed, with the strongest emphasis, the injunction to teach them to the children. It was this that made the Jews a peculiar people, kept them so until Shiloh came, and still marks their generations throughout the world.

This faith of Abraham, with its covenant for discipline and culture, was not recorded for his own sake, nor indeed for those only who are the offspring of his body. The faith was imputed unto him for righteousness; but it is not "written for his sake alone that it was imputed unto him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." As all men are sinful, and have nothing good in themselves, they must receive the blessing of Abraham, or not be blessed at all. They must look for the blessing through faith, and receive it by faith alone.

The spirit of which Abraham was a partaker wrought in him a remarkable discernment of its unfolding power in the future. It gave him a view of the day of Christ, a dim, glimmering view indeed, but one that marked his faith as possessing the Christian element. This was one of the things which made the conversion of Abraham so great an event for the world; a turning-point in the ages. The faith in the true God, developed to that advanced point, and sustained by the discipline appointed to go along with it, now took its permanent position as a power in the world; and in Abraham, set forth on its way to universal ascendancy among mankind. At this point the motion of humanity took an upward course. And hence the Holy Spirit, who was making that patriarch the starting-point for so important a movement, gave him a view of the future nations to be blessed in him. The vision of faith was made clearer, and was vastly extended. The eye of hope was opened wider. In Abraham, the current of the water of life became deeper and broader, than it had been before, and though still narrow, it was a mighty current in the ocean of earthly humanity. Its motion was towards Bethlehem, and Calvary, the manger-cradle and the cross of Him who was to appear as the light of the world.

In due time, the great Prophet of his people appeared. Then came a greater change than ever, in the religious aspect and course

of the world. Now faith is again revived and enlightened. It still has God for its object; the same Almighty God in whom Abraham believed. But it has not now to look into a long futurity of ages to see the great manifestation of his truth and grace. The promised seed has been actually born. He who was to bear the sins of his people, has appeared, and bare our sins in his own body on the tree. And God hath raised him from the dead. He had been proved to be a true Son of man, a partaker of our nature, by the course of his earthly life, and above all by his death, in which he was made sin for us; and now he is proved to be the Son of God with power, by the resurrection from the dead. Some points of resemblance and of contrast between the faith of Abraham and our own may be traced thus:

His faith respected God as a quickener of the dead; what is otherwise expressed by the phrase, "the living God." Here is denoted not only that God is himself alive, but that he hath power to *give* life, and is in fact the author and supporter of all the life of the world. The faith of the Christian apprehends God in Christ as the quickener of the dead; and he believes this in relation to the world at large and in relation to himself; considering Christ the only source of life for the world that lieth in wickedness and in the darkness of death; looking to him with grateful adoration, as the source of his own spiritual life; believing that, by Christ, *he* hath been quickened, who was dead in trespasses and sins; and that from the same infinite fountain of life, he has also an immortal life for the body, which will be revealed in its time. "For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The faith of Abraham was a fruit of the Spirit in his soul. It did not arise from natural causes; it had no evidence, properly so called, to rest upon. He took the word of God, relying on it by that faith which was produced in him by the Holy Spirit. His faith was not a mere belief generated by a natural process from something that he saw in God or in his works, as ground of conviction. It requires faith in God beforehand to enable the sinner to see in God any grounds of belief; just as it requires love beforehand to enable him to see anything lovely in Christ. God is a Spirit, and all true faith in him is a spiritual principle, and has a spiritual origin. Such is Christian faith at this day. It is "of the operation of God."

There are also points of contrast. Abraham's faith looked forward into the distant future. He saw the things as "afar off, and was convinced of them," that God would bring them to pass in his time. The Christian's faith sees the things promised to Abraham accomplished in due time, and after the manner foretold. What was matter of promise to Abraham respecting the day of Christ, is matter of past and present fact to the Christian. The patriarch

believed, and contemplated what God *would do*; the Christian believes and contemplates what God *has done*. To Abraham this work of God was represented in some distant and indistinct visions of the future; to the Christian, that work stands forth in clear and glorious outline and detail, as the history of his incarnate Son, and of his Church, impressed in living characters on the history of the world. The vision was glorious to Abraham; how much more glorious the fact to us.

The faith of Abraham in God, as quickener of the dead, had particular reference to the quickening of his own body and that of his wife as to offspring. It afterwards exercised itself in reference to the restoration of his son Isaac, after he should be slain on the altar; and might have embraced also the resurrection of the crucified Messiah, had it been distinctly announced to him; for that also would belong to the same class of works, the quickening of the dead. The Christian's faith now embraces the same life-giving power of God, but finds it illustrated in the actual resurrection of Christ. Our faith, like that of Abraham, shall be imputed for righteousness if we believe on him who raised up Jesus our Lord from the dead.

The faith of Abraham was sustained and enlivened in himself, and was intended to be so in all his posterity, by the covenant of circumcision, with the ordinances which rested upon it; ordinances which were multiplied and modified as his seed became many, to support and promote the divine operation in their hearts. The disciples of Christ now have the same covenant under a new form, with better promises and better ordinances for the time now present; all intended to beget and nourish in the covenant people those exercises of faith which will make their conscience experience, and their conduct agree with the work of the Spirit within them; that while with the heart they believe unto righteousness, with the mouth they may make confession unto salvation. How much depends on the diligent and trustful use of these ordinances we are too prone to forget. How lamentably do the covenant people now forget this. The Church is now laden with infirmity on this account. It will be a precious sign of the Lord's mercy to us, when he shall revive our attention to the subject of his holy covenant, help us to recover the true views of its character, and give us a heart to seek all its promised benefits.

Our faith in Christ must not drop the covenant form. It is failing grievously in this respect; and on this account, while showing great power in outward reforming action on the world at large, it betrays great weakness within itself. We speak of the Church at large. We are forgetting too much the example of Abraham, the father of us all. Our Lord Jesus Christ comes to us through the promises of the covenant; he lives and acts amongst us by its adorable methods, and we frustrate his operation and forfeit our heritage, just so far as we neglect this method, and strive to work

out salvation by other laws. It is painful to observe, *first* how large a portion of the Church renounce this covenant openly, or remain wholly indifferent towards it; *second*, to how great an extent those who claim to hold the covenant, neutralize its force by their misconception of its nature; and *third*, how many who rightly understand it in form, lose its benefits by cleaving only to the form and resisting the power.

J. W. Y.

WE WILL ALL MEET IN THE MORNING.

WE'LL all meet in the morning! Such was the exclamation of a dying child, says the Newark Mercury, as the red rays of the sunset streamed on him through the casement. "Good bye, papa, good bye! Mamma has come for me to-night; don't cry, papa! we'll all meet again in the morning!" It was as if an angel had spoken to that father, and his heart grew lighter under the burden, for something assured him that his little one had gone to Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

There is something cheerful and inspiring to all who are in trouble here—"We'll all meet again in the morning." It rouses up the fainting soul like a trumpet blast, and frightens away forever the dark shades thronging the avenues of pure life. Clouds may gather upon our paths—disappointments gather around us like an army with banners, but all this cannot destroy the hope with us, if we have the motto upon our lips, "all will be right in the morning."

Historical and Biographical.

JOHN KNOX, AS AN ENGLISH REFORMER.

[We take, from the "Edinburgh Witness," the following Report of a Lecture on John Knox, lately delivered by the Lord Advocate of Scotland, in Exeter Hall, London. It was the Introductory Lecture of the Course, before the Young Men's Christian Association, for the winter. The subject of the Lecture was, "The Influence of Knox and the Scottish Reformation on the Reformation in England."]

THE learned gentleman sought principally to exhibit Knox in the light of an English rather than a Scottish Reformer, with the latter of which characters his name is usually associated in the popular mind. Regarding him as a man whose name was engraven on the institutions of his country, which he might be said to have regenerated, he took a rapid

glance at the more prominent parts of his career, premising that, although in Scotland the memory of Knox and the Reformation was now as green as in the sixteenth century, in England he was afraid the estimate of the great Scottish Reformer was one which fell far short of the mark at which he stands even in the eyes of Europe. In this part of the kingdom, Knox was mostly regarded as having been identified with a religious movement which did not concern the people of England, and in which men but little removed from barbarism played the principal part. It was thought, too, he was rather unmannerly to a youthful Queen, and he and his followers were charged with the destruction of some of the most beautiful ecclesiastical monuments in Scotland. The Lord Advocate endeavoured to show how far from accurate those opinions were. Strong in speech and action he undoubtedly was, but that he had the manners, as he had the education of a gentleman, no one who read his history could entertain a doubt. Mary herself sent for him over and over again, and although she did not much like what he told her, there was no ground for imagining that he did not behave in the presence of Majesty with all the courtesy and respect with which a gentleman should.

His lordship then pointed out what a deep, vital, and continuing interest England had in the cause of Protestantism, from its rise in Scotland till its triumph; to show the part which the Scottish Reformers, and Knox in particular, took, not in the Scottish Reformation only, but in that of England; and, still further, how much this country, with its free institutions, its religious liberty, and its Protestant faith, owed to the steadfast hand with which the affairs of Scotland were conducted during the few but eventful years in which Knox was substantially the ruler. It was a popular mistake to suppose that Knox was only a Scottish Reformer. He was the comrade in arms, the companion in misfortune, in labour, and to a great extent in opinion, of some of the best and noblest fathers of the Anglican Church. In Scotland, he spent his youth and his old age, but it was to England that he devoted the flower of his manhood. (Cheers.) He remarked that Knox, like many other great men, manifested no extraordinary ability till after he had turned forty.

He then traced Knox's public career through its successive stages; first as a refugee in St. Andrew's Castle, and afterwards a prisoner in a French galley; secondly, as a Scottish exile in England from 1549 to 1553, preaching at Berwick-upon-Tweed and Newcastle by royal authority, in the reign of Edward VI, acting as chaplain to that monarch, taking part in the revision of the Liturgy, and other steps in the completion of the Reformation, and preaching the new doctrines extensively in Buckinghamshire; then during his residence at Dieppe, after the accession of Mary, at which period he still evinced the warmest interest in the Protestantism of England; next, during his stay at Frankfort and Geneva, where he mingled constantly with English Protestant refugees, this portion of his career being chequered by a temporary presence in Scotland. In his retreat at Geneva he wrote a treatise in which he undertook to prove that it was unlawful for a woman to rule; and he appended to it this quaint title, "The First Blast of the Trumpet against the Monstrous Regiment (that is, rule or government) of Women." (Laughter.) The work was a failure, and a mistake of the gravest kind. He himself afterwards said that his "First Blast" had blown all his friends in England from him. The book was not only inconclusive in reasoning, but made its appearance

at a most inopportune moment. He prophesied to Mary that her reign would be short, and that her end was near; and Elizabeth never forgave the author of a work which questioned the title of her authority. It raised up enemies against him on all sides, and his name was long held in aversion.

Looking backward, as we now did, from a happier reign than even that of Elizabeth—(cheers)—with the throne firmly founded on constitutional authority, and firmer still on the reverence and affection of a united people—(cheers)—we could afford to pardon somewhat the vehemence of the bold, though unfriended exile of 1558. Knox felt the bad effects of that mistake to the end of his career. Still, in the book in question, was boldly mooted for the first time, so far as he (the Lord Advocate) knew, that doctrine of resistance which was afterwards destined to work such important results. The javelin launched by the Reformer from Geneva, carried with it a barb into the next century, and his strong hand had left an impress which was felt even down to the times in which we lived.

In 1559 Knox was called again to Scotland, and from that time to his death, in 1572, he was substantially its ruler. In that interval, Scotland, from being the scene of contending factions, and of miserable wars waged by a petty nobility, began to exhibit a vigour of mind and opinion which from that time forward had not been without its due weight throughout the whole of the kingdom. To that period he dated the first impulses of popular liberty in Scotland, and the existence of popular opinion. From that time learning began to flourish among the lower ranks of the people, and the foundations were laid of that system of parochial schools which had made the name of Scotland respected and venerated.

Having illustrated in the earlier portion of his lecture the close correspondence of Knox with, and his influence upon, the leaders of the English Reformation, the learned Lord showed towards the conclusion how, in the reign of Elizabeth, he assisted the cause of Protestantism, by warning the English Government of the designs of Queen Mary of Scotland. It was, he said, now distinctly proved by authentic documents that Mary, with all her assumed simplicity, was constantly and deliberately aiming at the restoration of the Romish religion in Scotland and in England; and when Knox was censured for his bearing towards her, the whole tenor of her conduct was probably forgotten. Adverting to the efforts made to bring about the Spanish marriage, and to spread the Catholic religion in this country, the Lord Advocate asked: Was that a time, when the safety of the whole kingdom was at a stake, to talk of courtly manners? Where did they think the Protestant religion and the liberties of England would have been if the Catholic party had then obtained the predominance in Scotland, and a Spanish army, he would not say had invaded, but had been invited there?

In conclusion, he contended it was manifest that not Scottish, but English interests, were at that time suspended by a thread, and that nothing but Knox's power over the people, which nothing could lessen, kept Scotland steadfast to the Protestant faith, and, by being the firm ally of England, enabled her to defy the whole Catholic world.

The Lord Advocate, at the conclusion of his address, was loudly cheered.

Review and Criticism.

AN EXPOSITION OF THE SECOND EPISTLE TO THE CORINTHIANS. By CHARLES HODGE, D.D., Professor in the Theological Seminary, Princeton, N. J. New York: Robert Carter & Brothers, 530 Broadway.

IF it is the design of a Commentary to bring out, and present in a clear form, the exact sense of the author, then this is just the kind of work which the Church needs. It is a very difficult thing to combine a critical and popular Commentary in the same work. Every pastor who has attempted a series of expository sermons or lectures has felt the difficulty. It requires great labour, and a peculiar culture, to enable him to give a clear full view of the author's meaning, and to show why that and no other is his precise meaning, without entering into a minuteness of verbal criticism which would weary his audience. The same difficulty, in a higher degree perhaps, meets those who write commentaries for the great mass of readers. There are very few who have the gift, and fewer still who have cultivated the gift which they have.

As a consequence of this, it has come to be regarded in some parts of the Church, a kind of necessity that there should be distinct works on the same portion of Scripture, one addressed to scholars, and the other to the more unlettered students of the Bible. It is sometimes said, and with considerable plausibility and force, that the commentaries which we need for Bible classes, and private students of the Word, should come from pastors, who are supposed to know better the wants of the common mind, than from men who have devoted their lives to scholarly culture.

There seems to be a twofold mistake here. There is a mistake as to the effect of profound scholarly acquirements and discipline. It is not the ordinary result of these attainments, nor of the process by which they have been made, to separate a man from his fellows, but to bring him nearer to the simplicity of every-day life. Really learned men do not abound in technical phrases, or use terms which lie above the common apprehension. It is the sciolist who does this. High culture and clear thinking always produce a simple style. Men of the highest attainments speak and write in the language of every-day life.

There is a greater mistake as to what is required in a popular commentary. It is not a description of ancient manners and customs; an accurate geographical picture of the country; a well-written book of travels; or even a series of discourses, in which the truth may be applied to the present wants of men. It is not a combination of all these qualities which go to make a popular preacher, in the modern sense of that term; but a clear, simple, thorough exposition of the text of the Scriptures; such an exposition as shall put the unlearned reader or student of the Bible on an equal footing, as far as may be, with those who are familiar with the languages in which it was written. It would be easy to show, on a variety of grounds, that while a pastor's life tends to unfit him for the preparation of such works, the life of those who are called by God and the Church to constant study of the Word, and to daily expositions of it, is, perhaps, the best possible discipline for preparing them.

It is one great merit of this book, and of the series of which it forms a part, that it meets in a great measure this demand. It is, in the best sense, a popular commentary, *i. e.*, adapted to the great mass of the people. Learned, plain, simple, unincumbered by any useless ornament or illustration, it puts the English student of the Bible in the place of those to whom this Epistle was written, and thus into the most favourable position for a correct understanding of its terms and instructions.

While we might differ from the author in his explanation of some particular phrases or verses, we look upon his work as a great blessing to the Church, and can most heartily recommend it to all our readers; and anticipate, with all confidence, that they will unite with us in our prayers, that the authors of this series of commentaries may be spared to give us such expositions of the whole New Testament.

PASTOR.

GOLD-FOIL, hammered from Popular Proverbs. By TIMOTHY TITCOMB, Author of Letters to the Young. Fifth edition. New York: Charles Scribner, 124 Grand Street. 1859.

THE author of Gold-Foil, James G. Holland, Esq., Editor of the Springfield Republican, Mass., possesses extraordinary powers as an essayist, and already ranks among the first writers in the country. He unites common sense with keen philosophy; and his rich imagination throws a sparkle over his sentences which makes the mental eye wink with a glow of pleasure. The book has twenty-eight chapters, at the head of each of which is a collection of three or four popular Proverbs, which form the basis of remarks and commentaries. We do not agree with every opinion expressed by our author, for even gold-foil may become too attenuated in some places; but we do most heartily approve of, and commend, this valuable and practical volume. A filial reverence for God animates its pages.

PAROCHIAL LECTURES ON THE PSALMS. By the late Rev. DAVID CALDWELL, A.M., Psalms 1-50. Philadelphia: William S. & Alfred Martien, No. 606 Chestnut Street. 1859.

THE Rev. David Caldwell, the author of this volume, was an Episcopal clergyman, of Virginia, and the rector, at different times, of several important parishes. He was ordained in 1841, and died in 1858. The present work includes the first fifty psalms, and contains valuable evangelical and practical remarks.

THE DIARY OF A SAMARITAN. By a Member of the Howard Association of New Orleans. New York: Harper & Brothers. 1860.

No romance equals reality. The incidents furnished by Providence of human sympathies and sufferings transcend all pictures of the imagination. The diary of a Samaritan is full of thrilling narrative, and engages at once the eager attention of the reader. More of the religious spirit

would have been better suited to its subjects of woe, and sickness, and death; but the volume will make its way and do good.

A POPULAR HISTORY OF THE UNITED STATES OF AMERICA. From the Discovery of the American Continent to the present time. By MARY HOWITT. Illustrated with numerous Engravings. New York: Harper & Brothers. 1860.

MARY HOWITT has done her work well. These volumes contain the sum and substance of American history; and the different parts bear a good proportion to each other. A condensed history is of difficult execution. The present one answers every purpose of popular use. The writing is good; the narrative spirited; the reflections suitable; and the whole put together in an attractive and serviceable form.

SALLUST'S JUGURTHA AND CATILINE: With Notes and a Vocabulary. By NOBLE BUTLER and MINARD STURGUS. New York: D. Appleton & Co. 1855.

SALLUST was a plebeian, who rose to the rank of prætor and tribune. He was ejected from the Senate for an offence against morals which modern legislators do not so openly condemn. He has always been considered a fine historical writer, and his works are filled with the praises of virtue. The present edition of Sallust's Jugurtha and Catiline shows the results of high scholarship and industry. One of the editors (Mr. Sturgus) is a Professor in Hanover College, Ind., and the other is also well known for his classical learning. The *vocabulary* was prepared by the lamented Wm. H. G. Butler, who lost his life in Louisville, whilst engaged in teaching. The *Notes* are intended to illustrate the text, and explain the history, and they are made up of the independent criticisms of the editors and of extracts from learned authors.

THE GOSPEL IN LEVITICUS; or an Exposition of the Hebrew Ritual. By JOSEPH A. SEISS, D.D., Author of Lectures on the Epistle to the Hebrews. Philadelphia: Lindsay & Blakiston. 1860.

ONE of the serious errors of many Christians has been to overlook the value of Old Testament instruction. The Mosaic ritual was the basis of all the knowledge of the Gospel. "Beginning with Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself." No one can thoroughly understand the Gospel by dispensing with the Old Testament.

Leviticus is perhaps the most unknown book of the Pentateuch. Its ceremonial prescriptions are often passed by as dull, dark, and unprofitable. This is wrong. Leviticus contains the rudiments of evangelical knowledge. Its rites and ceremonies propose a system of remedy for sin, enforce the conviction of human helplessness, and point to the great Mediator between God and man. The Christian world is greatly indebted to Dr. Bonar, and other writers, for their expositions of Jewish ceremo-

nies, and especially to Caroline Fry for her excellent work on "The Gospel in the Old Testament." Dr. Bonar's volume is the most critical and learned of any that have lately appeared. But for popular reading and general instruction, we know of no work that equals the "Gospel in Leviticus" by *Dr. Seiss*, just issued from the press.

Dr. Seiss is a Lutheran clergyman, of high character and influence. He is thoroughly evangelical in spirit and doctrine, and writes with literary force and perspicuity. The whole subject of the Levitical economy is admirably expounded in true connection with the sacrifice of our Lord Jesus Christ. We have examined the work in some detail, and urge its circulation as a means of advancing the kingdom of the Redeemer. Young Christians would be especially benefited by studying this attractive volume.

POEMS. By Rev. T. HEMPSTEAD. M. W. Dodd: New York, 569 Broadway. 1859.

THIS volume exhibits traces of the true poetic vein, worked by a man of industry and of capital. There is a great variety of topics,—social, natural, moral, historical, religious, fanciful. It is a volume of some merit, and affords pleasant reading.

THE PALACE OF THE GREAT KING. By the Rev. HOLLIS READ. New York: C. Scribner, 124 Grand Street. 1859.

MR. READ has furnished a book of general interest, on the power, wisdom, and goodness of God, as illustrated in the multiplicity and variety of his works. The large number of topics brought to view, involve considerable scholarship and enlarged knowledge on the part of the author. He has, with much ability, brought into requisition the stores of science, reducing them to popular comprehension. The whole tendency of the book is edifying and religious; and in these days of general reading and of investigation into natural history and the works of the universe, there are few books more likely to win their way.

PRESBYTERIAN HISTORICAL ALMANAC. By JOSEPH M. WILSON, 111 South Tenth Street, Philadelphia. 1860.

THE Presbyterian Historical Almanac contains a mass of statistical and general information about the universal Presbyterian family, that cannot be obtained elsewhere. The volume is much in advance of the one of the previous year, good as that one was. The plan and execution of the statistics show great mental labour and hard work in general. Indeed, Mr. Wilson is the first man in our Church in the statistical department. The volume is every way creditable to him as a publisher and a Presbyterian; and we heartily wish him the success in the circulation of the volume, to which he is justly entitled.

The Religious World.

EDUCATION IN CALIFORNIA.

(For the *Presbyterian Magazine*.)

SAN FRANCISCO, October 18th, 1859.

THIS city has been the place of meeting, this fall, for the Congregational Association, and the Synods of the Old School and New School Presbyterian Church on this coast. These three bodies were in session here at the same time. Yet their whole number was hardly greater than some of our old Presbyteries. The New School Presbyterians have twelve, and the Congregationalists seventeen clergymen in this country. Our Church have fifteen ministers in California. To those who have been used to seeing the good old Synod of Philadelphia coming together in the fulness of her numbers and strength, a meeting of Synod here is a different thing from that to which they have been accustomed.

Our Synod met on Tuesday evening, October 4th, in the First Presbyterian Church of this city, and was opened with a sermon from the Rev. George Burrows, D.D. The Rev. S. Woodbridge, D.D., of Benicia, was chosen Moderator. Dr. Woodbridge made some appropriate and touching remarks on taking the chair, contrasting our present position with the state of things ten years ago, when two solitary Presbyterian ministers stood alone in this spiritual wilderness. I may add that Dr. Woodbridge is one of the original California pioneers; he has been a faithful servant of his master and of the Church; his life and influence have honoured the Church he represents; and it is felt here that Lafayette College have done themselves credit in conferring on him their highest academical honours.

The reports from the churches showed a prosperous condition of our cause. Some persons at home, thinking of California only as the country of gold and of great resources, of a population multiplying, and cities growing almost beyond belief, seem to lose sight of the many influences here peculiarly requiring patience, labour, and prayer, in building up the general cause of Christ. The field is great, glorious, and inviting to an energetic servant of our Lord, quite as encouraging as on the Atlantic coast. Yet in spiritual things, in building churches, gathering up congregations, saving souls, and establishing the various branches of Christian operations, results are no more possible without patient, persevering toil, than is gold attainable without the drudgery of the miner's toil among these rocks and hills. We have here the right men, who are giving themselves unsparingly to this great work. They are determined, so far as in them lies, to lay the foundations of our fathers. This was clearly shown in their action on the subject of education.

Strange to say, that while the influence of our church is stronger on this coast than that of any other denomination, we are behind others on this subject. The New School and Congregationalists, the Methodists, the Episcopalians, the Jews, nothing being said of the old Jesuit College still existing,—all have colleges established in this State. In Oregon, the

Methodists have four institutions of this character located with great sagacity in different parts of that State, some of them with property and apparatus now worth twenty thousand dollars. The Synod accordingly felt it was high time for us to be acting. Of discussion there had been no small amount in both Presbytery and Synod. All had ended with the mere resolutions. The subject of education was the leading topic before us, and was brought more immediately forward by the act of the Board of Education in Philadelphia in sending out a man to try and do something in behalf of our Church on this coast.

Before the meeting of Synod, the subject had been fully before the Presbytery of California, and the discussion turned on the motion to reiterate the resolutions which had been *unanimously* adopted in 1858. To this there was now a strenuous opposition by members who had then given them their hearty vote. The reason given was that since the passing of those resolutions, they had become pledged to the Congregational College at Oakland; that the Presbyterians are not able to build a college; that any effort by us, even though contemplating a college at some future time, would prevent Presbyterians from giving to this establishment of another denomination; that our better plan would be to first build them up, and afterwards do for ourselves, if there were any need. The majority of the Presbytery were perfectly dissatisfied with such views; and voted to reiterate the old resolutions, and refer the whole subject to the Synod.

The Synod consisted of thirteen ministers and five ruling elders. There are belonging to this Synod twenty-seven ministers and twenty churches. The subject of education met with the same opposition, and from the same four persons only that had opposed it in the Presbytery. Dr. Anderson, pastor of the First Presbyterian Church in San Francisco, took the lead in this opposition. He was willing to join with us in a school, but if in organizing the school, we ventured to hope this school may grow into a college, he would "have nothing good, bad, or indifferent to do with it." He repeated in Synod the views before expressed in the Presbytery to show that the Congregational College should receive our support.

Our whole body here, with the above four exceptions, took with equal firmness the opposite ground. They maintained that this policy of partnership in a Congregational College, where trustees of other denominations are admitted only far enough to secure their influence without any real control, is suicidal to our interests, to the general interests of the cause of Christian education so far as our influence may aid them, and to the spirit of our Church; that the Presbyterian Church has always been foremost in education, and it is a renunciation of her high character to thus merge her individuality in the efforts of others; that the lessons learned from the fruits of "the Plan of Union" are too fresh before our minds for us to be guilty of the folly of laying here the foundation for such a strife as that which closed in 1837: that colleges formed on this principle only lead to strife; that a day of separation must come, and then everything done must be sacrificed; that to go into a union of this kind would be a renunciation of anything like Presbyterian effort for a college for the next generation; that our people on this coast have already done more than their share in aiding other undertakings; that to go into such a union would be a breach of the trust reposed in us by the Church at home; that we have no right, in this matter, to know there is such a thing as Oakland College, that our duty is to advance the cause of the

Redeemer through the agency of that branch of it to which we are bound by our ordination vows. As an evidence of the way in which our people here are throwing away our denominational strength, one elder stated he had given one thousand dollars, and collected four thousand dollars for a Congregational Church he has since left for trying to build a Presbyterian Church; and a minister said he had given one thousand dollars towards a school which the bishops has just published as belonging to the Episcopal Church. The Synod wisely refused to commit itself to such folly on the subject of education. They could not bring themselves to record by a deliberate vote that they could not hope that there would be a Presbyterian College on this coast.

Accordingly, the Synod resolved to establish a school, which they hope will be the nucleus of a college. It goes into operation on November 1st next. A board of regents have been appointed, and every possibly exertion will be made to carry this undertaking forward with success. I am safe in saying that, with the exceptions aforesaid, our whole ministry are strongly in favour of this action of the Synod. The meeting was throughout marked by a Christian spirit, and was a very important one for our Church on this coast. On Thursday evening, there was a union prayer-meeting of the Old and New School Synods and the Congregational Association, in Dr. Anderson's church. It was marked by an excellent spirit, and was a precious season to all. On Friday, at 2 P.M., the same bodies joined in celebrating the Lord's Supper in the New School church.

On Friday night, a meeting was held in the Congregational church in behalf of Oakland College. This institution was agitated as far back as 1849, and has been aided by funds from New England. In 1853, a building was erected, and a school opened at Oakland, which is on the bay opposite to San Francisco. The College was incorporated in 1855. A tract of land, consisting of about one hundred and thirty acres, has been purchased, five miles northeast from Oakland, directly opposite the Golden Gate; and steps taken for going on with the College proper. At this meeting, the first resolution was moved by a New School clergyman, and seconded by Dr. Anderson. In doing so, Dr. Anderson said, "His object in coming to this meeting was publicly to identify himself with this Oakland College. He came to this coast believing in ecclesiastical control; his views had undergone a change. He rejoiced in the idea that we have come to a point in which thoughtful men, in and out of the Church, can unite in educational enterprises. Ten or fifteen years will give us the institution we need. No one denomination is able to build a college. We might, perhaps, found one of those piecayune colleges, with one or two professors, a grammar school, about books enough to fill your alcove, and a broken-backed air-pump by way of apparatus,—one, in fine, like those of which we have so many sprinkled over the Western States. In Oakland College, there is no ecclesiastical control; all denominations are represented. Away with the Shibboleths and Sibboleths! the Devil made them; I mean those asperities which cau see nothing noble in a broad platform, such as this college presents. I repeat it, I am happy to identify myself with this college thus publicly. I promise to give it my prayers, efforts, and labours."

If the Church at home knew how encouraging their countenance, their co-operation, and their prayers are to the brethren who are here labouring, they would not cease to extend their support. I assure you that, when I

left home, I had no expectation of encountering such an opposition from such a quarter. This opposition could not be quieted and drawn to our support without striking out from our resolutions the clause which expresses the hope that this school may prove the nucleus of a college, at such time as the providence of God and the wants of the country may indicate. Would it be right to repress even the hope that if Providence and the wants of the country indicate, we may have here a Presbyterian College? We wish the other institution well. We shall rejoice in its prosperity; we would be grieved at anything like misfortune befalling it. It is needed here. We bid it God speed, and wish it every success. There is, and always will be, a class of the population having an affinity for such an institution. We know equally well there are those who will want an institution like our own. As one of those gentlemen said at the meeting on Friday night, they would not be satisfied to have their ministry educated in a Methodist College, but wished to have the education of their ministers under their own control; so say we. For the same reason that a Methodist College does not satisfy them, a Congregational College does not satisfy us. We feel that, in the stand we have taken, we are meeting the views of our Church at large. Though the letter of the large-hearted Secretary of the Board of Education, on this subject, may be characterized by some as "too intensely Presbyterian," others see in it an intense interest for the advancement of the cause of Jesus, worthy of all admiration and praise.

As a body, our ministry here are right on this subject. The broad-hearted, strong-souled Scott has long had this interest at heart, and is going into it with all his soul. The Rev. Albert Williams, the pioneer Presbyterian minister of California, is lending us invaluable assistance, and giving himself to the service with hearty energy and hopeful zeal. Thus of Dr. Woodbridge; thus of the others. The opposition is open and avowed. We cannot draw back; everything beckons us forward. One person has already promised a thousand dollars to this cause; another has given a promise of no less value. The confident expression of failure showered on our undertaking must prove the utterances of a false oracle; for the cause is the cause of the Church, of the Lord Jesus. The labourer may not have as immediate a reward as in the case of Isaac, when "he sowed in that land, and received in the same year an hundred fold;" yet that there will be a hundred-fold harvest for some one to gather, we cannot doubt. As Nelson said in going into battle, "If,—if;—there is no if in the case. Succeed we must. Who will live to tell the story is a different question."

The attention of the friends of education is not confined to this single central point. Other places are under consideration which we shall try to occupy as soon as Providence fully opens the way. Enterprising men, capable of managing boarding-schools with success, may do well in this country. The Rev. A. Williams has opened a Sabbath-school, with preaching in the afternoon at its close, in an unoccupied part of San Francisco; and there is hope that at no remote day, a church may be organized, and a flourishing congregation gathered.

G. BURROWES.

FAREWELL OF THE IRISH DELEGATION.

THE Irish delegation, before their departure, were invited by the Rev. Dr. S. IRENÆUS PRIME, of New York, to meet a large number of ministerial and other friends at a social entertainment at the St. Nicholas Hotel. Much good feeling prevailed, and the bonds of Christian brotherhood were strengthened. An account of the speeches delivered at this interesting social gathering, is contained in the *New York Observer*, of Dec. 24th. The following letter was read by the Irish brethren.

FAREWELL LETTER OF REV. MESSRS. EDGAR, DILL, AND WILSON.

To the Members of Christian Churches in America:

BELOVED BRETHREN,—Having resolved to leave your shores for our native land on the 17th inst., we bid you an affectionate farewell.

As a deputation from the Presbyterian Church in Ireland, we have advocated before you the cause of Missions to Irish Romanists; and during a period not much exceeding two months, you have answered our appeals by contributions amounting to \$30,000.

For this noble expression of generous Christian sympathy, we tender you our heartfelt thanks.

We prize it greatly, not only on account of the cordiality and warmth of Christian kindness with which it was given, but of the practical approving testimony which it bears to the principles and practice of the Church of our Fathers, and to the strength of the bond of faith and love which unites Christian hearts, in the Old World and the New.

Among the many of highest name and worth, who have laid us under deep obligations, we are bound in gratitude to give a distinguished place to the Rev. Dr. MURRAY and GEORGE H. STUART, ESQ., not merely because it was chiefly on their invitation and by their advice, that we visited your country, but because their time, and talents, and influence, and unceasing anxious labour, have been devoted to promote the objects of our mission, with an earnestness, wisdom, and success, which we have never seen equalled, and which we can neither fully estimate nor describe.

To these noble sons of old Ireland, and the influence which their name and character wield, in the great New World of their adoption, we chiefly owe the large and triumphant success which has crowned our enterprise.

Ministers of many evangelical denominations have cordially co-operated with them; we have had the use of their pulpits with hearty welcome; we have been largely benefited by their advocacy of our cause; we have been made exceedingly happy by the hospitality of their domestic circles, as well as by many others; and while we have been profited by their Christian intercourse, and been associated by endearing ties with those they love best, we bear away with us to our own households, fond and grateful remembrances of America's happy hearths and homes.

The gentlemen of the Press, especially the religious Press, of the United States and Canada, have done us most important service; and for the advocacy which they have so cordially volunteered, and the characteristic talent, wisdom, and power with which they have so generously aided us, we give them our hearty thanks, in connection with the honest wish that their Press may be ever free, and ever devoted to the defence and dissemination of that sacred truth which alone can make a people free.

Tens of thousands of American Christians have kindly and patiently waited on our ministry; and by the largeness of their contributions, have testified the approval of our message.

By the liberal arrangements of railway companies, and the exceeding politeness of their presidents, our travelling has been, in most cases, free.

Of multitudes of friends, we know not even the name; their circumstances and abodes, the joys and sorrows of their hearts, are all to us unknown, yet a link of connection has been formed between us and them never to be broken.

Our memories, dear brethren, will fondly turn towards you; our good wishes and prayers are with you; we are embarked in a common cause, and there is a common work, a united interest for us both—a subject of our common intercession, and love, and hope, which, through our own Mediator, we can bring before the throne of our common Father on high.

Brothers and sisters in the Gospel of our common Lord, we bid you an earnest and loving farewell. The God of love and peace be with you.

It may be that impressions made by tidings we have told will last when we are away, and seed sown may bear fruit when the hand that scattered it lies low.

Above the splendid pecuniary fruit of our labour, we value the friendship we have received, the Christian courtesy, tenderness and love lavished on us by so many of the good, the Christian fellowship of which we have partaken, and the effectual fervent prayers for us by the righteous.

The assurances, which by many have been kindly given, encourage us to believe that America is not wholly a loser by all that she has so generously given us; but that our mission may, in some small degree, tend to spread religious revival, to foster a spirit of enlarged missionary enterprise, and to bind in more intimate and lasting union, the two great Protestant nations of the world, who, with one language, one Bible, one faith, should in love and labour be forever one—one for their common good, one for the establishment of truth and righteousness over all the world.

JOHN EDGAR,
S. M. DILL,
DAVID WILSON.

NEW YORK, Dec. 16, 1859.

THE IRISH REVIVAL.

(The following remarks are taken from the *Edinburgh Witness*.—ED.)

WE may here advert to the character of the revival, as this has been made the subject of much comment; and here we must discriminate the work from its accompaniments, and also from those counterfeits with which we may still expect to find it mingled. It is asked, Is that a genuine case of conversion where the whole is effected in an hour, and where the mind passes with such astonishing rapidity from deep conviction to triumphant faith? We reply, It is not a question of time, but of intensity and thoroughness. That a man may, under the overwhelming pressure of conviction, consequent on a manifestation of God's holiness, and

of that utter ruin and boundless guilt in which he is involved, make such a transition in the space of an hour or two, while not a characteristic of a sound conversion, and not a fruit of the Spirit, are found to be wanting, is proved by facts. But the sudden deliverance of the converts, too, from the dangerous errors in which they had lived, receives, in the same way, an explanation, and has thus an important dogmatic significance, as evincing that the cavils against the doctrines of the Gospel pass away like a cloud the moment men come under deep convictions. The Arminian accepts election; the Arian the deity of Christ and the atonement; the Papist the sole mediatorship of Christ, without one moment's hesitation.

But it is further said, How can we admit cases of conversion where men are not brought in contact with the Word, but receive their impressions, they know not how, amid their common avocations? The Word is undoubtedly employed in every case as the instrument of conversion. But as the mind may have been occupied with religious thoughts before convictions reached their climax, so that Word may have been deposited in the heart from childhood, though quickened by the addresses, conversations, or providences which lead to the decisive issue.

But the movement cannot be supposed to be wholly unmixed; nor are all the steps which friends and spectators have taken in connection with it the most helpful to its progress. Certain things have been identified with the work, which ought to have been carefully separated from it; the over-hasty admission of probable cases, and an over-confident assertion as to numbers, when they have yet to be tested; the exhibition of the converts, and the dragging of them into public notice by injudicious friends, so much to be regretted, are natural but perilous excesses, into which well-meaning friends of the cause are only too naturally betrayed; and they prove all too clearly that it is necessary, not only to pray for a revival, but for wisdom equal to the occasion.

We must not expect that all the cases will stand the test, for many now making a noisy profession will no doubt fall away. Tares are mingled with the wheat, though in the first stage of their growth they cannot be distinguished from each other. Now, it would not be a work of God if there were no imitations; for "wherever God builds a church Satan builds a chapel." The tests which Shepherd adduces in his parable of the ten virgins, or which Principal Edwards employs in his work on the "Religious Affections," though they cannot be applied in the early stages of a revival, ought never at least to be absent from the mind of those who are called to conduct a religious movement.

These revivals are to be hailed as interpositions of the Church's everlasting Head, who knows how to usher in creative epochs, to rally his people to some converging point through the lapse of centuries, and to gather up isolated opinions into one consistent whole under his powerful influence. When a former revival has spent its force, when the elements of thought or action, previously supplied, threaten to become *effete*, a new impulse is commonly communicated by Him who interposes at various stages to make all things new.

The revival now going forward has as yet given rise to no new sect. The previous condition of things is commonly such as to render a new sect inevitable. In a dead or stagnant period, such as prevailed at the time of the formation of most of the non-established churches, the spiritual life of the revival found no welcome within the pale of the de-

nomination from which the separation was made. But at this moment the existing churches have life enough to take up the new element by a process of assimilation; and they are not only recruited by an accession of members, but refreshed by a new stream of Divine life. We may return to the subject, but meanwhile we may remark, the duty of the Church is hopefulness and prayer.

Fragments of the Day.

DEATH OF PROFESSOR HOPE.

THE College of New Jersey has met with a great loss in the sudden death of the Rev. *Matthew B. Hope*, D.D., Professor of Belles Lettres. The funeral services were held in the College Chapel on December 20th, on which occasion Dr. Maclean, the President, officiated with great tenderness and religious impression. He spoke of Prof. Hope having been dedicated by his mother to the Missionary work, and how faithfully he carried out her desire, and left for India, where he remained two years. Compelled by severe illness to return, he was made Associate Secretary of the Board of Education, and finally Secretary until 1846, when he was called to the chair of Belles Lettres in the College, vacated by Dr. Alexander. He spoke of his method of instruction—that it was his aim to make vigorous thinkers and vigorous writers. He spoke also of his eminent piety, and assiduous attention to the spiritual interests of the students, availing himself of every opportunity to present them to their minds. Besides his laborious attention to the duties of his department, he laboured with all the ardour of a devotee for the interests of the College. To him we owe a debt we never can repay. And when we consider that he accomplished this while tortured with physical pain, we cannot but admire him as a rare man.

MEMORIAL OF DR. JAMES W. ALEXANDER.

REV. DR. JOHN HALL, of Trenton, is engaged in preparing a memorial of the late Dr. James W. Alexander, consisting chiefly of the numerous, varied, and valuable letters of the deceased. Dr. Hall was Dr. Alexander's most intimate and life-long friend, and the work has therefore fallen into the best hands. It is probable, that other volumes of Dr. Alexander's writings, may be subsequently issued. Thus the influence of a good man is perpetuated on earth, and friendship is made instrumental in reviving precious memories and in serving the Church of Christ.

LONGEVITY OF LITERARY MEN.

It is a very common opinion that literary pursuits are unfavourable to longevity. Graduates frequently leave the university with a shattered constitution, and many is the bright star of genius that the world has been cheated out of by a too severe taxation, during the course of scholastic training.

A careful examination will show us, however, that when properly regulated, intellectual pursuits are, without exception, the most favourable to a long and healthy life. A living writer has examined the biographies of 250 eminent men in twelve different branches of knowledge, and the result is that their ages ranged from 57 to 75, the average of all being 66.

EXPULSION OF FREE NEGROES FROM TENNESSEE.

A BILL is now before the Legislature of Tennessee to expel all the free negroes from that State, on penalty of being sold into slavery. It provides that all free negroes found in Tennessee after the first day of May next shall be seized and sold if they are adults, and that the children shall be bound out. If the adults agree to emigrate to Africa some slight assistance is to be offered to them to reach that country; or they may seek a master and go into slavery. The Nashville *Union* of the 8th contains an editorial advocating the removal of the free negroes, on the ground that they are an "objectionable class" and of "serious detriment to slave property." The same paper, however, contains a communication from Hon. John Catron strongly opposing the project.

Judge Catron concludes his communication in the following words: "In what country is it this side of Africa that the majority have enslaved the minority—sold the weak to the strong, and applied the proceeds of the sale to educate the children of the stronger side, as this bill proposes? It is an open assertion that 'might makes right.' It is re-opening the African slave-trade in fact. In that trade, the strong capture the weak and sell them, and so it will be here if this policy is carried out.

"All over the State, those who are responsible for passing the bill will have to contend with fearful public opinion, made up of all the *women* who have moral characters and religious feelings; backed by the clergy, and assuredly by a very large majority of the members of all the churches; for we must carry along with us the important fact that numbers of the people sought to be enslaved, or driven out, belong to, and are members of our various churches and in full communion. That these great bodies of Christian men and women will quietly stand by and see their humble co-workers sold on the block to the negro trader, is not to be expected; nor will any set of men be supported, morally or politically, who are the authors of such a law."

GERMAN INFIDELITY.

A GREAT deal of silly infidelity prevails among the Germans, which has its origin in ignorance of the mind as well as hardness of the heart. A colporteur lately met a German, and asked him if he wanted a Bible. "No! I no pleeves in te Beeble!" "Not believe in the Bible! What then do you believe in?" "I pleeves notin." "Don't you believe in your own existence?" "No, I hardly pleeves tat." "But you breathe, you talk, you walk about, don't you exist?" "Ah! you ton't catch me. I tells you I pleeves notin," and so he walked off with a self-satisfied air. This, says the agent, was but a specimen of many Germans he met in a certain section of country.

THE GROWTH OF NEW YORK.

FEW can realize the large area of vacant land each year added to the populous part of the city, or the short space of time, at the present rate of progression, that will be required to cover all the available vacant lots on the island with habitations.

In 1834, a report was made by a committee on the propriety of inclosing Gramercy Park, then far out of town, as a public square. From this report, we learn that in eleven wards of the city, there were vacant lots 6325; improved lots 20,003; and a population of 191,069.

Of the whole population, which, in 1855, numbered 629,816 souls, at least one-half resided in the new part of the city, which, in 1830, contained but 11,901 inhabitants. The growth of that portion of it above 14th street, from 11,901 to 300,000 inhabitants in a single generation, furnishes an instance of the transformation of waste fields to compactly built and populous streets hitherto unknown, and in comparison with which the increase in the older parts of the city appears insignificant.

The question naturally arises where is this to stop? With the exception of the land inclosed in the Central Park, there are but about 80,000 lots available for improvement, which are being absorbed at the rate of 6500 per year.

At this rate of progression, every vacant lot on the island will be occupied by a dwelling in fifteen years, but when we take into consideration the circumstance that, with the increase of population, the increase in improvements becomes each year larger than its predecessor, it does not appear unreasonable, astonishing as it may be, to fix the period for covering the whole island with dwellings at less than twelve years.

Here is an unparalleled field for Church Extension. What is our own Church doing to evangelize New York?

A MINISTER TIRED OF WAITING.

AT the noon prayer-meeting, in Fulton Street, N. Y., the leader read a letter from a despondent minister, who saw no fruits of his ministry,

and was contemplating the abandonment of his sacred calling. He was quite discouraged. It was remarked, on reading this, that (1.) The Gospel was a savour of death unto death to some; (2.) A minister had no right to assume that his labours were in vain. Fruits might be wisely concealed, and appear afterwards. Some could not bear prosperity; (3.) He had, however, no confidence in one who was careless of spiritual results, and did not look and pray constantly for them. Let this desponding brother gird himself anew, and hope *unto the end*.

If every minister were to abandon his field of labour, whenever his preaching failed to produce visible results, there would be an end of the pastoral office. No one can proscribe the rules of Divine operation; and to trust and work is better than to complain.

The Golden Year.

BY ALFRED TENNYSON.

We sleep and wake and sleep, but all things move;
 The sun flies forward to his brother sun;
 The dark earth follows, wheeled in her ellipse;
 And human things, returning on themselves,
 Move onward, leading up the golden year.

Ah! though the times when some new thought can bud
 Are but as poets' seasons when they flower,
 Yet seas that daily gain upon the shore
 Have ebb and flow conditioning their march,
 And slow and sure comes up the golden year.

When wealth no more shall rest in mounded heaps,
 But, smit with freer light, shall slowly melt
 In many streams, to fatten lower lands,
 And light shall spread, and man be liker man,
 Through all the seasons of the golden year.

Shall eagles not be eagles? wrens be wrens?
 If all the world were falcons, what of that?
 The wonder of the eagle were the less,
 But he not less the eagle. Happy days
 Roll onward, leading up the golden year!

Fly, happy, happy sails, and bear the Press;
 Fly, happy with the mission of the Cross;
 Kuit land to land, and, blowing heavenward,
 With silks, and fruits, and spices, clear of toll,
 Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good
 Be each man's rule, and universal peace
 Lie like a shaft of light across the land,
 And like a lane of beams athwart the sea,
 Through all the circle of the golden year!

THE
PRESBYTERIAN MAGAZINE.

FEBRUARY, 1860.

Miscellaneous Articles.

A MEDITATION OF PRAISE.

THE joy of the Israelites on returning from Babylon to Palestine was beyond all expression. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them." That seventy years' captivity was the most memorable of all the national afflictions of the world. A people long distinguished for the principles, the taste, and the pride of liberty, were invaded and conquered; then expatriated and enslaved for a period equal to that appointed for the lifetime of a man on earth. They were the only nation who had the profound and refining sentiments of the true religion, and, of all people, could suffer the most keenly for their religion's sake. Was ever lamentation more bitter than that in which the broken-hearted captives bemoaned their calamity? "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof."

Such extreme alternations of sorrow and joy do not often occur, indeed, with either nations or individuals. The chosen people, however, were a type of the Christian Church; and there was somewhat in their captivity and return that may be taken as properly typical of the changes of national and individual life in general. Scarcely any point of our earthly existence can we pause to reflect on the course of our affairs, without perceiving something like the turning of captivity, for which we may raise the song of gladness and thanksgiving. For instance,

1. The time now passing with our people seems to them like a season of recovery. We were suddenly overtaken by commercial distress. The dreadful depression broke many hearts; overclouded many bright prospects; left many without the ordinary comforts they had never lacked before. There came many a sudden fall from affluence into poverty, from commercial eminence into obscurity; and all felt the dark and portentous cloud that was hanging over the land.

The admonitions of this adversity were needed, and have doubtless been useful. Our people are admonished that in their haste for gain they broke the laws of true prosperity, and that, in this as in all other evil doing, their sin will find them out. They read again the oft-repeated and oft-forgotten lesson, that "wealth gotten by deceit is soon wasted." And they are reminded anew, that even if it were their chief end to secure the largest possible gains in the least time, they do not yet know enough, and have not power enough over themselves and one another, to warrant the risk of sacred interests and trusts in uncertain experiments, so vast, so complicate, and so costly, and in turning to them from a path of prosperity well known, long tried, and sure. Too many of our people are frantic for adventure with the smallest chances of success, and as in other games which turn the brain, they make shipwreck of morality, and ruin one another by lies and fraud. The bold handwriting of God against such sin, on the face of this country and of the other civilized and commercial countries, will not soon disappear. Some learn from it that these practical business iniquities are loathsome issues, before God, from the fountain of sin in human nature. These see their own inward shortcomings in the mirror of the public trouble; and they invite their neighbours to join them in confessing and forsaking the sin which leads us so often into the vales of darkness and tears.

Now the season of brightness returns. As to any sudden and exciting transition, it is but little like the turning of Israel's captivity; but as a coming up from deep adversity to the higher and brighter level of prosperity, it is of the same sort. And it is a gladdening movement; though it does not kindle in us the ecstatic and bewildering joy of the Hebrews' restoration. That people, with the promise and even the date of their deliverance written in "the books," which their Daniels could read and understand, had still not faith enough in the promise to look for its coming; and the announcement of their liberation took them by surprise. They could not realize the joyful event: "We were like them that dream." Our people, however, without much mixture of religious sentiment in their hopes, have faith enough in the uniformity of nature to look coolly for the return of their captivity as a matter of course; as though they thought this vertical vibration the natural motion of the business world; and since things have gone down to the bottom, they must next come up again. Thus the man of the world seems to

know that his Redeemer liveth, and that it is of nature to recover from calamity. Yet, though alarmed to distraction by the coming of the late distress, he is not much aglow with his gladness at the coming deliverance. It comes too slow. He knows not when it has arrived. He cannot tell the moment when to change his tone; when to stop complaining that the times are bad, and begin to rejoice that the times are good; when to put off his sackcloth, and put on the robes of thanksgiving and praise. It should not be so. Let our religious faith survey this cheering movement as the brightening face of the gracious Providence which lately frowned upon our sin, and now smiles from the heart of that mercy which is so ready to forgive. The Lord brought up the army of our indiscretions and errors against us, which fairly took us captive, and carried us to the Babylon of mournful humiliation and affliction; and now the turning of the captivity should fill our mouth with gladness and our tongue with song. They may say among the nations, "The Lord hath done great things for them."

2. Another instance of returning captivity may be discerned in a recovered abundance of the fruits of the earth. This is signified with rather a plaintive than a thankful emphasis, by the words of all who till the ground among us, that the first good harvest in five years has been gathered this year. We remember the trembling suspense of the early season, when the bread of the land was almost spent, and salvation from famine was seen to depend on this year's harvest. While thus, with dread and dismay, we were just stepping over the line into the dark realm of want, we see the windows of heaven opened, and a blessing poured out upon us, which the storehouses of commerce have not room enough to receive. We have a supply for another four years of short harvests, if we prudently husband our stores. For this we can repeat the song of the rejoicing Hebrews. The last four years have disturbed the confidence of many in the steady productiveness of our agriculture. It has, for the most part, been easy to trust heretofore, that our skilful and diligent tillage would insure a generous yield; that with so broad a field, with such variety of climate and of crop, with such uniformity of sunshine and rain, and the plough so perfect and so sleepless, the combination of other circumstances could hardly occur which would blast the harvests of every section the same year. We have now seen the possibility of universal failure and want. From one cause in one year, and another in another, from one cause in one section, and another in another, the harvests fell short, till we had broken the last loaf. Then comes this ample bounty; not as an addition to previous fulness, but as a relief to actual want; and hard must be the heart which does not thankfully recognize the gift as a turning of captivity.

3. Another instance scarcely less obscure, is the large and almost uniform measure of health in the land. Seldom has our attention been so little drawn to any section by rumours of increased mortality

as in the period including more than the last year. We have come up from beneath a long series of afflictions which came upon different portions of the country, and sometimes with little intermission; and this rising on the scale of health should be thankfully recognized. We should also study its conditions, and conform to them with prudent caution, to do our part in averting relapse. We little know indeed to what causes of disease we are always exposed, in air, earth, and sea; or how Providence counteracts the disturbing forces of our own operations amongst the elements. What becomes of the noxious substances so constantly let loose into the air we breathe; and what prevents the atmosphere from becoming so impure that we could not live in it? How is it that all the water of the ocean has been so often swallowed by all sorts of living creatures, and so often mixed with every poisonous and offensive substance in the world, while yet our cup is constantly supplied with water pure and wholesome? How is it that while all the dust of the earth is impregnated with poisons, and composed of substances by themselves destructive to life, we receive from that dust the support of life for the body, and many of those genial sweets and relishes which contribute to the comfort of that life? Behold how health is every moment secured to us by the guards of a watchful and powerful Providence; how we are kept sound and vigorous through our appointed term, by the decay and dissolution of other forms of life around us; how our bodily health rises out of disease, our life out of death. Here the Lord doeth great things for us every day and every hour of our existence. Here is a turning of captivity that is perpetual; one that may always fill our mouth with gladness and our tongue with song.

4. We may enlarge this view to the deliverance we daily enjoy in our exposure to calamity. It agrees with our nature to live in such exposure; and some of our most frequent and lively pleasures are found in connection with a sense of it. The pattering rain on the roof, and against the window over our protected pillow, we love to hear. To lie safely in the berth on the sea, and hear the harmless billows roaring and beating, with only the skin of our vessel between us and death, is one of the pleasures of the voyage. And men seek entertainment in practising and witnessing exposure wherever they can with safety; delighting to stand just outside the inclosure of death, and tempt and vex him with impunity, as lads delight to sport with the chafing lion in his cage. What thousands have walked behind the falling sheet of Niagara, as if to solicit a pleasure from the touch of death. When one form of venture has spent its exciting power, men give premiums for another. One leaps from the precipice into the boiling depths, till spectators are satisfied, or till he comes up no more. Then comes another, followed by another throng, to balance over the abyss, increasing his weights and incumbrances to the uttermost of possible safety. Meanwhile another professor of perils floats over

us above the clouds, proposes to cross the ocean in the upper air, and receives large offers for the privilege of joining him in his game with death. Pleasure in such excitement belongs to human nature. If all do not run after it, it is not because they would not enjoy it in itself, but because they either would be distracted by their fears in thinking of the danger only, or have wisely learned to ask, "What is the use?"

These facts are only extreme, irregular, and pernicious developments of a useful property of our nature, on which a great part of our richest religious experience rests. Why is it that the Lord would train us to feel secure in houses built of latent fire? Why has he built for our dwelling-place this world of mighty and majestic powers, the images of his own omnipotence, over which we have no real control, and in the midst of which we are to walk and sit, to sleep and wake with safety? And why, above all, has he made our progress in civilization depend on our tempting and provoking the slumbering powers of the world, till their irritated energies turn our wheels, print our image, and carry our thoughts; while their capacity to serve us is the same with their power to destroy? We are led captive by these powers. They hold us in entire dependence on their will and pleasure, requiring us to conform to their laws on peril of our life, and always brandishing over us the symbols of their sway. And all this time we labour and rest, not only with the habitual feeling of security, but also with the sense of freedom and of satisfaction. Even while the captivity exists, the Lord is constantly turning it. When most we recognize and acknowledge our bondage to these powers, then most do we feel our freedom and our dominion over them. When we most carefully consult their laws, and best obey them, then they serve us best. The Hebrews exulted *in prospect* over their oppressors: "O daughter of Babylon, that art to be destroyed, happy shall he be that rewardeth thee as thou hast served us." Our servitude to the powers which hold us captive, is perfectly recompensed as we go along by the service of our oppressors to us. We confess the subjection. To speak of contending with the powers of nature, is but to expose our weakness. Often are we overwhelmed by them in terrible disaster on land and sea. But when man, by obedience to them, once wins their service, what dignity of conscience, power, and security does he feel, as he stands amidst their most stupendous movements, and sees them do his will. Here is dominion ever breaking forth from subjection; freedom rising continually out of bondage; safety in walking the exquisite thread of providential operation over the world-wide abyss of dangers. When we are weak, then are we strong,—a paradox which applies as fitly in the kingdom of nature as in that of grace. The highest, purest joy is often attained amidst greatest perils; as the great apostle was exceedingly joyful in all his tribulations. Thus nature and grace show their likeness to each other, and prove that they both form one kingdom,

the kingdom of God. In both he shows his people the chains of a captivity appointed for them in this world; while in both alike he gives them power over their captors.

5. And this we may farther see with reference to our spiritual affairs. The Church has advanced in her return from the captivity of sin. Many of her members have finished their earthly course, and entered their glorious and eternal home. The turning of their captivity is complete. Their joys are now unspeakable, while they give thanks to Him who hath done great things for them. This, of course, is a progress not peculiar to the Church in this land, but belongs to the holy communion wherever it has spread in the world. A great multitude of the advancing hosts have entered into their glory. This is real and triumphal progress, in which the Church, like her ascending Head, leads captivity captive. As she increases her communion of true saints on earth, she soon exhibits the corresponding increase in the communion of heaven. How soon does the number of the glorified exactly agree with the number of the truly converted. Thanks to that redeeming mercy, which has crowned with eternal glory so many of our brethren in the Lord, our fellow-captives from this world of sin. And there has been progress also in the returning captivity of many yet on the earth. Thousands of devout and faithful souls have grown in grace, and become riper for heaven. But can we say this of all the members of the Church on earth? Many families have received precious gifts of grace, through the faith and prayers of parents. Can this be said of all the families of the Church? There has been progress, however, and that not confined to those more favoured with settled and uniform peace in Christ; but many humble, self-distrustful, struggling disciples have advanced more than they themselves perhaps are aware. They forget past victory in present conflict; and seem to have gained no ground, because they cannot see the end. But every earnest effort turns the captivity more. And there has been progress also in hearts where it has hardly appeared before. Great numbers have proved the work of the Spirit in them, by humble obedience in the Gospel ordinances, and recording their purpose to follow Christ. The multitudes newly awakened, of late, to a sense of their spiritual state, will mark a bright page in the history of the Christian Church, when the turning of her captivity seemed to be hastened. Those thousands, so long insensible, who have now arisen to the light and life of the Gospel, will have reason to say forever, "The Lord hath done great things for us."

Some of the late conspicuous movements among the nations are favouring the return of the captivity of Zion. The governments of Protestant countries learn that their work for Christianity is, first, to take themselves out of the way, and then accept her laws as their guide. And the hindrances in Catholic and heathen countries are fast giving way; and, as in the states of Central and Northern Italy, the freedom born of Protestant Christianity is fast rising to its natu-

ral strength and activity. The history of those states is turning a new page; and henceforward the population there will be joined in sympathy with the evangelical Christian world.

In India, the British government has now become directly responsible to the public sentiment of Christendom for the manner of dealing with the ignorance and superstition of the heathen; and thus the regeneration of India will be hastened by the late rebellion. The heart of China has recently been opened with something like an offering of friendly intercourse with the Christian nations, and changes of great interest for Christianity there seem about to come. And even Japan, the most fixed and impracticable of the nations, has felt the impulse of human progress, and is beginning to see great light. Turning our eyes to Africa, we see the mist and darkness rising and dispersing from the vast interior, disclosing valleys, hills, and plains of immense extent and promising fertility, a climate fitted for perennial production, a numerous population zealous for improvement, and all the signs that the Lord is about to take that continent for himself.

These many signs of the returning captivity of Zion should awaken her children to gladness and praise. When we compare the present aspect of the world with the appearance it presented within the remembrance of those now in middle life, we are like them that dream. All these changes are in the line of progress. No nation has gone back from Christianity to idolatry; but the idolatrous nations are steadily coming into the light of the Gospel. No Protestant nation has relapsed to a petrified formalism; but some have advanced greatly towards a living spiritual faith; and taken steps which will be memorable in the annals of the Church. No nation has built or repaired the wall of separation between itself and other nations; but the old walls have been shaken, and stone by stone removed. The nations are preparing for union. The human family is becoming conscious of its unity. The kingdoms of the world are becoming the kingdoms of our Lord and of his Christ.

A. B.

PRAYER FOR THE YOUNG, AND SUPPORT FOR INSTITUTIONS OF LEARNING.*

THE Church meets to-day in holy convocation. The subject of her councils is her children. Her deliberations are with God rather than with herself. As a mother, anxious for her first-born, we

* A Popular Address, delivered by request, in the First Presbyterian Church, N. Y., on the last Thursday of February, 1858, being the day recommended by the General Assembly as a day of special prayer for the youth of the country and the world. By C. V. R.

come before the throne of grace with the purity of love, the singleness of faith, the earnestness of petition.

I. At no period of the world, since "men began to call upon the name of the Lord," has *prayer* been felt to be more important than at the present time. Never has it been more elevated in the affections of the people of God; never have its duties and privileges been more tenderly realized; never has its power been more illustriously made known. It is an age of prayer. It is a new day of Pentecostal supplication. It is a time of *laying hold* of the promises of the Most High. It is the hour of wrestling with the angel of the covenant; the breaking of the day, when the language of faith is, "I will not let thee go, until thou bless me."

A prominent element in the prayers of the present occasion is *compassion for souls*. The Saviour was all compassion for the lost. In his eternal sonship he loved with the majesty of a God. His birth at Bethlehem, his training at Nazareth, his Capernaum ministry, his bloody sweat at Gethsemane, his agonizing and awful crucifixion, and his ascension back to the heavens as King and Intercessor, showed how his heart was moved with the single and ever present purpose of saving sinners. Oh, brethren, it is this melting compassion for the souls of others, this spiritual sympathy inwrought into all our being, this intense love that knows no denial, that can fast by day and watch by night, that can pour its supplications with tears and groanings before the mercy-seat,—this is the spirit of the follower of Christ, whom God delights to hear and bless. Let this be the spirit of our prayers to-night!

All our resources are in God. Here is the stronghold of faith; the city of refuge, to which it flees for life, from the temptations that pursue it. God alone has what we want; "all our springs are in thee." The Spirit proceeds from the Father and the Son. Grace for the lost comes from heaven. Be this truth remembered forever, in our prayers. Our resources being in God, the blessing is within our reach, because it is the promised gift to them that exercise faith. What encouragement is there to pray, when the grace and omnipotence of the King of kings are thus offered to the supplicating saint! "If ye, being evil, know how to give good gifts unto your children, how much *more* shall your heavenly Father give his Holy Spirit to them that ask him?" How much more! Who shall ever know the "how much more" of God's infinite and everlasting willingness to bless them that seek his face?

II. Let us now glance, in the spirit of prayer, at the subjects of our prayers.

In whose behalf—for whom and for what, is the Church especially to pray on the day recommended by the General Assembly? What do we want, before the throne of God and the Lamb? We

are to bring before the Saviour, the CHILDHOOD OF THE WORLD. Our prayer is for the children, for the youth of the age.

Whether parents or not, we all have an interest in this tender, grand, and Christ-attracting theme. Some more interest than others, but all some, and many much. There may be a little child asleep now in your dwelling—a new star in the horizon of earth's darkness—is it to be a light of glory in Immanuel's crown, or is it to go down behind the frowning mountains in endless night? Or your child, a few years older, an olive plant around your table, may be undergoing the more active processes of life and growth. It may be a dear daughter at an academy, in the glory of her youth, or a son in the counting-room, or at the school, or at college. Or, with finished educational training, your offspring may have just gone out into the world, commencing their lot in life with vigorous human hearts, but alas, without *hope* and without *God!* In all these varieties of life's age, and of age in early life, there is a plea for prayer from every Christian heart; for earnest, solemn, persevering supplication, until God, even our God, shall bless with his salvation our sons and our daughters.

A lost soul; a lost child—O thought of woe! A lost daughter or son, grown up under Gospel culture, and then failing of life's end, and overwhelmed with everlasting destruction—who can bear the thought, who can cease to pray for the mercy that comes from Christ's cross, the only hope of the world in all its generations?

Brethren, look at the *number* of these youth. Of the thirty millions of people, who live beneath God's blessed sun that shines upon our country, no less than *ten* millions are precious *youth*. What an aggregate of immortality—what vast wealth of souls—what a long expanse of human destiny, soon to roll into the infinite sphere of eternity—what multitudes of young men and maidens soon to live in glory or in gloom! And among these millions, *our* children, even yours—the children of every parent!

But look abroad upon the earth, and behold *three hundred millions of youth*, born into the human estate of sin and misery. Here are numbers that defy the computations of mental vision—that outnumber by their masses, if computed on the shore, its sands; if by the forest trees, their leaves; if in the sky, its stars. Europe's, Asia's, Africa's, America's children and youth, rise up to our view in the long line of a procession, immortal as endless life, and yet transitory as the dust of the grave. O, pray, brethren, pray for the childhood of the world. Its numbers, its oppressive numbers, urge to prayer for their undying souls.

The childhood of the world is to *control the destiny* of the world. The ten millions of youth of the land are to decide its character, for weal or for woe, either upward or downward. As surely as the sun hastes in its strength to the zenith, will the world's youth course up to power, speedily occupy the inheritance of the present generation, and impress upon America and the world their own individu-

ality of honour or of shame. Who shall prevent this young man of fervid intellect and untiring energy, from making his mark in life, and from standing, instead of before kings, a very king himself before the people? Who shall hinder this educated daughter, if trained to the life of ball-rooms and theatres, from shadowing the light of heaven from her own soul, and the souls of her companions? If the tree lies as it falls, so ordinarily does life go on as it begins, not only influentially but irreversibly.

Now a large proportion of these youth are educated youth. Their minds have been trained to knowledge, and disciplined by its acquisitions. There are the three or four *millions* of common school scholars throughout the land, the *hundreds of thousands* in academies, and the *tens of thousands* in colleges. These are a strong host, fighting their way for the kingdom of this world. They leave more than ripples upon the surface of society; they are the mighty waves whose power gains victory in the mysteries of the deep, and dashes up defiance upon the land.

It may be affirmed that it is characteristic of the age to respect the claims of youth, to honour it as a power among mankind, and to give it increasing importance in the affairs of the world. The recruiting officer has his standard of height, and enrolls or rejects according to the degree of personal stature. Feet and inches go to make a soldier. But in our day, youth is a measure of influence, and is self-enrolled for positions of ascendancy. Youth is relatively more prominent than in old times, and in the future it will be, perhaps, in this country more so still. Under these circumstances of present and increasing influence in all the affairs of life, what momentous interests are wrapped up in the character of our young men and maidens, and especially of those whose education is qualifying them for the highest private and public station. Pray, brethren, pray to God for his Spirit to rest upon them! They are to influence the destiny of the world.

One more thought about the rising generation. The conversion of the childhood of the world is the consummation of millennial glory; the fulfilment of the prophecies concerning Christ's kingdom. For it implies the regeneration of the world itself. The new-born generation of the present period of the world's history would be a pledge of God's intention, and an instrumentality of his power, to introduce the period when none need say to his neighbour, "Know the Lord," but all shall know him, "even from the least to the greatest."

In view of considerations which thus magnify the importance of youth, and of educated youth in the history of the world's affairs, I affectionately exhort my Christian hearers, and solemnly charge it upon myself, to pray for the rising generation, and especially for those who are in schools, academies, and colleges, in this, or in heathen lands. To pray for them, this night, with a fervour even unto tears, if God shall give us tears to weep from hearts that

realize sufficiently the work of prayer. To pray, not only to-night, but from day to day, and from year to year, until the night of death shall come, and there shall be for us years no more. To pray, as bound up with the interests and welfare of the children of the Church and country. Yea, and to pray for the childhood of the world, as the hope of its destiny and the forerunner of its glory.

III. A few thoughts must now be devoted to the *relation of institutions of learning to the religious training of the young*. If I give some special prominence to colleges, it is only because the young men educated in them are, humanly speaking, likely to exert the greatest influence upon their generation.

Let me here say that to exalt colleges does not in the least depreciate the training of those who have made their way high up in merit and in life, without the advantages of these institutions. Far from it. It rather magnifies their own mental resources, and honours them more effectually as the children of Providence. For God's Providence "ruleth over all." "He putteth down one, and setteth up another."

Colleges tend directly to the conversion of young men by the very object of their institution, which is to train both the moral and intellectual nature. "TO CHRIST AND HIS CHURCH" are the letters of dedication inscribed upon their gates. To educate intellectually, without regard to the moral nature, was a heresy unknown to the fathers of our Church, and still condemned in our councils now. What part of a man is his best and noblest, and decides most certainly his present and future state? Is it the intellectual or the moral nature? Is it that part which has most to do with the things of time and sense, or that which reaches forth beyond all things seen below, and beyond the range of the firmament, even up to God himself, whose glory is above the heavens, and to enjoy whom forever is man's chief end?

Our colleges are, in fact, benevolent corporations; they are religious houses, Christian families, where young men are taught religion in connection with human learning, and where the Lord of light rules over literature and science. Not only is religion formally taught through the Bible, and some of its auxiliary text-books, but the more incidental and practical arrangements of college life favour impressions of the life to come. The religious example of the president and professors, and pious students; the meetings for prayer; the restraints of discipline; the chapel exercises of morning and evening, and on the Sabbath; the public opinion of the institution, which in religious colleges tends to overawe disorder, and to win to virtue and piety: all these arrangements and influences constitute an organization for salvation.

The popular belief that "colleges are places for young men's ruin," had its origin partly in the too prevalent omission of religious

instruction, example, and discipline in some colleges, and partly in the neglect of home-training. The fact is, that the children of some parents are in danger of ruin, wherever they go. But the danger is less, even for them, at an institution where religion is openly honoured, and where example and discipline are felt by day and night. It is a growing conviction of the Christian public, that colleges are safer places for young men than the haunts of city or village life; and that, if some young men become ruined through peculiarities of character or of circumstances, a larger number are saved, who might otherwise have been lost, and the students, in the aggregate, are advanced to a higher elevation of mental, moral, and religious attainment than would otherwise have ever been reached. The object of the establishment of these institutions, and the natural rule of their life, are powerfully in favour of religion, notwithstanding the disaster which befalls some of their inmates. The flow of every majestic stream has its eddies. The Gospel itself "is a savour of life unto life, or of death unto death."

In the next place, colleges possess great advantages for religious influences in the susceptibility of youthful character to impression. There is always hope of a youth, especially of a well-trained youth. What little hope, comparatively, would there be of the conversion of college students, were they admitted at the age of forty? If there is one fact concerning human character, and the influence of religion upon it, which is established in the history of the Church, it is the hopefulness of youth as a period of consecration to Christ, and the comparatively hopelessness of manhood and maturer life. One of the bright features of colleges is that they deal with the young. Both the mind and the heart are then susceptible to religious truth.

Besides this, colleges have to do with the human mind in the very process of growth and cultivation. Whilst all the powers are expanding, then is the time to enlighten with religion and all other knowledge. The seed, cast into the furrowed field, has the prospect of life and maturity; and to take care of a young plant, in the act of growing, yields a fragrant promise of reward. Teachers have reaped harvests of spiritual sheaves, because they sowed in seedtime; and flowers which never wither, have been transplanted to paradise, because in the time for their nurture, they were nurtured. Young men in college are, so to speak, on the way to conversion, because *religious influences are impressed upon them in the very act of the formation of their characters*. Whilst the machinery is in motion, the warp and the woof are interwoven with the triumph of art. There is always hope of a youth when his mind is on the alert. And one of the reasons of the success of colleges in the work of the Lord is, that religious truth is interwoven with other knowledge, amid the active revolutions of the machinery of education.

Let us glance at some of the facts in the history of colleges,

which prove their agency in advancing the kingdom of Christ. These facts are of two classes, namely, the successful instrumentality of colleges, under God, in *bringing students to his knowledge*, and then in bringing numbers of them into *the ministry* of his Son.

It may surprise some to see it stated that religious colleges have, in many instances, been more blessed with the converting influences of the Holy Spirit than churches. Let me not be misunderstood. The co-operating agencies in the work have been, of course, *church agencies*, such as the preaching of the Gospel, and prayer. It is nevertheless a glorious and heaven-attesting memorial of the value of colleges in advancing Christ's kingdom, that they stand in the very front rank of evangelistic forces. Let us look at the facts.

Yale College has had about 40 revivals of religion in the 158 years of its existence; and two-thirds of its present students are members of the Church, of whom 57 became such during the last year. What church in the whole country has enjoyed so numerous revivals as this college? In Amherst College, no class has ever graduated without witnessing, at some period of its college course, a revival of religion. Dartmouth, and Middlebury, and Bowdoin, and Brown, and Williams, and Middletown Colleges and Universities have records of grace and glory scarcely less signal and precious. In colleges throughout the country, containing last year about 5000 students, 2600 are members of the Church, of whom nearly 1000 were added the previous year. Where are the churches with congregations amounting to the same number, that can show so large accessions to the discipleship of Christ? Here we see, brethren, that colleges have claims upon the piety and benevolence of the Church as organizations to promote the triumphs of the Gospel of the Son of God.

In further proof of this, look at some of the revivals in our own Presbyterian colleges. The first revival occurred in Princeton, in 1757, under the presidency of the Rev. Aaron Burr. Samuel Davies' great heart was fired at the intelligence. He writes of it, as "the best news, perhaps, I ever heard in my life." And he quotes a letter from Dr. Finley, saying, "God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college; not one of all who were present were neglected; and they were in number, sixty. The whole house was a Bochim—a place of weeping." Five years after, in 1762, under Dr. Finley, another powerful revival occurred at Princeton. Dr. Woodhull, who was a member of college at the time, says: "Every class became a praying society. There were two members of the senior class, who were considered as opposers of the good work at first; yet both of these persons were afterwards preachers of the Gospel. The work continued about one year." The college at that time contained a little over one hundred students, *more than one-half of whom* are believed to have become followers of Christ.

Works of grace, of the same character, occurred under Dr. Witherspoon in 1794, Dr. Green in 1815, Dr. Carnahan in 1850, and Dr. Maclean in 1856, making in six prominent revivals alone, about 300 conversions; and, including other revivals on a smaller scale, about 400 or 500 conversions out of about 4000 alumni. At the present time, with 298 students, 102 are members of the Church, and 70 candidates for the ministry.

Jefferson College, in Western Pennsylvania, has enjoyed many precious revivals, and has been as much favoured as any college in the United States. More than one-half of its graduates were members of the Church, and about one-third have become ministers of the Gospel. Out of 181 students last year, 99 were church members, and 69 candidates for the ministry.

The time would fail me to do more than to allude to the revivals in *Washington College*, in Western Pennsylvania and in Virginia; in *Hampden Sidney*, Va.; *Davidson*, N. C.; *Oglethorpe*, Ga.; *Centre*, Ky.; and *Hanover*, Ind. The shout re-echoed with glory to God, from all these heaven-favoured institutions, is "SOULS ARE HERE SAVED, AND MINISTERS CALLED TO PREACH CHRIST."

And now, this very year, tidings from the far West announce that our Westminister College, in Missouri, is, at the present time, enjoying the presence and favour of Christ. Fifteen or twenty of the students, out of seventy or eighty, have uttered the cry of faith, "My Lord and my God." This young college has been selected, this year, by the Most High, as the first in the train of sister institutions to bear aloft the banner that displays Christ's willingness to bless the young.

The president of one of these colleges says: "I shall ever be impressed with a profound conviction that religious colleges are among God's specially chosen instrumentalities in spreading virtue, light, and piety through our favoured land, and from this, as a starting-point, 'far hence to the Gentiles.'"

It is a matter of great interest in the observance of the day of prayer, that God has often answered his praying people in the very act of their asking, and has poured out his Holy Spirit upon these institutions, in rich and merciful displays of grace, on the very day set apart for their remembrance. In New England, the day of prayer has never been observed, without some reviving tokens in one or more of its colleges. In our own Church the same Divine condescension has been manifested in the most affecting and praise-moving methods. The revivals at Princeton in 1850 and in 1856, in which about one hundred young men were brought to profess their faith in Christ, were traced in their origin, or promoted in their growth, in the observance of the day of prayer for colleges. *Dr. Talmage*, of Oglethorpe University, writes, that "since the winter of 1846, we have been permitted to enjoy more or less special religious revivals every year, excepting two or three years; and several of these revivals commenced on, or near, the

last Thursday of February." Dr. Young, of Centre College, Ky., wrote in 1852: "This is the third time, since we have been connected with the college here, that it has received a great spiritual blessing *almost immediately after* the observance of the day of fasting and prayer for colleges." In that one year, forty out of one hundred students professed religion. Jefferson, and Washington, and Hanover, and Davidson, and Westminster, have witnessed the same riches of God's marvellous treasures of love, compelling gratitude, with tears, from the wondering hearts of his people.

Brethren, with such mercies and blessings from heaven, is it a hard thing to have faith? Is it a hard thing to pray, or to cause our offerings to ascend, with our prayers, as memorials before God? Let this be a day not only of *asking* from God, but of *giving* to God. It might be disrespect to your benevolence to exhort you to do an act of thanksgiving and a deed of love. That which the heart is zealous to do, is there the need of urging? Suffice it to say that there are a number of feeble institutions, belonging to our Church, at the North, and Southwest, and West, that need assistance; not all colleges, but some of them schools and academies; meritorious institutions, suffering from extreme want and appealing to the common sympathies of the Church. Has religion no field for activity here?

New institutions in new countries require assistance in the beginning. *Princeton College* collected, at its origin, benefactions from New England. It sent Tennent and Davies across the waters to ask help from the Dissenters of England, and from the Presbyterians of Scotland and Ireland; and the \$12,000 begged from our generous benefactors abroad, helped to put up the walls of old Nassau Hall. God has preserved those old walls to this day. They have defied two conflagrations, as if to retain a renowned standing memorial of the duties to the present generation in view of what, in the past, has been done for the mother institution. In the days of Dr. Witherspoon, the trustees of Princeton College sent even to the West Indies in quest of funds. In our own day, the college has gone down to Virginia and the Carolinas for donations from her cherished sons. Can we wonder, then, that feeble colleges elsewhere look to the churches still, and especially to the patrons of learning in the wealthier cities, for assistance in the extremities of their early history?

The collection of to-day is *not for endowment*, but simply to supply temporary aid to keep these institutions in existence until they can take care of themselves.

Brethren, these colleges are the bulwarks of liberty as well as towers round about Zion. Offerings, with our prayers, will bind them more and more in our affections, as great blessings both to the Church and to the State, to our land and the world. This plan of relying upon the offerings of the day of prayer, is the only plan proposed by the Board of Education, to conduct these impor-

tant educational operations. Our feeble institutions look to these offerings as their only hope. The plan goes into operation to-day, for the first time. Brethren, will you not make its inauguration a success?

Aid, Thou, oh Lord of hosts, thy people to perform a privileged work, in this great time of thy kingdom; and may these offerings and these prayers, coming up as memorials before thee, be acknowledged by the descent of thy Holy Spirit upon our sons and daughters, and in the ingathering to-day of many souls to thy glory, at the North, and the South, and the East, and the West,—in this, and in all lands! Amen! Amen!

STRICTURES CONCERNING ULTIMATE EMANCIPATION.

BY A RULING ELDER IN GEORGIA.

* * GEORGIA, January 13th, 1860.

REV. C. VAN RENSSELAER, Editor of the Presbyterian Magazine.

DEAR SIR: I regretted to see, in the last number, the article headed "Freedom, when attainable, to be preferred." We, Old School Presbyterians, have agreed to differ on this question of Slavery; and at a time of such excitement as the present, anything *apparently* sympathizing with the *enemies* of the South (for we know them only as such) is not closely scanned, but immediately condemned, even by moderate men. Now I know you too well to suspect such sympathy; and really the article in question only announces a conviction of the *final* emancipation of our slaves, and their capacity to improve such emancipation. And for these opinions, we possibly ought not to complain. But *at this time*, any expression of opinion against the *permanence* of our social system is distasteful. We hold opinions directly at variance with these, and our convictions are becoming more settled every day. Will you allow me to make a few suggestions corroborative of the correctness of our views?

You admit "the fact of the existence, at present, of a *natural* inferiority in the mental structure and capacity of the African race." But you think "Ethiopia's set time of full mental growth *is not yet come; but it is coming.*" "The twilight of the morning is visible. *Benjamin Bradley* is one of the heralds of the dawn."

Does the history of the African race, which has ever resisted the inroads of civilization—has never evolved any progress within itself, or retained any received from others—justify the prediction of a *full mental* growth for Ethiopia? Upon what evidence can we base such a prophecy? Upon the lost civilization of Meroe?

Upon the present condition of Hayti or Jamaica? Upon the dark background of the negro at home in Africa? Upon the mere abstraction and naked assertion, as adopted by you, that "every race can be fitted for freedom?" Is that philosophical, since Bacon taught us inductive reasoning? You may point to Liberia as a witness. I am not disposed to dampen the ardour of her friends. I am willing for the experiment to be continued; and, if time proves its success, I am willing to yield to the testimony. But, to say *the least*, Liberia is still *an experiment*,—an experiment made with the *best specimens* of the negro,—and of whom more than *one-half* are endowed with the energy of the *Anglo-Saxon blood flowing in their veins*.

And this, dear sir, is a fact, which renders incompetent your witness, *Benjamin Bradley*. The correspondent of Mr. Hallock states that he is a *half-blood*. And so is Governor Roberts; and so is Frederick Douglass; and so, it is said, was Toussaint L'Ouverture; and so were *nine-tenths*, if not *ninety-nine hundredths*, of all the instances of individual excellence in the African ever garnered by Abolition antiquaries. The English Abolitionists have published a book, entitled, "A Tribute for the Negro," in which the doggerel of Phillis Wheatley, and every such puny intellectual effort, has secured a niche. Examine this book, and you will find my remark true.

It would seem that amalgamation is the only hope for negro mental elevation. But, unfortunately, for this forlorn hope, it is now pretty well settled, that the mongrel, or hybrid race, is not only diseased and short-lived, but actually, after a few generations, ceases to reproduce itself.

But, as to the mulatto, his excellence is only *comparative* with the negro. Mechanical ingenuity, musical taste, and some other subordinate faculties of the mind, are sometimes considerably developed. But the curse of Ham remains on them. *Benjamin Bradley*, your witness, "*is a mere child as to world matters*," says the correspondent of Mr. H. The *full stature of a man* in mind is seldom, if ever, discovered even in the half-breed. *The child partakes of the characteristics of both parents*. The shining qualities of the Saxon attract our notice. But the lust, the sloth, the thriftlessness, the deceit, the mendacity, or the thievishness of the negro, will, sooner or later, "*crop out*" in the character.

This being our opinion (and founded on an observation of which you are almost entirely deprived), we are pained, when we read your announcement, that "perpetual slavery is an impossibility." We feel that you pass a censure upon our fidelity to our religion when you quote, with approbation, the opinion, that a more *powerful* Christianity "*will banish slavery from the face of the earth*." The plain English of which is, that we have not religion enough to do our duty. We know your Christian charity too well to suppose you mean this. But, if you will look at it, this is the only meaning.

One word more. It is certainly our duty to our brother man to do *all we can* to promote him in his physical, mental, and moral development. Such we recognize as our duty to our slaves. You think *their mental growth*, under this fostering care, will fit them for liberty. We think otherwise; but at the same time admit, if time proves your judgment right, *that we are morally bound* to enfranchise a race who *are fit to be free*. But would it not be better for you, and those holding your opinions, to postpone arguing the question of our duty *until time does prove your judgments correct*.

Understand me,—we admit our duty to do all we can to elevate the race; not looking to their freedom as the end and object, but to our *Christian obligations* as the incentive. Urge these upon us as much as you please, for we see in them the teachings of our Master; but forbear to urge upon us, *as a duty*, to prepare and fit men for a boon which, we are satisfied, would prove a curse.

Pardon me if I have said a word to offend or wound you. I simply wished to show you how widely your readers in the South differ from you.

Your friend and brother,

C.

REMARKS BY THE EDITOR.

We cordially admit into our pages the criticisms of our respected and beloved brother from Georgia. It was the farthest from our thoughts to provoke discussion by the article, in our last number, on the case of Benjamin Bradley. Instead of a formal reply to the strictures of our correspondent, which might seem to be inviting controversy, we shall merely append a few notes for the general reader.

1. The time for "speaking the truth in love" can scarcely ever be out of order in a religious periodical. One of the objects of such publications is to promote a sound public sentiment on the leading questions of the day. There is always a demand, of course, for great prudence. If there is peril in saying *any* thing on an exciting question, there cannot be an escape from just responsibility by overlooking it altogether. When the public mind is agitated by conflicting views, a Presbyterian journal may calmly and kindly send out a few words of Presbyterian truth. We say, "Presbyterian truth," because the sentiments are those entertained by our Church from time immemorial.

2. The capacity of the African race for freedom has not been disproved, so far as we are aware, by any fair "inductive reasoning." The fact that it has not yet enjoyed a high state of civilization, does not demonstrate an incapacity for it, any more than the antecedent rudeness and barbarity of our Saxon, Celtic, and Teutonic ancestors proved their originally low condition to be necessarily a permanent one. God makes use of races for his own gracious purposes. When the time comes, he marshals them forth to meet their destiny. Providence is evidently pointing to the regeneration of Africa. In God's time of need for the advancing civilization of this people, He will furnish them with the requisite in-

tellectual and moral and religious elevation, and "Ethiopia shall soon stretch out her hands unto God."

3. We fully admitted that the admixture of white blood was for the benefit of the inferior race. This is one among the many providential advantages, or overruled compensations, which the African race has been receiving in this country,—an advantage possessed by Benjamin Bradley, and many others, bond and free. The force of this elevating process in God's mysterious providence, our respected correspondent attempts to impair, or rather utterly to destroy, by maintaining that "it is now pretty well settled that the mongrel or hybrid race is not only diseased and short-lived, but actually, after a few generations, ceases to reproduce itself." Even admitting this to be true, it is obvious that the African race receives incalculable benefits, in each successive generation, from the raising up of such men as Governor Roberts, and others of that class. And, on the principle of our correspondent, that slavery is to be permanent in the United States, the supply of such men will never cease.

4. The exact language of the venerable Dr. Baxter, of Virginia, is this: "Christianity, in its future progress throughout the world, with greater power than has hitherto been witnessed," &c. It seems to us that this language conveys no imputation against the purity of the religion of Dr. Baxter's generation, or of the existing generation. It simply looks forward to the times of refreshing from the presence of the Lord, foretold in the Scriptures. It was, certainly, neither Dr. Baxter's object in using the language, nor ours in quoting it, to imply the slightest reproach upon the state of religion in one section of country any more than in another; although the predicted improvement will, doubtless, in God's time, universally take place.

5. Our correspondent is right in saying that the greatest work, above all others, is to fit the slaves for heaven, and that the South has manifested a willingness to receive scriptural exhortation upon the discharge of its obligations in reference to this subject. Whether slavery will be permanent or not, is another question; and whilst our own views coincide with those of the General Assembly of the Presbyterian Church, the holding of opposite opinions is freely tolerated among us. But, as we have recently discussed, at large, with Dr. Armstrong, in the pages of this Magazine, the chief points involved in slaveholding, we are not disposed to renew the discussion. We part from our beloved and respected friend, with the hope that every blessing of this life and the life to come may rest upon him and his, and that the Lord may continue to smile upon his abundant and influential labours in the Church and in the State.

THE NEW SCHOOL VIEW OF THE DOCTRINE OF ELECTION.

THE editors of the "American Presbyterian," Philadelphia, who profess to be the exponents of the New School theology, have recently furnished, in the columns of their journal, the following exhibit of the doctrine of their body on the subject of election:—

“If we understand the views of our Church upon the subject of *election*, and we think we do, they may be briefly expressed thus: We believe that all men are alike embraced in the provisions of the *atonement* made by Christ, and consequently are *elected* to a day of *trial* or *probation*; during their day of probation, they are invited to faith in Christ, or to believe in him; which if they do, they become personally elected in Christ through faith in his name. With this view of the subject we exhort sinners to make their calling and election sure with God, which things the Scriptures do also.”

Before entering upon an examination of this view of the doctrine of election, we would call attention to a somewhat different exhibition of New School doctrine given *editorially* in this same “American Presbyterian,” September 22d, 1859. In their issue of that date, the editors, in an article on “Dr. Taylor’s Theology,” express themselves in these words: “The views of our Church, as we said on a former occasion, are those of the Westminster Assembly, set forth in our Confession of Faith and Catechisms. We receive and adopt these as containing *the system* of doctrine taught in the Holy Scriptures.”

Now the difficulty here is the reconciliation of these two oracles. The magnitude of the task will be manifest when we turn to the statements of those venerable standards which these brethren claim as the symbols of their faith on all points embraced in *the system* of doctrine taught in the Holy Scriptures, and, of course, on the subject of election. The Confession of Faith, cap. iii, sec. vi, uses this language on the subject in hand: “Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.” And again, cap. viii, sec. viii, “To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit,” &c. To the same intent the Shorter Catechism, question 20, “God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and bring them into an estate of salvation by a Redeemer.”

The question, at present, is not whether these statements are, or are not, true. Nor are we inquiring, just now, which of the two statements (that of the “American Presbyterian,” or that of the Westminster symbols) is in accordance with the word of God. Our object, at this point, is simply to show, that they are utterly irre-

conciliable,—that if the one is true, the other must be false, and that he who holds to the one, must despise and reject the other. And certain we are that, compared with the task of reconciliation, or harmony, ours is a very light one. This will be manifest to any one who will but candidly compare the points embraced in the two statements and the *nexus* by which they are linked together. 1. In the statement of the “American Presbyterian,” there is a two-fold election mentioned,—a general and a personal election; in the Westminster standards there is no recognition of any other than a personal election. 2. The “American Presbyterian” makes election a consequent of the atonement; the Confessions and Catechisms make the atonement a consequent of election. 3. As regards the end to which men are elected, the “American Presbyterian” represents it as “a day of *trial*, or *probation*,” whilst the standards they profess to receive, distinctly teach that the end to which God elects men, is eternal life. 4. The “American Presbyterian” says that the elect are *invited* to faith in Christ; the Confession says, “they are *effectually called* unto faith in Christ by his Spirit working in due season.” 5. The “American Presbyterian” makes *personal* election depend upon faith; our standards make faith depend on, and flow from, our personal election. 6. The “American Presbyterian” makes the atonement the procuring cause of election; our standards refer our election directly to the good pleasure of God.

These points of antagonism, we are persuaded, will be acknowledged by any candid mind as legitimate and necessary deductions from the extracts submitted above. And now we ask, where is the daysman who will undertake the task of reconciliation? As well might a man attempt a harmony of the ancient chaos with the new-born cosmos. We try to penetrate the thick night that rests upon the former, and to catch a glimpse of the conflicting, jarring elements that hiss and seethe and boil and roar beneath, but defeated in our attempts to pierce the shades, or lift the veil, we are forced to turn away and pronounce it a chaos, “without form and void.” But how different the scene when we turn our gaze upon the latter! Why, it is like the virgin earth as she came forth from the Creator’s hand, decked in her bridal robes, to be presented in her Eden blush as to her heaven-appointed lord.

Reconciliation, we repeat it, is impossible, and peace and order are to be secured only on the principle on which God dealt with old chaos,—by separation. Let there be light. Let the light be divided from the darkness. Let the grim clouds of chaos be lifted by the breath of the Spirit from the bosom of the deep. Let the waters be gathered together into one place, and let the dry land appear. Thus God did with a chaotic world, and thus our Assembly did with a chaotic church; and in both cases, chaos gave place to order and peace.

And as it is with the “American Presbyterian” and our standards,

so is it with that journal and the word of God: they are in antagonism and conflict along the whole length of their array.

The first proposition of the extract under review is, "that all men are alike embraced in the provisions of the atonement made by Christ." Is this the doctrine of Scripture? Mark; the proposition is not, that all men are benefited by the atonement; but that all men are alike embraced in its provisions. The doctrine stated broadly and plainly is, that the work of Christ had a like reference to all the human family,—as much reference to Ishmael as to Isaac, as much to Esau as to Jacob, as much to the Gentile world during the Mosaic dispensation as to Israel, as much to one Israelite as another, as much to the Jews after they were cut off from their own olive tree as to the Gentiles who were grafted upon the Abrahamic stock in their stead, as much reference to those who never heard of an atonement as to those who have heard and believed to the saving of their souls. Now this the Scriptures positively deny, and that, as just intimated, not merely by isolated statements, but by lengthened narratives. Does not the history of redemption, as an actually administered system, furnish one continuous illustration of the solemn, humbling truth, that all men are not alike embraced in the provisions of the atonement? As the brethren of the "American Presbyterian" claim Edwards, as well as Chalmers and Fuller, as an expositor of the doctrines of their Church, we would ask them to read his "History of Redemption," and inquire into the object the author had in view when he wrote it. Persuaded we are, that if they will candidly study that treatise and master its principles, we shall hear of no more attempts on their part to establish the doctrine of an indefinite and indiscriminate atonement. They will find, that the doctrine that all men are alike embraced in the provisions of the atonement, is one of the main things Edwards has there laboured to disprove, and one of the main things God has been demonstrating to angels and men from the hour in which he began to disclose to our fallen world the deep mysteries of redemption.

The next point in this extract to which we would call the attention of the Church is the estimate it makes of the atonement, or the benefits which it represents the atonement as obtaining for sinners. These benefits are twofold: 1. Men are elected to a day of trial or probation; 2. During their day of probation they are invited to faith in Christ or to believe in him. And is this all—all that the obedience and sufferings of the Son of God have obtained for sinners? Is this the New School Gospel? Is this all the herald of the new theology can tell perishing sinners? O what a caricature of the glorious Gospel of the blessed God is this! Are these the fruits of thine agony and bloody sweat, of thy cross and passion, of thy death and burial, thou suffering Lamb of God? O if this be all the economy of redemption has to unfold to dying men, let the ambassadors of Christ conclude at once and forever

their embassy; let the pulpits of Christendom be closed, and the word of life be shut up and sealed. A day of probation, and such a one as is obtained alike for all men! A day of probation, such as was granted to the Sandwich Islanders and the inhabitants of New Zealand, before they heard of the Gospel! A day of trial, such as the savage tribes of the two Americas enjoyed prior to the advent of the missionaries of the Cross, and such as many of them, alas, are still enjoying!

We are not directly informed, in the extract under review, what the object of this trial or probation is. This, we are left to infer from the affirmation, that, "during their day of probation, they are invited to faith in Christ, or to believe in him; which if they do, they become personally elected in Christ, through faith in his name." The probation, therefore, is a probation under the actual privileges of the means of grace; and the object in view, on God's part, is to prove men, whether they will or will not believe on Christ. Now to us, the mystery is, how any intelligent being, acquainted with the actual history of God's dealings with men, could frame, or adopt, or advocate such a doctrine. Can there be such a probation as this without an invitation to believe in Christ being extended to those under trial? Has this invitation been extended alike to all men? Here, then, this theory must meet its doom at the mouths of the brethren who have advanced it. By specifying the test employed in the day of trial, viz., faith in Christ, they have limited the probation to men who have access to the means of grace. "How shall men call on him on whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent?" No men can be said to have the probation which the "American Presbyterian" contends for, but those who have at least heard the Gospel; and as all men have not heard the Gospel, the necessary inference, of course, is, that all men have not been elected to this day of trial. The links of their system are, therefore, as follows: 1. All men are alike embraced in the provisions of the atonement made by Christ. 2. As a consequence of this, all men are elected to a day of trial or probation. 3. This probation is of such a nature, that only those to whom the Gospel is preached can be said to enjoy it. This is simply saying and unsaying the same thing in the compass of three sentences. It is just saying that all men are alike embraced in the provisions of the atonement, and that all men are not alike embraced in these provisions. It is saying, that the atonement provides a certain benefit for all men (and for all men alike), which never has been bestowed upon all.

But this theory of election is worse than absurd. Not only is it at war with acknowledged facts, but it also depreciates, as already intimated, the value of the atonement. If the atonement did secure for all men a day of trial or probation, of what avail would its

benefits be to men who are dead in trespasses and sins? What is this imaginary day of trial but an opportunity of securing a personal election on impossible conditions, conditions which are absolutely impossible to the carnal mind? If this be all the atonement has purchased for a fallen world, of what value, in the estimation of God, must have been the ransom paid on Calvary? If in this case, we are to judge of the price by the thing purchased, what must our conclusion be as to the value of the priceless blood of the sin-atonng Lamb? If the theory in question be true, that blood has purchased nothing,—has secured nothing. The probation spoken of by the “American Presbyterian,” as the sole fruit of Christ’s sufferings and death, has no existence in fact, and if it had, it would be of no value to any of the sons of men. As well talk of a probation of the dead, in which they are offered life on condition of their breathing and living; or of a probation of the blind, in which they are offered the benefit of sight on condition of their seeing; or of a probation of the lame, in which they are offered soundness of limb on condition of their walking. The absurdity and worthlessness of the probation are just as sure and manifest in the one case as in the other. A guilty sinner, dead in trespasses and sins, placed on probation, with the offer of a personal election *as the reward* of his exercising faith in Christ, held out to him, has no advantage over a corpse to which life is offered on condition of its awaking from the sleep of death. The impossibility of the condition annexed to the offer, is as truly absolute in the case of the sinner as in the case of the corpse. In either case, the benefit offered is a worthless phantom.

How different from this belittling theory is the scriptural exhibition of the benefits purchased by Christ! Hear the doxology which the seer of Patmos calls the Church to join in: “Unto him who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.” Hear these benefits as the burden of them is lifted up by the elders and living creatures before the enthroned Lamb: “Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.” The Apostle Paul in similar language unfolds the benefits which our Redeemer has purchased for his people: “In whom we have redemption through his blood, the forgiveness of sins.” “Christ hath redeemed us from the curse of the law, being made a curse for us.” “When he had by himself purged our sins, sat down on the right hand of the Majesty on high.” “He entered in once into the Holy Place, having obtained eternal redemption for us.” “How much more shall the blood of Christ so purge your conscience from dead works to serve the living God?” “But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “By one

offering he hath perfected forever them that are sanctified." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." "Ye are not your own, for ye are bought with a price." "The Church of God, which he hath purchased with his own blood." And in like terms does the Apostle Peter speak of the blood of Christ as securing, and that as a ransom secures, the redemption of his people. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without spot."

What a contrast does this present to the language of the "American Presbyterian!" According to that journal, the atonement procures a day of trial for all the sons of men; according to the Scriptures, the atonement redeems the people of God from the curse of the law, obtains eternal redemption for them, purchases their very persons, washes them from their sins, redeems them from all iniquity, purifies and constitutes them a peculiar people, reaches to the purging of their consciences, redeems them from vain conversation, raises them to the dignity of kings and priests, and secures their entrance upon the eternal inheritance as co-heirs with their Head and Surety. Look on this picture and then on that, and say whether we are wrong in pronouncing the doctrine of the "American Presbyterian," on this subject, another Gospel. That it is not the doctrine of the Westminster standards must be patent to any intelligent mind who will take the trouble of instituting the comparison; and its antagonism to the representations of the Word of God is too glaring to require any further comment.

Never, not even in the caricatures of the Gospel drawn by the hand of the man of sin, have we witnessed such a marring of the Redeemer's glory as in these twelve lines of the "American Presbyterian." The scheme exhibited is not the Gospel of Christ, but an opposing system, that can only stand where the plan of redemption is either unknown, or but partially embraced. It ignores the sovereignty of God in the election of sinners, and finds in the believer himself the reason why he differs from others. It counts the blood of the covenant a worthless, valueless thing, by restricting its effects to a general election of all men, to a day of trial, and to an *invitation* to believe, which has no existence in fact. It overlooks altogether the enmity of the carnal mind, and leaves no room for the office of the Holy Spirit. There is, in fact, no covenant mercy for the remission of sins, and no real saving grace for the regeneration and sanctification of the soul.

Would that we could speak differently of the doctrinal views of these brethren. They occupy a high and influential position in a large and influential body of Christians. We have been watching their progress in dangerous error, and it has grieved and pained our hearts to witness what we must regard as a fearful acceleration.

And as it has caused us pain to note unquestionable departures from "the faith once delivered to the saints," so there is nothing which it would afford us more joy to record, and no event we should hail with greater delight, than the return of these brethren to the OLD PATHS.

R. W.

A FEW KIND WORDS TO AN OLD MAN.

I PERCEIVE, sir, that you are getting old. How white your hair has grown in a few years; and your step is not as firm and vigorous as it used to be. I have no doubt that you *feel* the evidences of advancing years, which others more readily *see*. Time, in making its changes, is so gradual and insidious, that the conviction of old age is not always realized. I am glad that you realize it, my dear sir; or, at least, are beginning to do so, more and more.

Your mind seems to be as active as ever. Thank God for that! You can attend, intellectually, to your duties as well as at any former period of your life. This is a great advantage. An unclouded mind is among the richest blessings of heaven.

During many years, you have fulfilled honourably and faithfully the duties of your worldly calling; but there is one point, my dear friend, wherein I fear you have failed to do what might have been done. Have you made your peace with God? As I ask you this question, I perceive that your countenance changes. Perhaps memory calls up some scene in your past life, when your thoughts dwelt more upon religion than in later years; or perhaps conscience is tender under some recent admonitory call. God be with you, my aged friend; and may the stirring of your thoughts and the moving of your feelings be for salvation!

I offer a few kind words of exhortation, first, and then of encouragement, in the hope of doing good to your immortal soul.

The time of your death cannot be very far off. In ten or fifteen years, perhaps in one year, we shall miss your friendly greeting, and your body will be in the grave. The sun will soon give no more light to your eyes by day, nor the moon by night. What name is that upon the stone in yonder graveyard? It is yours! Yes, your body is returning to corruption and dust; but what has become of the soul of the dear old man we all loved so well? Ah, sir, be exhorted to attend to religion before it shall be forever too late!

Is anything gained by putting off the work of salvation? How much? What? Suppose you should postpone it until your death-bed, what advantage will have been secured? Oh, none, none. It is all loss,—commonly *dead loss*. Even the settlement of a temporal estate is immensely more difficult in a dying hour than in

health,—especially if the accounts are in a confused, irregular, and long-neglected condition. Depend upon it, your spiritual affairs require consideration before you begin to die. Death is the hardest time in which to commence a soul-settlement with God.

I might add other motives, as exhortations for my aged friend to consider religion without delay; but if the two facts, that you are soon to die, and that death is the most disadvantageous period in which to make up your final accounts, are not sufficient to excite a desire for an immediate consideration of the subject, what reasons could I add, in the hope of better success?

I trust that I am not wrong in believing that you are resolved to attend to the concerns of salvation. Methinks I hear you say: "Oh, the folly of my life in neglecting my soul! How many privileges and opportunities I have enjoyed, which are now lost forever! I must soon die; and why postpone till death this great work? But is there any hope for so old a man in sin as I am?"

Come, be not discouraged! God's thoughts are higher than ours. "The chief of sinners" found forgiveness, and there is hope for you;—hope, if you are in earnest; hope, if you begin at once; hope, if you put your trust in the Lord Jesus Christ.

Let me say, for your encouragement, that *God sympathizes with the difficulties of all classes of men, in seeking his face.* Our Saviour always had a kind word for every one who looked to him for comfort. The aged, although subjected to special trials, on account of the persevering omission of spiritual duties, need not despair of sympathy. God is more willing to welcome, than they are to come. Put him to the test, dear friend, and you will find arms of mercy round about you.

God will *help you in attaining salvation, according as you try to work it out.* Far be it from me to prescribe rules for God's gracious operations; but he says, "Seek, and ye shall find." Doing nothing, is to be undone. Arouse, my dear friend, be up and doing; and God will supply help through his Holy Spirit. Fear not! It is God that worketh in us to will and to do.

An old man enters heaven just as a little child does. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith secures pardon and eternal life. Say not that faith is too simple a condition—that heaven is too great a reward for the exercise of faith. Remember that it is faith in JESUS CHRIST that brings the riches of Divine mercy to the soul. When Cæsar gave one a great reward, "This," said the individual, "is too great a gift for me to receive;" but, said Cæsar, "It is not too great a gift for me to give." So, though the least gift that Christ gives, in one sense, is too much for us to receive, yet the greatest gifts are not too great for Christ to give. Believe, and be willing to receive, like a little child, and "all things are yours!"

Oh, my aged friend, prepare for heaven! God bless you!

Household Thoughts.

THE PRESENTATION OF JESUS IN THE TEMPLE.

THE Jewish ceremonies were numerous, burdensome, and solemn. Their end was, first, to separate the chosen people from the world; secondly, to train them up in the knowledge of God and in the practice of religious duties; and thirdly, to point them to the Lord Jesus Christ.

In fulfilment of the laws of the Jewish ritual, behold Mary and Joseph, with their little child, now six weeks old, leaving Bethlehem to go to Jerusalem. The journey is six miles; but they are too poor to hire a beast of burden, and so they walk. It is the babe's first journey. His infant nature catches new glimpses of the world, which was to be the theatre of his sufferings and triumph. Carried alternately in the arms of Mary and Joseph, Jesus leaves his birth-place to go to his Father's house. What fitter place to visit first, than the City of the great King and the Temple of the Lord of glory?

As the parents reach the city, and walk through the streets, we may suppose that the young child, in advance of his days, notices with his wondering and lustrous eyes the houses and the throng; and as they approach the temple, his fond mother, raising him in her virgin arms, gently and nursingly attracts his attention to the splendid edifice, whose ritual was to endure "until Shiloh come."

The reverent pair, with yearning hearts, now enter the outer court of the temple with their first-born. Joseph carries on his arm a little basket, or cage, in which are two turtle-doves, for the purification of Mary; and the parents, with their child and sacrifice, present themselves before the priest, at the eastern gate of the court of Israel, called the gate of Nicanor.

Circumcised on the eighth day, according to the ritual, Jesus is now about to fulfil another ordinance of righteousness. The angels who bore witness in Bethlehem at his birth, veil their faces over the scene of worship and of consecration in the sanctuary at Jerusalem!

The ceremony of the presentation is simple and impressive. The father takes the young child in his arms, and presents him to the priest, who receives him as the first-born of the family, belonging by special claim to God. The father of the child then pays to the priest "five shekels, after the shekel of the sanctuary," or less, according to the priest's "estimation" of the circumstances of the offerer.* The sum paid on this occasion, is not mentioned in the

* The meaning of the phrase, "according to thy estimation," in Num. 18 : 16; and

narrative of Luke, but whatever was the amount, it was paid as the redemption price of the child, and heartily given to the Lord for pious purposes.

Can we not imagine, without irreverence, that, when the arms of a priest were, for the first time, thrown around Jesus in the court of the temple, a heavenly expression of conscious acquiescence in the rite solemnized the face of the infant High Priest of our profession? Oh Saviour, perfect from infancy, all thine actions betokened a mysterious union with a higher nature!

On the occasion of this most wonderful presentation of the Old Testament dispensation, let us attempt to understand more definitely the general meaning of the ceremony, and receive some lessons of instruction from its administration on that particular day.

The Jewish ordinance of the presentation of the first born, resolves itself into three parts, or elements.

In the *first* place, this ordinance is an historical memorial of the *saving of the first-born of the Israelites*, when the first-born of the Egyptians were destroyed. "And it came to pass that at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of the cattle." Ex. 12 : 29. In view of the deliverance of the first-born of Israel from destruction, God founded his special claim upon them, saying to Moses, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is the Lord's." Ex. 13 : 2. "And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast, the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage. And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt."

In Exodus 22 : 29, the ordinance is repeated, "The first-born of

thy sons thou shalt give unto me ;” and in Lev. 27 : 26, God forbids that the firstling of beasts should be vowed to him, because it already belonged to him by ordinance : “ it is the Lord’s.”

Thus we see that, in consequence of the deliverance of the first-born of the Israelities in Egypt, God claimed the first-born by sacred and special obligations as his own ; and the service, to which they were to have been assigned, was to assist Aaron and his sons in the tabernacle of the congregation.*

In the *second* place, God, for wise reasons, afterwards *set apart the Levites, in the place of the first-born*. The record of the calling of the Levites to “ the service of the tabernacle ” is found in Numbers 3 : 5–10. After which, in verses 11, 12, 13, are the following statements : “ And the Lord spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel : therefore the Levites shall be mine ; because all the first-born are mine ; for on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast ; mine shall they be ; I am the Lord.” †

In the *third* place, the first-born, notwithstanding the substitution of the Levites in their place, were still claimed as the special property of God, and were required to be brought to the temple for the purpose of being “ redeemed ” from sanctuary service. God still laid claims to the first-born. Numbers 3 : 13 ; 8 : 17 ; 18 : 15, 16. The ordinance itself is particularly set forth in Numbers 18 : 15, 16 : “ Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine : nevertheless the first-born of men shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.”

All the first-born of men and of beasts were to be redeemed except the firstlings of clean beasts, which were to be sacrificed to the Lord, and all except the blood and fat of the latter was likewise given to the priests.

* This point is denied by some commentators.

† The reasons for the substitution of the Levites in the place of the first-born, should be reverently left to the good pleasure of God, except so far as he has disclosed them in his word. The history seems to declare that the honour of the sanctuary service was taken from the first-born, on account of their mingling with the multitude in the idolatrous worship of the golden calf, whilst the Levites alone gathered against the idolaters, on the side of Moses. “ Then Moses stood in the gate of the camp, and said, Who is on the Lord’s side ? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother ; that he may bestow upon you a blessing this day.”

Five shekels of the sanctuary were the ordinary redemption-price of the first-born of men. This sum amounted to about three dollars of our money; and it was devoted to the support of the priests and Levites.

The main facts, included under the idea of the Jewish presentation of the first-born, have now been detailed from Scripture. There was the original *selection* by God, his *substitution of the Levites*, and the *redemption* in the temple.

Joseph and Mary, therefore, brought their child in acknowledgment of God's right to him, according to the Mosaic law; and they "redeemed" him, or bought him from the priest, for a few shekels of silver.

Scarcely has the child been handed back to his parents' care, when a remarkable scene occurs in the temple. An aged man, named Simeon, who had been waiting many years for "the consolation of Israel," approaches the little group with reverential and earnest steps, and taking the babe in his arms, looks up to heaven, with the exclamation, "Lord, now lettest thou thy servant to depart in peace; for mine eyes have seen thy salvation!" Adding other inspired acknowledgments of the Saviour's dignity and mission, as "the light of the Gentiles and the glory of his people Israel." Simeon stands aside to make way for Anna, an aged woman of the tribe of Asshur, a prophetess, who spent most of her time in the temple, in expectation of her Lord. She, too, glows with holy love in his presence, and thenceforth speaks only of him to all them that look for redemption in Jerusalem.

In the midst of the solemn scenes of the presentation of Jesus, let us gather up some of its lessons.

I. God testifies TO HIS OWN GLORY, IN THE SANCTUARY. The characteristic of the new dispensation was foretold to be the gift of the Spirit. Higher than angelic manifestations were the Divine displays that were to accompany the mission of the Lord Jesus Christ. Accordingly the Spirit honours the presence of the child, when he is presented before the Lord in the temple. Both Simeon and Anna are directed by the Spirit to be in the court of Israel at the right time, and no less inspired were their meditations on the sacred occasion. Simeon, favoured with grace above the priests and scribes and Pharisees, hails Jesus as 1. Salvation; 2. The light of the Gentiles; 3. The glory of Israel; 4. The revealer of the thoughts of the hearts of the children of men; 5. A suffering Saviour, his mother's soul being pierced, as by a sword. In the same strain, Anna "gave thanks to the Lord," and spake of Christ as the true Saviour to all who were looking for redemption. Thus God bore witness, by his Spirit, at the presentation of Jesus, to the truth and grace of his mission; and the temple of the Old dispensation foreshadowed the glory of the New. The Holy Spirit is promised to all true worshippers of the sanctuary;

in the hearing of the word, in prayer and praise, and in the administration of ordinances.

II. The narrative of the Presentation shows that the ministry sustains an historical relation to two of the greatest events in the Old Testament dispensation, viz., the DELIVERANCE out of Egypt by God's mighty arm and the SIN of the people in idolatrous worship.

The first-born on the one hand, and the Levites on the other, perpetuated the recollection of God's marvellous mercy, and of man's depth of depravity. And these two events, in their moral relations, formed the sum and substance of all Levitical representations. The fallen creature needs distinguishing mercy in his restoration. The function of the priests and Levites was to reclaim lost Israel to God, the gracious Deliverer. The ministry of Jesus, in its objects, is thoroughly identical in "seeking and saving that which was lost." The Christian ministry is animated by the same holy and consecrated spirit. Every ambassador of the Lord Jesus Christ speaks of higher mercies than Egyptian deliverance, and of fiercer terrors than overwhelmed the idolaters in the wilderness. May ministers ever attend upon the service of the sanctuary in full sympathy with the heights and depths of their vocation.

III. Christ was redeemed from the service of the Mosaic temple, that he might inaugurate a MORE GRACIOUS DISPENSATION.

The Lord, leaving in the temple the shekels of presentation, came forth to perfect, at an infinite price, the grand work of his Father's love. Shadows were ending, types fulfilling, the predicted times coming, the vail waxing old, and the ancient ceremonial decaying before the Lord. On that day, in the temple, Shiloh had already come! Henceforth, the grace and truth of Jesus Christ were to begin their triumph over the law. Alas, that Christians should ever seek to go back to Moses! Prying into the services of an extinct ritual, they select for the Christian Church what they deem imposing ceremonies of robes, and chaunted song, and priests, and a high priest Pope, and daily prayers, and festivals, and altars, and candlesticks, and churching of women, and other Jewish resemblances, which are now destitute of scriptural authority. Far safer for the souls of men, to follow the simple worship of the New Testament, established by our Lord.

IV. The Presentation displays GOD'S CARE IN THE SUPPORT of the priests and Levites. Ample provision was made for the sanctuary by the Levitical law. Not only had the priests a share in most of the animal and other offerings used in the temple, and in various tithes of food and grain, but here, in the ceremony of the Presentation, they received the ready money due from the redemption of the first-born. Jesus himself assisted in the payment of the Old Testament service, at his presentation. And in his holy Word, he has enjoined that they who preach the Gospel shall live by the Gospel. The universal spirit of its precepts urges a liberal

maintenance of the Christian ministry. The old Jews paid more money into the treasury of the Lord than many who "profess and call themselves Christians." The relaxation from compulsory ordinances under the New dispensation, ought to develop a freer and wider range of charity. The letter killeth; let the spirit make alive; "for ye know the grace of our Lord Jesus Christ."

V. Christianity makes a special demand upon ALL CHRISTIANS AND THEIR CHILDREN, first-born and others, who have been redeemed from a worse than Egyptian bondage.

Christians stand in a condition of light, and privilege, and hope, greatly in advance of the Jews. Far clearer are their convictions of sin, their views of the Mediator, their obligations to holiness, and their discernment of a future state of rewards and punishments. They are a royal generation, a holy priesthood, a peculiar people. Presented before the Lord in baptism, their children are likewise partakers of exceeding great and precious promises. As the laws of inheritance in most countries, and generally the hearts of parents, favour the first-born in temporal things, even to this generation, so the first-born may well ponder upon the deep meaning of the ancient presentations in the temple, and solemnly take upon themselves the vows and dedication made by their parents. The Jewish ceremonies are still instructive to parents and their children, although formally inadmissible in the public service of the Christian Church. Every believer may derive serious and edifying impressions from taking right views of the Levitical rites. But oh, let us rather look from the temple to Calvary, from the altar to the cross, from the Jewish victim to the Lamb of God. Redemption in Christ is the glory of the heaven of heavens; and no obligation of the Jew to serve God, set forth in historical or sacrificial rite, can equal the responsibilities of Christian parents and their children, in view of the Gospel of the Son of Man, who "died for us and rose again."

VI. How glorious will be the PRESENTATION OF THE SAINTS BY THE LORD in the upper temple of the New Jerusalem!

The veil of the old temple has been rent in twain, and Jesus, our forerunner, hath for us entered the Holy of holies. The mansions of rest are prepared for all his beloved and chosen saints, throughout all generations. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The plan contemplates, from the beginning, the glorious end. "You hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreprouvable in his sight." It will be, indeed, a "glorious church" when it shall be at last presented "holy and without blemish." Cheer up, desponding saint! Renew thy faith, faint-hearted believer! Tempted and backslidden Christian, return! Afflicted mourner, be comforted in the Lord. Behold, the day of your redemption draws near! The presentation in the New Jeru-

salem is at hand! "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever, Amen!"

With these lessons, learnt in the court of the temple, at the presentation of the child Jesus before the Lord, let us renewedly adore Him, who is "all and in all" to his people. He was in the temple by a higher law than that of Moses. The infant in Mary's arms is the "first-born of every creature." Oh, be thou our consolation, divine Saviour, in life and in death, as we look for redemption in thy Church on earth and in "the Church of the first-born, whose names are written in heaven!"

Historical and Biographical.

REV. JOHN FINLEY CROWE, D.D.*

DR. JOHN FINLEY CROWE was born in Greene County, Tennessee, June 16, 1787. His father removed to what is now Washington County, Missouri, in 1802, to which place this son, John Finley, who was then only fifteen years old, was sent some six months earlier to prepare a home for his parents and their family.

He made a profession of religion at the age of nineteen, in the year of our Lord 1806. He pursued his literary studies at Transylvania University, Kentucky, and his theological studies at Princeton, New Jersey. He was one of the earliest students of the seminary at Princeton, after the institution was commenced. He finished his studies, and was licensed to preach the Gospel in 1815.

He spent the earlier part of his ministerial life in supplying the churches of Shiloh and Olivet, in Shelby County, Kentucky, and afterwards at Shelbyville, as pastor and teacher, where he continued till 1823. Receiving a call from Hanover Church, Indiana, which was organized two or three years before, he removed to this place, and became pastor of this church in 1823. On the first of January, 1827, he opened a Grammar School, which was the nucleus of Hanover College, and united the two offices of pastor and teacher till August, 1832, making a pastorate of ten years, during half of which time, he added to his pastoral labours the daily toils of the school.

From 1832, when Hanover Academy became a college, to 1840 (eight

* Extract from the Funeral Discourse on Dr. Crowe, Professor of Hanover College, Indiana. By Rev. Dr. JAMES WOOD, President of the College. Preached at Hanover, January 19, 1860.

years), he was engaged in the service of the college, partly in giving instruction, and partly as a travelling agent to collect funds.

In June, 1840, he was again elected pastor of Hanover Church, and he continued to officiate in this capacity four or five years, since which time, his labours have been exclusively devoted to the college, until he was laid aside from active duties by ill health in January, 1859, about one year ago.

Dr. Crowe fell asleep in Jesus, January, 17th, 1860, in the seventy-third year of his age, having "come to his grave as a shock of corn in its season." His end was peace. During his last illness, he frequently repeated the words, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." In his closing moments, a stupor seemed to fall upon him, a portion of the time; but when aroused, his mind was clear; and to the last, he said that Jesus was precious, and that he was all his stay and hope.

Dr. Crowe's talents were rather solid than shining. His mind was discriminating, and his judgment good. His literary attainments were respectable, and, as an instructor, he acquitted himself with credit. His preaching was evangelical and edifying. His moral and Christian deportment was uniformly consistent. He was meek and forgiving. He seldom spoke of the faults of others; and he never manifested a malignant spirit towards any, however much his feelings may have been wounded by their language or conduct.

He was remarkable for his perseverance. This may be said to have been the distinguishing trait of his character. When he had fully determined upon making the attempt to accomplish what he deemed to be an important object, no obstacles could turn him aside, and no untoward circumstances could divert him from his purpose. This feeling was not in him a dogged and obstinate determination, but a determination based on a conviction of duty, which he regarded as imperative, because, in his judgment, it was a call from God.

To this feeling, carried out in practice, has Hanover College been indebted for his long-continued and self-denying services; and the present condition of the college is owing, in no small degree, to those labours, which, but for this feeling, would not have been performed.

Many others have laboured nobly and successfully for this college, conspicuous among whom (I speak of the dead only) were the Hon. Williamson Dunn, the earliest co-worker with Dr. Crowe in planning and forwarding the institution; Dr. James Blythe, the first president, and Dr. Sylvester Seovel, the first president after the obtaining of the present charter. But since the decease of those excellent men, and twice since Dr. Blythe's decease, the college would have totally failed, if it had not been for the determined purpose of Dr. Crowe, who resolved to persevere in his exertions to keep alive the institution, at whatever sacrifice of personal comfort or hazard of pecuniary loss, until he should be removed by death or disabled by sickness. Even after the new college building was inclosed, we have good authority for stating, that the property would have fallen into other hands, and the college, in its present relations, have been wound up, but for the pecuniary responsibility assumed individually by our deceased friend. The edifice was thus completed, and the institution, the success of which depended on this movement, was saved to the Church.

As a financial measure, our merchants and bankers may pronounce it indiscreet and unwise; but, as an alternative between running such a hazard or wholly abandoning the College, its wisdom has been already vindicated in the fresh impulse which was thereby given to the friends of the enterprise to provide (as has been done) for the entire liquidation of its pecuniary liabilities.

THE MOTHER OF THREE MINISTERS,

MRS. ELEANOR L. BROWN.

DIED, at Valparaiso, Ind., on New Year's day, Mrs. Eleanor L. Brown, relict of Mr. William Brown, and mother of Rev. J. C. Brown, D.D., Valparaiso; Mr. W. L. Brown, Logansport; Rev. H. A. Brown, Virginia, and Rev. F. T. Brown, Pastor of Westminster Church, Cleveland.

Mrs. Brown, who was lineally descended from the Lyons and Arbuthnots of the old country, was born in Franklin County, Pa., but lived most of her life in Southeastern Ohio, chiefly in Belmont County; whence, after her marriage, she removed with her husband to Coshocton County. For more than forty years she was a member of the Presbyterian Church, and far more than her family names, she prized the fact, that so far as was known, THE LINEAGE OF PIETY WAS UNBROKEN IN HER FAMILY SINCE THE REFORMATION.

It would not be becoming in one of her sons, who feels so deeply indebted to such a mother, to say much in her praise. But this he may say, that though one of the most cheerful of women, she was singularly devoted as a Christian; prayer and praise were as natural to her as breathing and speaking. She was also a dear lover of her whole country, praying for it daily in every prayer of hers. To the poor, the sick, the beclouded, there never was a better friend. There are many to rise up and call her blessed. Proverbs 31: 10-31.

F. T. B.

DR. J. ADDISON ALEXANDER'S LAST ILLNESS.

A TRIBUTE FROM DR. HODGE.

ANOTHER great affliction has befallen the Church by the appointment of God. Professor Addison Alexander is no more! No more on earth; but his influence and labours survive, and he has entered into his rest. To God be the praise for his simple-hearted piety, his profound biblical learning, his powerful and impressive preaching, his unsurpassed skill as a commentator, his pure and elegant diction, his varied gifts of knowledge, and genius, and wisdom. "Not many *mighty* are called." His work was done, and he is not.

The following interesting account, written by one of the students of the Seminary at Princeton, gives an interesting account of Dr. Hodge's

remarks at the Sabbath-afternoon conference. It is copied from the "Newark Daily Advertiser."

PRINCETON, January 30th.

The death of Rev. Dr. Addison Alexander, which occurred on Saturday, the 29th, was altogether unexpected, though he has been confined to his room on account of a hemorrhage he had about two months ago. Everything, however, indicated a speedy recovery, and he said last Thursday he had not felt better for years. But the disease proved to have had a deeper seat. On Friday morning, he felt very weak, yet still rode out at noon, as he had done before; and in the afternoon, employed himself in reading, making marks, as was his wont, on the margin of the book, until he fell into a doze. In the evening, however, his pulse suddenly fell, and he grew weaker and weaker, continuing the next day in a state of unconsciousness till half past three o'clock in the afternoon, and so gradual was his departure that he did not give even a long expiring breath. His death was as much unexpected to himself as to his friends. Thus has the Princeton Theological Seminary lost from its catalogue the Alexander name, with which it began, and with which it has been made illustrious ever since. This is the fourth great man in about a year, who has gone to accompany the illustrious dead of the Princeton graveyard.

The following is a condensed report of some remarks made by his lifelong friend, Dr. Hodge, in a familiar way, to the students in the usual conference on Sunday afternoon. Though it was an occasion of an almost domestic nature, where affections went forth in unreserved utterance, yet what was said will find a response in every heart who knew anything of Dr. Alexander.

After giving the students *a detail of the events of his last two days*, Dr. Hodge continued: "We are here as a bereaved family, and we ought to talk as those of a domestic circle when God takes one from their number. Let us thus contemplate the past history of our friend. He was only three years old when he came to Princeton with his father in 1812, and has lived here ever since. All his education was conducted in Princeton, and though nominally he had teachers, yet he was a self-educated man, more than any one I ever knew. His father let him study what he pleased, knowing that he would not waste his time for a moment.

"When twelve years old he took down an Arabic Grammar, which he studied, and at fourteen, had read through the whole of the Koran in Arabic. He then took up Persian; and afterwards, whilst quite a lad, studied Hebrew, Syriac, and Chaldee. These he mastered without aid. Latin and Greek he pursued in the ordinary course of instruction, at College. The modern languages next occupied his attention. They were as mere playthings to him. There was not a modern language with which he was not familiar,—Danish, Spanish, French, Italian, &c. Commonly this faculty of acquiring languages stands alone; but Dr. Alexander was also a philosophical Philologist, and made Comparative Philology a special study. The chief thing that stimulated him in the acquisition of so many languages was their literature, or belles-lettres. His store of antiquarian, historic, and biblical knowledge, was wonderful. His memory was tenacious of everything; ideas, words, &c."

As a remarkable instance of his tenacity of words, Dr. Hodge related the following: "At the beginning of the term 40 or 50 students are generally matriculated without regard to the order of their names. It has often happened that on the next day Dr. Alexander would be in my study, and having occasion to see the names of the students, would ask him for a list, when he would go up to the desk, and merely from having heard them on the previous day would write down in the order of their matriculation the exact name of each, even to the middle letter, and also their classes.

"His knowledge was most comprehensive; when he took up a subject he examined it in all its bearings, even to the most remote circumstances, which would never occur to an ordinary mind.

"In the powers of logic he was equally distinguished. His imagination was wonderfully vigorous and fertile. His sermons in this respect were truly magnificent. He was a perfect master of style, both in the copiousness of his vocabulary, and in the felicity of his expression. I have often sat and listened to him, keeping my mind simply on the style, and it was perfectly charming.

"In all my intercourse with men, though it has been limited," continued Dr. Hodge, "both in this country and Europe, I never met with one having such a combination of wonderful gifts. The grace of God most to be admired was that, though of necessity perfectly familiar with all the forms of error held by the enemies of the truth, and especially the most insidious one of criticism, he had a most simple, childlike faith in the Scriptures, and the deepest reverence for the word of God. Above all, his crowning glory was his spirituality and devoted piety. We cannot properly estimate our loss till we think of what he was and what he would have been, for he was only 51 years old, and the next ten years is the best period of such a man's life."

The occasion was one long to be remembered, so full was it of the exhibition of tender affection and deep sorrow.

Yours, &c.

Review and Criticism.

THE ORGANON OF SCRIPTURE: or the Inductive Method of Biblical Interpretation. By J. S. LAMAR. Philada. Lippincott & Co.

THIS is the production of a lucid, vigorous, and earnest thinker, and breathes a spirit at once philosophical and religious. The author is deeply imbued in the Baconian philosophy, and familiar with its modern exponents, Whewell, Herschell, Mills, and Compton. His own exposition of that philosophy, is remarkably clear and forcible. It is only when he comes to apply it, that he grows obscure and feeble. Vague analogies are instituted between nature and scripture, and the limits of exegesis but imperfectly defined. That there is room in the department of sacred

philology for an inductive exegesis, a discovery of the meaning of words, according to the laws of language, is obvious and familiar. But the writer seems to maintain that exegetical theology may yet become an inductive science, which we think a conceit, that is both mystical and dangerous. The very characteristic of such theology is, that its material lies beyond the reach of induction, in the region of pure intuition and revelation.

The whole treatise will well repay a thoughtful perusal; and is full of suggestive matter.

FAMILY RELIGION; or The Domestic Relations as Regulated by Christian Principles. By Rev. B. M. SMITH, Professor in Union Theological Seminary, Virginia. A Prize Essay: pp. 210. Philadelphia: Presbyterian Board of Publication.

DR. SMITH'S volume is one of rare merit. In its well-arranged plan, its scriptural principles, its clearness of statement, and its judicious and skilful discussions, it will commend itself to the Christian public, and become a favourite.

After an introduction, Dr. Smith divides his subject into six chapters, under the following heads, viz.: 1. The Nature and Importance of the Family Constitution.

2. The Duties and Responsibilities belonging to the Family Constitution.

3. The best Means to secure the Ends designed by the Family Constitution.

4. The Relation of the Family to the Church.

5. The Value, Difficulties, and Aids to Family Religion.

6. The Pleas for Neglect and Delinquencies in Family Duties.

Dr. Smith brought to his task the results of his own happy and successful experience in the family; and we trust that this condensed and interesting work on family religion will be a rich blessing to many households.

MAN, MORAL AND PHYSICAL; or, the Influence of Health and Disease on Religious Experience. By the Rev. Joseph H. Jones, D.D. 12mo. Cloth, \$1. Cloth, bevelled, red edges, \$1 25.

FEW treatises have been written on this important subject, brought to view by Dr. Jones. Short discussions in newspapers and magazines have tended to illustrate the influence of health and disease on religious experience, and larger works have appeared in which the subject has received an incidental notice. But the volume before us has the single object of analyzing and elucidating this one topic.

We remember hearing that Dr. Jones was urged to undertake the work by the venerable Dr. Alexander, and also by his son, Dr. James W. Alexander. Dr. Jones's own health, which has been occasionally impaired during a long and laborious pastoral life, no doubt imparted to his mind the peculiar interest which led to the investigations herein contained. The author's aim is not merely to proffer relief to desponding Christians, who constitute so large a class, but to furnish a Manual for Theological students and young pastors, who are generally untaught in this important part of Christian casuistry. It has cost the venerable Doctor not a little

research and study, first, to collect the facts, and then to arrange them in such a way as not to be heavy and unreadable. The volume is an exceedingly valuable and important one.

PREACHERS AND PREACHING. By NICHOLAS MURRAY, D.D., Author of "Kirwan's Letters to Bishop Hughes," "Romanism in Rome," "Men and Things in Europe." New York; Harper & Brothers, Publishers. 12mo. pp. 303.

KIRWAN is always at work. He is one of those few ministers, who writes sermons in advance, that is, who has half a dozen, or more, that have not yet been preached. Such a man can write for the papers, publish books, run off to England, Nova Scotia, and Western New York, and be back in time with a new sermon all fresh for his pulpit. We are not sure that Dr. Murray has ever written a more pointed and useful volume,—with a single exception. It contains a large amount of excellent and plain talk, of strong reasoning, of lively anecdote, of judicious suggestion, of pointed rebuke, and of affectionate, scriptural exhortation.

THE PENTATEUCH AND THE BOOK OF JOSHUA; with an original and copious critical and explanatory Commentary. By the Rev. ROBERT JAMIESON, D.D., of Glasgow. Philadelphia: William S. & Alfred Martien. 1860.

THIS Commentary is prepared on the plan of the Commentary on the Gospels, lately issued by Mr. Peter Walker. The idea is to press much into a small space. Great ability is necessary in order to do this well. The work is well done in this volume. The interpretations are to the point, and generally after the good old fashion, which means satisfactory. If our thirty-nine Synods should ever write a Commentary, they would here find some good hints as to pith, brevity, unity, popular adaptation, and that class of virtues which do not commonly reside in Synodical committees. In short, this Commentary is a model of its class.

ESTHER AND HER TIMES; In a series of Lectures on the Book of Esther. By JOHN M. LOWRIE, Fort Wayne, Ind. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St. 18mo. pp. 276.

THIS volume, illustrating some of the grandest scenes of Providence, has been well received by the Christian public. First delivered in the form of Lectures to a congregation, the matter of the book has been thoroughly elaborated by the author for publication, retaining the freshness of its original cast. It is an exceedingly interesting treatise.

PAMPHLETS.

Our space compels us to be brief.

1. Dr. WEST ON THE SABBATH. This pamphlet contains a great deal of hard sense, and commends itself as coming from an earnest, sincere, vigorous mind. We do not think the Doctor has made out his case in regard to the additional day; but he has done both Church and State good service.

2. GOD AND THE PEOPLE, a Thanksgiving Sermon, by the Rev. JAMES W. DALE. Brother Dale magnifies the people, as a great development, the origin of whose power, and whose safety and freedom, dwell in God. He presents a grand plea in behalf of popular institutions, and in behalf of religion as their only hope and support

3. A NEW YEAR'S ADDRESS. This is a Pastoral to the First Presbyterian Congregation, of Rockford, Ill. The plan is an excellent one, and many good thoughts are suggested to the people with an affectionate interest.

4. DISCOURSE ON WASHINGTON IRVING, by the Rev. John A. Todd, of Tarrytown, N. Y. The death of this distinguished literary character is noticed in an impressive and worthy manner.

5. ESTABLISHED IN RIGHTEOUSNESS, by Dr. Bacon, of New Haven. A sensible and conservative discourse, in which the learned Doctor takes occasion to condemn certain manifestations of public opinion, favourable to Brown's insurrection crime.

6. PRESBYTERIANISM AND THE WALDENSES, by the Rev. James Harper, of N. Y. Mr. Harper's is a learned and thorough discussion, showing that the Waldenses were always Presbyterians. The argument is principally directed against the claims of the Prelatists.

7. SPEECH OF CHARLES D. DRAKE ON THE SUNDAY QUESTION. This remarkable and able speech was delivered in the House of Representatives, of Missouri, last December. We see Mr. Drake in every line of it. It is one of the boldest defences of Christianity ever made in a deliberative body. Mr. Drake's bill prohibited the sale of newspapers on Sunday by outcry; traffic in intoxicating drinks; theatrical exhibitions, balls and dances; music in the streets or saloons; and the employment of females in dram shops and beer gardens. On the conclusion of this eloquent speech, the vote was taken, and the bill passed by a vote of 69 to 45.

The Religious World.

THE CHOCTAW MISSION.

It will be seen, from the statement of the Executive Committee of our Presbyterian Board of Foreign Missions, that the brethren of the Choctaw Mission are now enrolled among our own missionaries.

"A letter has recently been received from Rev. Messrs. Kingsbury, Byington, Hotchin, Copeland, Starke, and Edwards, formerly missionaries of the American Board, applying to be appointed missionaries of this Board.

With this application, the Committee have received from these brethren, a number of documents relating to questions at issue between them and the American Board, which, however, the Committee do not think important to publish, inasmuch as the general merits of the question are already understood. The Committee, at their meeting this morning, agreed to receive these missionaries under their care, with the exception of Mr. Edwards, whose application was conditioned on the improved health of his family; and the Committee are ready, so far as the circumstances of the case will allow, to place this Mission on the same general footing with their other missions in the Indian country. From the letter received from the missionaries, it is understood that it will require from \$7000 to \$8000 per annum, independently of what has been appropriated by the Choctaw Council for their boarding-schools, to sustain this mission as now constituted. These facts are laid before the Christian public, that those who feel so disposed, may have opportunity to make special contributions for the support of this particular mission. The pressure felt by the treasury department at the present moment for funds for ordinary missionary purposes, makes it necessary to publish these statements; and the Committee hope that no further appeal will be deemed necessary.

“On behalf of the Executive Committee of the Presbyterian Board of Foreign Missions.

“J. LEIGHTON WILSON,
“Secretary.

“MISSION HOUSE, 23 Centre St., N. Y.,
January 9th, 1860.”

SOUTHWESTERN INDIANS.—A missionary of the Southern Baptist Board thus describes the improving civilization of the Indian Nations in the Southwest:—

“Each of these nations are advancing rapidly in civilization. The Cherokees, Choctaws, and Chickasaws have each a government similar to a State government—the Choctaws having really adopted the constitution of the State of Mississippi as their own. Each of those nations have marked off their country into counties. They have a Chief Executive and Legislature elected every two years, and composed of members—Senators and Representatives—from each county according to its population. They also have a Supreme Court, Circuit Courts, and County Courts, each fully officered with judges, lawyers, jury, sheriffs, constables, &c. Crime is punished severely, viz. : murder is punished capitally; larceny, for the first offence, one hundred lashes, and for the second, *hanging*. The Creeks and Seminoles are not quite so far advanced as the other nations. They still hold to the old system of Chiefs in whom resides the power mostly. Trial by jury, however, is one of their judicial laws, and justice is not now, as formerly, distributed according to the arbitrary will of one man. A very fair code of laws has been adopted, and it is thought that an entire revolution in the government will soon be effected.”

CONGREGATIONAL STATISTICS.

	Churches.	Ministers.
Maine,	247	190
New Hampshire,	184	177
Vermont,	191	190
Massachusetts,	487	590
Rhode Island,	21	21
Connecticut,	284	333
<i>New England,</i>	1414	1501
New York,	181	183
New Jersey,	4	6
Pennsylvania,	29	22
Ohio,	198	110
Indiana,	29	17
Illinois,	185	175
Michigan,	118	115
Wisconsin,	160	129
Iowa,	147	102
Missouri,	2	1
Minnesota,	47	27
Nebraska,	8	4
Kansas,	27	24
Oregon,	10	11
California,	11	16
South Carolina,	1	1
Jamaica,	6	5
Canada,	82	73
New Brunswick,	7	4
Nova Scotia,	10	5
Total,	2676	2531

SUMMARY.—Churches, 2676; church members: 75,158 males; 144,690 females; not specified, 37,786; total, 257,634, including 27,705 absentees. Additions for the year, 25,590 by profession, 9623 by letter; total, 35,213. Removals for the year, 3589 by death; 8205 by dismissal; 717 by excommunication; not specified, 82; total, 12,593. Baptisms,—10,618 adult, 6156 infant. In Sabbath-schools, 206,441.

EPISCOPAL CHURCH STATISTICS.

THE Episcopal Church in the United States contains 33 dioceses. The present number of bishops and assistant bishops, is 43; priests and deacons, 2030; parishes, 2110. There were ordained during the year, 78 deacons and 93 priests. Number of candidates for holy orders, 281. Churches consecrated, 69. The baptisms were as follows: infants, 24,415; adults, 5121; not stated, 487; total, 30,023. Number of con-

firmations, 14,596; communicants added, 14,794; present number, 135,767; marriages, 7059; burials, 12,442; Sunday-school teachers, 14,091; scholars, 118,069; amount of contributions for missionary and charitable purposes, \$1,627,183 12.

RELIGIOUS STATISTICS OF ENGLAND.

FROM the evidence (just published) taken before the Lords' Select Committee on Church-rates, which sat towards the close of last session, we have culled some facts bearing on the relative position both of the Church of England and of the leading Nonconformist sects towards the population at large. According to calculation based upon accurate data, and carefully made, there are 7,546,948 actual church-going men of the Church of England, or 42 per cent. of the gross population; and 4,466,266 nominal churchmen, but practically of no church, or 25 per cent. of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent., or 12,013,214 of the community at large.

On the other hand, the chapel-going Roman Catholics in England amount to 610,786, or $3\frac{1}{2}$ per cent. of the whole population; the chapel-going Baptists (six different kinds) to 457,181, or $2\frac{1}{2}$ per cent.; the chapel-going Independents are 1,297,861, or $7\frac{1}{4}$ per cent.; the chapel-going Wesleyan Methodists (seven different kinds) are 2,264,321, or 13 per cent.; and all other "Protestant" Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or $6\frac{3}{4}$ per cent.

The total of worshipping or *bona fide* Protestant Dissenters is 5,303,609, or $29\frac{1}{2}$ per cent. of the gross population.

Again, there is an alarming picture presented of the irreligion in which large masses of the population are steeped. For example, in Southwark there are 68 per cent. of the people who attend no place of worship; in Lambeth, $60\frac{1}{2}$; in Sheffield, 62; in Oldham, $61\frac{1}{2}$; in Gateshead, 60; in Preston, 59; in Brighton, 54; in the Tower Hamlets, $53\frac{1}{2}$; in Finsbury, 53; in Salford, 52; in South Shields, 52; in Manchester, $51\frac{1}{2}$; in Bolton, $51\frac{1}{2}$; in Stoke, $51\frac{1}{2}$; in Westminster, 50; and in Coventry, 50.

So that in all those places, except the two last-named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever.

Of 34 of the great towns of England, embracing an aggregate population of 3,993,467, 2,197,388, or $52\frac{1}{2}$ per cent. of the community, are wholly non-worshipping.

But this is, beyond question, to some extent attributable to the want of church accommodation, for the evidence goes to show that the sitting accommodation provided by the Church of England and Nonconformists together is only 57 per cent. of the whole population, and of this 27 per cent. is furnished by the Dissenters; 12 per cent. by the Wesleyans, who alone during the last 12 months have spent about £100,000 in chapel-building.

THE CARDROSS CASE IN SCOTLAND.

THE Rev. Mr. McMillan, a Free Church minister, settled at Cardross, was brought before the judicatories of the Free Church, on charges affecting his moral character. Finally, the Assembly suspended him. He immediately appealed to the civil courts for damages. The Assembly, hearing of this fact, summoned him before them, and the question whether he had transferred the case to the civil courts being answered in the affirmative, the Assembly deposed him from the ministry.

The Court of Session have decided an important preliminary point in favour of Mr. McMillan. The judges have decided that they have a right to examine, and pronounce judgment upon, the whole proceedings of the Free Church Assembly. Lord Deas thus delivereth himself:

“ But the two things—jurisdiction and contract—are not the same, and it is essential to know which of them we are dealing with. Now, if anything be clear in the case it is that the defenders are invested with no jurisdiction whatever, ecclesiastical or civil. All jurisdiction flows from the supreme power of the State. The sanction of the same authority which enacted the laws is necessary to the erection of courts, and the appointment of judges and magistrates to administer the laws. The Established Church of Scotland had, and has, this sanction. The statute law of the land conferred upon it ecclesiastical jurisdiction, to be exercised by Kirk-Sessions, Presbyteries, provincial Synods, and General Assemblies. But there is no such statute law applicable to the association called the Free Church. When the defenders separated from the establishment, they left all jurisdiction behind them. If they meant to carry it with them, as some expressions in the deeds and writings produced would seem to indicate, it is enough to say that this could not be done. No voluntary association can, by an agreement among its members, assume jurisdiction which flows only from the legislative power and royal prerogative. The Free Church of Scotland is a voluntary association, tolerated and protected by law, as all voluntary associations, for lawful purposes, in this free country are. What is termed toleration is in reality freedom, just as much as if there were no Established Church in the country. But the Presbyteries, Synods, and Assemblies of the Free Church have not been erected into courts, either ecclesiastical or civil. The constituent members of these Presbyteries, Synods, and Assemblies are not judges in any legal sense. They sit, and act, and vote solely in virtue of private contract, regulating their proceedings among themselves, and such contract neither does nor can confer upon them any jurisdiction whatever. There is no such thing as voluntary jurisdiction, in the ordinary sense of the term ‘voluntary.’ ”

Fragments of the Day.

DUELLING.—We are glad that some of our public characters possess moral courage enough to resist the duellist's or murderer's code. A man may think that he shows great bravery in challenging a fellow man to pistol-shots; but the fear of the Lord is better than the double crime of suicide and murder. Virginia and some other States exclude from public office persons, who have been guilty of sending or accepting a challenge; and many would rejoice to see our national legislators expel from their halls those who engage in this barbarous, iniquitous practice.

MURDER BY CAMPHENE.—Camphene produces more deaths than duelling. The question has been seriously agitated, whether the sale of camphene, for purposes of light, ought not to be prohibited by law. "Oh," cries a prudent dame, "we never had an accident in *our* family." Yes; but read these statistics, and see how many persons have lost their lives by this fearful liquid.

The following statistics by Mr. Merriam, of Brooklyn, show the number of deaths from camphene and other similar burning fluids, as mentioned in the papers, since July 22d, 1850 :—

	Killed.	Injured.
1850,	2	10
1851,	23	49
1852,	15	31
1853,	28	50
1854,	55	70
1855,	40	46
1856,	65	93
1857,	59	75
1858,	54	93
1859,	83	106

Whole number of deaths since July 22d, 1850, 424; injured, 623.

DRS. CANDLISH, GUTHRIE, AND CHEEVER.—At a public meeting, recently held in Edinburgh, in support of Dr. Cheever, of N. Y., Drs. Candlish and Guthrie made severe and inflammatory speeches on the subject of American slavery. We were not prepared for such an exhibition. These Free Church brethren seem to abandon the scriptural ground, and to sympathize even with insurrection. They play the tyrant with great shaking of sceptres. It is well that the world is not governed by such men. So far as Dr. Cheever's case is

concerned, they will find, to use an Irish phrase, that they have been badly *humbugged*. So far as the cause of the slave in this country is concerned, their speeches will hinder it. The only true position on this subject is the one held by our General Assembly.

THE PRESBYTERIAN EXPOSITOR.—This able and popular Monthly has been changed into a Weekly, retaining its name. We are sorry to lose the Monthly; it was exerting an important influence, and was increasing in favour. All Dr. Rice's friends say that he displayed more talent and skill in editing the Monthly Expositor than in any of his previous popular publications. Whilst we regret our monthly loss, we rejoice in our weekly gain. The *Presbyterian Expositor* will evidently maintain, among newspapers, the rank it held among magazines. It promises to be a great and successful enterprise. The name of C. H. McCormick, Esq., as proprietor, is associated with that of Dr. Rice, as editor. Mr. McCormick is a firm, intelligent, unostentatious, liberal, industrious, and patient man. He will have his reward. We have ordered a file for the Presbyterian Expositor. Who would like to lose a single number of such a paper?

THE PACIFIC EXPOSITOR.—Dr. Scott, of California, keeps up the succession of a Monthly Expositor. On the Pacific coast, he nobly sustains the cause of Presbyterian Journalism. His magazine will vindicate our doctrines and our principles, and be repository of great value in Church history. The educational contest, in which our brethren have been engaged, will, we trust, soon be settled. The Academy at San Francisco must pursue its onward way, with God's blessing; and the Pacific Expositor will assist in training the minds of the people in truth and righteousness.

HARVARD UNIVERSITY.—All institutions of learning undergo, at intervals, the trials and troubles of insubordination. It seems that, the College chapel having been entered for some purpose of mischief, the Faculty engaged a policeman to watch the building by night, in order to prevent a repetition of the outrage. At the burglarious hour of two in the morning, a student breaks into the chapel, and finds himself confronted by the watchman. Nothing daunted, the young son of frolic applies something hard (the technical name we are not familiar with) to the policeman's head; whereupon, the latter fires a pistol without doing any harm, and forces the student to a discretionary surrender.

A few days after, the students of the University held a general public meeting, the proceedings of which are published in the newspapers, and which converge to one point, viz., that the Faculty have no right to employ police officers, especially with pistols. Our own judgment is, that it was, in the first place, disorderly for the students to hold a public meeting, for the purpose of condemning the acts of the officers of the institution, and of complaining of their policy and

conduct. In the second place, the Faculty have a perfect right to employ policemen, if necessary, to protect the public buildings from forcible entry, or to meet other emergencies of violence and insubordination. As to the pistol, the Faculty were not probably aware of its being in the possession of the officer; and although we should oppose and deprecate its deadly use, it is not certain that a pistol, *discreetly fired* (as this one seems to have been) may not have an excellent effect in cooling the ardour of youthful blood, and superinducing salutary submission. The law allows a householder to use firearms in repelling violent entrances into his domain at night. Still, we should prefer to use some implement not necessarily murderous. Mischievous and frolicsome young men would probably have great objections to a blow from a policeman's mace. A crack on the head is much worse than the sound of a pistol.

A true remedy for all these complaints is to submit to the laws of the college.

PRESBYTERIAN QUARTERLY REVIEW.—This New School Periodical, in reviewing a little book, called "*No Lie Thrives*," says: "Our observation, carried through a series of years, satisfies us that many men, who would express the greatest indignation if they were called liars—including professors of religion and ministers—are chronically guilty of this form of falsehood," viz., "speaking the truth in words, but by those words intentionally conveying a false impression." As the Reviewer is doubtless speaking of his own Church, we trust that his brethren will take warning from his discernment of their spirits. Perhaps, he has a sly allusion to that large class of ministers, who used to take the Confession of Faith "for substance of doctrine." The little book, "*No Lie Thrives*" might be profitably read by the writers of two articles in this number of the Presbyterian Quarterly, one of whom misrepresents the Old School doctrine of the imputation of Adam's sin, &c., and the other caricatures their views of the atonement. No writer gains anything by misstating the opinions of his opponents. It was a characteristic of Edwards to state clearly and impartially, the doctrines of all who differed from him. But, as the Reviewer affirms, some men are chronically incompetent to do this.

DR. R. J. BRECKINRIDGE'S LETTER ON THE UNION.—This is the most statesmanlike document of the day. It possesses all the traits that mark the able papers of the author,—comprehensiveness of view, clearness and vigour of thought, earnestness of conviction, power of expression, fearlessness of spirit, concentration of argument, genius for the emergency. The great theme is the Union,—it cannot be broken; it must be preserved. Church and State have an interest in this theme. It is outside of party politics. It glows with the light of the Constitution; it lives with the memory of Washington and an immortal ancestry. All thanks to our Presbyterian champion for this appeal to the heart of the American people. The document appeared at the crisis, and in our judgment it is decisive.

THE
PRESBYTERIAN MAGAZINE.

MARCH, 1860.

Miscellaneous Articles.

OUR THEOLOGICAL SEMINARIES.

THERE are, in our country, nearly fifty Theological Seminaries. Some are called by other names; but that does not change their nature or object. Full information respecting these, would possess both value and interest. This we shall not now attempt to give.

The object of this article is to call attention to our Presbyterian Seminaries. Our schools of the prophets attract more and more attention, and awaken more and more interest. This will probably be the case from year to year for a long time to come. Should God's blessing be continued to them and to the churches, this state of public feeling will probably increase. This may naturally be expected. Nearly all our candidates for the ministry, go to some seminary. Even those who would be most likely to study privately, are found to prefer a public education. There are, probably, thirty married men studying at our Seminaries. We know of about a dozen at one; and we have heard of quite a number at another. These were, perhaps, nearly all consistent professors of religion before marriage. The late blessed revivals have greatly quickened their zeal, and satisfied them of their call to the sacred office. Whether the Church seeks pastors, evangelists, or missionaries, she almost always turns to our Seminaries.

Our Church has six Theological Seminaries. Of these, three are east, and three west of the great range of mountains running across our country. Three are in slaveholding States, and three are in non-slaveholding States. Three are in large towns or cities, and three are in or near small towns or villages. If their chairs were all filled, they would have twenty-five Professors. There are,

however, in fact, but twenty-two Professors, three chairs being vacant. Those now in office have been appointed to their present posts by votes nearly, if not quite unanimous. On no other subject, where diversity might naturally be expected, has there probably been so much harmony. The ages of these Professors vary from seventy-eight to thirty-three years. The average of their ages is, perhaps, fifty years.

These Seminaries have now, on their rolls of matriculates, upwards of four hundred and fifty students. Of these, one Seminary has considerably more than a third; one has a little less than a third, and the remaining third are distributed among the other four Seminaries, nearly thus: one has fifty-two; one, fifty; one, thirty-six; and one, thirteen; in all, one hundred and fifty-one.

The endowment of these six schools, in real estate, permanent funds, buildings, and libraries, cannot be worth less than eight hundred thousand dollars; nor can it amount to as much as one million of dollars. Of this property, nearly, or quite two hundred and fifty thousand dollars, or more than one-fourth of the whole, have been secured within twelve months. In no previous year, has so much been given for such purposes.

The writings of the professors in our Seminaries are found widely scattered over the land. How many hundreds of thousands of pages of the writings of deceased professors are still sent out every year, we cannot say. And each Seminary has now in it men who have made large contributions to religious literature. Periodicals, wholly or chiefly under the care of professors, are sent out from three of our Seminaries. The writings of others are often found in the best periodicals of our country. We see the productions of these brethren in our Sabbath-schools, in Bible-classes, in the cottages of the poor, and in the best libraries of our country. Sometimes, we find the little tract, then the small 24mo., 18mo., the larger 12mo., or the noble 8vo. volume. Perhaps no other equal number of men in the Church, except editors of journals, are writing so much for the public. Past experience, and general rumour, lead us to expect other large and valuable contributions from their pens, in due time. Eighteen of our twenty-two professors are experienced pastors.

We have intentionally spoken of all six of our Seminaries, because such schools, originated and controlled by Presbyteries or Synods, are as purely ecclesiastical, and are as fairly entitled to the regards and confidence of the Church, as if they were and ever had been under the exclusive control of the General Assembly. Our constitution, as a Church, clearly allows any Presbytery to appoint any approved divine among its members to teach the sons of the prophets.

We have a delightful persuasion that the foundations of all our Seminaries were laid in faith and prayer. Of this any good man will be satisfied who studies their early history. Such men as

Moses Hoge, Archibald Alexander, Samuel Miller, John H. Rice, J. J. Janeway, Thomas Goulding, John Matthews, and their coadjutors, were strong in faith and mighty in prayer. Many a sleepless night have the founders of our Seminaries spent, wrestling till the dawning of the day. We doubt not that it is so still. Our knowledge of the private history of some of our professors leads us to suppose that they have many and sore trials. Good people ought to pray much for them. We have seen a letter from Dr. A. Alexander to a friend, in which he says, "After serving the Church here for more than a quarter of a century, I might well be willing to seek a little repose from these incessant cares and toils." No man is more mistaken than he who supposes that our professors are reclining on a bed of roses.

The object of all our Seminaries is the same. It is to train up, for our churches, for our destitute settlements, and for the heathen world, a holy, humble, prudent, intelligent, able, and zealous ministry. In doing this, there may be some slight diversity of method, but, we have learned, nothing of any great importance, claiming special notice at this time. There are many ways of preaching a good sermon, and many ways of learning how to preach a good sermon.

To a remarkable extent our Seminaries were founded in the spirit of harmony and of brotherly love. In establishing Princeton, there was wonderful cordiality. A few men, of a different theology from our standards, did indeed give some trouble for a time. But the great body of the Church came up nobly to the work. Not only did the East do well its part, but the South also. The Synod of the Carolinas endowed one of its professorships. Western Pennsylvania, especially through the agency of Rev. James Hughes, long since gone to his reward, and the venerable Dr. Herron, did what it could; while Kentucky was no laggart in the same great enterprise. In originating the Western Theological Seminary, Dr. Ashbel Green made the motion for establishing such a school, and Dr. Samuel Miller seconded it. True, there was a lively contest, between Cincinnati and Alleghany, concerning the location; but the influence of Dr. Green and others, from the first warm supporters of Princeton, was given for Alleghany. Nor did this matter create any alienations between brethren near Pittsburg, on the one hand, and those near Cincinnati, on the other.

There has hardly ever been a serious division in the Synods of Virginia and North Carolina since those bodies united in the support of Union Seminary. Love has wonderfully reigned in the councils of its friends. The same is remarkably true of the Seminary at Columbia, though it is now controlled by three Synods. Great harmony has habitually prevailed among the brethren who have reared it to its present eminence. And all the more important notes of the Assembly, respecting our Seminaries at Danville and Chicago, were strong and decisive as to the mind of the Church,

although there was much earnest discussion on several interesting topics.

It shall be for a rejoicing that there is so uniformly a respectful and fraternal feeling in the faculties of our respective schools. If there is a root of bitterness troubling any one of them, the public has not heard it, and does not suspect it. It is truly remarkable that among so many there should not be one jealous tongue, one sensitive, suspicious person, who is all the while looking out for some slight. And between the professors in different schools there is the most friendly feeling. The public judgment is, that there is not a malignant, envious, mischievous man, among them; and that each one has grace enough to rejoice in the success of each of these schools, and in the honour of all his brethren. Any manifestation of a contrary temper would soon be visited on the guilty man, greatly damage his reputation, and injure the school with which he is connected. One of our most honoured professors wrote to a brother, about to be inaugurated as a teacher in another Seminary, "I wish you great success. I have long noticed that the success of one of our Seminaries is the signal for the prosperity of the others." Another wrote: "If any man supposes he will gratify me by depreciating any of our theological Seminaries, he has altogether mistaken his man. They are all mine, as much as if I was not personally connected with either. I am not called to meddle with the peculiar affairs of each, or even to direct them; I leave that service to those who have been duly appointed thereto. They all have my best wishes and my hearty confidence. I could sincerely rejoice if they all had more prosperity than God has granted us here. I often pray for them and for all their professors. We have not a Seminary which is not vital to the interests of our Church in a large portion of our territory." Such sentiments, doubtless, animate all our professors. We never heard one express anything to the contrary. The Church would not endure any attempt, on the part of the professors of one school, to depreciate the other, or any of them. We have heard of no more affectionate, sympathizing letters, than have passed between the teachers in our Seminaries. And why should it not be so? It would be a burning shame, and no little sin, were it otherwise. Let this happy state of things last *for aye*.

Our Seminaries are all well located, so far as the densest portions of our churches are concerned. There is a distance of four hundred or five hundred miles between any two of our Seminaries, the most contiguous to each other. This distance may be travelled in from twenty to thirty hours. If, through God's great mercy, a constantly revived state of religion should be granted to our churches generally, there will, in ten years probably, be in each Seminary, as many students as its most judicious friends would desire. Oh, for the pouring out of God's spirit, as floods upon the dry ground! Lord, revive thy work.

The older Seminaries have one great advantage. They have the *prestige* of great and precious names of men now dead. To Union Seminary, the names of Hoge, Rice, Baxter, Graham, and Sampson, stand like immense bulwarks and beautiful towers. Each of these great men was well-nigh incomparable in some excellence, or excellences. All these died before dear old Princeton had lost a man, who died in his professorship; although the eloquent and tender Dr. John Breckenridge died before Dr. Baxter. Since that time, Dr. Archibald Alexander, Dr. Samuel Miller, and Dr. J. W. Alexander, have left the world and bequeathed an inestimable treasure of good will and good name to this mother of seminaries.

Among our schools for the sons of the prophets, Princeton has the advantage of having her alumni scattered all over the land; of being easily accessible from all quarters; of being within two or three hours' ride of two of our largest cities; of being far better endowed than any other of our Seminaries; of having two professors, whose essays and commentaries are highly esteemed at home, and have given them a European reputation;* another, the sentences of whose sermons are like the finished eagles, as they drop from the machinery of the United States Mint; and another, whose course, in every position in which he has been placed, has marked him as giving the highest promise; of having a library of great value; and of being in the bosom of our oldest, largest, and wealthiest Synods. The Lord bless her more and more.

Union Seminary, in Prince Edward County, Va., has the advantage of ample buildings, of a very choice library, of good endowment, of the finest climate, of being in sight of the mountains, of being surrounded with a pious, refined, and intelligent population, and of having in its faculty one of the most revered and pleasant fathers in Israel, with two younger men in the vigor of life, both possessing the confidence of all concerned, both having indomitable energy, and both ready to receive in the kindest manner a coadjutor, who shall fill the vacant chair. The difficulties of this school have been great, and her struggles unusual; but a brighter day

* This article was forwarded before the death of Dr. Joseph Addison Alexander, whose brilliant sun has gone down at noon. He died at the age so fatal to men of letters—at the age at which Dr. John H. Rice, and many others have left the world. Just as we are prepared to live, we pass away. “What shadows we are, and what shadows we pursue.” How strange it seems to have *no* Dr. Alexander at the old Seminary. A few years ago, there were three of that name in the same faculty. Now there is not one. But there are spheres of usefulness in the heavenly country. The Master called for him to fill one of these. There his sun shines with a lustre brighter than ever before. His pupils knew him by his instruction in the class-room. The public knew him by his commentaries, and by his preaching. A few knew him by his deep religious feeling. One such told the writer that he never knew a man of more profound humility, or of deeper self-loathing. The public will look with eagerness for a volume of his sermons. They would specially prize a selection of such as contain delineations of the higher exercises of the renewed soul. In this department he excelled. It cannot be wrong to mourn the death of such a man. “And devout men carried Stephen to his burial, and made great lamentation over him.”

has dawned. She has now more students than ever before. Her alumni are much sought after as pastors. She is of vital importance to the interests of religion in a large region of country, embracing more than two millions of inhabitants, and covering more than one hundred thousand square miles of fine country. The Lord fulfil all the pious expectations ever entertained by her friends, and do more also to this good old mother of many of our ministers.

The Seminary at Columbia, S. C., has also many advantages. She is well endowed, is supported by pious patrons, who can command any needed amount of wealth, has provision in her plan and endowment for five professors, is situated in one of the most beautiful towns on the continent, has a climate well suited to all, but especially friendly to invalids from the North; and her students have continually before them in society the best models of gentle and refined manners. One of her five chairs is vacant, but will be filled in due time. The oldest of her professors is venerable both for years and services. Born in New England, his home and his heart have long been in the Palmetto State. Another is as remarkable for amiability of disposition and manners as for clearness and soundness of exposition. Of another, the great statesman of South Carolina said, a generation seldom produces more than one such man. Another, having laboured for years to spread the Gospel in lands familiar to Prophets and Apostles, now lives to do good in the land where his father rose to so eminent honours. All these are heard with delight, as they proclaim the Gospel to multitudes among whom they travel.

Turn we now to the West. The Seminary at Alleghany is twelve or fourteen years younger than that at Princeton. The endowment is, perhaps, less than that of any other of our seminaries. For a long time this institution suffered much by the resignation and removal of its professors, of whom it has had, in all, nine. Dr. Ezra Fisk was elected. He accepted, but died before he reached the Seminary. Half of the others retired from its service. This Seminary has been doing a great work for the Church. Its growth has, for several years, been rapid and steady. Until within five years, it never had more than fifty-six students during any one session. Its average had been much lower. Then it rose at once to seventy-nine, the next year to eighty-one, the next year to ninety-three, the next year to one hundred and twenty-nine, and now it has one hundred and forty. For hundreds of miles, in almost every direction, it is surrounded by a plain, but pious and intelligent, population. There are whole Presbyteries consisting of its alumni. Those who have gone forth from its halls are found in all parts of the world. One of them founded our missions in India. Two of them sleep side by side with two from Princeton, who fell with them in the late rebellion in India. This Seminary has good buildings, and a very valuable library, to which large additions will soon be made. It is in a region remarkable for good

health, and for cheap living. Its oldest professor was beloved and honoured as a pastor, then as President of Washington College, Pa. He has justly been esteemed wise without cunning, and prudent without carnal policy. Another of its professors is filling the land with his excellent Commentaries, which are sound, clear, and scholarly. The Professor of Didactic Theology is well known throughout the churches as an able and successful preacher of the Gospel, and as a popular practical writer; and in tact at teaching theology his gifts are rare and precious. Another of the professors, who is as modest as he is learned and studious, is thought by some to be surpassed by no young preacher in the land.

The Seminary at Danville has grown rapidly, both in funds and students; both in favour with God and man. It has had a most cheering history. In six years it has fifty students. Its finances are in a fine condition. It is situated in one of five counties, which constitute the garden of America. The social influences surrounding it, are of a very elevated character. It is in a state fruitful in great men and great orators. To an immense region northwest, west, and southwest of it, it seems indispensable. Its alumni are already found in many important positions. It must needs do a great work. A blessing is in it. A rich blessing be upon it always. The friends of religion in Kentucky, deserve the highest praise for their zeal in rearing this school to such eminence, in so short a time. Great numbers of gentlemen in the learned professions have read, with eagerness, the eloquent volumes of its Professor of Theology. Its next professor leaves the marks of a scholar on all he touches; while his excellent preaching charms multitudes all over the land. The other professor teaches with a precision and thoroughness, that is constantly raising him in public esteem. The Lord grant to this school all the good things it has ever sought.

In some respects, the Seminary at Chicago, is very remarkable. In one week she secured the full endowment of four professorships, and had four professors elected, who have all accepted, and are as faithfully at work as if they had fifty students. The entire property belonging to this Seminary, and acquired in a few months, cannot be worth less than one hundred and sixty-five thousand dollars. Her Professor of Theology never lost a battle; and he has fought with many heresiarchs. He does the work of two or three men all the time. Her Professor of History is as courteous as he is scholarly—a finished preacher. Her Professor of Biblical Literature will be heard from in due time, in his own department. He was one of the best of pastors to one of the most important western churches. His studies and connections have prepared him for his post. The other Professor has spoken to the world in print, and men have listened. He carries with him the best wishes of an admiring church and congregation. An immense region north, west, and southwest of Chicago, will look thither for ministers.

All these Seminaries hold out all the encouragements they can to students who need assistance. Some pay a part of the price of boarding of all who will accept the kindness. One offers to contribute two hundred dollars a year to all students who need it. Another offers boarding, free of charge, to thirty young men in genteel families. All make generous proffers of scholarships; and at one, none of the students pay more than two dollars a week for boarding, and many not so much. Generally, our Seminaries say to all who are studious and economical, that they shall not be driven away for want of pecuniary aid.

Our professors preach much. Those at Princeton not only preach in the Seminary chapel, but often supply pulpits in Philadelphia and New York. Two of those at Union, are colleagues in the pastoral care of the College Church. At least, one of those at Columbia is a stated supply. Two of those at Alleghany are stated supplies, and one is an installed pastor. At Danville, one is a stated supply. At Chicago, one is a pastor, and two are labouring to build up churches. Dr. A. Alexander often regretted that he had not become pastor of the church at Princeton. We like these arrangements.

We have often been asked whether there were not dangers arising from Seminaries. Our answer has commonly been something like this. Every institution, human and Divine, has been abused, and may again be abused. But we have no sympathy with mere alarmists. Prevailing formality, pride, vanity, worldliness, ambition, or heresy, would make any of them a pest. Indeed, in the present state of the Church, the serious suspicion of heresy would blast the prospects of any of them. Let us watch and pray.

It is a fact, we believe, that the Church, in all parts of the land, is demanding preachers who will leave their notes at home. We do not complain of this. And it is gratifying to know that the professors in our Seminaries are making unusual exertions to encourage extemporaneous speaking. In the end, that will be the favourite Seminary which turns out, not the best essayists, but the best PREACHERS.

Unusual earnestness of desire for a lively state of religious feeling in our Seminaries, has often been expressed by the professors. There is no cause of fear, that the cultivation of the heart will be too much attended to. A graceless ministry is the worst curse that can befall a church. A formal ministry is not much better. We need lively preaching, and so we must have lively believing, lively repenting, and lively loving, and zeal for the salvation of souls.

AMICUS OMNIUM.

THOUGHTS ON THE INCARNATION.

HAVING drawn attention, in a late number of the Magazine, to an attempt on the part of a modern divine to resuscitate the Apollinarian heresy respecting the incarnation, it may not be inopportune to offer a few thoughts on that great mystery, suggested by the manner in which it is treated by the Apostle, Heb. 2. In the estimation of Paul, the incarnation of the Son of God was an event of no slight importance in the history of Redemption. In the chapter referred to, we find no fewer than five references to this wondrous truth; and in each case it is employed for a distinct purpose. In one instance it is employed in connection with the Messiah's sufferings, as an instrument of vindication; in another, it becomes a channel of conveyance through which the benefits of the Captain's sufferings pass to the many sons; in a third, it is set forth as the medium through which the arm of a Saviour's omnipotence reached, and broke and destroyed the power of the great adversary, who, through the instrumentality of death, was holding in durance and terror the whole company of the ransomed seed.

The allusion to which we would confine our remarks, occurs in the 16th verse, and is designated to serve chiefly as a confirmation of the general truth which the Apostle had wielded with such power and presented under such a variety of relations in the previous context. The mode of confirmation here adopted is one to which the Apostles and Christ himself often had recourse when conducting arguments with Jews. It is, in fact, an appeal to the knowledge possessed by its opponents on the subject under discussion. Just as in the first chapter, he had again and again appealed to their knowledge of the Messiah's dignity over angels, so here he turns to them as men who ought to have known the relation in which he stood to his Church,—the seed of Abraham. It is as if he had said, surely you must know that it was not an angel that was promised to our fathers,—that it was not the angelic nature our Messiah was to wear. It was as if he had said, what has been the great event towards which our nation have been looking forward through so many long and tedious years? For what did Abraham look when his faith took hold of that promise which spoke of earth's hopes through one to be descended from himself? Was it to the advent of an angel Jacob looked when, through the gathering shades of death, he descried the sceptre-bearer of Judah lift up his standard as the signal for the approach of the people? Was it an angel's advent Isaiah spoke of when he said, "Unto us a child is born, unto us a son is given?" Was it not towards the birth of a child the hopes of Israel were directed from the first hour of their existence, as a separate people, just as it was to the

seed of the woman the Ante-Abrahamic Church directed their simple, childlike faith? And, if such has been the faith of the Church from the hour of her institution in the family of Adam, even until now,—if the faith of God's elect has ever turned to the woman's seed,—the Incarnate Saviour,—what excuse can be formed sufficient to exculpate those who, notwithstanding their knowledge of all this, have rejected, and do still reject, the promised Messiah and the dispensation he has introduced, because he has appeared in a garb less refulgent than the robes of angels?

Such, we apprehend, is the drift of this verse as it bears upon the general argument of the Apostle. But, whilst he thus confutes the gainsaying Jew, he ministers much to the edification of the believer. Turn aside then, O, believer, and enter this banqueting house, and drink abundantly of the wine of consolation there provided by the great Master of the feast. Does it impart confidence in your Redeemer to reflect and meditate upon his pre-existence,—his existence prior to his incarnation? Well, here is material for your contemplation. "He took not on him the nature of angels; but he took on him the seed of Abraham." It will require no lengthened process of reasoning to convince you of the fact which lies patent and clear upon the very surface of this passage. No Socinian sophistry can persuade the child of God to believe this verse does not prove the pre-existence of his Redeemer. If a cause must precede its effect, if an agent must exist before he acts, then it is manifest that the Saviour must have existed before he took into union with himself the seed of Abraham. The Word on whom your faith has taken hold existed not only before he was made flesh, but in the beginning, or ever the world was; He who was made of a woman (Gal. 4 : 4) was the Son of God, and was sent forth from the Father's bosom ere he became man or came under law. He on whom you have rested your eternal all is able to keep that which you have committed to him, for, ere he humbled himself and became obedient unto death, he was in the form of God (Phil. 2 : 4, 5, 6); and his appearance on earth was the manifestation of God in the flesh (1 Tim. 3 : 16). Trust in the arm you lean on, for the arm of an incarnate Saviour is not an arm of flesh. It is omnipotence that nerves it, and the thunder of its power shall arise, and crush, and drive before it every enemy that would lift his head against you to affright or destroy. O, thou incarnate Saviour, thou everlasting God, I am safe in the embrace of thine everlasting love. Thou wast or ever this wondrous, starry frame arose;—thou shalt be when its vast expanse has been rolled together, and all its sparkling glories paled.

Nor can we pass from this house of the interpreter without another lesson. It would be a most unwarrantable haste to rush from this presence and leave unnoticed the amazing condescension of our Redeemer. The pre-existent, the eternal Son, takes upon him our nature—gives himself to the seed of Abraham. O, what a low-

ering of the heavens, what a stooping of majesty! Seed of Abraham though it was, there was, nevertheless, a vast gulf separating between the Saviour and the seed. He who knows the history of Abraham's posterity must feel convinced that nothing but a love which abounded to pardon, and a condescension which hesitated at no stoop, however deep, could have led the Saviour to form with that rebellious race such intimate alliance. Say not that the seed of Abraham diminished from the distance between a holy Saviour and our sinful race. Say not that there was less humiliation involved in the assumption of our nature through such a channel, than there would have been had the choice fallen upon one of the outcasts of the Gentile world. The choice exalted Abraham and his seed, but it lessened not the Divine condescension. Of this Israel is often reminded. Lest they should fall into the opinion that they owed their standing to their pedigree, they are admonished again and again of the rock whence they had been hewn, and of the hole of the pit whence they had been digged. That they had been raised to the high standing of the Redeemer's kinsmen according to the flesh was not owing to their own goodness, but to the sovereign grace of God. Condescension it was, amazing, unfathomable, to choose out Abraham, and call him forth from amongst a race of idolaters, and make him and his seed the repository of the glorious revelation and the progenitors of the Messiah. Condescension it undoubtedly was; and certainly it is a theme upon which we may well expatiate. The lifting up of our nature upon the Second Person of the Godhead—the indissoluble union subsisting between the Eternal Word and the seed of Abraham, is a mystery whose depths the Church on earth, and the Church in heaven, and the thrones and principalities and powers which encompass the dwelling-place of the unveiled glory, shall never be able to sound to its unsearchable profundity. Can we, O, can we dwell on such a theme without feeling that the Redeemer, who bowed from such height of majesty to such depths of humiliation, is one who can be touched with the feeling of our infirmity? Can you look upward, with the light of revelation streaming upon your vision, and behold that Saviour still wearing that humanity before the golden altar of incense, and yet entertain suspicion of his sincerity, and doubt the tenderness of his love?

And lastly, behold in the incarnation of the Son of God the sovereignty of God's grace. "He took not on him the nature of angels, but he took on him the seed of Abraham." He dealt not with angels as he dealt with man. They fell, and He abandoned them to the consequences of their sin. No tide of love rolled back the burning torrent of His righteous indignation. Deep, dark, dreadful, overwhelming, it rushed from the unfathomable treasures of His justice, until it buried beneath its fiery waves, and wrapped, as with a mantle of despair, the prince and powers of darkness. Why was it thus with angels, and why not thus with man? Why

stooped the Saviour beneath the dwelling-place and high estate of angels to make affinity with those who dwell in tenements of dust? What answer shall we give to questions such as these? Who would venture on a solution of such high mysteries? Are we to find a solution with Arminians, in the weak estate of man, and the unfortunate circumstances under which he entered on his probation, and thus, by apologizing for man, be found impeachers of God? Are we to adopt the godless theory, that God visited man rather than angels because he could not in justice have passed him by? If so, then redemption is not only shorn of its mystery, and the incarnation divested of its condescension, but the whole scheme of salvation is stripped of its grace, and brought down to the standing of a thing of debt. It is true, the whole transaction is made perfectly clear. In the payment of a debt, or the repairing of an injury, there is no mystery, no condescension, no love. For the Father to give the Son, or the Son to accept the mission, is neither a proof of love nor of condescension. Whatever mystery may encompass the contracting (for it is hard even for Arminians to get rid of mystery altogether), there is none about the payment. Talk not of love, or grace, or pity, or compassion, or sin, or pardon, or redemption, in connection with such a solution as this. Adopt it as a principle, that God might not have treated rebel man as He had treated rebel angels,—a principle which underlies the whole system of divinity adopted by Wesley and his followers,—adopt it, and then, if you are at all consistent, you must blot out from your Bibles every sentence which ascribes the incarnation and sufferings of the Redeemer to the love, or grace, or mercy of God. Adopt this principle, and then adieu to mystery. Adopt it, O man, and then cease to sing of the wonders of redeeming grace. Adopt it, ye angels, and turn your gaze upon fields more worthy of your mighty intellects. Bend no more over the manger—wonder no longer at that scene in the garden—stoop not again to gaze upon Calvary—tarry not beside the sepulchre—let not astonishment take hold upon you any more; for the apparent mystery is solved, and what you imagined to be unfathomable in its depths, and immeasurable in its heights, and illimitable in its breadth, is nought but the reparation of an injury—the payment of a debt!

This solution, then, we reject, and angels in heaven, and saints on earth, and the redeemed in glory, reject it. We reject it, and take in its stead the glorious Gospel, encompassed as it is with a cloud of mystery, which not all the intellect of earth, refined and sanctified by the blood of sprinkling, nor all the thrones and principedoms of heaven shall ever be able to sound. In view of this marvellous preterition—this wondrous passing by of angels when he visited the seed of Abraham, what language, or what feelings can be more befitting us than that in which the Saviour gave expression to his joy. “We thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and pru-

dent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." We thank thee, that whilst thou hast passed by angels, thou hast not passed by man; and we ask no other reason for thy choice than this—that so it seemed good in thy sight.

But the sovereignty of the grace manifested in the incarnation becomes still more manifest, when we consider it as exercised not simply between angels on the one hand and man on the other, but between mankind and the seed of Abraham; between the kindreds, and peoples, and tongues of our fallen race, and the seed of one chosen out of that race. A sovereignty, reaching down to such minuteness of discrimination as this, is evidently taught in the verse before us. To be fully convinced of this, we have only to consider what the Scriptures mean by the seed of Abraham. Taking the principle furnished by our Apostle, in his Epistle to the Romans (9: 8), that none but the children of the promise are counted for the seed, the interpretation is unavoidable. We are fully aware that the seed, as spoken of by Paul (Gallatians 3: 16), is Christ himself; but this is no argument against another Scriptural use of the term. The only proper inference from the two passages just cited is, that the seed of Abraham sometimes means the seed by way of eminence, to wit, Christ, and sometimes Christ's brethren; Abraham's spiritual seed, or those who walk in the steps of their father Abraham. These meanings do not conflict with each other. The seed of Abraham embraced the humanity which the Son of God took into union with his divine nature, and the assumption of that humanity identified him with Abraham's seed. This seed is the children spoken of in verse 14th, the brethren of verse 12th, the sanctified of verse 11th, the many sons of verse 10th. It was, therefore, the Church which the Redeemer took into union with himself, and not the whole human family. It is the Church which composes that mystical body of which He is the head. She is the spouse, the bride, the Lamb's wife. For her he gave himself; for her became incarnate; for her he died. Here is a sovereignty deeper, more mysterious, than that displayed in the passing-by of angels to visit man; it is the passing-by of many of our fallen race to visit and redeem a chosen seed. It is the potter holding in his hand the corrupt mass of our apostate world, and, by the exercise of his sovereignty, ordering some vessels unto honour; and, by the exercise of his justice, ordaining others of the same lump to a merited destruction. Here is sovereignty—here is justice; sovereignty in the election; justice in the rejection and punishment? Who will rise up to find fault with him who condemns the guilty, or to ask a reason from him who elects?

R. W.

HOW TO TREAT SLANDERS.

DE BALZAC said, "If detraction were a new thing to me, I might not be displeased at the suppression of the first libel that should abuse me; but, since there are enough of them to make a small library, I am secretly pleased to see the number increased, and take a delight in raising the stones that envy has cast at me without doing me any harm."

When a flagitious falsehood was put in circulation respecting a living minister, he said, "The bigger the lie, the easier it is to tell who is its father," and let it pass.

When David was evil spoken of, he says, "But I, as a deaf man, heard not; and I was a dumb man, that openeth not his mouth."

Another, in like circumstances, said, "A huge lie is like a big fish on a sand-bank; it will flounce about at a great rate for a time, but presently it will die of itself."

Men, who spend their lives fending and defending, seldom do much else. The old blacksmith in Alabama, who was advised to sue for slander, said, "I can go into my shop, and, in six months, I can hammer out a better character than all the courts in Christendom can give me." A.

 WATCH AND PRAY AGAINST ENTERING INTO
 TEMPTATION.

THE means which our Saviour recommends to avoid entering into temptation, are *watchfulness* and *prayer*. "Watch and pray, lest ye enter into temptation."

I. WATCHFULNESS is an important duty for souls exposed to the snares of temptation. It is the grand spiritual ally of prayer. The two duties go together. They mutually assist each other. We always pray better when we watch, and we watch better when we pray.

1. Among other things, we should watch *the peculiarities of our constitutional propensities*. We are naturally endowed with different temperaments. Some are addicted to one form of evil, and others to another. Some are irritable, some good-natured; some are rash, impetuous; some are generous, some selfish; some frank and open-hearted, others demure; some quarrelsome, some inclined to intemperance, others to idleness, others to slander, to censoriousness, and to sensual passions. Now if we thus differ one from another by nature, and by habit, and education, how important

is it that each should know for himself, what are the peculiar propensities and passions to which he is the most exposed. We must attend to our conduct, our actions, our inward exercises, in order to discern "what manner of spirit we are of." As the teacher watches every youth in the school for the purpose of understanding his character, so we must be schoolmasters over our propensities, who are quick scholars to learn evil, and to elude detection. In order to avoid entering into the temptations that come in our way, we must learn, by *self-acquaintance*, those which most easily overcome us. Watchfulness is essential to self-knowledge.

2. Having discovered our propensities, we must watch *the occasions which excite them*; and avoid these occasions of temptation. Our self-knowledge should be turned to good account. Experience teaches that the flames will burn; and hence few put their fingers into the fire. If vehement discussion excites our anger, why not avoid vehement discussion? If lust apparels herself for admiration in the theatre and ball-room, exciting the soul to thoughts of corruption, already found to be perilous, is it wise or safe to visit such scenes of excitement? All opportunities which have been experienced to be snares, should be avoided as far as possible. Especially must we beware *courting* the occasions which have before led to our fall. As every vessel has a chart, on which are marked all the rocks and shoals, to enable the pilot to steer around them and avoid shipwreck, so every wise man will pass around those well-known occasions which experience has shown to be ruinous to his moral character, and the source of temptation to his soul.

3. It is necessary to watch the *beginnings* of the temptation. To escape entering into its power, we must shun whatever leads to it. This is a first principle in all efforts to obtain deliverance. As the thunder-cloud rises in the distant horizon almost imperceptibly, and gradually increases, until at last it dashes its bolts around in impetuous and irresistible fury, so the excitement of our passions, springing from the smallest beginnings, rages at last like the angry storm-wave breaking upon the shore. Yonder poor man, who now has become the wretched slave of his intemperate appetite, and who, in his state of intoxication, lies, the wreck of his moral and physical nature, was betrayed by the small and almost unseen beginnings of his passion; and now—now—what can be done for him! Oh, how important, especially to those who are in the morning of life, to watch well their ways. Guard against the books you are beginning to read, the company you are beginning to keep, the objects of life you are beginning to pursue. Watching the commencement of error in heart and life, we shall escape from entering into many overwhelming and agonizing temptations.

4. We must watch the *times and seasons* of our danger. (1.) For instance; a season of great *outward prosperity* exposes us to numerous temptations. At such a time, we must set a double watch on our hearts. Adam and Eve fell, when they were surrounded with

all the bounties of nature and Providence. David and Solomon entered into temptation, in the midst of the pomp and prosperity of royalty. The young man, who would not follow the Saviour, yielded to the temptations of wealth, and took the road to perdition. No matter what our circumstances in life, a state of ease and worldly prosperity is apt to tempt almost every one to forget, more or less, the great concerns of eternity. (2.) A season of *spiritual enjoyment* also requires peculiar watching. Then Satan is most vigorous in opposing the progress of grace, and in throwing temptations over the soul. Paul, in the very "abundance of his revelations," was tempted with "a thorn in the flesh." Who has not learned, by experience, to apprehend some disastrous interruption to exercises of heart, which lift him to God and heavenly things? The world is never more hostile to Christians than in revivals of religion. It becomes us always to watch when spiritual blessings abound; for then temptations likewise abound. (3.) A time of great *self-confidence* is always one of danger. Are you confident of your security? Then are you exposed to enter into temptation. Peter said, "Though all men shall be offended because of thee, yet will I never be offended." Jesus said unto him, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Peter said unto him, "Though I should die with thee, yet will I not deny thee." But Jesus was right in his prediction; and Peter was deceived in his resolution; for Peter was too self-confident. (4.) A period of *spiritual declension* requires vigilance. How hard for the heart to resist temptation, when it is in a low estate of piety! When all the graces languish, which one may not be successfully assailed? This is the very time, when the soul is apt to be the most off its guard. It is the very time when vigilance should arouse its every power; and renew it, through grace, until it can contend against the powers of darkness. Let every one, who feels himself to be in a state of spiritual declension, awake and watch. (5.) *Adversity*, too, brings its temptations. "Curse God and die," said Job's wife. Temptations to murmur and complain, to pine away in brokenness of heart, to be engrossed with the affliction to the exclusion of spiritual things, &c., are in danger of prevailing. Watch your times and seasons.

5. We should also watch *for strength to resist the temptation.*

(1.) It is useful to have some *text of Scripture* to fortify our infirmities; to rally our moral strength; as our Saviour had. (2.) We should watch to have our minds *impressed with their danger*, when we are beginning to be enticed. It would be well immediately to meditate on our danger; and to express it to ourselves, in order to arouse our hearts to the crisis. (3.) The consideration of the *guilt* of yielding, should be carefully lodged in the mind at this time. "Joseph exclaimed, How can I do this great wickedness and sin against God?" (4.) A view, also, of the *consequences* of entering into temptation is well calculated to add strength to

the soul. "How often have I sinned in this way, and suffered for it?" "How my conscience will trouble me!" "How I shall add to the strength of my passions, by yielding again!" Such considerations contribute very much to summon our remaining resolution, and to decide the struggle in our favour. (5.) We must not rely on our *own resolutions and habits*, &c., but upon *God himself and his promises*. Every one, that knows his own heart, is fully aware that resolutions differ much from performances. We may resolve and resolve again, and yet transgress and transgress again. We may look to a *change of circumstances* for the means of resisting temptation. But we shall be disappointed *there*. The desired circumstances may bring with them no permanent relief against any temptation; and, besides, to change our circumstances is often only to change our temptations. There is no substantial and effectual aid to be obtained except in God. A temporary relief from changing our outward relations, is not the aid that the soul requires in its exigency. We must watch and see that our minds rest in God; that we look to him for health and strength; that our hope is in that Being "in whom our breath is, and whose are all our ways." Thus watching, we shall be prepared to keep the temptation from entering into our hearts and from causing us to weep over our guilt with bitter lamentation.

Nor must this watching be occasional, but constant. It implies a state of the soul, intent upon its own purity. Let us gird ourselves, brethren, with a sleepless vigilance. Let us remember the watchings of our Saviour; how often he retired from the world to attend to his spiritual well-being; and following his example, let us watch; stand fast in the faith; and be strong in the hour of temptation.

II. To our watching we must add PRAYER. If we would do anything aright in this world, we must pray. Prayer is one of the earliest lessons of Christianity; and its instructions edify us until we go quite through the dark valley. "We enter heaven by prayer." That prayer is of great assistance in resisting temptation is a matter of certain Christian experience. One great reason why the impenitent are so easily carried away by temptation, is because they do not pray. When the heart is already so much under the influence of earthly things, it cannot resist the power of the tempter to do evil. The man who does not pray has no spiritual resources to guard his citadel from the intrusion of dangerous foes. He is like an unoccupied house whose windows and doors are unfastened; any one may go in and do what mischief he pleases. Continually exposed, always careless, inclined by nature and habit to err, the unwatchful and prayerless are constantly liable to the depredations of Satan, and will "suffer the loss of all things" in the end. Prayer operates in various modes to prevent us from entering into temptation.

1. Prayer *humbles the heart*. It breaks down our pride; destroys our self-confidence; brings us low into the dust of humiliation. Earthly things, by flattering and exalting us, expose to temptation every hour, whilst prayer nurtures a sweet and genuine humility, which chastens the affections into obedience. Our Saviour was always humble; and were we, through prayer, disciplined to deep humility, temptations would have comparatively little power to entice us from the path of rectitude.

2. Prayer *increases our faith*, and thus contributes to prevent our entering into temptation. When we yield to evil, it is through false and delusive expectations of present good; but these views are corrected in prayer. Every time we pray aright we are impressed with the *importance* and *excellence* of spiritual things; our faith in things that are invisible becomes quickened, and our persuasion that the objects of faith are to be preferred to those of sight, receives new confirmation. The more "the powers of the world to come" are brought into our hearts, the less the liability to enter into temptation from the allurements of this *present*, evil world. Faith, strengthened by prayer, unfolds the glories of heaven, the attractions of the upper sanctuary, the blessedness of those things which "it hath not entered into the heart of man to conceive." Prayer drives out the world; it introduces heaven. It changes the scene from gloom to glory. Faith comes down in angelic form to communicate her instructions; and temptation, rebuked and terrified, shrinks from her presence. Strive, brethren, to obtain, through prayer, such an assurance of the realities of eternity as to act under their influence and to regulate your hearts and lives by the expectation of the enjoyments which are at God's right hand! Possessed of these views, we shall become less and less inclined to yield to temptation; and, the more we pray, the more will our faith be strengthened, and our capacity to resist evil be enlarged.

3. Through prayer, moreover, we *may obtain providential deliverance from temptations beyond what we can bear*. When we pray for God's interposition, he is ready to answer our petitions, if it be for our own good. "Lead us not into temptation, but deliver us from evil," is an important sentence in the prayer which our Lord taught his disciples. It is true that he does not always interfere in our behalf, in the way we might deem best. When Paul "besought the Lord thrice" that his temptation "might depart" from him, his request was not answered in the direct form which he desired. But the Lord replied, "My grace is sufficient for thee." Oh, how often has God, by his grace and interposing providence, delivered his saints from pride, sensuality, covetousness, and every evil way!

4. Prayer is of assistance in preventing us from entering into temptation, through the increased *sanctification of nature* promoted by it, through the divine Spirit. It is not necessary or

proper that we should be *always* praying, particularly against particular temptations. Rather let the general aim be to grow in grace, to attain to closer conformity to God, and to secure the spiritual elevation of all our powers. A person who has to cross a narrow bridge over a deep precipice must indeed be aware of the danger; and yet, to look forward and to make a cautious and steady progress, is better than to be *continually* surveying his particular exposure. It is well for him to look down sometimes, especially if he is becoming negligent of the peril; but he *may* look so much at his danger as to increase it. Thus it may be with the person exposed to some powerful propensities. Although watchfulness and prayer in reference to the particular case are all-important, and cannot be dispensed with; yet a too protracted examination of the peculiarity may actually lead to "entering into temptation." For, as the Apostle informs us, in the 7th chapter of Romans (and as we know by experience), sin sometimes works "all manner of concupiscence" in our very efforts to put it down. To pray for sanctification of nature through the Holy Ghost is a sure method of opposing sin. The Spirit will "help our infirmities;" will expand our moral capacities, prepare us for the time of trial, and carry us through the crisis by his omnipotent guardianship.

5. Especially should we, in our prayers to protect us from temptation, look "unto Jesus," the "Author and Finisher of our faith." He knows the temptations of his people from the bitter experience of a tempted life. Before he was tempted of Satan, he spent forty days in the wilderness in fastings and prayers. Often did he retire from human vision to obtain the light of his Father's countenance, in the midst of the trials and sorrows which surrounded him from day to day. And on the night before his crucifixion, the agony of his prayers, in conflict with his temptations, caused him to sweat great drops of blood, which flowed down to the ground. Oh! well he knows how much his people need assistance in the trying hour. "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find *grace to help* in time of need."

In order to resist temptation, we must both *watch* and *pray*. The utmost vigilance and the most ardent supplication are both necessary to subdue the propensities which Satan often inflames into consuming fire. These duties are not performed in a day and an hour, but demand the attention of life. They are not only to be discharged when temptation is at hand, but also when she is afar off; for we do not watch faithfully if we do not rally strength

against temptation in the distance. And even when no storm is seen upon the horizon, and a cloudless sky indicates no immediate danger, still "watch and pray." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Thus watching and praying, we may expect, by Divine grace, to come off "more than conquerors through him that loved us;" and, at last, to be received into those mansions "where the wicked cease from troubling, and the weary are at rest."

Household Thoughts.

THE PURIFICATION OF MARY.

THE presentation of Jesus having been completed, according to the law of Moses, Mary, before leaving the Temple, proceeds to fulfil the ceremonies of her own purification. With a heart burdened with the revelations of Simeon and Anna, and oppressed with a sense of her own unworthiness, as the mother of such a son, she looks for grace to support her in the emergencies of coming events, and in the present hour of her ceremonial cleansing. Before the commencement of the sacred ceremonies, let us consider a few points connected with the purification.

1. Did the purification of the Jewish mother precede, or follow, the presentation of the first-born?

By the Levitical law, the redemption of the first-born of males was to date "from a month old," or *thirty* days. Num. 18 : 15, 16. And, by the same law, the mother was ceremonially unclean for *forty* days after the birth of a male child. Lev. 12 : 1, 5. In neither case, however, was the time authoritatively enjoined, as in the case of circumcision. Lev. 12 : 2; Phil. 3 : 5; but the first-born could not be presented until after thirty days, nor could the woman be purified until after forty days. The state of ceremonial defilement being one both of deprivation and degradation, the mother would naturally desire to go up to the Temple for purification at the earliest period allowed by the ordinance. Thus, the narrative in Luke says: "And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord," &c. Luke 2 : 22. The two ceremonies naturally went together. Indeed, there was a sort of necessity for their union; because the child could not be separated from the mother, at the end of thirty days, to be carried to Jerusalem, without violating the laws of nature. The shekels,

due for the redemption of the first-born, could be paid most conveniently at the purification, when the father came up to the Temple in company with his wife and child. The presentation had a legal priority of ten days; and, being a ceremony distinct from the purification of the mother, was probably the one first performed. This, we think, is the impression derived from the narrative of Luke, in regard to the presentation of Jesus and the purification of Mary.

2. The difference in the length of time required in purification, for the two sexes, has been variously accounted for. First, the shorter time for males has been regarded as an honour yielded to circumcision, which was the great covenant rite, and whose benefit may have ceremonially passed in this form to the males. Secondly, in order to remind the mother that her sex was "first in the transgression." Thirdly, to show generally that the man was before the woman in the creation. It may be remarked that ceremonies like this, distinguishing between the sexes, gave rise, doubtless, to the Apostle Paul's declaration, that under the Gospel, "there is neither Jew nor Greek, bond nor free, *male nor female*, for ye are all one in Christ Jesus."

3. The period of "forty days" has great significance in the Mosaic ritual and also in the New Testament. The ceremony of purification seems intent upon preserving this exact interval of time. For the mother was "unclean seven days, according to the days of her *separation* for her infirmity;" and then, after the circumcision of her male child on the eighth day, she was to "continue in the blood of her *purifying* three and thirty days, (making forty days in all). She shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled." Lev. 12. The *repeated* allusion to forty days has led to the conjecture, that, perhaps Adam and Eve remained in Paradise, unfallen, during that length of time. "If this be so," says Bonar, "every 'forty' that struck upon the ear, would be a knell of Paradise lost."

Joseph and Mary are now standing in the court of the women, with the child Jesus, at the gate of Nicanor. On further making known the desire, on the part of the mother, for purification, they are allowed to proceed to "the door of the tabernacle of the congregation," where Mary presents her two young turtle doves, as her sacrifice. One of the doves is "for the burnt-offering and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean." Lev. 12 : 6, 7, 8.

Whilst gazing at the brazen altar, where the sacrifices are being offered with blood, we may learn some of the lessons of the purification of Mary.

I. The purification was undoubtedly intended to symbolize MORAL DEFILEMENT. It was connected with the most awful and sacred of the Jewish ceremonies, even the whole burnt-offering. The shedding of the blood of the victim, and the burning of the victim upon the altar, declared the guilt of the offerer and the need

of an atonement for sin. By nature, all are impure and corrupt, and are "born into an estate of sin and misery." David uttered the truth of an agonizing confession, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The bringing forth of a fallen human being into the world is an act of defilement, that needs atonement. The stern old Jewish ritual could not omit the recognition of original sin, and of actual transgression, at so solemn a period of a mother's life. Calvin says, "The mother would not be unclean, if the children were pure and free from all defilement. Therefore God would by this rite teach his ancient people, that all men are born accursed, and bring into the world with them an hereditary corruption, which pollutes their very mothers." *Harmony I*, 499. Bishop Hall says, "The expiation was for a double sin, of the mother that conceived, of the child that was conceived. We are all born sinners, and it is a just question, whether we do more infect the world, or the world us." *Contemplations*, p. 117. The purification carried the mother's thoughts back to Paradise, where "being deceived, she was in the transgression," the consequences of which brought sin and death upon all mankind. At the birth of every child, the Jewish mother was required to go up to the Temple with her animal sacrifices, to obtain atonement for uncleanness.

Think not, ye Christian mothers, that these ancient purifying ceremonies are without instruction to you. As well might you say that the old temple service of sacrifices, and festivals, and holy ordinances, and numerous types and ceremonies, possesses no solemn meaning to the saints of the New Testament. Far from it! Behold in the necessity of Mary's purification the defilement of your own corrupt nature, ruined and ruining, transmitted and transmitting. Although the Old Testament ritual has been abolished, its moral analogies and lessons remain. At the birth of every child, now as ever, the cleansing blood of the sacrifice of the Lord Jesus Christ is needed, to purify the sinful bodies and souls of all mothers.

There are two thoughts suggested by the Jewish ritual, which are calculated to deepen the impression of the old Jewish purification. One of these is, that the regulations in *Leviticus 12*, respecting the purification of women after childbirth, immediately follow the regulations respecting vile and unclean creeping reptiles, in *Leviticus 11*. An able writer says, "The only cause of unholiness was the influence of the serpent; the loathsome, creeping reptile, which tempted Eve at the beginning. The effect of this influence was the corruption of the whole race of mankind, so that the very children were born in original sin." This writer adds that the blending of circumcision and purification with the ordinance concerning the touch of the reptile that goes upon the belly, is "at least consistent with the analogy of faith."*

* *Townsend on the Pentateuch*, vol. ii, 439.

The other thought is, that the Jewish mother was not only required to bring a burnt-offering, but also a sin-offering. Two kinds of sacrifices were necessary for her purification. The burnt-offering represented the necessity of general cleansing from all the defilements of nature, original or actual; whilst the sin-offering was for the particular offences, whether of ignorance or inadvertence, belonging to the state and time of childbearing. Who is more subject to sins of complaining, repining, forgetfulness, unbelief, disregard of Providence, impatience, and rebellion, than a female under the supposed circumstances? All her sorrows of this class are punishments on account of the original transgression (Gen. 3: 16); and the guilt, involved in her experience, needs now, as then, purification by atonement.*

II. The virgin mother of the Son of Man did not feel released from any of the REQUIREMENTS OF THE JEWISH RITUAL.

Mary had "kept in her heart" all the strange occurrences, from the Annunciation to the birth at Bethlehem. Shall her faith fail? Shall a sense of the dignity of her position and of the favour of Heaven, elevate her above the acknowledgment of defilement and the observance of purifying ceremonies? No; with the submission of a true daughter of Israel, she finds no claim for self-exaltation in the special manifestations of God's wonderful purposes. There she stands within the Temple, bearing in her unconscious modesty and humility the evidences of all that angels had spoken or witnessed.

Does the purification throw any light upon the modern heresy of Mary's own immaculate conception? Her submission to the ceremonies of righteousness does not, of itself, *disprove* the doc-

* The ceremony of "THE CHURCHING OF WOMEN," which is retained in the Episcopal Prayer Book from the Romish ritual, has no sanction in the Word of God. The Jewish dispensation having been *abolished*, the Christian Church has no right to re-establish, in whatever form, any of the Mosaic institutes in the public worship of God, without his authority. Baptism and the Lord's Supper take the place of the Circumcision and the Passover by *divine warrant*. But when did God ever enjoin "the churching of women" in the place of "the purification?" *Wheatly* admits that "churching" has its origin in the "rite of purification, which is enjoined so particularly in the twelfth chapter of Leviticus." But he does not pretend to give any warrant from God's word for the adoption of a Jewish rite into the New Testament Church.

Under the new and gracious economy of our Saviour, there are some duties which women had better discharge at home. The psalm which the woman repeats in the Episcopal Church is the 116th, composed by David on his own recovery from sickness, or escape from some calamity. Several of the verses, or "a verse or two," as *Dean Comber* says, are omitted, being inapplicable. The American Prayer Book, however, omits twelve verses and retains seven. At the end of the churching the woman must make an offering for "the relief of distressed women in childbed," which, *Wheatly* says, is according to the Jewish custom, where the woman "was required to bring something that put her to an expense." *Wheatly* was a great advocate of High Church ceremonies; and the Puseyites of our day, are trying to magnify the "churching of women" into a rite of universal obligation. But success is impossible. Few enlightened pious mothers will submit, at this day, to a disguised Jewish rite in the Church of our Lord Jesus Christ.

trine, any more than the circumcision disproves the sinless nature of Christ. But the purification, taken in connection with *other* scriptural teachings, certainly opposes the modern heresy. God's plan required the miraculous birth of a Saviour, not the immaculate conception of his mother. The Scriptures narrate with great particularity the Saviour's conception by "the power of the Highest," but give no intimation that Mary was born out of the usual course. Hence, Mary's purification becomes an event belonging to the common demand of a mother's sinful nature, and is only distinguished by the extraordinary position and humility of the mother of our Lord.

III. The purification of the mother declares the HUMAN NATURE of the child.

The great doctrine of the humanity of Jesus is essential to the scheme of Redemption. "He took on him the seed of Abraham," "was in all points tempted as we are, yet without sin;" and was "made perfect by suffering." "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." If Jesus, therefore, was not man, he could not be Mediator.

At the purification, the Saviour's birth was declared to be veritably human. The conception was miraculous, but the babe was developed into form and birth by the ordinary laws of procreation. His mother was subject, at least in nature, if not in degree, to the incidents of infirmity belonging to her sex. The humanity of her child was thus established by the public ceremonies of her purification.

There is no need of argument with any, whose malice would suggest the Virgin to be capable of deception.

IV. The ceremony of purification bore an intimate moral relation to that of CIRCUMCISION.

The Levitical law places the two ceremonies in juxtaposition (Lev. 12); and enjoins circumcision after the first stage of the mother's uncleanness. From the eighth day, when circumcision took place, through a period of thirty-three additional days, in case of a male child, and double in case of a female, the mother "continued in the blood of her purifying," or in her partially polluted state; for all the days following circumcision were days of *purification* and not of *entire separation*. The ceremonies of circumcision and of purification form two co-ordinate parts of the ritual pertaining to a human birth, the one encircling the child and the other the mother.

The moral connection between these two ordinances is symbolized by their Levitical connection. The child is first taken into covenant with God, and then the mother, being solemnly reminded of her own corrupt nature and that of her child, engages anew to consecrate herself to the saving of her own soul and her child's soul. The moral effect of these ceremonies upon a devout mother must have been deep and solemn. After the sacrifices of

purification, Mary's heart, no doubt, went up in ardent aspirings to heaven for divine assistance in living to God, and in training her child to his glory.

V. The purification of the Virgin incidentally brings to view THE POVERTY OF THE PARENTS AND CHILD.

The Jews expected a temporal Messiah, surrounded with all the pomp and glory of this world. Nothing would satisfy their notions of the King of the Jews, but a condition of external splendor. Hence their alienation from the mean birth at Bethlehem. But God's thoughts and ways were not as the thoughts and ways of the Jews.

The purification plainly sets forth the poverty of the parents. The Levitical law says, "And if she be not able to bring a lamb, then she shall bring two turtles or two young pigeons, the one for a burnt-offering, and the other for a sin-offering." Lev. 12 : 8. The record in Luke affirms that Mary went up to the Temple, "to offer a sacrifice according to that which is said in the law of the Lord, 'a pair of turtle-doves or two young pigeons.'" Luke 2 : 24. If a lamb is required from the rich, a turtle-dove or pigeon will be accepted in its place, from the poor. God requires according to what we have, and not according to what we have not.

If it be said, that the Magi had brought "gold and frankincense and myrrh," it is replied that the gold may not have been in the form of Jewish or foreign coin, but of a special memorial or gift; and further, that being an offering to Mary's miraculously conceived child, she may not have presumed to take it for her own purification; and still further, that their known condition of poverty rendered it unwise and inconsistent to appear among the rich, even if they had the temporary ability to bring an offering of that class. It may be also stated that the majority of critics place the visit of the Magi *after* the purification.

Whatever may be the true order of events in a harmony of Scripture, it is clear that Mary and Joseph were poor; because it is expressly stated that they brought with them the sacrifice of the poor, "according as it is said in the law of the Lord." The Temple, as the manger, witnesses the Virgin a daughter of poverty.

VI. The purification of the Virgin, is a declaration of the GENERAL TRUTH OF THE GOSPEL HISTORY.

An invention or myth, would have aimed at ennobling the circumstances and dignity of Mary. She would have been represented by the Pagans as a demi-goddess, or a nymph of superhuman majesty and freedom from infirmity; whilst the Jews would have arranged the presence of an angel, as during the ministration of Zacharias or as at the annunciation and the birth; whilst Rationalists would have required some extraordinary splendor of choral song and of religious service. Nothing of the kind! The Jewish mother comes in to be *purified* from her uncleanness! She acknowledges the infirmity of her state, conceals not the defilement

of her nature, assumes nothing beyond the common interests of human maternity. Mary! thou art the mother of Jesus! Here is no interpolation or human exaggeration: it is all simple truth, Jewish truth, God's truth.

Now purified, the blessed Virgin returned to Bethlehem, with Joseph the Just, carrying the presented and redeemed Jesus. As Mary awoke in the early dawn, to nurse her babe, he seemed to her like "the bright and morning star."

Historical and Biographical.

FUNERAL OF THE HON. JOEL JONES.

A VERY large concourse of citizens, embracing many of the most prominent members of all the learned professions, assembled in the Second Presbyterian Church, Seventh Street below Arch, at 3½ o'clock, February 6th, to pay a last tribute of respect to our late distinguished and esteemed fellow-citizen, the Hon. Joel Jones.

The following is the discourse preached on the occasion

BY THE REV. CHARLES W. SHIELDS.

No degree of familiarity with such affecting scenes as this can ever deaden their impression. Frequently as the shadow of death darkens our dwellings and falls upon our altars, each new bereavement startles and saddens us like a first sorrow.

That profoundest of all mysteries, the passage of a soul to the unknown hereafter, whenever it recurs upon our notice, imperiously arrests the habitual heedlessness in which we live; and that sorest of all trials, the rending of endeared and valued ties, however mercifully it may be effected, wounds our sensibilities afresh, and leaves the heart, like a vine torn from its supports, bleeding with grief and sympathy.

And it would argue a criminal and degrading apathy were it otherwise. I need not say, my friends, that when a revered and beloved disciple of the great Teacher has occasioned such sentiments, it is the first duty, as it is the first impulse, of Christian manliness, to weep. It was meant, and it is right, that, under Providential chastisement, we should feel keenly and deeply our loss, our sin, and sorrow. How solemn the monitions of this mysterious dealing! How slight the tenure by which we hold all

earthly good! What a sad void in this household, in this church, in this profession, in this community! Alas, that so much usefulness and influence must be quenched in the grave! Alas, that so much learning, and virtue, and goodness, must henceforth live only in fond remembrance!

Feelings like these, however, if wholly unrestrained, would disqualify for the present duty; and I confess that this unfitness, added to other difficulties, might be oppressive, but for the supporting thought that any attempt at just eulogy or full portraiture of the deceased, on behalf of those admitted to his friendship, is as unnecessary as it would certainly be inadequate. My solicitude is not that I should know how to praise him, but only to describe him.

There are, moreover, instructive and cheering aspects of the event which has called us together. When a useful life is closed in death, and a character, moulded into completeness, presents itself for a last survey, ere we tenderly consign it among the treasures of memory, both philosophy and piety dictate that we should ponder its lessons and heed its moral. Classing the bereavement itself, with those inscrutable mysteries we may not hope to fathom, and, seeking only its solacing incidents, should we find, on recovering from the blow, and reviewing the whole dealing in all its bearings, that the world has been made richer by a new example of virtue, that we have gained juster views of the dignity and value of human existence, and of the entire compatibility of deep religious sentiments with earthly duties, successes, and honours, light will then break through the dark dispensation, and our sorrow be chastened with gratitude and praise.

Such is the moral legacy bequeathed us by the learned and godly man at whose bier we are gathered. With his departure passes away a type of the Christian scholar as singular in its excellence as it is difficult to delineate. It must remain a solitary model of blended learning and goodness, that may be revered and cherished, but cannot be perfectly matched or imitated. Some may have approached him in mere erudition; some may have equalled him in mere piety; a few, under the impulse of an academic or clerical vocation, may have illustrated as signally the harmonious union of these two attainments; but it was his rare merit and, it would seem, his peculiar mission, that, while actively engaged in the legal profession, he should yet make himself a master in theology, and, though called to public positions and busied with secular interests, should so thoroughly fuse together the judicial virtues and religious graces, as to present the twofold aspect of a Christian without a trace of cant or enthusiasm, and a jurist without a taint of duplicity or worldliness.

Judge Joel Jones was a native of Coventry, in the State of Connecticut. Descended of Puritan ancestry, and religiously trained by a mother who was of the same godly race, he exempli-

fied the inheritance of natural virtue, and the covenant mercy which is from generation to generation. At an early age, impelled by that love of learning which became the master-passion of his life, he resolutely braved the adverse fortune in the way of his education, and entered upon the collegiate course at Yale, with no other resources than his own labors as a teacher of youth in the intervals of study. To the necessities and struggles of this period, as well as to original disposition, he no doubt owed the formation of those habits of untiring industry, perseverance, and system, which characterized his whole subsequent career, and were the foundation of his success and usefulness. And so proficient did he become in this school of blended trial and study, that he not only maintained his academic standing, but digressed into some medical studies outside of the course, and graduated with the Berkleian prize, and at but one remove from the highest honors of his class. His legal studies were pursued under eminent teachers at New Haven and Litchfield. On their completion he removed to this State, and commenced practice at Easton. Here he rose rapidly in his profession, acquiring a reputation for learning and ability, declining several proffers of judicial position, and at length accepting that which brought him to our city, and ultimately established him as president judge of one of its courts. From this post he was called to the presidency of Girard College, and during the brief term of his incumbency, impressed upon that institution, then in its formation, a marked and salutary influence. On resigning this position, he was elected Mayor of the city, from which office he retired to active private life, and had been engaged with all his early zeal in his professional labours, church duties, and favorite studies, until a recent period, when it became sadly evident that his physical system, so long overtaxed by incessant mental application, was beginning to yield to fatal disease. Having reluctantly abated his labours, and submitted to the necessary retirement and quiet of an invalid, after a severe and painful illness, he at length passed away from the bosom of his family circle and friends, while in the full possession of his faculties, and with an assured hope of glory.

As a public man, Judge Jones has left a reputation of almost singular value. He was, doubtless, too much of a scholar, and too little inclined by his retiring habits, his religious tastes, and principles, to adopt congenially much of the routine which has become essential to a successful politician. Yet, he never held an office or discharged a trust in which he was found wanting in any of the moral qualifications of probity, discretion, and true solicitude for the public welfare; and, if his political friends and adversaries alike found it impossible to draw him into some of the current arts of partisanship, he certainly did not forfeit their respect by his strict adherence to duty, right, and principle.

As a jurist, his peculiar excellence is too much a matter of pro-

fessional appreciation, and too well known to many in this audience, to admit or need a place in our present reflections. His pupils and associates have already hastened to bear testimony to his uniform official courtesy and propriety, to his accurate habits of thought and expression, to his severe discrimination, to his sound practical judgment, to the value of his judicial decisions, his legal consultations and opinions, and to his thorough mastery of the whole philosophy, literature, and practice of jurisprudence.

As a church officer, he has left vacancies lamented alike for the personal intercourse and judicious counsel which they terminate. In the various ecclesiastical boards of which he was an active and punctual member, his literary and legal opinions, always freely bestowed, were invaluable. In the church of which for several years past he was a ruling elder, his characteristics were fidelity, humility, conscientiousness, an edifying fervour and unction, and a blameless and holy life. The prayer-circle found him always at his post, and while leading its devotions, with his rich Scriptural phraseology, drawn from a heart imbued with the mind of the spirit, and alike removed from the language of literature or of conversation, the scholar and the lawyer for the time so wholly disappeared in the humble Christian, that the lowliest listener found himself in sympathy. We shall long miss his familiar presence from this scene of worship, whither he came with such regularity, and at each returning communion so devoutly ministered at the table of his Master.

But it was as a trained and ripe scholar that he impressed himself most obviously and characteristically upon the casual observer. Though no trace of pedantry tinged his ordinary intercourse, yet it was impossible not to see that his stores of learning were indeed vast, that his erudition was accurate, profound, and extensive, involving solid acquirements rather than the mere graceful accomplishments. Both fitted and inclined by nature for severe studies, he had furnished himself with the aids of two extensive libraries, the one unequalled for its treasures of divinity, and the other not less remarkable in the department of his profession; and, joining to these appliances a thorough mastery of ancient and modern languages, he entered and traversed the whole field of human learning until there was scarcely a recess left unvisited.

In jurisprudence, his acquirements have been described as exhaustive. He was "conversant not only with the English common law, but with the civil law of Rome and the modern European systems. The compilations of Justinian were no less familiar to him as objects of study than the Commentaries of Coke. Indeed, from his taste for antiquities and for comparative jurisprudence, he was not only peculiarly qualified, but intellectually inclined, to explore the doctrines of the law to their historical sources, and gather around them, in tracing their development, all the accessories which history and learning could supply. This was to him a

loving labour, for he regarded the law as a lofty science, and its practice as the application of ethical principles by a trained logic." And he has adorned the literature of his profession with productions that will remain as monuments of his learning and industry.

In theology his attainments were perhaps even more varied and remarkable. He was closely familiar with the versions of the original Hebrew and Greek Scriptures, with the early Christian fathers, with the writings of the scholastic theologians, and of the English divines, particularly those of the Westminster Assembly; and if he neglected the modern German theology, it was more from a spiritual distaste for some of its remote tendencies, than from any want of preparation for its acquisition. Into the rarely explored fields of Rabbinical literature, both ancient and modern, he had so extensively penetrated as to have acquired a European reputation, while in the literature and history of the Millennial controversy, which he made a speciality, he was without a superiour in this or any country. His collection of books upon the subject, it is believed, is unequalled. He brought to the prophetic Scriptures his legal habits of interpretation, and, by an original exegesis, had constructed upon the basis of the Augustinian and Calvinistic theology a doctrine of the futurities of Christianity which was not a mere theory, but inwrought with his whole personal experience. The second coming of Christ, as ever imminent, was with him a belief that imparted a glow to his whole piety, swayed his daily conduct, and invested his life with an habitual, though cheerful, solemnity.

In philology, he had made himself master of the Oriental, classical, and modern languages. He had a linguistic taste and tact, which made such acquisitions a pastime rather than a drudgery.

As a well-read lawyer, a writer and a thinker, a linguist, a theologian, a biblical critic, he could have taken rank with the most eminent. But yesterday the scholars of the Church were gathered at the grave of its most learned clergyman; there are those present who will deem it no exaggeration to say that to-day we are burying its most learned layman.

The only regret that can be felt in view of such immense knowledge is, that it must perish from among us without adequate memorial, and that, with the exception of a few anonymous contributions to periodical literature and an occasional volume for the instruction of youth, he has so wronged by his modesty his reputation and usefulness.

It was this ardent love of learning for its own sake, and almost without conscious regard to its uses and advantages, which, fed by long indulgence, had become an absorbing passion, and even threatened to verge into a besetting infirmity. It showed itself in a desire for the accumulation of curious volumes and ancient editions, and for the acquisition of extinct languages. A rare, old book, if it could be procured at any sacrifice short of a principle,

was a temptation it was simply impossible for him to resist. He expended large sums upon his theological library.

His heart warmed, as with instinctive sympathy, toward needy scholars and struggling students, who on applying to him were always sure of a welcome and a helping hand. He lived the life of a student, amid the bustle of a great city, and under the rigorous claims of a laborious profession, and was never happier than when secluded from the world among his treasured books, or discoursing to a congenial friend on his favorite views in theology.

And yet, with all his learning, he was still content to be a pupil in the school of godliness, and a scholar at the feet of Jesus. Without pedantry, without intellectual pride, without sophistry or scepticism or vain philosophy, he preserved the humility and simplicity of a lowly disciple through all the temptations of learned investigation, and would have esteemed it the most precious of privileges to have been permitted to devote himself exclusively to sacred and scriptural studies!

If we turn away from these more public actions and visible traits which make up his ordinary reputation, and penetrate into his private life and experience, we find ourselves in presence of a character which cannot be appreciated from any mere description: it was so simple, equable, and pure. It was the true gentle heart of a child, masked under the gravity of a sage, and expressing itself in a blended kindness and decorum which had the grace of truth itself, and was utterly lost upon all who could not come within the circle of his spiritual sympathies. Though unassuming, he was still content with himself in any human presence. He was incapable of pretence or guile, and shunned display.

But it was his deep and fervent piety which formed his crowning characteristic. Religion in him had acquired the permanence of a habit and the force of a regulating principle. It pervaded his whole character and life, and was carried by him into every position and all occasions, not as a profession, but because he could not do otherwise; and even in the most worldly associations, though never obtruded, still made itself felt with his very presence as an atmosphere of holiness and a rebuke to sin. All knew that he was a godly man, though no expression of mere personal experience was ever allowed to escape his lips.

It was only when disease and the prospect of death invaded his characteristic reserve and equanimity, that his secret walk with God began to reveal itself with a richness, a tenderness, and beauty that surprised even his most familiar friends. His spirit seemed lingering as upon the very borders of heaven. His heart was full of Christian love toward all who approached him. To his relatives, his friends, his pastor, his fellow-members of the Session, he sent messages of kindly counsel and affection.

His only expressed anxiety to live was that he might complete some Scripture studies in which he hoped to embody the matured

results of his investigation of Divine truth. Between this holy solicitude and the commencing appreciation of the glory shortly to be revealed, he hovered like the Apostle, in a strait between two, willing to remain, yet having the desire to depart and be with Christ, which is far better. Once, while weighing this latter event as probable, he suddenly exclaimed, with an eye scanning unblenched the whole dread futurity, "Blessed Saviour! do I not love thee? Show me thy glory!"

But it would be a trespass upon the privacies of his home and the proprieties of the occasion to venture into those sacred moments. It was a death-bed around which was shadowed no terror. Such unclouded tranquillity, such perfect assurance, such strong intelligent faith, such humility, trustfulness, and tender affection, such glimpses of the heavenly glory, made it like the exit of a saint of the olden times of our faith; and when at length the bodily pulse began to wane, the beatific vision so grew upon his spirit as to swallow up all earthly interests and affections, and even illumine the clouds of physical anguish with the prophetic light of that broken utterance, the last ever breathed from his lips on earth: "*A far more exceeding and eternal weight of glory.*" An hour of placid breathing succeeded, during which he sank to rest so peacefully that the practised eye of his medical attendant alone detected the moment of departure.

How the light of heaven falls in holy tranquillity upon the couch of the dying believer! What a deep, rich calm there ensues upon the turmoil of life and the pains of parting and dissolution! We would not disturb it with one murmur of repining; and though life for a while must seem impoverished, and the earth vacant and lonely, yet we soon learn to thank God for the grace illustrated in the life and death of his servants, and for one more proof that, even in this sinful world, true virtue shall not lose its reward.

I count it one of the rarest privileges of my life to have intimately known this true scholar and blameless man, and been admitted to a place, however humble, in his esteem. But the task of portraying him, though it could not have fallen into more grateful hands, has been on that account all the more difficult. The poor chaplet I have been weaving with trembling fingers is not worthy to be laid upon his grave.

After the sermon, the funeral cortege proceeded to the burying-ground of the Second Presbyterian Church, Arch Street above Fifth, where the deceased was interred.

ANECDOTES OF JOSHUA L. WILSON.

A PERIOD of between six and eight years, immediately preceding the reformation, in 1838, of the Presbyterian Church in these United States, was occupied in an ardent contest and controversy between the opposing ranks of truth and error. As in every other controversy between truth and error, the few on whom the weight of the cause of righteousness rested, and who were relied on for its faithful defence, had to encounter a degree of slander, wrath, and bitterness which the present generation of Presbyterians can hardly realize. "Between Pope Ashbel and Pope Joshua," remarked one of our church members, "we shall shortly be in as perfect subjection to the Papacy as is the Church of Rome."

Of the three first, who maintained the front rank in this conflict, two of the most prominent, undoubtedly, were Ashbel Green, of Philadelphia, and Joshua L. Wilson, of Cincinnati. The Church owes it to their services that they should be held in everlasting remembrance. The life of Dr. Green has been written; but a brief and meagre notice of the character of Dr. Wilson, in Dr. Sprague's biographical publication, is all the notice that exists of a man mighty in the Scriptures, and full of faith and the Holy Ghost.

It is my present purpose to supply a few characteristic *anecdotes* of Dr. Wilson, which will, doubtless, interest those of your readers who knew and loved him living, and cherish his memory now that he is no more.

"Arminian writers," he observed to me once, "in controversy, resort to the artifice of calling us *Calvinists*, holding us responsible for all that John Calvin wrote. They do not call us Presbyterians; and they forget, or seem to forget, that we simply stand on the platform of the Westminster Confession of Faith; and, when we contend for the doctrines of grace, we do not go to Calvin or Augustine, or any other uninspired writer, but to Paul, and other inspired sources of knowledge; and those Presbyterians who cite any other authorities than these, injure their own cause; for, in all appeals, we are always supposed to go to the *fountains* of authority."

During the darkest hours of our Church troubles, his faith on its final deliverance never wavered. "The Presbyterian Church," said he, "is a glorious one, not without spot or wrinkle, but still the true Church of Christ, I believe. If so, nothing can prevail against her. I trust in the promises, yea and amen in Christ Jesus. If the ministers of our Church are faithless to their vows, the eldership will save it, if man can save it. My trust is in the Lord of Hosts. *Salvation belongeth to the Lord.*"

On one occasion he was visited by a minister of the Cumberland Presbyterian Church. He treated him with the courtesy which

was so natural to him, and gave him a seat at his supper-table. It was Saturday afternoon. "Dr. Wilson," said the stranger, "I have been told that you would not permit a minister of the church to which I belong to occupy your pulpit. Now, sir, I have come to put this matter to a test, by asking permission to preach for you to-morrow." This was said in the hall just as he was leaving the house. The Doctor drew himself up to his full height. "I have welcomed you, sir, to the hospitality of my table; but neither you, nor any other minister of a body under censure for heresy by our General Assembly, can preach in the First Church of Cincinnati. I will keep my pulpit as chaste as my bed."

At the meeting of the friends of orthodoxy, who were about to establish "The Standard," Dr. Wilson suggested the title of the sheet, and, when that was adopted, requested the brethren present to offer a motto; "for," said he, "every flag should have its inscription." Three or four persons present suggested from Isaiah 59:19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This seemed sufficiently appropriate, and would probably have been adopted, but one of the brethren offered, from the Prophet Jeremiah 50:2: "Declare you, and publish, and set up a standard: publish and conceal not." It only remained now for the Doctor to give his judgment, as he always spoke last: "Brethren," said he, rising to his feet, "I not only believe that the last motto suggested is the most appropriate and significant that we can adopt, but I have no doubt that the Prophet had this very enterprise in view when he penned the passage." This text was accordingly adopted without a dissenting voice.

In 1832, the Presbytery of Cincinnati ordained, as missionaries, William Thomson and William P. Alexander,—one to the mission in Syria, the other to the Sandwich Islands. The next day, before leaving Cincinnati finally, Alexander called upon Dr. Wilson to pay his parting respects. The Doctor implored a blessing upon his journey and labours, and, bidding him good-bye, added: "Now, brother Alexander, don't disgrace your theological training by turning Baptist."

I knew Joshua L. Wilson intimately, having been associated with him in the editorship of the "The Standard," and never met the man before or since whose excellence rose higher and higher under a more intimate acquaintance. §

Review and Criticism.

GRACE AND GLORY; or, the Young Convert Instructed in the Doctrines of Grace. Being a sequel to "The Gospel Fountain." By JAMES WOOD, D. D. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street.

DR. WOOD has displayed new gifts in writing the "Gospel Fountain" and "Grace and Glory." His object has been to illustrate the principal doctrines of the Bible in a familiar way, and to explain them to the understanding of youth. We think that he has succeeded as few have done before him. Intermingled with doctrinal statements, are apt anecdotes and appropriate hymns; and their pleasing variety is well suited to attract attention.

We quote a few passages from the book.

"I would thank you, father, to explain those words relating to the joy of angels, particularly what Christ meant by saying that 'joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'

"Mr. James replied: Some suppose our Lord alluded to the self-righteous Pharisees, who, though not really just, imagined themselves to be so, and hence thought they needed no repentance. If this was the meaning of the words, then Christ intended, thereby, to rebuke the Pharisees and scribes for their self-righteous spirit. As though he had said, These publicans and sinners, whose coming to me is the occasion of your complaint, because I receive them into my favour, are noticed in heaven with far more pleasure than you are, who think so highly of yourselves, and despise others. Ye Pharisees, repent of your sinful pride, that angels may rejoice over you.

"Others think that Christ alluded to the holy angels, who were really and perfectly just, and had therefore no need of repentance, because they had never committed any sins to repent of. As the finding of a lost child produces a more lively joy in the family to which it belongs, than is felt with regard to the other children who have never wandered from home; so the angels in heaven feel a warmer glow of sympathetic delight at the repentance of a sinner, and his recovery to the household of God, than they do with regard to each other, who have always maintained a holy character. I am inclined to the opinion that this is the sense of the passage, and I think that this interpretation accords as fully as the other with Christ's design, viz., to reprove the Pharisees and scribes for murmuring against him.

"The number ninety-nine, as compared with one, was not designed to have any specific application, except to complete the verbal analogy suggested by the number of sheep in the flock, which was one hundred, compared with the loss of one. This is evident from the fact that, in the second illustration, this verbal analogy is dropped, though the sense is precisely the same as before. Thus with reference to the finding of one piece of silver, which was lost from a purse containing ten pieces,

our Lord simply says, 'There is joy in the presence of the angels of God over one sinner that repenteth,' without making any comparison between the one piece that was found, and the nine pieces which had remained safe in the possession of their owner.

"Please to inform me, father, said Henry, why the holy angels rejoice over repenting sinners.

"Several reasons may be given, said Mr. James. (1.) When sinners repent, God is glorified in the homage which they pay to him. In this, angels rejoice, because their highest delight is to adore God. (2.) Repenting sinners glorify Christ as their Saviour, who shows his great mercy in receiving them, and his great power and grace in reforming their characters and making them holy. This display of his redeeming love causes joy to the angels, who see in each repenting sinner a new illustration of the glorious work of redemption. (3.) The repentance of sinners provides new instruments for promoting the cause of religion in the world; and this too is a source of pleasure and delight to the angels of God. (4.) And a further reason still is, that the repentance of sinners is the means of their recovery from ruin and their enjoyment of everlasting happiness, in their way to which angels are their ministering spirits, and in the possession of which they will be their eternal companions.

GREAT SINNERS RECEIVED BY CHRIST—AN ANECDOTE OF WHITEFIELD.

"Mr. James continued: It is highly encouraging to sinners who desire to come to Christ, but who feel a deep sense of their unworthiness, to be assured from the Holy Scriptures that the greatest sinners, who repent of their sins, are welcome to him. The apostle Paul says, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief.' And after saying that he was the chief of sinners, he adds for the special encouragement of others, 'Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.' Other examples are also recorded. Manasseh, the king, was a flagrant transgressor; but he repented of his sins, and obtained forgiveness. Mary Magdalene was a great sinner; but she came with a broken and a contrite spirit to the Lord Jesus, and was graciously received and pardoned. The thief on the cross was a notorious offender; but he prayed with a penitent heart, 'Lord, remember me when thou comest into thy kingdom,' and Christ bestowed upon him grace and salvation.

"This was wondrous grace indeed,
 Grace bestowed in time of need;
 Sinners, trust in Jesus name,
 You shall find him still the same.

"A small volume, entitled *Lady Huntingdon and her Friends*, contains an anecdote of the celebrated George Whitefield, which is another illustration of the abounding grace of Christ. You may take the book and read it. Henry read as follows:—Some ladies called one Saturday morning to pay a visit to Lady Huntingdon, and, during the visit, her ladyship inquired of them if they had ever heard Mr. Whitefield preach. Upon

being answered in the negative, she said, 'I wish you would hear him; he is to preach to-morrow evening.' They promised her ladyship they would certainly attend. They fulfilled their promise; and when they called the next Monday morning on her ladyship, she anxiously inquired if they had heard Mr. Whitefield on the previous evening, and how they liked him. The reply was, 'Oh, my lady, of all the preachers we have ever heard, he is the most strange and unaccountable. Among other preposterous things (would your ladyship believe it?), he declared that Jesus Christ was so willing to receive sinners, that he did not object to receive even the Devil's *castaways*. Now, my lady, did you ever hear of such a thing since you were born?' To which her ladyship made the following reply: 'There is something, I acknowledge, a little singular in the invitation, and I do not recollect ever to have met with it before; but as Mr. Whitefield is below in the parlour, we will have him up, and let him answer for himself.'

"Upon his coming up into the drawing-room, Lady Huntingdon said: 'Mr. Whitefield, these ladies have been preferring a heavy charge against you, and I thought it best that you should come up and defend yourself. They say, that in your sermon last evening, in speaking of the willingness of Jesus Christ to save sinners, you expressed yourself in the following terms: "That so ready was Christ to receive sinners who came to him, that he was willing to receive even the Devil's *castaways*.'" Mr. Whitefield immediately replied: 'I certainly, my lady, must plead guilty to the charge; whether I did what was right, or otherwise, your ladyship shall judge from the following circumstances. Did your ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable looking, aged female, who requested to speak with me. I desired her to be shown into the parlour, when she accosted me in the following manner: "I believe, sir, you preached last evening at such a chapel." "Yes, I did." "Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I never had been in the habit of doing—I went in; and one of the first things I heard you say, was, that Jesus Christ was so willing to receive sinners, that he did not object to receive the Devil's *castaways*. Do you think, sir, that Jesus Christ would receive me?"' Mr. Whitefield answered her there was not a doubt of it, if she was but willing to go to him. This was the case; it ended in the conversion of the poor creature to God. When she died, she left highly satisfactory evidence that her great and numerous sins had been forgiven, through the atonement of the Lord Jesus."

THE FIRST ADAM AND THE SECOND. THE ELOHIM REVEALED IN THE CREATION AND REDEMPTION OF MAN. By SAMUEL J. BAIRD, D.D. Philadelphia: Lindsay & Blakiston. 1860.

As the title indicates, this work takes in too wide a range of important themes, to admit of a merely passing notice. The author has taken time and spent much thought in the production of it, and it behooves his reviewers to imitate his example in both respects before announcing to the public their verdict as to its merits. It is but due to the author and due

to the truth, that this offering of labour and devotion which, in his love for our common Zion, he lays at her feet, should receive a thorough examination and a candid review.

We cannot, however, allow the present opportunity to pass without expressing our high estimate of the learning and manifest ability requisite for the production of such a work. Whatever our views may be as to some points, when we have leisure for their examination, no contrariety of opinion can remove the very flattering impression which we have been led to entertain from the partial survey we have already made.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS STATED ANEW, WITH SPECIAL REFERENCE TO THE DOUBTS AND DISCOVERIES OF MODERN TIMES. By GEORGE RAWLINSON, M.A., late Fellow and Tutor of Exeter College, Editor of the History of Herodotus, &c. From the London edition, with the Notes translated. By Rev. A. N. ARNOLD. Boston: Gould & Lincoln. 1860.

FOR this contribution to the armory of the evidences we are indebted to that sagacious forethought and Christian liberality which, in Great Britain, have treasured up for the defence of the common faith, such resources as the Bridgewater, the Burnett, and the Bampton foundations. In the course of eight lectures, delivered in the Oxford University pulpit, in the year 1859, on the Bampton foundation, the learned author, who is brother to the celebrated Assyrian explorer, Sir H. C. Rawlinson, meets the entire army of German Neologists, from Niebuhr to Strauss; and, taking up his position on the ground of positive historical facts, drives the chaff of their whole array from the threshing-floor of history with a flail as relentless as that of Talus, and a fan whose breath is as the sweep of the tempest. He shows, without assuming the inspiration of the Bible, which he nevertheless holds, "that, for the great facts of revealed religion, the miraculous history of the Jews, and the birth, life, death, resurrection, and ascension of Christ, as well as for his miracles and those of his Apostles, the historical evidence which we possess is of an authentic and satisfactory character." "I shall review," says the author, "this evidence in the light and by the laws of the modern historical criticism, so far as they seem to be established. Those laws appear to me to be sound, and their natural and real bearing is to increase instead of diminishing the weight of the Christian evidences. It is not from a legitimate and proper application of them that faith has suffered, but partly from their neglect or misapplication, partly from the intrusion among them of a single unproved and irrational opinion."

These laws of the modern historical criticism, which hitherto have existed rather as unexpressed, yet controlling principles, Mr. Rawlinson enunciates in the shape of four very comprehensive canons. His discussions of the principles upon which our estimate of evidence is to be formed are excellent; and his subsequent application of these canons and corollaries to the great work on which his heart is set in these lectures, and to which so large a portion of his brother's labour has been devoted among the entombed monuments of Assyria's departed glory, must confirm the faith of every sincere and candid student, who examines the work, in the absolute truthfulness of the Scripture record.

But, as we have already intimated, these lectures are far from being a collection of *commonplaces* on the subject of the evidences. They possess an interest peculiar to themselves, arising from the "fresher contributions which they bring from the hieroglyphics of Egypt, and the still more recent excavations on the sites of the ancient cities of Assyria." No student, no minister of the Word, should deny himself the enjoyment of gleaning this rich harvest field of testimony. Christianity has nothing to fear from the progress of science. Let men of genius, devotion, and learning, ransack the record of past creations, and analyze, if they will, the very dust of earth's departed cities, yet sure we are, that in all coming time as in all time past, Christianity will triumph in the issue and claim the recovered trophies as the rightful tribute of her crown.

BISHOP BUTLER'S ETHICAL DISCOURSES AND ESSAY ON VIRTUE; Arranged as a Treatise on Moral Philosophy; and Edited with an Analysis, by J. T. CHAMPLIN, D.D., President of Waterville College. Boston: John P. Jewett & Co. 1860.

BISHOP BUTLER'S ANALOGY OF RELIGION, NATURAL AND REVEALED, TO THE CONSTITUTION AND COURSE OF NATURE; Edited with an Analysis, by J. T. CHAMPLIN, D.D., President of Waterville College. Boston: John P. Jewett & Co. 1860.

THIS edition of Butler's works seems to be an advance upon previous attempts to render Butler popular. The judicious and learned labours of Dr. Champlin will contribute greatly to this object; and we regard that object as a most important one. He who thoroughly masters Butler's works,—his Analogy, his Ethical Discourses, and his Essay on Virtue,—will have little difficulty on the score of scepticism. The fundamental principle of the Analogy will be found fully adequate to the task of meeting and confounding any objector to the method of the Divine administration exhibited in the Holy Scriptures.

Both volumes are well adapted as text-books in college classes. They are for sale at the house of the Messrs. Martien, of this city.

MAN: MORAL AND PHYSICAL; or, The Influence of Health and Disease on Religious Experience. By the Rev. JOSEPH H. JONES, D.D., Pastor of the Sixth Presbyterian Church, Philadelphia. Philadelphia: William S. & Alfred Martien. 1860.

THERE were three things indispensable as qualifications for writing this book,—1. A thorough knowledge of the constitution of man, moral and physical. 2. A knowledge of the diseases to which flesh is heir, both scientific and experimental. 3. The highest of all species of knowledge,—an experimental and saving acquaintance with the Gospel of our Lord and Saviour Jesus Christ. That the venerable author possesses these qualifications in an eminent measure, is fully attested by the present work. He has brought to the task the resources of a thorough discipline acquired in the schools of human science, at the feet of Jesus, and in the furnace of affliction. The Church, and especially her children of afflic-

tion, owe Dr. Jones a debt of deep and lasting gratitude for supplying, in so able a manner, what has long been felt to be an aching void. The hand that has traced so well these sentences may rest assured, that when it moulders in the dust, these lucid lines will be mitigating or dispelling the clouds that haunt and darken the chamber of many an afflicted child of God. It is eminently a book for the afflicted; but it is one which all may read with profit. The ministry will find it to be a valuable aid in their attendance upon the sorrowing sons and daughters of affliction; and private Christians, who enjoy the inestimable blessing of health, should procure it to fit them for the trials that may yet await them, and qualify them for ministering to those upon whom the shadows have already fallen. We wish the volume a rapid and a wide circulation.

LIFE IN SPAIN, PAST AND PRESENT. By WALTER THORNBURY. 388 pages. Harper & Brothers.

SPAIN—which stands among the nations as a resuscitated mummy might among a group of modern men; Spain—still mediæval, though time has wasted her muscle and sapped the animal vigour which marked the early and rude manhood of society,—who would not like to visit her? Still so interesting in the relics of the past, she offers the memories of the Cid and the brave, though fanatical chivalry, who swept away the literature and arts of a people so far beyond themselves, leaving little beside their gorgeous architecture to tell what the Moor was when in Spain. Of this country we know less than we should; and, though this new era of travelling and writing “my travels” has given us several very pleasant books on Spain, it is comparatively an untrodden field, and we should thank Mr. Thornbury for his sparkling book, which makes us feel as if we had seen at least a portion of the land of olives. We cordially recommend the book to our readers.

The Religious World.

FIRST PRESBYTERIAN CHURCH OF BOSTON.

THE *First Presbyterian Church of Boston* took possession of their house of worship last Sabbath week. This is the edifice formerly occupied by the Unitarian congregation, of which Rev. Mr. Coolidge was pastor previous to his leaving the Unitarian ranks and his adoption of the Evangelical system. The building is one of the most elegant in New England, and was erected, some ten years ago, at an expense, including the ground, of \$80,000. But, since the secession of Mr. Coolidge, the

congregation has been scattered, and now the house has been sold to the Presbyterians for \$35,000. Messrs. R. L. & A. STEWART, the well-known sugar merchants of New York, contributed the generous sum of *ten thousand dollars* to aid in making this purchase. Dr. Spring was not present as was expected, but the pastor, Rev. Mr. Magill, preached morning and evening, while the Rev. Dr. Blagden, of the noble Old South church, preached in the afternoon. The house was crowded at each of the services.

THE DECLINE OF THE QUAKERS.

THREE different books relative to the Society of Friends and its decline, have lately appeared in England. The third is entitled, "The Society of Friends; an Inquiry into the Causes of its Weakness as a Church. By Joseph John Fox." Among the causes mentioned by the author, is its zealous pursuit of wealth. It is said that the majority of the banking firms of London have descended from the members of the Society of Friends. It is said that there are now in England and Wales about sixteen thousand Friends, or Quakers; that the new admissions during the present century have averaged forty-eight a year, "yet the total steadily diminishes, the yearly secession reaching, probably, an average of sixty, women falling off more rapidly than men." Mr. Fox accounts for this diminution, first, on account of the peculiar language of the Society; second, by its abstaining from proselytism; thirdly, by its "mystic doctrine and singular ministry, together with its defective discipline and its rigors with respect to marriage; and, lastly, by its eccentricity of costume," which, he says, was never contemplated by the founders of the Society.

RELIGIOUS PERSECUTION IN HUNGARY.

ONE single important measure has been taken, since the peace, concerning Hungary, and that is, the reorganization of the Protestant Church to suit Imperial Romanism. To appreciate the seriousness of that question, it is necessary to remember that Hungary numbers a Protestant population of three millions out of eight million inhabitants. The Protestant Church enjoys these privileges and an independence which are not the fruit of simple toleration, but which result from international treaties entered upon more than two centuries ago, with the guarantee of the great Protestant powers. Since 1849, the ecclesiastical constitution of Hungary has been, not abolished, but suspended and replaced by a provisional state of things which lead to arbitrary measures.

To put a stop to such a situation, the Austrian government rendered, on the first of September, a decree, which modifies the ancient Protestant constitution in an essential manner. One important change is

in the division of Hungary into twelve Protestant districts, instead of eight, which answered to the administrative subdivisions of the kingdom.

The measure provoked general discontent. It was thought that the government, for the very reason that it was a Catholic one, before laying hands on the secular councils which rule the Protestant Church, would at least have taken the advice of the legal organs of that church, that is to say, the synods. Moreover, the newly-granted constitution deprives the Protestant Church of its independence, by substituting for the ancient royal veto an absolute right of sanction reserved to the government. Finally, it deprives the Protestants of an essential privilege, that of ruling and managing their schools, which are now placed under the *regime* of the Concordat of 1855.

The synods have protested against the decree of the 1st of September.

THE RELIGIOUS PERSECUTION IN MADAGASCAR.

THE latest intelligence received from this island states that the laws of Madagascar, *i. e.*, the decrees of the Queen, directed against all professors of Christianity, remain unrelaxed in their severity; and multitudes, both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment, and slavery. But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that, for some months past, these oppressive and sanguinary laws have not been put in force as regards new victims. A kind and powerful influence has been, through the merciful providence of God, exerted on behalf of his suffering saints, and the effort has happily been successful to the extent now indicated. For the present, however, access to the island on the part of any Christian missionary, or, indeed, of any foreigner, is prohibited, and communication with the suffering Christians is all but impracticable. But, notwithstanding the long-continued and accumulated afflictions they have endured, and constant dangers to which they are still exposed, believers still continue to increase, and the churches of Madagascar are multiplied; and this applies not only to the capital, but to different parts of the island.

REMARKABLE INCIDENT IN THE HISTORY OF SILESIA.

It is only recently that a fact came to our knowledge that is, as far as I know, singular in the history of the Church, and invests this province of Silesia with a peculiar interest. You may remember that Silesia, about the end of the seventeenth century, came, by the extinction of the Protestant family, into the possession of the Hapsburgs, who, as was

their wont, let loose their Jesuit brigands upon it, and, without regard to treaties, and even rights, took away all the churches and schools of the Protestants. About the year 1707, Charles XII, of Sweden, to whom the Protestants of Silesia made their hard case known, held up his mailed hand to the Austrian Emperor, and, by the menace alone, got more than a hundred churches restored to his co-religionists. About this time, the singular phenomenon occurred, which put the whole religious world at the time in amaze, and excited the attention of all the Universities of the continent. In every village and town of Silesia, the children, from four to fourteen years of age, began to meet for prayer three times a day, in bands of two hundred up to three thousand, according to the size of the place. They met morning, noon, and night; chose one to preside; sung a hymn, and prayed with unction and fervour such as astonished all spectators. When questioned what induced them to this, they said they were driven by an inward impulse to pray to God for schools and churches, and for peace. It was general *at one time* throughout the country, so that a bird in flight could not have carried the news of what had happened at one place to the other. Nothing could keep back the children from their prayer-meetings; they endured cold, and hunger, and hardship, on account of them. They were taken up and examined by the Town Council and by ministers. The latter preached furiously against them from their pulpits. Parents tried to keep back their children, but some fell into a faint from anguish. They were driven out of the market-places, but escaped to hills in the neighbourhood, and prayed. People noticed what good effect it had upon their conduct; they were changed. No one of the ministers understood the matter, except Freilinghausen, Franke's son-in-law, who wrote in their defence. This lasted four months. But mark one fact, these children were the generation that, under Frederick the Great (1742), saw their country delivered finally from the yoke of Austria and of the Jesuits.—*Letter of Mr. E., of Breslau, to the Convener of Free Church Mission to the Jews, 1859.*

Fragments of the Day.

ODD-FELLOWSHIP.—It seems that this order is quite flourishing in the United States.

The number of Grand Lodges in the United States are 39; Subordinate Lodges, 3425,—the total number being 3464.

Number of initiations during the year,	17,654
“ rejections,	1,612
Admitted by card,	4,038
Reinstatements,	1,950

Deaths,	1,710
Total number of members,	180,711

The total amount of receipts for the year was \$1,106,080 66. The following was the amount distributed for the relief of Odd-Fellows and their families:—

Amount paid for relief of members,	\$300,389 13
“ “ widowed families,	61,454 00
“ “ for burying the dead,	65,217 75
“ “ for educating orphans,	13,888 72
Total amount paid for relief of Lodges,	\$440,959 62

The number of members relieved was 18,131.

The number of widowed families was 2,697.

CHOIRING DOUBTFUL.—About the time Mr. Guinness entered the pulpit, the choir of the church, consisting of some twenty voices, with a melodeon accompaniment, executed an anthem, entitled “ Daughter of Zion,” which, being less devotional in sentiment than the preacher felt was consistent with the solemn object he had in view, he stepped forward, when they had concluded, with this remark: “ I have a request to make that may surprise some of you. I have come down here to-night to speak a few words with such as are anxious about the salvation of their souls, and if I find that singing will in any way interfere with this object I shall be obliged to dispense with it altogether during the remainder of the service;” adding, with respect to the piece performed, “ *that* which we have just heard was enough to drive away every solemn impression or serious thought.” He would therefore spare the choir from further pains, and, that the congregation might generally unite in this feature of their worship, adopt the more primitive custom of giving out the hymn in two-line instalments, to be sung to some good, plain, old air. He then read the beautiful hymn commencing,

“ There is a fountain filled with blood,
Drawn from Immanuel’s veins,”

giving it out as he had suggested, and leading the tune himself, the congregation and the members of the choir—much to their credit—joining in.

MASON’S AND DIXON’S LINE.—On the 4th of August, 1763, Thomas and Richard Penn, and Lord Baltimore, being together in London, agreed with Charles Mason and Jeremiah Dixon, two mathematicians or surveyors, to mark, run out, settle, and fix the boundary line between Maryland on the one hand, and

Delaware and Pennsylvania on the other. Mason and Dixon landed in Philadelphia on the 15th of November following, and began their work at once. They adopted the peninsular lines, and the radius and tangent point of the circular of their predecessors. They next ascertained the northeastern coast of Maryland, and proceeded to run the dividing parallel of latitude. They pursued this parallel a distance of 23 miles, 18 chains, and 21 links, from the place of beginning, at the northeast corner of Maryland, to the bottom of a valley on Dunkard Creek, where an Indian war-path crossed their route; and here, on the 19th of November, 1767—ninety-two years ago—their Indian escort told them it was the will of the Sioux nation that the surveys should cease, and they terminated accordingly, leaving 36 miles, 6 chains, and 50 links, as the exact distance remaining to be run west to the southwest angle of Pennsylvania, not far from the Board Tree tunnel, on the Baltimore and Ohio Railroad. Dixon died at Durham, England, 1777; Mason died in Pennsylvania, 1787.

MOUNT VERNON FUND.—The whole amount collected, over and above expenditures, necessarily incurred for repairs now going on at Mount Vernon, and in the management of so vast an enterprise, is \$232,206 08. The Association is indebted to the untiring exertions of the noble Everett for more than one-fourth (\$69,064 77) of this large sum, as follows:—

Amount received from Oration,	\$50,042 48
From New York Ledger and connection,	12,090 59
“ Donations,	1,600 00
“ Ladies,	20 00
Increase of interest,	5,157 60
Total,	<u>\$69,064 77</u>

From this statement, you derive the encouraging assurance, not only of having raised the entire purchase-money, with its interest, but of possessing, over and above any remaining liabilities, about \$20,000 towards the fund which will be necessary to meet all the responsibilities we have assumed for our country, viz.: to place Mount Vernon beyond all contingencies, *public* as well as *private*. By raising the means to effect the purchase, we have redeemed the one pledge. Mount Vernon is now no longer in danger from any contingencies incident to private possession. It remains now for us to consider what is included in the other obligation, in order to prevent contingencies incident to public possession, viz.: to provide for annual maintenance, constant security, and constant repair.

The title to the property is also shown to be perfect.

NEW USE OF THE STEREOSCOPE.—Professor Dove, a Prussian, has discovered that the best executed copies of steel or copperplate engravings can be distinguished from the originals, by placing them together in a binocular stereoscope, when the difference between the print produced by the original plate and the spurious copy is seen at a glance. This will be a sure method of detecting counterfeit bank bills.

GOING OUT OF CHURCH.—It requires hardly a moment's reflection, says the "*Princeton Standard*," for every one to recall the confusion often arising from our present mode of dismissing congregations on the Sabbath.

1. A general movement from all parts of the church towards the doors, through narrow aisles, has, *in practice*, a lack of reverence about it which is inconsistent with the sanctity of the place. It gives one the impression that the audience are satisfied with that performance and are glad for a change—perhaps impelled by a whetted appetite; or, each one eager to avoid the company of the other. I knew a gentleman where I was once accustomed to worship, who invariably opened the door of his pew when the audience rose to sing the doxology, and stood with his hat in his hand during the benediction, so that he might be among the first at the door. Such things become a habit; but they are none the less culpable.

2. Of necessity, this undue haste will be the occasion of awkward and even ludicrous scenes at times, which, however of rare occurrence, should be avoided. When the audience begins to move, very few take any notice of those who, being more deliberate, are yet in their pews. Hence, they are obliged to watch their opportunity and press their way into the moving mass, or wait until some vacancy fortunately occurs, or content themselves in their pew until all shall have gone. I remember once having seen a gentleman nearly make a wreck of his hat in an attempt to get into the aisle, and ladies are frequently put to more inconvenience. In the passage to the door, any slight irregularity may divert the mind from things the most solemn to those which involuntarily excite laughter. Thus, I once saw a man stop and stoop down in the aisle, and it was with great difficulty that the person behind him could resist being thrown over him by the pressure from the rear.

3. Our present mode of going out is liable to another objection—*it interferes practically with a portion of the services*. The last verse of the hymn, the doxology, and the benediction, are lost upon a large part of the audience who, are arranging their outer garments, and its benefit to the remainder very much impaired by distracting their attention. It is very well to preach to the people that they should defer the adjustment of their garments till the close of the service, but the fault lies in not then giving them some special time for it.

Now it appears to me that one—*only one*—small regulation will suffice to counteract all these evils of which I have spoken, and that is this:—Follow the

plan of a congregation with whom I had the pleasure of worshipping recently, *who stood in their places when the benediction had been pronounced, and dismissed themselves by Pews, those near the door going first, being followed by those behind them, till the house was emptied.* This makes ample time to arrange our robes, and is altogether orderly, and leaves no door open for confusion of any sort. Its simplicity and adaptedness to God's house struck me forcibly. It is done by one of the most literary assemblages—if it is proper to speak of that in such a connection—in our country.

Why can we not have this system, or some similar one, introduced into our own churches, as we profess to conduct all our services with strict regard to order?

TOBACCO STATISTICS.—The Dean of Carlisle, in a recent lecture on the use of tobacco, calculated that the entire world of smokers, snuffers, and chewers consume 2,000,000 tons of tobacco annually, or 4,480,000,000 pounds weight; as much tonnage as the corn consumed by 10,000,000 of Englishmen, and actually at a cost sufficient to pay for all the bread corn eaten in Great Britain. Five millions and a half of acres are occupied in its growth, chiefly cultivated by slave labor, the product of which, at two pence per pound, would yield thirty-seven millions of pounds sterling. The time would fail to tell of the vast amount of smoking in Turkey and Persia; in India, all classes and both sexes indulge in this practice; the Siamese both chew and smoke; in Burmah all ages practice it, children of three years old, and of both sexes; China equally contributes to the general mania; and the advocates of the habit boast that about one-fourth of the human race are their clients, or that there certainly are 100,000,000 smokers!

A DESIRABLE DISEASE.

THE pious John Newton closes a letter to a friend in the following truly instructive language:—"You kindly inquire after my health: myself and family are, through the Divine favor, perfectly well; yet, healthy as I am, I labor under a growing disorder, for which there is no cure—I mean *old age*. I am not sorry it is a mortal disease from which no one recovers; for who would live always in such a world as this, who has a scriptural hope of an inheritance in the world of light? I am now in my seventy-second year, and seem to have lived long enough for myself; I have known something of the evil of life, and have had a large share of the good. I know what the world can do, and what it cannot do: it can neither give nor take away that peace of God, which passeth all understanding; it cannot soothe a wounded conscience, nor enable us to meet death with comfort. That you, my dear sir, may have an abiding and abounding experience that the Gospel is a catholicon, adapted to all our wants and all our feelings, and a suitable help when every other help fails, is the sincere and ardent prayer of your affectionate friend."

THE SINS OF RULERS A JUDICIAL GROUND OF NATIONAL JUDGMENTS.

CORRUPTION of society is not the only result of sins of those in authority; they bring *calamity* from God upon the land. The Bible is the only safe guide to determine the plan of God's moral government. In the pages of his Word, nothing is more manifest than that God visits on a people the crimes of their rulers. It is taught there, not by an obscure and passing hint—not by mere inference—but by direct and awful assurance—by the whole tissue of Scripture history—not the history of God's peculiar and covenant people alone, but of those who were "strangers to the covenant of promise." Lest you should suppose this plan of Providence restricted to the Jews, look to Egypt—degraded, disordered, impoverished, sitting in darkness that might be felt, weeping over the dead bodies of her first-born children, because her king and nobles had "hardened themselves against the Lord." Why that mighty host, horse and rider, dead upon the shore? They died in loyalty to king and country, but their *leader* had *sinned against the Lord of hosts*. Look to Assyria, Persia, Syria, Greece, or Rome—the lesson is the same; the transgressions of the ruler have been visited on the heads of the people, terribly fulfilling that declaration of the Most High, "When the wicked beareth rule, the people mourn."

REV. LUTHER HALSEY.

PRIDE OF LIFE.

THE Scriptures speak of this as one of the most operative causes of human destruction. "The wicked, *through the pride of his countenance*, will not seek after God: God is not in all his thoughts." It is recorded among the Divine Proverbs, that "*pride goeth before destruction, and a haughty spirit before a fall*." God premonished Jerusalem of her danger from this same source: "Behold this was the iniquity of thy sister Sodom, *pride and fullness of bread*." Jeremiah was deeply affected with this truth, and saw clearly how the pride of men prevented their repentance; hence he admonished them in the following strain of sympathy: "If ye will not hear, my soul shall weep in secret places for your *pride*; and mine eyes shall weep sore and run down with tears." Pride is the eminence from which men more usually plunge into the fatal abyss. "Surely thou dost set them in slippery places; thou castedst them down into destruction." An inordinate and unreasonable self-esteem excludes God from the heart. It is a spirit diametrically opposite to all which the Gospel requires, and therefore rejects the Gospel salvation. "The Lord of hosts hath purposed to stain the *pride* of all glory." Those who fall in with the method of salvation by Jesus Christ, see their own sinfulness and ill-desert, renounce all reliance on their own goodness, give up their own selfish ends and advancement, and make the glory of God the paramount end of their being. But a lofty and proud spirit cannot stoop to a salvation so humiliating. So insensible is such an one of his guilt, and so boastful of his own goodness; so reluctant is he to bow and submit to the Most High, that he will not come to Christ, even that he might have life.

REV. DR. SPRING.

THE
PRESBYTERIAN MAGAZINE.

APRIL, 1860.

Miscellaneous Articles.

SHORT ALLOWANCE OF LIFE.

THE inspired Psalmist prays for wisdom in the use of time, from the mournful consideration that "all the days of his people were passed away in the wrath of God." Ps. 90: 9.

It would indeed be wrong to draw upon the dark spirit of melancholy in painting the ills of our earthly existence, and to fan the natural discontent of our restless hearts by studied broodings over the troubles of this mortal life. We propose no such thing in this meditation, though the motto we start with would seem to lead that way.

Who cannot sympathize with Moses in his sorrowful reflection on the state of his people? From an Egypt of bondage they had come out into a wilderness of want. And when they longed for the flesh-pots of Egypt, and would plot and rebel to return to their slavery, they were sorely rebuked by pestilence. It was indeed a fiery furnace that they were cast into, and many were consumed. The Lord had "set their iniquities before Him, their secret sins in the light of His countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. Who knoweth the power of thine anger? Even according to thy fear so is thy wrath." The lesson for the world in this wearisome Hebrew pilgrimage is this: The people, by provoking the Lord's displeasure, must be chastised for their sin, as a means of correcting the survivors, and of warning disobedient generations to come. Their sinful state was a state of death. They were realizing that death in part at the time. They all suffered great loss of life; for we mean by life, the enjoyment of good. The meek and pious Moses could

not fail to understand that long and wasting pilgrimage as a visitation of God. But he still looked for better things to come; and, best of all, he considered the present evils as leading to those better things. He prayed that the people might take a wise account of those days which were passing away under the displeasure of God, and might use them to secure the better days to come. So it came to pass. They were finally settled in the promised inheritance. The Lord's work appeared unto his servants, and his glory unto their children. The beauty of the Lord their God was upon them, and the work of their hands was established.

The pilgrimage of Israel in the wilderness was a type of the Christian's pilgrimage on earth: a type of our life as a whole, not of some critical sections of it. As the Lord had good things for Israel, and was preparing them in the wilderness for their better home, so he has good things for his people now, and is preparing them for their future heritage. And this preparation runs through our earthly period, till we put off this our tabernacle, and go to receive the heavenly inheritance. The wrath, therefore, in which our days pass away is pervaded by mercy. It does not destroy, but chastises, to correct and save. It makes our pilgrimage a process of formation, of growth towards perfection. The pilgrimage of Israel was not a mere journey to Canaan; and when they were repulsed from the very frontier of their land, and driven back by the way of the sea, their wandering was not a mere consumption of time and of life as punishment. They were under discipline and training for their future place. The Lord was not pleased that they should take their rich inheritance with such a character. He would prepare them to use it well. He made them see that their disobedient, refractory spirit was not pleasing to him; that they could not prosper with it wherever it might be; that he purposed to correct them, and that he would employ the lifetime of the fathers in forming for the children a character more pleasing to him and becoming for them. He brought them out of bondage. He gave them a taste of freedom. Yet he put them withal upon a short allowance of life in the wilderness, that they might still look and long for life more in full. In our Christian pilgrimage this type of life is fully unfolded. The Lord is not pleased with the present condition of his people; he has a better portion for them, and is grieved and provoked when they would fain continue as they are forever. He says always to them, "Arise, ye, and depart, for this is not your rest."

This is the proper view of life. Let us inquire, in what respects and how far we are cut short in our allowance of life, and held back in our pilgrimage to wait upon a slow but indispensable development of fitness for our destined place. Happy our days, if spent under the full sense of our real privation; if they truly show us the low measure and style of life they allow us, enliven our

thought of the promised inheritance, and strengthen our desire to possess it. Consider

1. How far short we here fall of the fulness of life, according to the standard of our own conceptions and desires. How stunted our measure, in this world, of conscious and happy existence.

At the very first stage of our earthly existence there lingers a long period of blank unconsciousness, in which the exercises of thought, of memory, of affection, are not at all perceived by the person they belong to; when the motions of the natural life are like those of wheels revolving in the ocean of oblivion; when life, if it rose to consciousness, and moved in the light of intelligent reflection, would only be filled with the mortifying sense of helpless imbecility. Yet this portion of existence is charged to the account of our earthly period, and taken out of our threescore years and ten; while the small allowance of life it contains, leaves it, in the future view of the conscious person, a total blank. And to almost the half of the human family, it is all of life they have in this world.

Then as to the second stage: how much is subtracted from the term of our life by a frivolous loitering through the age of childhood; when existence seems to be given, only to wait upon a slow growth of body and mind; to be watched over and protected, to be nourished and guided, till we reach a maturer state. It cannot be for this age of toys and gambols that our life is given. Yet what thousands come up from infancy, only to disappear in this more advanced hour of the morning of life. But so ready is the Lord, even in his wrath, to remember mercy, that the child when awake, is the picture of animation and joy; and even parents and friends in their mature age, and with all their looking and waiting for the child to become more than a child, have a taste for his childish exhibitions of life, and a delightful sympathy with them. They can accept with contentment the long and hazardous deferring of their hope, while beguiled with so many and such sparkling brilliants through childhood. But alas! the death of such a child, how inexplicable to the natural eye! Every sentiment of mere nature asks in sorrowful perplexity, Why was he made in vain?

We seldom think of that large drawback in the measure of our life, from the infirmity of body and mind, which requires sleep—a necessity demanding more than one-third of the short time allotted to man on earth. One-third, and much more, taking in the period of infancy, more than one-third of all his life in this world, man lies in a slumber, so like that of the grave that the same name has been given to both. And here also has the Lord remembered his mercy, by giving to the constitution the sense of fatigue, and preparing us, under the proper conditions, to welcome “balmy sleep,” as “tired Nature’s sweet restorer.” But this infirm sort of life, under bondage to such a necessity, how does it compare, in our own esteem, with an existence which knows no weariness to be relieved

—with an endless lifetime all wakefulness and activity to pursue its worthy ends by worthy and delightful means. Here, again, is a large and humiliating reduction from what we ourselves must consider a perfect life.

And there are portions of every day spent, even in our most active, in a sort of suspended activity, or in transition from one form of action to another; hours when we propose no object of thought or aim of action; when, like a sail not set, we hang fluttering in the wind of passing changes, in a manner which we cannot commend as worthy of rational and responsible beings. This thoughtless, unintentional acquiescence in infirmity we disallow, and strive to overcome. How much of every human life glides away in listlessness, which no aspirant after a perfect form of existence would not gladly blot from memory and from prospect, as a comparative weakness to our earthly constitution.

And there are portions of life, alas! how many, so destitute of any satisfying object for themselves, that they seem not to carry any import of their own; but stand only like empty intervals between us and the fulfilment of our expectations. We would blot them out. They linger as obstructions to our enjoyment. They postpone the object of impatient desire. It is not only that the child would leap over years into youth, if he could; and that the youth would leap over the period of toilsome self-training to his coveted honours and emoluments; but in the very gravity of manhood, hours and days are often such intruders. They seem not a part of our true life. You dispose of them as best you can, till you reach some happy hour, when you expect to live indeed. The schoolboy, with his vacant eye on his lesson, and his thought and heart on his approaching holidays, is but the man in miniature. Now and then a day gives us its life from itself. The rest we are only about to live. And as men *pass* the points which thus loomed up to their hope along their pilgrimage, they cease to energize; and, either like the balance-wheel after the force is off, fall back upon their own momentum, moving through the rest of their period by the power of habit only; or lie down in listless composure, and wait for the time to die.

Thus pass our days, and seldom do we think of them as passing so, because we are occupied with our particular occasions as they come. But when we thus reflect upon them, they appear to afford much less of real life than we supposed. Thus far, however, we have noticed only the smaller privations.

How many are the days, in which a painful sense of privation is mingled with our constant experience? Your friends are removed by death; or most of them must live so far away, that you are denied the ready intercourse you long for. Not an hour do you pass without some affliction in the circle of your social sympathy; some sorrow, which your compassion would remove. And how much is taken from the life of a man who is suffering disappoint-

ment of hope ; denied the possession of good, long laboured for, but not attained ! Even one disappointment only, what bitterness does it mingle in every cup ? Honours, riches, dignities, full tables, magnificent displays, what charm have they for one whose darling hope is blasted, whose patient self-sacrificing labours have come to nought ? How little of life has one, whose body and mind are distracted by disease ! And yet what thousands of the human family never know health from the cradle to the grave. Calamities also come, in a constant stream, within the wide compass of a nation, and every day records its list of distressing disasters, spreading mourning and woe through large communities. Think also of the thousands, whose gross vices degrade them from the level of respectability, destroying their self-respect, and all hope of prosperity ; of other thousands, whose crimes cover them with infamy, forfeit their substance, their liberty, and even their life. All this in lands of civilization and Christianity. But when we go beyond the bounds of Christian civilization, we behold the life of the masses in such low forms, and on so imperfect a scale, that we are hardly willing, even at our low degree, to own the human affinities with it. We would rather deny, if we could, than confess, that such degenerate humanity is of one blood with ourselves. Dark, indeed, and terrible is the cloud of Divine displeasure that lowers over the heathen world. The enlightened Christian, as he looks upon the vast amount of privation, the small allowance of life in heathen lands, can hardly suppress the complaint, Wherefore hast thou made all men in vain ?

But enter within the circle of Christian life, and you find the signs of great privation even there. So little do the great body of professed believers comply with the conditions of the full life of faith in this world, that they fall far short of the enjoyment offered to the faithful, and exemplify a very imperfect development of the true Christian character and experience. As to knowledge, they remain among the first principles of the Gospel of Christ. As to the comfort of faith, they seem to seek their comfort more from sense than from faith. In love, they scarcely rise above the sphere of unsanctified nature. With these low forms of Christian character the Lord is not well pleased. He declares his displeasure by rebuke and warning, and by permitting the natural fruit of such imperfection to grow and ripen into the bitter experience of remorse, despondency and fear. And he sends affliction as the piercing voice of his reproof, to make them feel his displeasure and warn them of their danger ; to testify his regard for them, and his desire for their sanctification and comfort. Yet Christians taste enough of joy in this world, to give them some idea of the higher life. St. Paul had such a foretaste, that nothing but the welfare and comfort of his friends could make him wish to remain ; present in the body, and absent from the Lord. The great imperfection of Christian people here cannot be allowed as

their permanent state, and therefore the Lord detains them in the wilderness, wandering to and fro, till their worldly aspirations decline, and their hearts fall more into harmony with his ways. He gives them this little of life, that by being faithful in little, they may show that they will be faithful also in much.

These facts and many others like them, show how imperfectly, in this world, the true life of man is realized.

2. From such a point of view, it cheers the heart to contemplate the glorious and immortal life to come.

The thoughts above presented might be commended as an argument, that there is such a life in prospect. A race of creatures, with the gift of reason, and the capacity and taste for indefinite knowledge, and full of aspirations after an endless and exalted life not given here, would be a kind of absurdity in the creation and under the government of God, unless such a life were really before them. But we need no such argument. Our faith in a heavenly life to come needs no confirmation. We need only to strive after a conception of its glory. And it is something towards the truth to know, that these days, so darkened by the Divine displeasure, will all be at an end. Every cloud will disappear. Heaven is all brightness and glory. Faith will realize its object. Hope will be fulfilled. Knowledge and love will be perfect. Communion with God, through Christ, will be intimate, constant, joyful; and the peace of the soul will pass all understanding. All traits and all experiences of the mortal state will disappear. No parting of friends will be there; no waste of strength in labour, no intervals of vacant, unconscious existence, as now in sleep and infancy; but the full and perpetual vision of God and fellowship of saints, and the increasing joy of that vision and that fellowship forever.

What then are these days of stunted life to us compared with what is before us? We speak as Christians and as heirs of heaven. Should we regard this life as our portion? What is it but means to an end; the scaffolding to the building. We have yet a home. When broken up here, as very soon we shall be, we shall for the first time be established. Strangers and pilgrims, with no ground for our feet, but the ground of the king's highway, we travel on. We are not happiest according as we gather most of the dust on the road, but happiest as we think most of our Father and our inheritance. Time flies; but, thanks to God, its flight is our own progress.

It is therefore a pleasure to mark time; to measure and express its quantities; to designate its points of division. The rhythmic accents delight the ear, and chime with many an inward pulsation as we march. All melodies and harmonies of our earthly life enforce their charms by time. Let the clock of the heart strike the year. It thrills amongst the slumbering memories; it enlivens hope; it even aids the perceptions of faith; it awakens a holiday devotion. Would that it could seem like the beating of the heart

of eternal love. And indeed what is time but the conscious motion of the immortal in the conditions of the mortal. Man is the only earthly creature that takes account of time. These vibrations of time are sustained by forces in eternity. The immortal life of man is working through the mortal; this corruptible is putting on incorruption. Shall the immortal hold fast upon its decaying vesture as upon its life? Is not the life more than meat, and the body than raiment? The perishable garment is not the body. The earthly body is not the spirit. This corruptible is only a costume for temporal use. And we have seen that it is all but an extinguisher on the flame of life itself. Shall we seek our chief delight in the changes and sensations of this mortal system? call it a thread by which we are suspended over eternity. Shall we occupy ourselves entirely with sportively thrumming upon it, and feeling its twinges?

As a probationary state, this life is a momentous reality. Decey or waste it as we may, it still determines our destiny for good or ill in the endless life to come. Though the Scriptures call it vanity of vanities, a flower that fadeth, grass that withereth, a vapour that vanisheth, a dream that is forgotten; yet is it a life to be lived for eternity; a germ, which, if duly nourished, is to open in a glorious form, and unfading beauty in heaven. Here it is that we can see why the Lord appears always so near us in this life with the signals of his displeasure. He would have us take heed. He gives us less to enjoy and more to do, that we may long for the future, as our rest from the labour of the present. We *can* so live that our days shall glide like a stream from the heavenly fountain of life and love. The reproofs of the Lord's displeasure become the counsels of his wisdom and love; and the forms of evil, which cannot be averted, can be *converted* into blessings. Let our joyful views of this life (and our views should always be joyful), be pervaded by this sentiment; and let our mutual salutations always include the devout and benevolent wish that each day, as it revolves, may carry us onward towards that glorious home, the abode of our Father, our Saviour, and the whole family of God.

C. D.

THE ELOHIM REVEALED.

IN the last number of the Magazine we expressed, in general terms, our high estimate of the learning and ability displayed in this work of Dr. Baird's. This estimate we would now re-affirm. After an inspection, extending somewhat to details, we feel it due to the claims of learning, industry, and piety, to say, that our esteemed brother has, in this work, erected for himself a monument more enduring than brass or marble.

But notwithstanding our estimate of the work, we feel constrained, from our still higher regard for the truth once delivered to the saints, to dissent from some of its leading principles—principles which it has invested with fresh attractions through the learned and zealous advocacy of its able author.

1. And in the first place, we reject, as therein set forth, the doctrine of the covenant of works. This doctrine, as held by Dr. Baird, is as follows: The covenant of works is an inseparable effect of man's moral nature as it came from the hand of the Creator. God, *in making* man, made a covenant with him. The covenant was inlaid in man's nature, and was not a post-creative act. He was in covenant with God by virtue of his moral nature, —a nature in which the moral law was written by the finger of God. For a being possessing man's nature not to be in covenant with God, would be a moral impossibility. Hence Dr. Baird speaks of the scheme which evokes a covenant out of the transaction respecting the tree, as a mere "invention," and looks upon that transaction as a post-federal act, by which the sign and seal of the already existing covenant were given to our first parents.

After an enumeration of "the principal elements of the providential dealing of God with Adam, as bearing on this point," Dr. Baird raises the question, "Did the promise (of life) originate in connection with the positive precept respecting the tree of knowledge? or was it contemporaneous with and incorporated in the moral law written on the heart of Adam at his creation?" and then most unequivocally foreshadows his doctrine as follows: "That the latter is the doctrine of the Westminster standards, will conclusively appear in the following paragraphs." His theory, therefore, is, that the promise of life "was contemporaneous with and incorporated in the moral law." And that he regards the act of covenanting as synchronizing with the act of creation, is manifest from his analysis of the paragraphs referred to. "If," says he, "the law was given as a covenant of works, evidently Adam was no sooner under law than he was in covenant. The provision respecting the tree is distinctly described as preceptive; is never spoken of as a covenant; and is specially distinguished from that which is described as the covenant." It were no difficult task to demonstrate a most unaccountable misapprehension on the part of our author in his analysis of the passages cited from our standards in support of his doctrine. He affirms that the transaction respecting the tree is never spoken of as a covenant, and yet one of the passages transferred to the pages of his book from the Assembly's Brief Sum of Christian Doctrine, holds the following language: "Which law they were naturally bound to obey under pain of death; but God was not bound to reward their service till he entered into a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatening death in case they should fail. *This*

is the covenant of works." How a man of Dr. Baird's acuteness could transcribe these two sentences without perceiving that they taught, 1, that man was under law and yet was not in covenant; and, 2, that the covenanting took place when God threatened Adam with death, which he did when he forbade him to eat of the tree, we are certainly at a loss to imagine. The very transaction which he says our standards never speak of as a covenant, is expressly termed a covenant in one of the paragraphs which he has subjected to the agony of analysis. But we cannot now delay to argue. We are at present simply endeavouring to show what is the doctrine of the covenant of works as held by Dr. Baird. We therefore proceed with our quotations: "The Scriptures are full and conclusive, everywhere, to the effect that a promise of life was an element incorporated essentially in the moral law." "The law given to man was essentially promissory in its character." "A promise thus constantly stated as an *element in the moral law*, must have been co-existent with the law itself,—inscribed with it on the heart of Adam in his creation." (p. 289.) Here the indissoluble bond between the law and the promise of life, and consequently between the law and the covenant of life, is again affirmed.

Again: "It is, therefore, certain, that the promise of life did not originate in the positive precept concerning the tree of knowledge, but in the creative inscription on the heart of Adam." (p. 290.) "Our conclusion from this inquiry is, that God did most graciously inscribe on Adam's heart the provisions of a covenant which proposed to him eternal life, upon condition of perfect obedience to the divine law; and afterwards sealed the law and covenant by the transactions respecting the trees of life and knowledge; and that Adam did, at first passively, but fully, and afterward, upon the coming in of the positive precept, actively and cordially, consent to the terms, and accept the promise of life thus made." (p. 299.) "The positive transaction respecting the tree of knowledge did not introduce the covenant:—it was already engraven on man's heart." . . . "It did not constitute Adam our head, for this he was by the native constitution of the covenant." "The prohibition of the fruit of the forbidden tree did effect a change in man's relation to the covenant, which is fundamental to the whole case." (p. 300.)

Dr. Baird so thoroughly discards the doctrine which separates the covenant from the creation of man, and identifies it with a post-creative transaction, that he brands it as an "invention," as "the fundamental element in a system of feigned issues and fictitious constructions" (p. 330), and denies that there is a single passage of Scripture which teaches an investiture of Adam with a federal headship "by a post-creative agreement or decree." "We have neither record of Adam's official appointment, nor of his acceptance of the trust." (p. 331.)

The first question with which we have to do, in the examination

of this theory of the covenant of works, is not whether it is, or is not, the Scripture doctrine. In dealing with Presbyterians, we seldom think of quoting other authority than that of our standards. In pursuing this course we know that we shall have the hearty approval of Dr. Baird. Schooled in these immortal documents from his childhood, he loves them and claims for the doctrine in question their unqualified support. The question therefore at present is, is this the doctrine taught in our Confession and Catechisms? Do the standards of the Westminster Assembly teach that the covenant of works was made with Adam *in* his creation, or do they teach, on the contrary, that the covenant was made with him *after* his creation? The point to be determined, therefore, is not whether there was a covenant made with man, nor whether the parties in that covenant were God and Adam; but the point is simply this, whether was the covenanting act by which God entered into covenant with the first man, a creative or a providential act? Let our standards speak for themselves.

The Shorter Catechism, which is likely the first treatise on systematic theology placed by parental love in the hands of Dr. Baird, utters no equivocal oracle in answer to our inquiry. It expressly classifies the works of God into two classes—his work of creation, and his works of providence; and puts down the covenant of works under the latter. In answer to the question, “What special act of providence did God exercise toward man *in the estate wherein he was created?*” this invaluable treasury of truth gives the following response: “When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.”

The question here is, at what time does the Catechism say, God entered into covenant with man? whether was it in the act of creating him, or after his creation? Was the covenanting a creative, or a post-creative act? The Catechism unquestionably teaches that it was a post-creative transaction. This is manifest, in the first place, from the fact, that it places the covenant among God’s works of providence; and not only so, but describes it as *a special act of providence*. If this does not at once place the covenant outside the category of creative acts, and put it among the post-creative, we know not how language could be employed to convey that idea. If this was not the doctrine of the Westminster divines, they must have been singularly deficient in their knowledge of language, for they have undoubtedly used words which can admit of no other interpretation. Mark: the language is not, “when God *was creating* man;” nor, “when God *created* man;” but it is the pluperfect, “when God *had created* man;” a form of the verb, which is employed to signify the accomplishment of the act denoted by the verb, prior to the performance of some other act. The act of creation is, therefore, represented as past, before the

act of covenanting begins. The doctrine, therefore, which identifies or confounds these two acts, is not the doctrine of the Shorter Catechism.

Again: the Catechism does not find the covenanting in the writing of the law in Adam's heart, but discovers it in the transaction respecting the tree. "When God had created man, He entered into a covenant of life with him, upon condition of perfect obedience, *forbidding him to eat of the tree of knowledge of good and evil*, upon pain of death." The last clause is evidently added, in confirmation of the doctrine of a covenant being made with Adam, and to show wherein the covenanting consisted. "He entered into a covenant with man, forbidding him to eat of the tree," &c. The framers of the Catechism would cite the transaction respecting the tree of knowledge, in support of the previously affirmed doctrine of the covenant. The doctrine of the Shorter Catechism therefore is, that *God entered into a covenant with Adam when he forbade him to eat of the tree of knowledge of good and evil, upon pain of death.*

In like manner, also, the Larger Catechism refers the covenant to the category of the *providential*. In answer to the question: "What was the providence of God toward man, in the estate in which he was created?" the Westminster divines give the following explicit response: "The providence of God toward man in the estate in which he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with Himself, instituting the Sabbath, entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death." "The entering into covenant," is here as manifestly reckoned among the providential dealings of God with Adam, as the ordaining of marriage, or the institution of the Sabbath. It is as clearly the doctrine of the Larger Catechism, that the covenant was a post-creative and providential transaction, as it is, that it refers to this class, the placing of man in Eden, or the conferring upon him of the lordship of this lower world.

Lastly: We would refer our readers to the language of the Confession, and ask them to judge, whether the Confession regards the covenant as a creative act, or a providential and post-creative transaction; whether it is to be found in man's moral nature, and the law written there, or in the command respecting the tree of knowledge of good and evil, given in addition to the moral law, obedience to which was constituted and declared to be the term of communion and life. We appeal to the record. "*Besides* this law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; *which while they kept,*

they were happy in their communion with God, and had dominion over the creatures." (Cap. iv. 2.) "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him, as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant." "The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." (Cap. vii. 1, 2.)

"God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it." (Cap. xix. 1.)

These selections teach: 1. That in addition to the law written in man's heart, there was a command given to our first parents. 2. That their communion with God, and dominion over His creatures, depended upon their keeping this command. 3. That the relation of man, *as a creature*, to God as his *Creator*, does not imply any obligation on the part of God to communicate Himself to man, as his blessedness and reward. 4. That the attainment of this desirable end is provided for by a "*voluntary condescension on God's part*," which it hath pleased Him to express by way of covenant. 5. That the moral law was thus raised to the high rank of a federal compact; a rank, therefore, not native to it, as inscribed on man's heart, by the act which created him.

The standards of our Church are, therefore, at war with Dr. Baird's theory of the covenant of works. According to the former, man *was*, before he *was in covenant*; according to the latter, his *being*, and his *being in covenant*, are contemporaneous; the act which caused man to exist, wove in him, and around him, the bonds of the covenant. According to the former, the act of federation was a voluntary act on the part of God; according to the latter, God could not have created *man*—a being possessing man's moral nature, without binding him to Himself in federal relation. According to the former, man might be man, and bound to obedience, and yet have no covenant claim upon God, as his portion and reward; according to the latter, this were a moral anomaly, as the very possession of a moral nature implies a covenant relationship, and consequently lays the basis for claiming, so long as he retained that nature untarnished, on federal grounds, communion and fruition. The standards, in a word, regard the whole federal transaction as post-creative and optional; whilst Dr. Baird embraces it in, and identifies it with, the act of creation, thus placing the covenant outside the providential and voluntary altogether. The only freedom such a system will admit, on the part of God, is a freedom of creating; or not creating. If the Supreme Being

will create man, he must bring him forth, not only with his law and image on his heart, but with the law engraven there as a covenant. The freedom recognised by our standards is a very different thing from this. They claim for the infinite I AM absolute and untrammelled freedom, both before and after creation. They challenge for him freedom to create, or not to create; and when he has created, they claim for him freedom to covenant, or not to covenant. They will tolerate no bond that would essay to link, by any principle of necessity or moral obligation, the creative to the federal.

Besides this argument, drawn from an analysis of the language of the Westminster standards, Dr. Baird argues from "the class of Scriptures" to which they appeal. This class, he affirms, is "essentially promissory in its nature." "The Scriptures," he continues, "are full and conclusive, everywhere, to the effect that a promise of life was an element incorporated essentially in the moral law." In proof of this doctrine of "the essentially promissory nature" of the law, such passages as the following are cited: "To him that worketh is the reward not reckoned of grace, but of debt." "The law is not of faith, but the man that doeth them shall live in them." "The man that doeth them shall live in them," he regards as a continually recurring formula, expressive of the essentially promissory character of the law, as given to man. After citing these passages, he concludes his argument, under this head, as follows: "We surely need not any further insist on the fact, that a promise thus constantly stated as an element in the moral law, must have been co-existent with the law itself,—inscribed with it on the heart of Adam in his creation." (p. 289.)

Now, with all due and merited deference to the learning and logical acumen of Dr. Baird, we must here take the liberty of remarking, that this argument from the class of passages cited by the Westminster divines, proceeds upon the well-known fallacy of a *petitio principii*. He has here manifestly begged the question at issue. The very thing to be proved was, that the law is essentially promissory, and, as he alleges, consequently federal, in its character. This, however, instead of proving, he quietly assumes to be the doctrine established by a certain class of passages, and then concludes, that as the framers of our standards draw upon this class in support of their doctrine, they must have held his views as to the interpretation of the passages in question. In other words, Dr. Baird will prove that the Westminster standards teach his doctrine respecting the essentially covenant character of the law, by assuming that this is the doctrine taught in the passages of Scripture to which they appeal! This method has certainly the merit of novelty. At least we have never before heard of this method of ascertaining the meaning of either commentary or symbol. With the majority of men the method is just the reverse of this: the symbol, or commentary, is regarded as exhibiting the

interpretation of the passage as held by the expositor, and not the passage the interpretation of the symbol.

The only way in which we can account for this singular oversight on the part of Dr. Baird, is to assume, what we have reason to believe is no mere assumption, viz. : that he ignores the common distinction, which almost all theologians of orthodox repute make, between the law as a rule of conduct and the law as a covenant of works. Now it is of the law in the latter sense the standards are speaking, *and that too professedly*, when they cite the passages referred to by Dr. Baird. To seize upon these passages, therefore, as proof that the law is essentially promissory and federal, and that such was the doctrine of the Westminster Assembly, is to assume that there is no such distinction allowable in itself, or allowed by that venerable body. In conclusion, therefore, under this head, we would merely remark, that Dr. Baird has erred (1) in making the Assembly's proof-texts the expositors of their symbols, and (2) in not recognising himself, and not observing that the Assembly recognised, the distinction between the law as a rule of conduct, and the law as a covenant of works. It is, however, but due to Dr. Baird, to state, that he could not admit this last distinction without giving up his whole theory of the essentially federal character of the law as written on the heart of Adam.

The next consideration advanced by Dr. Baird in support of this peculiar theory, is the fact that all men everywhere seek life on the assumption that the promise is essentially connected with the law written on their hearts. "Wherever," he proceeds, "is found the blood of Adam's race, there are exhibited the lines of the law written on the heart itself, in the very terms stated by Paul: 'The man that doeth them shall live in them.'" "It is this law," he adds, "with its promise surviving the wreck of the fall, which induces such persistent though hopeless efforts on the part of men, to purchase salvation by deeds of merit."

Now, there is, unquestionably, a phenomenon somewhat like the one Dr. Baird here refers to, but it is not *precisely* the one he has described. There is a universal impression that obedience "personal and perfect," is the condition of life; but this is a different thing from the impression that obedience is, from the very nature of the law, of necessity connected with life. No such impression as this latter is to be found as a universal phenomenon. Few men on the footstool, however they may theorize on the subject of the vinculum that binds life to obedience, do really believe that the bond is to be sought and found in "the essentially promissory character" of the law inscribed on the heart of man in his creation. There is a universal feeling as to the freedom of God in reference to rewards, at war with such a sentiment. The impression in question harmonizes with the doctrine of a voluntary covenant, which God in the exercise of his sovereign good pleasure was pleased to enter into with man. Obedience may be the condition of life, and

yet be such because of a federal compact. With this doctrine, every phase of the phenomenon is in perfect keeping. Men feel that they are bound to obey, and together with this, they have the impression that God is not bound to reward their obedience out of regard to its inherent meritoriousness. Here then are the two truths which our standards recognise, mirrored forth in the very impressions Dr. Baird appeals to; and in them we have at once the data of a post-creative and voluntary covenant, and the elements of an unanswerable reply to his creation theory of the covenant of works. If we are to reconstruct the original temple from the chaotic mass of man's impressions, let us at least not leave out well-known and palpable facts. Whilst we recognise the universal prevalence of the impression, that obedience is the condition of life, let us not overlook the sister impression, which is just as widely prevalent, that obedience does not from anything inherent in itself bind God to a recompense. Or, to use the language of our Confession, as already quoted, let us remember, "that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant."

The last argument of Dr. Baird, which our space will permit us to notice, is the one which he frames from the way in which Christ has purchased salvation. He argues from the fact, that our Saviour was made under the law, to redeem them that were under the law; and the fact, that it was by obeying the law he purchased our redemption; that, therefore, the law, when obeyed, must of necessity confer life! Here we may observe the theory putting forth the embryo of its legitimate fruit. Are we to understand Dr. Baird as intending to teach, that the law, when obeyed by Christ, does of necessity, and from its "essentially promissory nature," secure eternal life to men, independent of any such thing as a federal compact between Him and his Father? If so, we would tell him, that his doctrine is at war, not only with our standards, but with the entire economy of redemption. But if this be not his object, then we would ask, how his theory can be confirmed by a reference to the obedience of Christ? As that obedience was rendered in fulfilment of the conditions of a covenant, certainly not embraced in the law, how can it possibly sustain a theory, which regards the law as essentially federal? It will not relieve Dr. Baird, or increase our confidence in his orthodoxy, to allege, that in coming under law, Christ entered into covenant; for his coming under law was in pursuance of the previously existing covenant. If anterior to his incarnation, and outside the law under which "he was made," there was no positive covenant between him and the Father, then we are at a loss to see how his obedience can have any reference to others. If obedi-

ence to the law necessarily brings life as its reward, and if Christ merely suffered "under the terms of the law," and by suffering rendered, in consequence of his personal dignity, an infinite satisfaction; then we have, most unquestionably, as the fruit of his obedience and death, nothing but a general atonement; an atonement which has as much reference to one man as another, in consequence of its having reference to none. This reference, without which there can be no salvation, must, according to such a system, be the result of a subsequent arrangement. Apart from a positive covenant, in which a chosen people are given to the Son of God, on condition that he shall satisfy for them the preceptive and penal claims of the law, there can be no such thing as a limited or definite atonement. The doctrine of a subsequent arrangement is, of course, an absurdity.

Besides, on the supposition that there was no positive covenant arrangement in addition to the law, it must be manifest that Christ could never have been called upon to suffer; for on this supposition, there was nothing but the law to claim it; and every one must see, that a righteous law could never demand the death of one who was holy, harmless, undefiled. This it could demand only on the assumption that Christ was the sinner's substitute and surety; and such relationship, as it was involved neither in the assumption of a sinless humanity nor in subjection to a law with which that humanity was in entire harmony, could be constituted only by an outside voluntary arrangement, that is, by covenant.

Now, as Dr. Baird is so far from rejecting the doctrine of a covenant made by the Father with Christ, that he gives us a very lengthened and able treatise upon it, and eventually cites Boston, as exhibiting his views on that important subject; it certainly does seem strange, that he should refer to the work of Christ, under that covenant, in illustration of the doctrine that the law is essentially promissory and federal. The analogy, fairly followed out, would gainsay his creation theory of the covenant of works, and would confirm the doctrine of a post-creative and positive covenant transaction between God and man.

There are many logical consequences of this theory, with which we cannot agree; consequences which we must regard as at variance with our standards, which Dr. Baird has traced and advocated in this learned work. Of these it is our purpose to treat in one or two additional papers. In the meantime, we cannot close without expressing the high consideration and brotherly regard we have been led to entertain, for the author of this scholarly production.

R. W.

CHRIST'S ENEMIES AND THEIR DOOM.

THE enemies that are to be subdued, and placed beneath the feet of our ascended Saviour,—who are they, what are they, where are they?

Let God's word give the answer, and let conscience attend to the wide-reaching, heart-searching response. Who are these that are to be subdued,—that are to be chained, and trampled beneath the heel of the promised seed? "He that is not with me is against me; and he who gathereth not with me scattereth abroad." These enemies! They are a threefold brotherhood, leagued in strong alliance, and sworn and banded against the Lord, and against his Anointed. They are the world, the flesh, and the Devil. The animating principle of this apostate world, fallen from its high estate, as the monitor of man, and desecrated by its devotion to the service of sin, is enmity; the impulses and appetites of these polluted temples are enmity; the god of this world, and his myriad legions, who dwell, and work, and rule in darkness, are enmity. These, all these are enemies,—enemies to the Anointed on his throne; enemies to him in his regal majesty; and enemies to the extension and continuance of his kingdom.

1. This brings the subject very close to each one of us. It is manifest that we cannot occupy the position of a disinterested, unconcerned neutrality, during the discussion of such a theme, or during the actual progress of the conflict, in which these enemies are to lick the dust that strews the battle-field of these contending powers. The world, the flesh, and the Devil! Why this brings the charge of enmity,—of enmity against God's anointed, to our very doors! The flesh! What, human flesh! Our common humanity! our own earthly tenements! Ah! this makes the question of enmity a personal matter with us all. It puts the charge of enmity into our own hands, and lays every one who inhabits a tenement of flesh under the necessity of inquiring, Is it possible that I am harbouring one of these enemies? yea, that I am myself an enemy of him, whom the Father delights to honour, and under whose feet all things shall at last be subdued? "The carnal mind is enmity against God." Ah! this brings the enmity nearer still. It is not, that the soul is a diamond buried in corruption, itself untainted, unsullied; it is not, that its case is that of a captive, burning with love towards his lawful sovereign, and struggling to be emancipated from the chains of a foe whom he hates. No; neither the one metaphor nor the other, will illustrate the condition of the soul, as set forth in these clear unequivocal statements of the word of God. The carnal mind, is the mind itself in its carnal, unrenewed estate; and such a mind is to be ranked as one of the Messiah's enemies. No matter what may be the outward

adornments or intellectual accomplishments of that mind ; or what the grace or symmetry of the tabernacle it animates, that Saviour, who is called to the throne of universal empire, looks upon it as an enemy, and the Father has pledged himself that it shall be subdued. The carnal mind, with its uncleanness, its idolatry of self or of the world ; its hatred, its wrath, its strifes, and its envyings ; its murders conceived or its murders executed ; its drunkenness and its revellings, and all its unnumbered abominations, this carnal mind is enmity against God. And just as sure as that Saviour has ascended that throne, and as sure as the eternal Father has pledged himself for the permanence of his kingdom and the conquest of his foes, so sure must be the everlasting destruction of every such mind, if it be not washed by the water of regeneration, and the renewal of the Holy Ghost. Let that mind,—and, Oh ! do I address such,—pass out of this into the eternal state unpurged and unpardoned, and the shadow of the Father's wrath must fall upon it, and the immutability of the Father's faithfulness must insure its endless misery. Now is the time to have that enmity removed ; now, in this day of visitation ; now, if you will hear his voice ; now, if you will forsake your ways ; now, if you will trust his word ; now, if you will kiss the Son.

To be carnally-minded, then, is to be an enemy to the Messiah, and an object of the Father's wrath. In this condition, as we have just seen, is every unrenewed sinner. But there is another feature of this carnality, to which I would direct the thoughts of those who have passed from death unto life. It is this : you bear about with you daily, in the remnant of carnality which adheres to you, an enemy of that Saviour to whom you owe your pardon, your peace, your sanctification, and all the hopes you are enabled to cherish of the inheritance above. It is that same enemy which once had the full consent of your wills, and with whose enmity you were personally identified, both in the judgment of conscience and the judgment of God. The change which took place, when the arm of your Redeemer broke your bondage, was not one which delivered you conclusively from the reach, or influence, or noisomeness of the body of death. There was a severing of chains, a dispelling of darkness, a casting out of the strong man armed, an overthrow of the throne and power of sin ; but still there was not the introduction of the full light, in which the spirits of just men made perfect rejoice, or the holiness of those who sin no more. It is with you as it was with the Apostle himself ; you find a law in your members warring against the law of your minds, and bringing you into captivity to the law of sin, which is in your members ; you find that your soul is the subject of an indwelling power, that would soon reduce you to your former bondage, were it not for the presence and vigilant guardianship of that Spirit, by whom you are sealed until the day of redemption. I am taking it for granted, that you are aware of the presence of this residue of the old man ;

that you are not sleeping on, beneath the reign and stupor of unmitigated carnality; that you have gone through the struggle of a spiritual revolution, in which the usurper has been hurled from the throne of your affections, and the Saviour raised to his own seat as your rightful Lord and supreme love. All this I am taking for granted; for the absence of this sensibility to the presence of that carnality, which the apostle designates a body of death, would argue a want of experience altogether out of keeping with the state of regeneration. It would argue, that the unholiness which is in you has the full consent of your will; that its sway is so much in harmony with all that is in you, that you are not aware of its dominion; yea, it would argue that you had reached the awful climax of a seared conscience! This abiding carnality,—this law in your members,—this body of death—you are to look upon as one of these enemies. And undoubtedly, if the Spirit of Him that raised up Jesus from the dead dwell in you, you are ere this aware, that it is the enemy of Christ. The contrast and contest between it and the new nature implanted by the Holy Spirit, must have convinced you, that the flesh, with its corruptions, is the foe of your Redeemer. But let the promise, that Christ must reign until all enemies are put under him, inspire you with hope. The issue of the conflict is not a doubtful one. You are struggling with an enemy; but all enemies are to be subdued. Your ally in this warfare has triumphed, and now occupies the throne. His triumph insures your deliverance, and the enemy's defeat. As sure as he lives, you shall live also; as sure as he reigns, so sure shall you be exalted to a partnership in his throne.

2. But besides the carnality that reigns in the sinner, and the remnant carnality that contends for the mastery in the believer, there are other enemies—enemies that are without, it is true, but none the less enemies for all. These sustain to the enemy just mentioned a relation very like to that which the spark or the flame sustains to the tinder. Of this latter class is the world. The world, with its honours, its forbidden joys, its alluring pleasures, its flattering tongues, its mammon of unrighteousness, its lying lips, its days of sunshine; the world, with its clouds and storms, its cold insensibility, its heartless selfishness, its misunderstandings, its alienations of feeling, its painful partings, its vales of poverty, its shadows of death, its corroding cares, and its positive enmities—this world is an enemy of the enthroned Messiah, a foe to his kingdom, and to all that is like him in the hearts of his people. Oh, what an enemy is this we have to face! Now, its syren voice is borne to our ears on the gentle zephyrs of the day of prosperity; anon, and we find our bark amid the roar of the tempest and the rocks of Charybdis. Now it flatters, now it entangles, now it terrifies. To-day it raises its hand with all the winning grace and fascination of a goddess, and beckons its votaries away to share its vaunted joys; to-morrow comes, and that hand is arrayed with

scorpions, to sting and strangle the unwary souls that have given heed to its enchantments. Ah, it is the enemy's country we are in: it is through it our pathway lies: not in it, but beyond it, is the inheritance. Its kingdoms are as yet the seat of Satan's throne; its kindreds and tongues have not as yet become the kingdoms of the Lord and of his Christ. But quail not before the adversary. Strong is the Lord God that judgeth; mighty the arm that sustains; and thick the buckler that defends. What the thrones of earth—what the combined might and malice of the enemies of the Church in this world, when contrasted with the throne and the irresistible power and the infinite resources of Him, whose honour, and love, and faithfulness are all engaged for the Church's deliverance, and the destruction of her foes, and the stability of the kingdom over which he hath set his own Anointed?

3. A third enemy—an enemy in alliance with all yet enumerated, the mightiest, the most formidable of all, remains to be noticed. This is no less an enemy than Satan himself. The very mention of this name will suggest to you a power of awful magnitude, a subtlety of deepest cunning, a malice of blackest hatred. With this adversary we must associate those angels who kept not their first estate. He is their acknowledged head and leader, and they his willing servants, his ready emissaries. It is because of this mutual relationship he is called (Eph. 2: 2) the prince of the power of the air, or of darkness,—that is, the prince of the powers of darkness. This powerful foe, with all his rebel angels, is the enemy of the Messiah. He and they are the legions which issue from the gates of hell, and roll as a raging torrent of boiling wrath against the foundation of the Redeemer's throne. It is this prince of darkness who goeth about as a roaring lion, seeking whom he may devour. It is he who stirs up and marshals the hosts of hell, and the armies of earth's apostacy, to encompass the camp of the saints. It is from his dark abode the beast and the false prophet ascend to delude the nations and wear out the saints of the Most High. His rage is against the sovereign majesty of God—against the throne of God's anointed Son—against his image and dominion in the earth. He would tarnish, he would trample that crown; he would remove the firm pillars of that throne; he would lead into captivity and hold in the chains of a perpetual and cruel bondage every subject of that kingdom. He has joined issues with Jehovah; he has arrayed his craft against the counsel of the Omniscient; he has raised his arm against the arm of Omnipotence, and put the battle in array, and invoked the onset: but his end is the end of the enemies of the Anointed. The wrath of the Lamb shall overshadow him, and the chains of darkness shall bind him, and the hand that shutteth and none can open, shall seal up him and his legions, and all who are found in his service, whether men or angels, in the prison-house of everlasting despair.

4. The last enemy which I would mention, and the last enemy that shall be destroyed, is Death. This is an enemy by no means to be despised. The terrors that surround him,—that precede, accompany, or follow in his train, are sufficient to make the lifetime of the sons of men a lifetime of bondage. His progress through our world has been a triumphal march. Nations have laid their heads, and kings their crowns, beneath his chariot wheels. He has entered the battle-fields of earth, and claimed the victory from the victor. His cold mace has stricken down, and his stern sceptre holds in unresisting subjection, the mighty population of earth's empires, from the beginning even until now. And still his kingdom is increasing. His heart is set upon the enlargement of his dominion, and his emissaries are ever on the wing. In the thick covering of darkness they veil themselves, and the wail of bereaved friends tells how unerring has been their aim. Armed with the lightnings of heaven, and vested with the mantle of the hurricane, they scour the waves of ocean and howl their triumph amidst the tempest's roar. The noisome pestilence is to their nostrils as incense, and the rocking earthquake as the cradle of their joys. Their king admits of no rival; the whole earth he claims as his kingdom. He makes no distinction between the small and the great, the master and his slave, the righteous and the wicked. All, all, without a feeling of regret, he levels in their dusty, lowly, silent bed.

In this common subjection the bodies of the saints are held, and under this dark dominion they must remain until the time appointed for their release. It is this detention of the captives which ranks death as the enemy of the Messiah. He holds in his grasp those whom that Messiah has purchased with his own precious blood, and over whom all the tender compassions of his nature yearn. So long as this dominion is maintained, the full glory of the Redeemer's triumph is incomplete. His crown, it is true, is gemmed with trophies of his resurrection triumph, and before his throne are the spirits of just men made perfect; but never, until the grave shall give up, and the greedy sea restore, the bodies of his saints, and the last enemy resign his sceptre, and with it the mighty empire of the dead in Christ, shall the victory be complete. "Then," and not till then, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Household Thoughts.

MARRIAGE AS GIVEN IN EDEN.

Gen. 2 : 23, 24.

THE first institution of social life was the ordinance of MARRIAGE; and God has added none since, of greater importance, for the purity, usefulness, and comfort of the race. And the fact, that the subject of marriage,—its importance, influence, and obligations, is not often made the theme of deliberate instruction, may justify its larger consideration on these pages than would otherwise seem suitable. It seems certainly true, that more things are deliberately said, in our communities, against the true ordinance of marriage, than should be allowed to pass without rebuke; and yet the chief instructions given are casual and incidental, rather than chosen and well-considered. Doubtless there are persons of mature age among us, who can say that they have never listened to a single public discourse, that was designed to explain this Divine ordinance. Yet surely there have been corruptions enough, from the earliest ages, from the vile passions of men, from infidelity, and even from the deliberate expression of religious tenets, to call forth just expositions of the law of God upon this especial point. It is of the greatest importance to human welfare, that just views of marriage should be entertained. And we do not need to go beyond the record in Genesis, to receive the most important hints upon the subject; though indeed it will be wise for us, to interpret these simple statements by the further light thrown upon them in all the word of God.

It is a great thing to know, in the beginning of our thoughts, that marriage is an ordinance of God. The Divine Creator having made man, and placed him upon the earth, thought it not good that he should be alone. So he caused a deep sleep to fall upon Adam, and from a rib of his side he formed Eve, the first woman, and brought her to the man, and Adam received her as his wife. And not only was marriage thus instituted by God, in man's primeval age of innocence, but when the glorious Son of God,—who, even in Paradise, was the Revealer of the Godhead,—appeared on earth in our nature, he gave his personal public attendance at a marriage in Cana of Galilee, and took occasion to work there the first of that splendid series of miracles, by which he proved himself the Messiah of God.* This is the first great thought upon the

* James's Family Monitor, chap. i.

subject: Marriage is no device of human expediency, to be taken up, or thrown off, at the whim of man. It is an ordinance of God: only properly assumed, when regard is had to his will; only properly maintained, when the laws which he has given for it are known and regarded.

The Scriptures teach us, here and elsewhere, that marriage is to be between one man and one woman. Human iniquity, in many lands, and for many ages, has corrupted this arrangement. Instances have been known, where one woman has been the wife of many husbands.* Far more frequently, one man has been the husband of many wives. And it seems far more strange to know, that this great departure from the original ordinance was tolerated, for many ages, even in the Church of God, and in the families of patriarchs and prophets. But man's utmost neglect or transgression of God's ordinances, has no effect to change the law itself, or to release man from his obligations. The first record of direct opposition to the polygamy of the old dispensation, we read in the prophecies of Malachi. He not only maintains the true law of marriage, but declares that the training of the families of men in godliness, was the design of God, in ordering that a man should have but one wife. It would seem that, through the expostulations of this prophet, a reformation had been wrought among the Jewish people. For though polygamy belonged to every period of the Old Testament history, from the times of the patriarchs, we find not a trace of it in Judea in the New Testament times. The teachings of our Lord Jesus Christ are express upon this subject. He declares that Moses tolerated a departure from the law as originally given, because of the hardness of the hearts of men; but that, in the beginning, God ordained marriage for a single pair. Because of this exposition from the lips of Christ, this has remained, ever since, the teaching of the Christian Church.

From the account here given, we may learn, that marriage is properly founded upon the mutual affection of the parties, and is designed for their mutual benefit. God said, it was not good for man to be alone; and he would make for him a helper, his counterpart.

And there are several matters we may notice in the language of judicious commentators, who have remarked upon them. Dr. Scott says, "Eve was taken from Adam, not from the ground, that there might be a natural foundation of moderate subordination on the woman's part, and sympathizing tenderness on the man's: as a man rules over, yet carefully defends and tenderly takes care of, his own body." So Matthew Henry, with forcible quaintness, says: "The woman was made of a rib out of the side of Adam; not out of his head to top him; not out of his feet to be trampled on by him; but out of his side to be equal with him: under his

* J. C. Lowrie's *Two Years in India*, 222.

arm, to be protected ; near his heart, to be beloved." Nor can we easily exhaust the meaning of the word, a help-meet. It does not mean that Eve was another self for Adam. But it is wisely ordered by Providence, that the very differences of natural constitution between the sexes, should serve for mutual benefit. Man has his strength, woman has hers ; man his weaknesses, and woman hers : and they are all the better adapted to be mutual helpers because they are not alike. Doubtless many of you are familiar with a beautiful passage in the writings of Washington Irving, which has been often quoted, in which he speaks of the influence of a wife to sustain her husband in times of dejection and adversity ; aptly and finely comparing her to a vine that clasps its tendrils around a sturdy tree, and climbs up upon its strength ; and then when the lightning has stricken and splintered the tree, the vine seems to bind it together, and to support, in turn, where it has been supported. And there can be no doubt in any thoughtful mind, that a happy marriage makes both parties more valuable members of society. There is a sense in which a man who marries is less independent than before ; but he has thus lost a feeling he ought never to have cherished ; and for this very reason he is more to be depended upon. Such a man now has others to care for besides himself. He has too much at stake ; he has too many feelings besides his own to consult ; he has too many interests besides his own to secure, to allow him to make reckless movements, or to permit him to be careless of things that affect the welfare of society.

Few things are more important for the formation of a just character, and the proper discharge of our duties, than a sense of our personal responsibility. In many respects this is better felt in this relation than ever otherwise. The experience which grows out of the family relation is needful to form a symmetrical character. On the one hand, there are energies brought out for the maintenance and comfort of the household, and there is an economical and proper application of the resources, such as we do not usually see where the motives are wanting, which the family relation supplies ; and on the other hand, it is only in the family that we learn to exercise those affections and sympathies that are so much needed in a world like this. Truly we may repeat the words of Paradise, "It is not good for man to be alone." By the virtues it originates and fosters, we may recognize marriage as the kind ordination of God for the preservation, the usefulness, and the comfort of the race.

And surely this record bears upon its face the testimony, which Paul only more clearly gives us afterwards, that marriage, thus ordained by God for the good of man, is honourable in all. By this is not meant that it is obligatory upon all without exception ; for circumstances may fully justify individuals in remaining unmarried ; there may even be times of perilous persecution, when an Apostle, who even then does not venture to forbid marriage, may

pronounce it, *for its present distress*, inexpedient; and there may be persons who can rightfully purpose to live free.

But the Scriptures regard this institution as so important, that no unwise restrictions are laid upon it; the estate is holy and honourable. Long before this had celibacy been regarded, in some portions of the world, as a peculiar privilege and a holy duty. Among the Egyptians, the priests of Isis were bound to live unmarried; in the East, celibacy was honoured; and both the Persians and the Romans had their vestal virgins, consecrated to their respective idolatries. Perhaps the apostle's words refer to these; perhaps he looked forward, by the prophetic vision, to greater corruptions, yet to be introduced into the Christian Church. "Forbidding to marry," is one of the scriptural marks of departure from the faith, and is especially mentioned by the same apostle, when he would foretell the rise and characteristics and fall of the Church of Rome. And the fulfilment of his words, thus far, may be seen in the prohibitions of that apostate Church, against the marriage of her clergy, and other religious orders; and the wisdom of the scriptural rule is proved by the miserable results of priestly celibacy for ages. The standing of the Romish Church, upon the subject of marriage, is like her position upon many other matters. The professions of that body are, in many things, almost as near right as possible; and yet she may have professions, and has practice abundant, in the same matters, directly contrary to right. Theoretically, she has but one God; practically, she has many; theoretically, God alone receives true worship; practically, more prayers are addressed to the Virgin Mary than to Christ; theoretically, almost every orthodox doctrine can be found in her creed; practically, her councils and her teachers have introduced an amazing number of important errors, to obscure the truth, to cover it over, and to prevent its wholesome influence. Upon the subject of marriage, the Romish Church exerts a wholesome influence, in a single respect, that the tie is rendered permanent, and almost indissoluble; but here also appear the contradictory teachings, so characteristic of her. On the one hand, she affirms that marriage is a solemn sacrament, instituted by Christ, and pronounces a fearful curse upon all who deny this; and on the other hand, she peremptorily forbids marriage to all her priesthood, and in the face of all her members, extols the virtue of perpetual chastity, encourages vows for this end, erects monasteries and nunneries, and fills them with those that are forbidden to marry, and regards these persons as only the more holy, because they have refrained from the use of this sacrament of the house of God!

Now directly in opposition to the existing corruptions of idolatrous nations all around him, and to the prospective corruptions of the great apostacy before him, the apostle Paul returns to the original law of Eden, and declares that "marriage is honourable in all." And it is the only effectual preservative of human happiness

and human purity. Individual persons, through natural disposition, or by the force of righteous principles, may live in purity and usefulness without marriage; but calamitous experience has abundantly proved, that no large class of persons, taken indiscriminately from human society, can be bound to celibacy, without producing a state of morals the most miserable and corrupt. Prophecy foretells these evils in the Church of Rome; history has written their dark records; and their gloomy shadows fall now upon every land where that is the prevailing faith. The true and wholesome doctrine is, that marriage is sacred, but not a sacrament; sacred in this sense, that its vows are inviolable; sacred in this, that God will judge all that break these solemn obligations; and sacred, that it subserves the most valuable ends, to promote righteousness in the earth. How well does our great English poet describe it:

“By it
 Founded in reason, loyal, just and pure,
 Relations dear, and all the charities
 Of father, son, and brother first were known;
 Far be it that we should write it sin or blame,
 Or think it unbecoming holiest place,
 Perpetual fountain of domestic sweets.”*

But these thoughts would be too lamentably imperfect, and especially, alas! too inapplicable to growing evils in our times, without adding this important principle, that marriage is designed by God to be a *permanent* relationship. There is virtually, by Divine permission, a severing of the ties that have bound us to an endeared home, from our childhood up; and one man and one woman, coming forth from their several parental homes, solemnly vow to cleave to each other, leaving all others for each other, forming a new family in the earth, and declaring that death only shall separate them. So runs the original record: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.” That is, by the covenant of marriage, through the ordinance of God, a man and his wife become kindred to each other; a relationship is formed, as true, and more tender and intimate than that between a parent and a child; and it can never be sundered, but by the death of one party, or by guilt which God will avenge. Henceforward these parties are to love each other as their own selves.

It is quite impossible, indeed, that their views and wishes should be always alike. However congenial their tempers, or however happy their union, no two persons can live long together without differing in their judgments and desires; and we may expect these differences to be more frequent and greater, because of the imperfections and the sinfulness of our nature, as now fallen.

* Paradise Lost, 4, 755.

Marriage does not overlook these things, but is wisely adapted to soften down the roughness of our characters. And mutual forbearance, and mutual affection, and a common purpose to serve the same God, and a common interest in the temporal and spiritual prosperity of the household, and a wise regard to the Divine purposes in the discipline of life, can even make these diversities work together for mutual happiness and mutual benefit. No wise parties expect to find perfection in each other, and these solemn vows are made, with the full knowledge that forbearance will be called for. The Scriptural rule to regulate the whole matter is love. Let a man love his wife even as himself. Some things are not necessarily included in the love a man has for his own body. A man does not need to believe that he has a strong body, or a beautiful body, or a healthy body; but it is HIS body, and he nourishes and cherishes and loves it as such. And if it be true that a man's true love for his wife will make him sometimes blind to her imperfections, and always lenient to them,—for charity thinketh no evil,—it is still also true that a man is bound to cherish his wife, that a woman is bound to love her husband, even as their own selves, when the warmest affection cannot overlook most grievous and serious deficiencies. It is manifest that the severest tests of conjugal affection are not found in those evils which we class among the imperfections of our nature. Sin, which renders the law of marriage more needful, has brought in, also, many and severer tests to try its strength. When these parties, in the bloom and promise of their youth, stand together, before the God who made them, and surrounded by a circle of affectionate friends, who are all to be drawn nearer together by these new cords of love, who can possibly foretell the events that lie in their common pathway for perhaps fifty years in advance! How many changes in views, in conduct, in character, may a brief period reveal? The poor may become rich, or the rich poor; strength may change to weakness, health to disease, and cheerfulness to fretful repinings. But these are not the worst changes. The bright morning of wedded life, dawning without a cloud, and with the cheerful melody of Nature's sweetest harmonies, has too often, before noon, clouded over with the dark shadows, through which even hope can scarcely look, beneath whose muttering thunders every happy song is silenced, and from which the setting of life's sun is often a relief. How often, in the sad experience of many a happy household, has Intemperance, like the subtle serpent, gliding into Paradise for the ruin of the first family of man, entered into the Eden where youth and virtue dwelt, to present those attractive and dangerous indulgencies that have no better symbol than in the first forbidden tree. But it is not needful, in our present thoughts, to describe the evils that do sometimes spring up in earthly households: that cannot be wholly anticipated by the wisest foresight: and that the warmest affection cannot ward off. Justice requires us to say that marriage

does more to keep such evils from springing up, and for repressing and for correcting them, than any other influence exerted in society. But when either party becomes idle, improvident or vicious, there is the same duty incumbent upon the other party to forbear with them, and to follow them with earnest and affectionate efforts to reclaim their declining steps, which is universally recognized as the duty of parents towards erring children. How deep is the grief of a fond father and a tender mother for the wanderings of a beloved son. How long do they refuse to believe the proofs of guilt that are too plain for other eyes: what sacrifices of time and money and feelings will they not make, while there is any hope of reformation! how kindly do they interpret the feeblest kindlings of repentance! and how thankfully do they receive the returning prodigal to their warmest embraces! But the relation of husband and wife is more close and tender than that of parent and child. These parties have left their parents for each other: and it is the natural order of Providence that their children shall leave them, and then they are still to cleave to each other. In this world of sin this tie must hold, not to apologize for sin, or to make a common cause for its promotion, but to clog the footsteps of the sinner, and by love's strong influences to draw him back, if possible, to the paths of virtue. The wilful, resolute, irreparable separation of one party leaves the other free to seek by proper means a dissolution of the bond: especially unfaithfulness to marriage engagements is a just ground for divorce: but apart from these two things, the covenant of marriage is not to be broken by any difficulties between the parties, the most numerous and serious and onerous to bear. As a man cherishes his own body, though sometimes this flesh becomes feeble and diseased, and even loathsome, because it is his body, so must these parties love and cherish each other. It is a great trust which one human being commits to another, when these mutual pledges of lifelong love are made.

And many may feel disposed to say, as even the disciples of Christ said when their Lord gave just such teachings, "If the case of a man be so with his wife, it is good not to marry." Matt. 19:10. But a juster and wiser view of the great interests of society, and of the actual workings of Providence, will vindicate the Divine rule. Facts will prove, that where the Divine law is regarded, the marriage relation is usually happy. We wonder to see the changes it makes; transforming the timid, trifling volatile girl into the self-possessed, dignified, useful matron; changing the pleasure-loving, reckless man into the provident, thoughtful, conservative citizen. And it is so important for the training and happiness of the children, for the comfort and usefulness of the parties themselves; and for the purity and well-being of society, that marriage should be indissoluble; the amount of wretchedness that must come in upon the innocent and the guilty in every case of separation is so great; the cases are so numerous where the

sacredness of the relation tends to settle the difficulties that might otherwise become serious; the cases are so rare in comparison where plausible reasons for a separation can be found, that the only safe and proper ground for the relation is that taken in the Scriptures. And if to consider this tie as indissoluble, makes it a more serious thing to assume the vows of marriage; if more serious thought should precede engagements of this nature; if a more thorough acquaintance with each other should be thought wise in those who are to be united for life; and if a true affection for each other is the only proper basis of such a union, surely these tendencies are eminently for the good of the parties and of society. We may easily judge that Divine wisdom designed that such influences should flow from His ordinance.

The value of the Scriptural ordinance of marriage may appear from the virulence with which wickedness has opposed and perverted it. Human corruption cannot spread widely without perverting marriage. The first result is the degradation of the female sex; for though it is true, that woman always drags man down with her when she falls, it is also true that the heaviest curses of corruption of manners and of civil misrule, always falls on her hapless head. The condition of woman in all lands where the Bible is not, is itself a sufficient vindication that a kind and holy God has given man these sacred writings. Well might the Indian women of New England, two hundred years ago, look upon John Elliot as almost an angel; and the Caffres of South Africa call the Missionary "The shield of woman." "Really," said a Hindoo female recently to a Christian lady, "Your Bible must have been written by a woman, it contains so many kind things about us; our Shasters say nothing of us but what is hard and cruel."* Except Christianity, every system of religion on earth degrades and oppresses the female sex. Paganism makes woman the slave of her husband while he lives, and strangles her, or burns her, or makes her an outcast when he dies. Budhism, Mahommedanism, and Hindooism deny that she has a soul, and pronounce her irreclaimably wicked. Talmudic Judaism, when not placed in contact with Christianity, leaves her without instruction;† and subtle Infidelity, with the grossest flattery of the sex, and the avowed advocacy of Women's Rights, always unsexes, degrades, and demoralizes her. Take the world at large, and the bondage of woman, except the prevalence of irreligion from which it springs, is by far the worst social evil of the race. The Bible alone exerts an influence to make woman truly free; raises her from her degradation; speaks words of kindness in all her trials, and in the hour of her deepest bereavement cheers her eyes with the precious promises, that in all its pages speak of the WIDOW'S GOD, as the stars of

* Foreign Missionary, 22 : 388.

† Miss. Herald, 1850, 146.

heaven shine, numerous and bright, when darkness covers the earth. Well may the women of Christian lands fill our churches and rally around the Bible. They owe to it their temporal comforts as well as their religious hopes. Well may they suspect any flattering talk about their Rights, which places them in any other position than that assigned to them in the Bible. Let them know all this talk, from the pernicious fruits of infidelity and licentiousness which it early and surely brings forth. The women of Christian lands have nothing to hope from infidelity. And for the well-being of all society, as well as for the special welfare of the female sex, it is a matter of vital importance that the ordinance of marriage be maintained as God gave it to Adam in Paradise, and as it is explained upon the subsequent pages of the sacred volume. We should regard these as crying and pernicious evils of our times; *that* the peace of families is held in too low estimate; *that* differences which should be settled in the household are so easily magnified, and so readily given to the public ear; *that* so many instances of desertion and of unfaithfulness to marriage vows are given with all their loathsome details in the public prints; and worse than all, *that* our legislators and our courts of law lend their influence too often, to demoralize the country, by their lenient judgments upon licentious crimes, and especially by the facility with which divorces are decreed without the semblance of a fair investigation, and for the most frivolous reasons. Nor should we omit to say, that these things are made worse by the thoughtlessness of people, who, in their serious moments, know better and feel better. These allow themselves to speak too freely of other families; to talk too lightly of the remedies which aggrieved parties should seek, and to express a confident and mischievous judgment in cases with which they have but a slight and partial acquaintance.

Happy is the people when the ordinance of marriage is maintained as God gave it to our first parents. Happy is the married pair who are joined with the approbation and blessing of Almighty God; who love each other as their own selves; and who, in the beautiful figure of one of Burns's Scottish songs, climb life's hill in company; press hand in hand down its further slope, and sleep together at the foot. Many eventful scenes will indeed occur between the starting and the resting spot; perhaps a separating hour comes early, and one is left to pass onward in life alone. We know not how this was with Adam; for the length of Eve's life is not recorded. But we are led to infer that they grew old together, and saw the increase of their children around them. We can know some of their griefs and some of their joys. The patrimony of their Father they soon lost; and bankrupt in character, and bankrupt in fortunes, they went forth from that delightful garden to toil in a world which their sin had cursed. What sorrows had they in the murder of one child by the hand of another; what mingled grief and joy in their own sins as contrasted with the tokens of

Divine forgiveness; in the piety of Abel, and the impiety of Cain. Life passed with them, as it passes with their children, with all its varieties of care and comfort, of peace and perplexity, of hope and fear.

Supposing that they grew old together, what a life was theirs! The first married started life together, and spent nearly nine centuries and a half in their companionship. What a patriarch scene! How much must they have grown in attachment to each other! How much was there of mutual dependence; a delightful leaning upon each other, and deriving their happiness from each other. And from the days of their declining age to this, earth has no more venerable sight than is presented by an aged couple, who have gone through life together, have settled their children in the earth, and draw near the end of their days with the respect and love of all that know them.

Yet this one thing is needful to complete the picture: that they have trained up a **GODLY HOUSEHOLD**; that they have sent forth their children to bless the land; and that having served God and their generation here, they are only waiting for his summons to depart to that better country, where, indeed, "there is neither marrying nor giving in marriage," but where love shall abide forever, and separations never be known.

Only waiting till the shadows
 Fall a little longer;
 Waiting while the hopes of heaven
 Firmer grow, and stronger:
 Watching, as the tabernacle
 Of this flesh is falling;
 Judging each new imperfection
 Is their Father calling.

Trusting, that through death's cold river,
 Christ their Lord will guide them;
 Praying that its narrow waters
 May not long divide them.
 Lingering thus, to earth and heaven
 Warm affections bind them;
 Hoping blessings, leaving blessings,
 For the loved behind them.

Blessed is the land whose children are joined in these sacred and permanent ties, and where righteous parents train up their households in the fear of God, and in a blessed looking for immortality. The hopes of our country largely rest on the pure and pious maintenance of the family relation, as God formed it in Paradise. Depart in any measure from this; let the tie of marriage be thoughtlessly formed, or thoughts of its dissolution be readily entertained, or separations be esteemed reputable; and woe to the parties, to their offspring, and to society. A mutual lifelong interest in their children, demands that parents should have a lifelong interest in

each other. And it is chiefly because the children of the human family need a moral training extending through twenty years, and because this usually determines the character for our everlasting existence, that this ordinance is so divinely appointed. The Lord seeks a godly seed; that is, the family as he has formed it is a religious institution; and fearful guilt belongs to those who venture to pervert it from this design. And they who form their families after the Divine design, may hope for even a greater permanence than belongs to a lifelong covenant. The most precious hope for a family is in these things: that its members are fitted for God's service here and hereafter; that his favour is chiefly sought in all we do and are; that the separations that must occur will be only for a little season; and that, not long hence, the whole family shall meet together around the throne of God.

There is a coming day when no remembered scenes of our earthly homes will be recalled with more pleasure than that described in the familiar verse of Burns:

“Then kneeling down to heaven's Eternal King,
 The saint, the father, and the husband prays:
 Hope springs exulting on triumphant wing,
 That thus they all shall meet in future days,
 There ever bask in uncreated rays,
 No more to sigh or shed the bitter tear,
 Together hymning their Creator's praise,
 In such society, yet still more dear,
 While circling time moves round in an eternal sphere.”

THE VAUDOIS VALLEY.

YES, thou hast met the sun's last smile
 From the haunted hills of Rome;
 By many a bright Ægean isle
 Thou hast seen the billows foam.
 From the silence of the Pyramid
 Thou hast watched the solemn glow
 Of the Isle that with its waters hid
 The ancient realm below.
 Thy heart hath burned, as shepherds sung
 Some wild and warlike strain,
 Where the Moorish horn once proudly rung
 Through the pealing hills of Spain.
 And o'er the lonely Grecian streams
 Thou hast heard the laurels moan
 With a sound yet murmuring in thy dreams
 Of the glory that is gone.
 But go thou to the pastoral vales
 Of the Alpine mountains old,
 If thou wouldst hear immortal tales
 By the wind's deep whispers told!

Go, if thou lovest the soil to tread
 Where man hath nobly striven,
 And life, like incense, hath been shed,
 An offering unto Heaven.
 For o'er the snows and round the pines
 Hath swept a noble flood;
 The nurture of the peasant's vines
 Hath been the martyr's blood!
 A spirit stronger than the sword,
 And loftier than despair,
 Through all the heroic region poured,
 Breathes in the generous air.
 A memory clings to every steep,
 Of long-enduring faith,—
 And the sounding streams glad record keep
 Of courage unto death.
 Ask of the peasant *where* his sires
 For truth and freedom bled?
 Ask, where were lit the torturing fires,
 Where lay the holy dead?—
 And he will tell thee, all around,
 On fount, and turf, and stone,
 Far as the chamois' feet can bound
 Their ashes have been sown!
 Go, where the Sabbath bell is heard
 Up through the wilds to float,
 When the dark old woods and caves are stirred
 To gladness by the note.
 When forth along their thousand rills
 The mountain people come,
 Join thou their worship on those hills
 Of glorious martyrdom.
 And while the song of praise ascends,
 And while the torrent's voice,
 Like the swell of many an organ blends,
 Then let thy soul rejoice.
 Rejoice, that human hearts, through scorn,
 Through shame, through death made strong,
 Before the rocks and heavens have borne
 Witness of God so long!

MRS. HEMANS.

Historical and Biographical.

A CHAPTER OF THE HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA.*

IN the course of investigations arising out of the suit now pending, for the possession of the Manse and Church property of St. Gabriel's Street

* From the Ecclesiastical and Missionary Record.

Congregation, Montreal, the following interesting facts and documents have been brought to light :

About the year 1791, several inhabitants of Montreal, connected with Presbyterian denominations then existing, associated themselves together for the purpose of religious worship, and the administration of ordinances according to the universal Presbyterian form. They had then no prospect of a minister, but obtained such preaching as came within their reach.

While in this situation, it happened that the Rev. John Young came to Montreal from Schenectady, U. S., and preached to them with much acceptance. This Mr. Young appears, from authentic documents, to have at first been connected with the Presbytery of New York, and by them ordained over the united congregations of Schenectady and Currie's Bush, on the 14th August, 1788, on which occasion he "publicly adopted the Confession of Faith of this Church, and declared his assent to the Form of Government, Worship, and Discipline." It further appears, that in October, 1790, the Presbytery of Albany was, by an act of the Synod of New York and New Jersey, formed out of a section of the Presbytery of New York, and among others, Mr. Young and his congregations were placed under its jurisdiction. His name appears also on the first sederunt of the Presbytery of Albany. At Albany, November 9th, 1790, a fama of a disagreeable kind having arisen about Mr. Young, he, to avoid the odium, seems to have fled suddenly to Montreal. On investigation by the Presbytery, Mr. Young was fully acquitted; and having returned, he acknowledged the offence and scandal of having left his charge, without the advice or consent of Presbytery or his people, and after censure and admonition, he was reposed into his former standing.

Subsequently, on account of pecuniary difficulties, he was relieved from the pastorate of the churches under his care, and appointed stated supply to Currie's Bush. At this time, he seems again to have visited Montreal, and preached with much acceptance to the people there, the result of which was a valuable and very interesting series of letters, together with the action of the Presbytery of Albany upon them.

The first letter, is a petition from the congregation, which is signed by Adam Scott, who, from this document, and from the minute books of the congregation, appears to have been the first chairman of their temporal committee; he was also one of the original trustees, to whom the property, on which the Church now stands, was conveyed. The names attached to the other petitions from the congregation, are those of the elders, who appear to have been ordained by Mr. Young. Their names, too, occur frequently in the early minutes of the Church. Near relatives of the first and second are yet alive and resident in Montreal, and a nephew of the latter is still an adherent of St. Gabriel Street church.

What the "Presbytery of Montreal," referred to in the last letter, was, or who composed it, is as yet quite unknown. So far as is known, it has left no records behind it, and no one living has any distinct knowledge of its ever having existed. By whomsoever formed, they had not thought of affixing to their designation, "in connection with the Church of Scotland."

The documents are as follows :

"MONTREAL, 5th Aug. 1791.

"VERY REVEREND SIR,

"We beg leave to inform the very Reverend Presbytery, that there

are in this place a number of inhabitants from different parts, who have been brought up in the Presbyterian Church, and wish still to adhere thereto; but have been, for a considerable time, without public ordinances, dispensed according to the order of that Church; not only without its doctrines, but also its discipline and government, except some occasional supplies by the Rev. Mr. Young, one of your members; and being well informed of your steady attention to the interests of religion and care of vacant congregations, we hope, if agreeable to the Reverend Presbytery, they will consider our situation, take us under their care, and appoint the Reverend John Young our stated supply, and to perform among us all the ministerial functions until next stated meeting of Presbytery, and that the Good Shepherd, who gave his life for the sheep, may ever direct their deliberations, and feed the people under their inspection, shall be the constant prayer of,

“Very Reverend Sir,

“Your obedient humble servant,

“in name of the Congregation,

“ADAM SCOTT,

“President of the Committee.

“The Very Reverend Moderator of
the Presbytery of Albany.”

Along with this petition, there is a letter from Mr. Young himself, to the following effect:

“MONTREAL, August 1st, 1791.

“REV. SIR:

“I must request you to inform the Presbytery that such has been the state of my health during the whole summer, that it was impossible for me to visit Niagara as the Presbytery appointed; and such is the present state of my health that I cannot attend the Presbytery. I have during the summer resided in this place, and at the earnest request of the people have occasionally preached to them. The congregation have ordered their committee to apply to the Presbytery that I may be appointed their stated supply for the ensuing six months. If the Presbytery think proper to appoint me, I shall endeavour by the Divine blessing to serve them as faithfully as possible. They are a respectable people. The subscribers, in number about a hundred, seem very desirous of establishing the Gospel among them. They are ignorant of forms, but hope the Presbytery will excuse any defect in this respect. Should my health permit, I will endeavour to attend your next stated meeting, and it is probable some of the people here will accompany me, who will explain more fully their situation; but in the present state of my health all things are to me extremely uncertain. That the God of unerring wisdom may direct the Presbytery in every matter that may come before them, and bless abundantly their own souls and the souls of those under their care, shall ever be the earnest prayer of, Rev. Sir,

“Your very humble servant,

“JO. YOUNG.

“Rev. Moderator of the Presbytery of Albany.”

On the back this letter is directed to the care of “the Rev. John McDonald, Minister of the Gospel, Albany.”

In the minutes of the Presbytery of Albany, which met at “Salem,

Sept. 6th, 2 o'clock, afternoon, 1791," we find the following reference to these letters, and the decision of the Presbytery regarding their prayer, viz. :

" Mr. Young informed the Presbytery by letter, that on account of the bad state of his health he had been prevented from visiting the congregation at Niagara, according to their appointment, and that for the same reason he could not attend the present meeting. He also informed the Presbytery that he had supplied with preaching the congregation in Montreal, and had no objections, on the request of that society, to receive a stated appointed among them till next spring Presbytery."

" Thursday, 3 o'clock, Afternoon.

" A petition from a Presbyterian congregation at Montreal, in Canada, was also laid before Presbytery, requesting to be taken under their care, and to have Mr. Young appointed a stated supply till the next meeting of Presbytery in March. The Presbytery, agreeable to their request, *did enrol them* among the congregations under their inspection.

" The Presbytery appointed, for Montreal, Mr. Young a stated supply."

The next letter is a petition from the elders of the Church to the Presbytery of Albany, to the following effect :

" MONTREAL, Feb. 1st, 1792.

" VERY REV. SIR :

" We beg leave, in this manner, in the name of the congregation, to thank the very Reverend Presbytery for their attention to our former request in taking us under their care, and appointing the Rev. John Young to minister among us in holy things.

" We hope that his labours among us are blessed of the Great Lord of the Vineyard; this appears from that ready cheerfulness with which our people contribute to everything that is necessary for the decent establishment of religion.

" We are uncertain whether Mr. Young's state of health will permit him to attend the Presbytery this season; if he attends, some of our number will accompany him, and explain more fully our situation; should he not be able to attend, it is our earnest request that he may be continued our stated supply for the ensuing six months.

" That the Good Shepherd, who laid down his life for the sheep, may direct the Presbytery in this and every matter that may come before them, and enrich with his heavenly blessing the various congregations under their inspection, shall ever be the fervent prayer of,

" Very Reverend Sir,

" Your most obt. servants,

" JAMES LOGAN,

" WM. ENGLAND,

" DUNCAN FISHER,

" Elders.

" Very Reverend Moderator
of the Presbytery of Albany."

This letter is directed on the back, to the "care of the Rev. John McDonald, Minister of the Gospel, Albany."

The next communication is from the same parties :

“MONTREAL, 20th Aug. 1792.

“VERY REVEREND SIR,

“While we humbly thank the very Reverend Presbytery for their former care and attention to us, in taking us under their care, and appointing the Rev. John Young our stated supply, we must inform you, that from our distant situation, we feel it inconvenient, either for us or our minister, to attend upon the Presbytery as often as might be necessary; and we understand that the Presbyterian ministers who were in the Province before Mr. Young, are about to form themselves into a Presbytery, with whom it will be more convenient for us to be connected; we must, for these reasons, request our dismissal from the Presbytery of Albany, that we may put ourselves under the care of the Presbytery in Canada, as soon as said Presbytery shall meet.

“We have thought it prudent to advise Mr. Young to apply for a dismissal from you, that he may have it in his power to sit in said Presbytery.

“That the Spirit of wisdom and discernment may ever be with the very Revd. Presbytery, and direct them in this and every matter that may come before them, shall ever be, very Revd. Sir, the prayer of your humble servants.

“In name of congregation,

“JAMES LOGAN,

“WM. ENGLAND,

“DUNCAN FISHER,

“Elders.

“Very Rev. Moderator
of the Presbytery of Albany.”

This letter is addressed on the back, to the care of Mr. McDonald, of Albany, as the others.

The next is a letter on the same subject, from the Rev. Mr. Young:

“MONTREAL, Aug. 21, 1792.

“VERY REVD. SIR,

“I beg leave to inform the Presbytery, that such is my situation, that I find it necessary to apply for a dismissal from the Presbytery of Albany. The Presbyterian ministers of Canada have long wished to form themselves into a Presbytery, and I understand soon expect to accomplish their wish. Should this happen, this congregation think it will be better for them to be in connection with said Presbytery, and with this view, wish me to apply for a dismissal. I have the rather complied with their desire, because from my distant situation and bad state of health, I cannot attend my duty with you. I meant to have made this request in person, but a sore in my leg, which for some months hath baffled every attempt to cure it, and a severe attack of the rheumatism, renders it impossible to attempt the journey.

“I hope the Presbytery will grant my request, and send my dismissal with the first convenient opportunity. And that the Good Shepherd, who laid down his life for the sheep, may bless the Presbytery of Albany, take all its members under his holy keeping, and guide and feed the various congregations under their inspection, and in their connection, shall ever be the prayer of, very Revd. Sir,

“Your affectionate brother in the Lord,

“JOHN YOUNG.

“Very Revd. Moderator
of the Presbytery of Albany.”

To these communications we find a reference made in the following minute of the Presbytery, six months after date :

“ BALLSTON WEST, 3 o'clock, P. M.
19th February, 1793.

“ A letter from Mr. Young, their stated supply at Montreal, and also another from the Presbyterian congregation in which he preached, were laid before the Presbytery, in which each of them requested a dismissal from the Presbytery, in order to join a Presbytery about to be formed in Canada.

“ The Presbytery, however willing to grant their request, judged that a dismissal to join a body not in existence was irregular.

“ They therefore ordered Mr. McDonald to write a letter to Mr. Young, and another to the congregation, informing them, that the Presbytery would with cheerfulness dismiss them, as soon as they should name the body to which they desired to be connected, and that he send to them an extract of this minute.”

In answer to this minute, two other letters seem to have been sent to the Presbytery, one from the congregation at Montreal, and another from Mr. Young ; these communications have not been found, but their purport may be gathered from the following minute and decision of the Presbytery :

“ TROY, June 25th, 1793,
11 o'clock, A. M.

“ A letter from Mr. Young, dated at Montreal, was read, in which he informed the Presbytery, that a Presbytery had been lately erected in that country, under the name of the ‘Presbytery of Montreal,’ and he requested a dismissal from them to join that body. The Presbytery, having taken under consideration the remote and local situation at which Mr. Young was placed, agreed to grant his request, and they did, and hereby do dismiss Mr. Young from his connection and subordination to the Presbytery of Albany to join the Presbytery of Montreal, and they hereby recommend him to their friendly attention, as a minister of the Gospel in regular standing with them, and ordered the clerk of the Presbytery to furnish Mr. Young with a certified copy of their decision.

“ A petition from the vacant congregation of Montreal under the inspection of the Presbytery, was laid before them, stating that a Presbytery under the title of the ‘Presbytery of Montreal,’ had lately been established in Canada, that they found it would be peculiarly convenient for them in their situation to be under their care, and requested a dismissal, that they might be regularly received by the Presbytery of Montreal. The Presbytery, sensible of the justice of the observations contained in their petition, agreed to grant their request ; and they did, and hereby do, dismiss the congregation of Montreal from their inspection, and do hereby recommend them to the care and kind patronage of the Presbytery of Montreal, as a society of *regular and reputable standing in the Presbytery*, and they ordered their stated Clerk to transmit a certified copy of their decision to that congregation.”

It is a curious and interesting circumstance, that a Presbytery in the United States should have had under its fostering care the Old Presbyterian Church of St. Gabriel Street. At that time they worshipped in the Roman Catholic Church of the Recollects, which was granted for their

use by the priests of that order. In 1792 the congregation purchased the land and erected the church which now stands upon it. The deed of purchase is dated April, 1792, and was drawn up at the very time they were in connection with the Presbytery of Albany, and the Presbyterian Church of the United States. The value of these documents is that they show very clearly what was the original design and intention of the parties who first instituted St. Gabriel Street Presbyterian Church, and also explain, without the possibility of a doubt, the meaning of the terms found in the original deed of purchase.

According to their first letter it was the desire of the congregation to have public ordinances dispensed according to the order of the Presbyterian Church—its doctrine, discipline, and government. To secure this was their aim. For this purpose they joined the Presbytery of Albany, and received a minister at their hands. For the same purpose they inserted in the deed of conveyance of the original property, the clause that it was for a “Presbyterian congregation, and the worship of God according, and conformable to, the *usage* of the Church of Scotland, as by law established in Scotland.” So long as this usage was observed, the object and intention of the founders were effectually carried out. The particular ecclesiastical connection under which this should be done, was not to them a matter of concern. At that time the *usage* of all Presbyterian Churches on this continent was identical with that of the “Church of Scotland as by law established in Scotland.” It seems a strange assumption on the part of a section of the Presbyterians of this Province, that the usage of the Church of our revered fathers cannot be purely and completely carried out unless in connection with them. We claim now to be more completely identified with the Church of that age than the Church in this Province, yeleft “in connection with the Church of Scotland,” and we are even more tenacious of the ancient usages than they are. As it evidently was not the intention of the original founders of St. Gabriel Street Church to limit, by the deed of conveyance, their own choice of ecclesiastical connection, but simply to provide that the great religious and Christian objects of a Presbyterian Church should be secured; so it seems to the congregation now a hard matter that although maintaining in all their integrity the ancient usages of the Church in doctrine, discipline, worship, and government, they should be harassed, and threatened with the loss of their property, by parties whose right to be regarded as the true representatives of the ancient Church of Scotland is, to say the least, very questionable.

BOUNDARIES OF THE SEVERAL PRESBYTERIES IN THE SYNOD OF KENTUCKY.

THE Synod of Kentucky having referred the subject of the re-arranging of the boundaries of the several Presbyteries, constituting the Synod, to a special committee, consisting of R. J. Breckenridge, E. P. Humphrey, J. H. Condit, W. C. Matthews, J. Woodbridge, J. Hawthorn, and requesting the Presbyteries to carefully examine the subject at their Spring sessions in 1860, and communicate to the chairman of the committee

their wishes, or any suggestion they may think proper to make. The following facts are published for the information of all whom it may concern.

1. The Presbytery of Transylvania was formed by the Synod of New York and Philadelphia, in May, 1786, by a division of the Presbytery of Abingdon, Va.; was organized at Danville, Ky., October 17, 1786, comprehending the District of Kentucky and the settlements on the Cumberland River; was the only Presbytery in the West, and embraced all the settlements on both sides of the Ohio; was attached to the Synod of Virginia.

2. In September, 1797, the subject of a division into three Presbyteries came up, but was postponed until the next stated meeting.

3. In April, 1798, it was agreed to petition the Synod of Virginia to divide the Presbytery into three Presbyteries, viz.: Transylvania, Union, and New Providence.

The same year the Synod granted the request, but called the Union, Washington Presbytery, and New Providence, West Lexington. Boundaries as follow:

Transylvania.—On the north and east by the Kentucky River; on the north and northeast by the Ohio; also on the south, comprehending all settlements of Cumberland and its waters.

West Lexington.—By the Kentucky River on the south and southwest; by the Ohio on the north and northwest; and by Main Licking on the north and northeast.

Washington.—Comprehending all that part of the State northeast of Main Licking, and also the settlements on the northwest side of the Ohio.

4. In October, 1802, by order of the General Assembly, the Synod of Kentucky was organized at Lexington, Ky., consisting of the three Presbyteries of Transylvania, West Lexington, and Washington.

5. In 1803, the Presbytery of Cumberland was formed, by a division of the Presbytery of Transylvania, bounded as follows: along the Big Barren River to its mouth, and thence to the mouth of Salt River.

6. In 1806, when the Cumberland Presbytery withdrew from the jurisdiction of Synod, its territory fell back into the Presbytery of Transylvania.

7. In 1810, the Presbytery of Transylvania was again divided into three Presbyteries; Transylvania, West Tennessee (embracing territory chiefly in Tennessee), and Muhlenburg. The latter bounded as follows: Beginning at the mouth of Salt River, thence to the mouth of Big Barren, thence up and with the east fork of Little Barren, thence a direct line to the western boundary of Pulaski, thence with said boundary to Cumberland River, thence south to the State line.

In the same year, Washington was divided into three Presbyteries, Washington, Union, and Miami; the last two in Ohio.

8. In 1811, the boundary line between the Presbyteries of Transylvania and Muhlenburg was changed as follows: A line from the head of the east fork of Little Barren to the southwest line of Cumberland county, thence with said line from the Cumberland River via the Tennessee line.

9. In 1815, the Presbytery of Transylvania was again divided, and the Presbytery of Louisville formed, bounded as follows: On the north, by a line drawn from Maccou's Ferry, on the Kentucky River, thence with

the road leading to Bardstown, to where it crosses Salt River, thence with and to the mouth of said river to the Ohio, and with the Ohio to the mouth of the Wabash, &c., running into Indiana.

10. In 1820, the Presbytery of West Lexington was divided, and the Presbytery of Ebenezer formed, to consist of the following counties: Bourbon, Harrison, Boone, Pendleton, Campbell, Nicholas, Fleming, Mason, Lewis, Bath, Floyd, Bracken, and Greenup.

11. In 1823, Cherry Spring Church was transferred from the Presbytery of West Lexington to that of Ebenezer.

12. In the same year, the boundary line between the Presbyteries of Transylvania and Louisville was changed as follows: The same line from Maccoun's Ferry, until it strikes the Nelson County line, and with said line to the Beech Fork, and down the same to the mouth of Salt River.

13. In 1826, Hopewell Church was transferred from Ebenezer to West Lexington Presbytery.

14. From 1826 to 1832, the records are lost, and no changes of boundaries, if any, can be stated. During this period, Tabor Presbytery was formed, and dissolved in 1832.

15. In 1832, Mt. Sterling Church had liberty to be connected with Ebenezer Presbytery, and Mt. Pleasant Church was transferred from Ebenezer to West Lexington Presbytery.

16. In 1832, the following changes were made in the lines of the Presbyteries of Muhlenburg, Louisville, and Transylvania: Between Transylvania and Muhlenburg, beginning at the mouth of Green River, up said river to the Big Barren, thence up said river to the mouth of Long Creek, thence up said creek to the Tennessee line; between Transylvania and Louisville, commencing at the mouth of Big Barren, up Green River to the mouth of Nolin Creek, along Nolin nearly to its source, then in a direct line to the mouth of Beech Fork, up said fork to the mouth of Chaplin, up Chaplin to the line between Auderson and Mercer Counties, and along said line to the Kentucky River.

17. In 1838, the line between the Presbyteries of Transylvania and Louisville was changed to run up the South Fork of Nolin, throwing Hodgenville into the Presbytery of Louisville.

18. In 1844, Crittenden Church was transferred from Ebenezer to West Lexington Presbytery.

19. In 1845, the Presbytery of Bowling Green was formed out of parts of Transylvania, Louisville, and Muhlenburg, but at their request was dissolved in 1849.

20. In 1852, the town of Cynthiana was transferred to the Presbytery of West Lexington, and the Church at Crittenden to Ebenezer.

21. In 1858, the Presbytery of Paducah was formed from the Presbytery of Muhlenburg, bounded as follows: Beginning at the mouth of the Tradewater on the Ohio, thence up said river to the north corner of Trigg County, thence south with the east line of said county to the Tennessee line, thence west with the Tennessee line to the Mississippi River, thence up said river to the mouth of the Ohio, thence up the Ohio to the beginning.

22. The foregoing, it is believed, comprise all the changes in the boundaries of the several Presbyteries, except what may be in the lost volume of the records; and by a reference to a map of the State the form of each Presbytery may be seen.

23. The counties embraced in each Presbytery are as follows, as far as can be decided from the somewhat indefinite boundaries of some of the Presbyteries, particularly in what are called the Mountain counties:—

Paducah.—Crittenden, Caldwell, Trigg, Lyon, Marshall, Calloway, Graves, McCracken, Ballard, Hickman, Fulton. 11.

Muhlenburg.—Union, Hopkins, Christian, Todd, Logan, Simpson, part of Warren, part of Butler, Muhlenburg, McLean, Henderson. 9, parts of two.

Louisville.—Davies, Ohio, part of Butler, Grayson, Breckinridge, Hancock, Meade, Hardin, LaRue, Nelson, Spencer, Bullitt, Jefferson, Shelby, Henry, Oldham, part of Franklin, Trimble, Anderson. 17, parts of two.

West Lexington.—Carroll, Gallatin, Grant, Owen, Scott, Woodford, Fayette, part of Franklin, Jessamine, Clark, Montgomery, Powell, part of Estell. 11, parts of two.

Ebenezer.—Bourbon, Harrison, Pendleton, Campbell, Kenton, Boone, Bracken, Mason, Nicholas, Bath, Morgan, Floyd, Pike, Johnston, Lawrence, Fleming, Lewis, Greenup, Carter. 19.

Transylvania.—Edmondson, part of Warren, Barren, Adair, Monroe, Cumberland, Clinton, Wayne, Whitley, Knox, Harlan, Letcher, Breathitt, Perry, Owsley, Clay, Laurel, part of Estell, Rock Castle, Madison, Pulaski, Garrard, Lincoln, Casey, Russell, Taylor, Green, Marion, Washington, Boyle, Hart, Mercer. 30, parts of two.

24. If the counties have been distributed correctly among the several Presbyteries, then from the statistical table of the Minutes of the Assembly, leaving out fractions of counties, the relative size of each Presbytery is as follows:

Presbyteries.	Counties.	Churches.	Ministers.	Ch. Members.
Paducah,	11	12	6	326
Muhlenburg,	9	23	7	796
Louisville,	17	25	29	2542
West Lexington,	11	21	31	1615
Ebenezer,	19	31	15	1982
Transylvania,	30	18	32	2395

S. S. McBOBERTS,
Stated Clerk.

Review and Criticism.

THE LIFE OF DANIEL WILSON, D.D., Bishop of Calcutta and Metropolitan of India.
By JOSIAH BATEMAN, M.A., Rector of North Cray, Kent, his son-in-law and first Chaplain; with portraits, map, and illustrations. Boston: Gould & Lincoln. 1860.

THIS is a most valuable biography of an eminently pious and able minister of Christ. Here we get a most edifying gaze at the boy—the apprentice—the student—the bishop. We are persuaded that few Christians can read this volume without being drawn toward the man as a brother in Christ, and having their faith confirmed. It is a book not only for advanced Christians to profit by, but will be found of great service to

inquirers. For the purpose of calling the attention of the latter class to the book, we will give a few extracts. The following is his own account of an interview with Mr. Newton :

“He told me God could, no doubt, if he pleased, produce a full-grown oak in an instant, on the most barren spot ; but that such was not the ordinary working of his providence. The acorn was first sown in the ground, and there was a secret operation going on for some time ; and even when the sprout appeared above ground, if you were continually to be watching it, you would not perceive its growth. And so, he said, it was in spiritual things.

“When a building is to be erected for eternity, the foundation must be laid deep. If I were going to build a horse-shed, I could put together a few poles and finish it presently. But if I were to raise a pile like St. Paul’s, I should lay a strong foundation, and an immense deal of labour must be spent underground before the walls would begin to peep above its surface.

“‘Now,’ he continued, ‘you want to know whether you are in the right road. That is putting the cart before the horse ; that is wanting to gather the fruit before you sow the seed. You want to experience the effects of belief before you do believe.

“‘You can believe a man if he promises you anything, but you cannot believe Christ when he says, “Him that cometh unto me I will in no wise cast out.” If you are cast out, it must be in some wise, but Christ says, “in no wise.” If he had said, I will receive all who come except one hundred, then you might certainly think that you were of that hundred ; but the “in no wise” excludes all such arguing. There are few awakened sinners who doubt Christ’s *ability* to save, but the fear seems to run on his *willingness*, which, of the two, is certainly the most dishonouring to our blessed Saviour. To illustrate my meaning : Suppose you had promised to pay one hundred pounds for me, and had given me the promise in writing. Now, if you should refuse to pay the money when I sent for it, which, do you think, would involve the greatest impeachment to your character—to say that you were perfectly willing to fulfil your engagement, but really had not the power, or to say that no doubt could be entertained of your ability, but you were unwilling to be bound by your promise ?

“‘Unbelief is a great sin. If the Devil were to tempt you to some open, notorious crime, you would be startled at it ; but when he tempts you to disbelieve the promises of God, you hug it as your infirmity, whereas you should consider it as a great sin, and must pray against it.

“‘When Evangelist, in the “Pilgrim’s Progress,” asked Christian if he saw a wicket-gate at the end of the path, he said, No. Could he then see a shining light ? He thought he could. That light was the Bible, and it led him to the wicket-gate. But when he had passed that gate, he still retained the burden. It was not till he looked to the cross that the burden fell from his back and was felt no more. Now,’ said Mr. Newton, ‘the gate through which you have to pass is a strait gate ; you can but just squeeze in yourself. There is no room for self-righteousness ; that must be left behind.’”

This conversation made a deep impression on the mind of young Wilson. Of his other sins he had thought, and thought deeply, and had prayed and struggled against them ; but the idea of unbelief being a sin,

seems never before to have crossed his mind. This great and dreadful truth, Mr. Newton, as a skilful marksman, had succeeded in lodging deep and firmly in his very heart. It is this central idea of the conversation on which his entire thoughts seem to have been concentrated. In a letter to his mother, written a few days afterwards, he lays open his heart, and discloses the arrow still rankling in the wound. "The words of Mr. Newton, that unbelief is a great sin and should be prayed against as such, continually recur to my mind. Alas! my heart is unbelieving and hard, but I hope I may endeavour to pray to the great Redeemer to give me a believing heart."

Out of these depths poor Wilson cried, and the Lord heard and delivered him. Hear the strain in which his disburdened spirit exults under the felt approval of his Saviour. He thus pours out his soul to his mother: "I have nothing but mercies to tell you of. Oh that my heart was but melted with love and gratitude to my Redeemer for such rich grace as he is continually showering upon my soul. To know that my Lord still does continue, and ever will continue, to love my worthless soul; that he still pardons all my unnumbered sins, and still shines upon me with the beams of his love;—to feel and know such precious truths as these, is enough to break the very adamant into praise."

It were pleasing and profitable to continue our extracts; but we forbear for lack of space. We commend the work most cordially to the Church of God, and to all who are inquiring after the way of life.

THE GUILT OF SLAVERY AND THE CRIME OF SLAVEHOLDING, demonstrated from the Hebrew and Greek Scriptures. By Rev. GEORGE CHEEVER, D.D., Pastor of the Church of the Puritans, &c. &c. Boston: John P. Jewett & Co. 1860.

"THOU shalt not bear false witness against thy neighbour," is a command to which we would ask the prayerful attention of the author of this book. It is really fearful to contemplate the amount of false testimony embodied in this work of Dr. Cheever's. Filled with a fanaticism bordering on the insane, the writer treads down before him, with the energy of despair, the good name of churches and the renown of learned men. Woe be to the church or the commentator, ancient or modern, European or American, who teaches or holds other doctrines on the subject of slavery than that held by Dr. Cheever. Having discovered that the lexicographers, translators, and commentators, are, almost to a man, against him, he has dismissed them from the service altogether, and with a spirit of independence of which even a Puritan might be proud, he demonstrates to his own satisfaction that the Hebrew tongue never lisped the name of slave, and that the Greek lost all its base significance when it formed alliance with the sacred language. There is, however, a commentary on this whole subject, of unquestionable weight in this age of matter-of-fact, to which we would refer Dr. Cheever. It is the commentary furnished by a declining church and departed influence. We will venture to say, that if Dr. Cheever had put forth, for the evangelization of the moral wastes that are within a stone's throw of his own door, the amount of thought and labour spent in the service of Abolitionism, he would not have been compelled to sue as a beggar at the door of a foreign church. Slavery will yet be abolished, but it will not be by the fanatical tirades of Abolitionism. "The wrath of man worketh not the righteousness of God."

The desired consummation will be achieved by the mild and genial sway of the Gospel of Christ. This has been the mode in the past, and he is a wise man and faithful, who, walking in the light of that history, labours first and foremost for the disenthralment of the enslaved souls of men. His will be the reward in the day of earth's glad jubilee. But what will be the heritage of him who has stood at the entrance of the great harvest-field, and, instead of thrusting in the sickle of the word to help on the great work of reaping, has reviled and slandered the men who were bearing the burden and heat of the day?

AN APPEAL TO THE PEOPLE IN BEHALF OF THEIR RIGHTS AS AUTHORIZED INTERPRETERS OF THE BIBLE. By CATHARINE E. BEECHER. Harper & Brothers, New York. 1860.

THE Beecher family have, in the writer of this book, a true representative. The book might be entitled, "Vanity mortified, or the *dernier resort* of disappointed ambition." Miss Beecher has knocked for admission at the gate of the temple of literature more than once before, and on each occasion has found the porters inexorable to her entreaties. Wearied and worn with fruitless toils, she now turns her hopes to "*the people*" and "*the secular press*." It is truly a humiliating position for a woman of such high aspirations to occupy. It is customary to appeal from a lower to a higher tribunal; but here the order is reversed. Tried and condemned by the joint verdict of the Church and the religious press, Miss Beecher appeals to "*the people*" and "*the secular press*." What a pitiable position! Repulsed by the moral and the good,—by all who have any vital apprehension of saving truth, and anything like a proper appreciation of the connection between truth and holiness, she takes her stand at the bar of that public, over which the Churches of Christ have no influence, and that press, into whose "*founts*" the fountain of the water of life has had no access.

Her theme is, the "origin of evil;" her design, the ridicule of the Scripture account of it, as exhibited by the theologians and creeds of Christendom. Of her ability to encounter such a problem, the reader will judge by the following exhibit of her solution:

Common Sense Theory of the Origin of Evil.

"What, then, is the cause or origin of evil, as taught by reason and experience? *It is the eternal nature of things, existing independently of the will of the Creator, or of any other being.*

"What is the cause of the existence of this created system? It is the will of the Creator.

"What is the cause, or reason, why God willed that this system should be as it is, with all the evil that exists? It is because it is the best system possible in the nature of things.

"What is the cause or reason that any given event, however evil, is not prevented by God? It is because any change that would prevent it, would alter the best possible system, and thus make more evil than the one thus prevented."

Such is Miss Beecher's theory, which she dignifies with the title of the Common Sense Theory of the Origin of Evil. The proper designation of this system would be, "A vindication of the Divine administration, in reference to evil, at the expense of the attributes and prerogatives of God." Miss Beecher will have the creature free, let what will

befall the freedom of the Creator. She places fate, under the name of "the eternal nature of things," above the throne of the Eternal, and shuts up Infinite Wisdom to the necessities of a system, over which He has no control. When Miss Beecher would make "*the people*" and "*the secular press*" believe, that this theory is the offspring of either her genius or her common sense, she must presume very largely upon the ignorance of the court to which she has carried her appeal. Its origin is heathen; its early advocates, Stoic philosophers; and its legitimate offspring, atheism. Miss Beecher must knock again, before the porters that have hitherto denied her entrance, will recognise her claims.

THE CHRISTIAN HOME, OR RELIGION IN THE FAMILY. By the REV. JOSEPH A. COLLIER. Philadelphia: Presbyterian Board of Publication.

FROM the cursory examination we have been able to give this book of Mr. Collier's, we regard it as admirably adapted to the great end aimed at,—the promotion of a deeper interest in the home culture of the rising generation. The topics discussed are well chosen and judiciously treated.

We are not aware that Mr. Collier holds the doctrine, that children are *admitted* to Church membership by the ordinance of baptism. He has, however, used language that would express that idea. On page 42, in referring to the fact of infant membership under the olden dispensation, he writes as follows: "Here, then, at the very first organization of the Church—(for although there were believers in the world previous to this transaction, there were none of the characteristics of a visible organized church)—we find *infants* admitted, by a sealing ordinance, to its membership." And further down the same page: "Now it will be seen, that the admission of infants to the Church, by the appropriate rite, was as much a part of the covenant, as was the promise that it sealed," &c.

If Mr. Collier means what he here says, we do protest against his doctrine. No Church or minister can, by any rite or sacrament, admit either child or man to membership. The baptism, in either case, is based upon the membership, and not the membership upon the baptism. There is a word which expresses the true doctrine on this subject, but it is not the word *admit*. It is the word *recognise*, and we do hope that orthodox Presbyterians will never indorse any substitute. The book is an excellent one, but we would like it all the better, were the phraseology on this subject more in accordance with the doctrine, that the promise made to the seed of believers is not hypothecated upon their baptism.

The Religious World.

AUSTRIAN ATTEMPT TO BRIBE THE PROTESTANTS OF HUNGARY.

The Daily News' correspondent writes from Pesth, on the 2d ult.:

"Count Thun, the Minister of Public Worship and Instruction, has set his heart upon carrying his notorious plan for the organization of the Protestant Church in Hungary. Not satisfied with the very questionable

honour of having signed the Concordat with the Pope against the wishes of the immense majority of the Roman Catholic laity and priesthood, he wishes to force his obnoxious organization upon the reluctant Protestants. At first he believed that the opposition against it proceeds exclusively from political grounds, and is fanned by the party of the so-called old Conservatives; therefore he thought that political prosecution might deter the leaders of the Conservatives from making speeches in the meetings of the districts, and taking the lead of the agitation. The case of M. Zsedenyi, however, soon satisfied Count Thun that a prison has no terrors for men of a strong conviction; the late Imperial counsellor had no word of apology before the judges, and refused to crave for mercy at the doors of the Ministers. This punishment did not prevent the defiance meetings of the districts, and the interview with the deputation headed by Baron Vay could not fail to impress the Count with the conviction that all his threats will not lead the Protestants to submission. He is now abandoning his fruitless policy of bullying, which only increased the agitation; we do not hear that he resents the obstinate resistance of all the Calvinists and of the majority of the Lutherans; his order in Council threatening the recusant congregations, seniorates, and districts, with the loss of their corporate rights, seems to be suspended for all practical purpose, though it has not been formally modified or cancelled. But the Minister has evidently no intention to give up his plan of organization, which restricts publicity, and practically annuls the liberty of election, by making the confirmation of the elections by the political authorities necessary for their validity; he only changes his tactics, and now tries to bribe the Protestants into submission. Well aware that the Protestant Church subsists on the voluntary contributions and bequests of her members, and that the clergy in general, and even the superintendents, are poorly paid, he now sets aside 94,000 florins a year (about £9000) for the use of the Protestant Church, equally divided between the 800,000 Lutherans and 2,000,000 Calvinists—since the latter are more obstinate, they get less of the subvention—to better the condition of the clergy. The superintendents of Pesth, Presburg, Oldenburg, and Debreczin, are to get a subvention of 4000 florins a year; those of Eperies, Szarvas, New Verbasz, Komorn, Papa, Sarospatak, and New Szivacs, 3000 florins, and each senior 300 florins a year. Of course, this Government subvention will be paid only to those seniorates and districts which shall have accepted the Ministerial organization, and will be withheld from the recusants. A certain time is allowed for the working of this measure, and if it prove ineffectual, the Minister may resort again to bullying. The Protestants are thus placed in an awkward dilemma: Ministerial favour and ready money on one side, if they give up the principle of an autonomic organization of the Church, and place themselves under the direction of the Jesuit Ministry of Public Worship; and the loss of their corporate rights on the other side, persecution and martyrdom, if they remain true to themselves. The eyes of all Hungary are turned now to them, and though it cannot be expected that some poorer congregations should not be caught by the Ministerial bait, it seems certain that the Calvinist Church remains firm, and that the majority of the Lutherans will not be reduced to a minority.”

The same correspondent, writing on the 6th ult., says:

“The Protestants seem to be proof against bribes as well as against threats. The German and Slavonic congregations of Presburg, which were expected to be the first among the greater civic congregations to

yield, have, at a recent meeting, enthusiastically rejected the notorious decree of Count Thun; and the Austrian correspondent of the *Evangelische Zeitung*, from Oldenburg, openly avows that there is no reasonable hope to see the decree accepted in that province."

Fragments of the Day.

THE TRIAL OF THE LEADERS OF THE LATE INDIAN REBELLION.—The trials, I hear, are to take place in the vicinity where the deeds were perpetrated; for instance, Mummoo Khan, the Begum's paramour, and Abid Khan, his brother; Mirza Feroze Bux Bahadoor, brother of the ex-King of Delhi; Unrao Singh, Dabee Deen, Sheikh Sookhum, Gunga Singh, *alias* Lord Sahib, and Ramchurum, are all to take their trials at Lucknow. At Cawnpore, Jwalla Pershaud, confidant of the Nana Sahib, and Bhoudee Singh, who was deeply concerned in the Cawnpore massacre, will be tried. Ummeer Singh, brother of Koer Singh, and Bullee Singh, a notorious villain, have been sent for trial to Goruckpore; while the Rajah of Hurraba, Ram Singh, will take his trial at Duriabad. At these places all the sad events of the past three years will be raked up; and however much it may be deplored, yet I fancy there is no alternative but to punish by death all who shall be found guilty of murder. Mummoo Khan, it is reported, in order to save himself from the death he knows he deserves, has been disclosing some valuable information to the authorities, who, in order to induce him to reveal all he knows from the commencement to the close of the mutiny, have been treating him with much leniency, and is now allowed the luxury of a comfortable cot to rest upon. There is one desperate leader still at large, Feroze Shah, who is said to be in the jungles of Central India. Here is a description of Feroze Bux, the ex-King of Delhi's brother: An old decrepit man, seventy years of age, with hardly a rag to cover him, his bones showing through his skin, and so totally lost to all the former greatness of his family that he prefers haggling for the price of sweetmeats to attending to the salaams and other tokens of respect which the Mussulman soldiers even now offer him.

IMPREGNABLE IRON FORTRESS.—On Tuesday, a public meeting, at which several members of Parliament were present, was held at the London Tavern, Bishopsgate Street, London, and a model and several drawings, plans and sections of Mr. W. J. Hall's impregnable iron fortress, to be erected, if approved of, at the Nore, were exhibited, on a scale of a quarter of an inch to the foot. The outside casing is to consist of solid blocks of iron, two feet thick, dovetailed into each other, fused together by pouring molten iron into the joints. It is to be built on a concrete foundation, and would take 32,000 tons of iron. It would mount 70 guns, the first tier about 14 feet above high water mark. Mr. Hall has also designed a floating fortress, constructed on similar principles, which would require 10,000 tons of iron in the construction, and draw about 25 feet of water, and hold 1000 tons of coals. It is to be 120 feet in diameter, 85 feet high, and to mount 36 Armstrong guns,—12 in each tier.

THE
PRESBYTERIAN MAGAZINE.

MAY, 1860.

Miscellaneous Articles.

REMARKS ON PREACHING.

WHEN the Apostle Paul says that it "pleased God to save men by the foolishness of preaching," he does not mean to speak disrespectfully of a Divine institution. To represent that as "foolishness" which, at the same time, he admits to be an ordinance of God, and unspeakably beneficial to the world; but he means no more than to admit, for the sake of argument, the common sentiment of mankind in relation to this method of saving them. As if he had said that the very agency which the worldly-wise denounce as weak, unsuitable, and foolish, God has adopted "to save them that believe." So unlike are his ways to their ways, his thoughts to their thoughts. His benevolent design is to produce a great moral change in the earth, to bring about a complete revolution in the character, condition, and prospects of men. But his instruments are not "carnal." They are not money, military forces, schools of philosophy, and eloquent orators, but preachers. The belligerent race of fallen Adam, so full of hostility to one another and to God, are to be dispossessed, not of their implements of cruelty and blood only, but of a disposition to use them; and it is to be done by means as peaceful as they are effective. The history of preaching when viewed merely as an instrument of so great power, is worthy of attention, even by the curious and philosophical. Everything that displays intellect, and is made effective in producing great results, whether benevolent in their tendency or prejudicial, is contemplated with interest. Witness those inventions of modern times for the sinking of ships, burning cities, or destroying human life in war. We are led instinctively to pay a tribute to all sorts of great-

ness, whether in men or in things; and if human curiosity is so much gratified in examining the products of ingenuity and skill as employed in desolating the earth and killing its inhabitants; with what pleasure should they hear of that wonderful machinery which the Apostle speaks of, by which God designs to save them? The origin of preaching is to be traced to the changed condition of man by the fall. So soon as there was occasion for men to be instructed in religion, there was the same occasion for persons to do it. And hence there were preachers among the antediluvians. Such a one was "Enoch, the seventh from Adam." The pious patriarchs were all preachers, and of the quality and substance of these discourses, we have some hints preserved, particularly those of Abraham, Isaac, and Jacob. Noah is expressly called "a preacher of righteousness" by the Apostle Peter; while that extraordinary personage, Melchisedek, united in himself the threefold function of preacher, priest, and king. Under the Mosaic economy it does not appear to have been the special province of the priesthood to preach. This was involved rather in the prophetic office than in the priestly; and though it was not expressly forbidden, and good men of the tribe of Levi were rightfully employed to deliver religious discourses, as well as to perform ceremonial rites, yet we find many instances in which preaching was done by others. Joshua, for example, who often preached, was of the tribe of Ephraim, and Solomon, called by pre-eminence the Ecclesiastes or preacher of Jerusalem, was of the tribe of Judah. It is worthy of special notice, moreover, that the supernatural endowments of the prophetic preachers under the Mosaic institution, did not supersede the utility of a theological training. A strong objection exists in the minds of many against theological seminaries; and all that sort of culture, by which young men are educated to be ministers. They think it to be inconsistent with a proper reliance on the Holy Spirit. As if Divine and human agency did not harmonize in this vocation as well as in every other. The pious farmer does not think it wrong to plough because he prays, or to enrich his ground, and sow it while he is depending on Providence for his crop. "God never intended that a man should cut as much grass with a dull scythe as a sharp one;" or that with the same amount of piety and zeal, a weak and ignorant preacher should accomplish as much as a man of intellect and learning. But this error is fully exploded by the practice of the ancient Church, among whom were numerous seminaries opened for the instruction of those devout youth who were to be organs of God in delivering even his inspired messages. One of these was at Naioth, in the vicinity of Ramah, which was probably under the superintendence of the prophet Samuel. A second was at Jericho; a third at Bethel, whose students enjoyed the instruction of Elijah and Elisha. It is highly probable that a very large proportion of

the preachers, at this period of the Jewish state, were from these religious seminaries.

But whoever is conversant with the annals of this people, their degeneracies and partial recoveries; their idolatries, political troubles, captivities, &c., will easily imagine that in this dismal confusion, the ordinance of public preaching must be traced with difficulty. It seems to reappear and then to be lost, according to the alternations of the times, from a prevalent regard to the true religion, or a contempt of it; as the government or court were the friends of religion or its enemies. Thus, in the seventeenth chapter of the second of Chronicles, we have the account of an itinerant ministry, in which princes and priests, as well as Levites, took a part under the administration of the devout Jehoshaphat, by which religious instruction was brought home to every class of the people. But I do not find the evidence of any fixed place or set times for devotional exercises, such as prayer, praise, reading the Scriptures, expounding and preaching, until the rise of synagogues. The Temple, with all its imposing magnificence, its massive utensils of gold, silver, and other costly materials; its numerous attendants, from the high priest, so gorgeously arrayed in his divinely wrought, as well as divinely appointed pontificals, down to the humblest Nethinim, had little to do with the dispensation of truth, except through the symbols. "Repentance towards God and faith in the Lord Jesus Christ," their great Messiah, were inculcated. The great truths of the Gospel, Paul tells us, were preached to Abraham and to his Hebrew offspring, but they were taught only in the bitter herbs of the Passover, in the blood shedding and blood sprinkling, the burning of flesh, and other significant rites of this typical economy. And how far the official offerers explained, or were competent to explain the meaning of their own services, I do not know; but the priest was not by office a preacher, the Temple was not a church, not a place for assembling to hear the voice of the evangelical teacher; and though Christ sometimes taught there, this belonged to the service of the synagogues. When these sacred buildings, these preaching-houses were introduced, is not a matter of historic record. The omission is remarkable, and has afforded ample scope for learned conjectures. I would only mention, in passing, a plausible opinion of some, that they were the offspring of the necessity of the people after they had been removed from their home at Jerusalem. During the Babylonish captivity, when they were deprived of their ordinances, they naturally resorted to the house of some prophet or other holy man, who gave instruction to his own family and to others who might wish to worship with them. At length these domestic congregations became fixed in certain places, a house was built, dedicated, and a regular order of conducting worship was introduced. And yet, the instruction in these places, especially while they were in Babylon, must have been very imperfect. Either there were very few copies of the sacred writings with

the captives there, or few assembled to hear them, since on their return to their own land after seventy years, they could not understand them without an interpreter.

Hence, we find, that after the captivity, these houses of instruction were greatly multiplied at Jerusalem, in which there were not less than four hundred and eighty, at the time it was taken by the Romans, or one synagogue to about every two hundred and fifty persons. I omit all details concerning the various services of the synagogue, or the mode in which they were conducted, and have given this historical account only to exhibit the connection between the preacher of the old economy, and the place in which his instructions were principally dispensed. The priest officiated in the Temple, the preacher in the synagogue. Here we find the Saviour resorting, as well as Paul and his coadjutors in their missionary visits to the numerous cities, where there were brethren sufficient to build and support a synagogue. The lowest number which the Jewish law prescribed, was ten men, of age, learning, piety, and wealth enough to sustain it. What in all respects was the training of the early preachers of the Church, or the manner of sending them forth, we do not certainly know. We have abundant evidence of the fact that, among the converts of the Apostles, there were many devoted men who were constrained to carry on the ministerial work, notwithstanding its perils. Yet both sermons and preacher gradually partook of the growing degeneracy of the times that followed. In every stage of the Church, however, from the first century to the seventh, there were those who preached the essential truths of the Gospel with a good degree of simplicity, and some of them with amazing eloquence and power.

But it is a remarkable fact in ecclesiastical annals that, for many centuries preceding the reformation begun by Luther, the churches of Christ had become as silent as had been the Temple at Jerusalem, and for a similar reason. Their pulpits became "bells without clappers," as Latimer called them, by the Judaizing notion of the degenerate Church, that her clergy were priests, not ministers of the Gospel. That the mass was a sacrifice which they were appointed to offer, as really as the old Levitical functionary offered his lamb. The pulpit was then displaced by the altar, preaching gave way to sacrificing, prayers were offered in a dead language, regeneration was produced by baptism and not by the Holy Spirit, and hence the moral darkness which followed. Pope Leo made a spasmodic effort to restore the ordinance, and give the people the benefit of the living preacher. It was, however, soon discontinued and neglected, till after an interval of more than five hundred years, when, in the sixteenth century, Pius V attempted it again, but with little success. And yet in the darkest times of the Church, when farthest from Christ in her Roman aphelion, there have arisen preachers such as Jerome Savonarola, Jerome Narni, and Connecti, whose labours were followed by astonishing results. Thus, when Connecti

preached against the follies and extravagances of the times, the Roman ladies lowered their towering head-dresses, and committed quill caps by hundreds to the flames." And when Narni preached in Lent, half the city of Rome went from his summons, crying along the streets, "Lord have mercy on us;" "Christ have mercy on us." So that in only one passion week, two thousand crowns' worth of ropes were sold to make scourges of. What the power and mercy of God accomplished through the agency of Luther, Zuingle, Knox, Calvin, and their Protestant successors down to the present, is too familiar to require a recital. The open and translated Bible, the civil and religious liberty, the literary, benevolent, and religious institutions, which are almost exclusively confined to the area of Protestantism, are at once the expounders of these principles and monuments to the power of the pulpit. It would be an interesting part of our sketch, if we could take the time to exhibit the varying modes in which the preaching of the Gospel has been conducted. The customs of the hearers, the changes through which this Divine ordinance has passed in the hands of men, until it has appeared in that form which it now assumes in our worshipping assemblies. The first pulpit of which we have an account was made and occupied by Ezra, as mentioned in the eighth chapter of Nehemiah, about two thousand five hundred years ago. It was a very simple structure, nothing like the ornate and costly things that are put in churches now, but a mere elevated platform of wood, from which he addressed, with amazing effect, an audience of more than fifty thousand, who wept so immoderately under his discourse that it was necessary to use some counteracting means to check it, a rare instance indeed of excessive feeling under the legitimate exhibition of the truth. Most preachers, in all ages, have had occasion to complain more of the apathy or want of feeling among their hearers, than of its superabundance; of the few that are willing to hear their sermons, rather than of the annoyance of crowds. Dr. Chalmers, however, was so oppressed with the throngs that pressed into his church in the morning, that sometimes, as he told Dr. Wardlaw, for the sake of keeping a portion of them away in the evening, he informed them that he should repeat his sermon. The expedient, however, was not successful. But the experience both of Ezra and Chalmers, I say, is very rare. In Ezra we see an interesting illustration of the Jewish mode of preaching, which was expository. This method, however, comprehended both a translation of the Hebrew text into the Chaldee dialect, which the captives had learned in Babylon in the place of Hebrew, and the giving of its proper meaning by an explanation suited to their capacities. Thus in the eighth verse of this chapter it is said, that certain Levites "read in the book of the law of the Lord distinctly, and gave the sense and caused them to understand the reading." This method was perpetuated, and was evidently practised in the time of Christ, as appears from several passages in Luke (4 : 16-17, 20 : 1 ;

21 : 37), John (8 : 20), and the Acts (13 : 13), among other places. One of the best New Testament specimens of this mode, is that mentioned in the fourth chapter of Luke, where the Saviour is represented as entering the synagogue of Nazareth, according to his custom on the Sabbath day, where he stood up to read. The book being put into his hand, he opened to the sixty-first chapter of Isaiah, read the first three verses (according to our modern division), closed the book, returned it to the elder from whom he had received it, and sat down. Then followed his exposition, "This day is this Scripture fulfilled in your ears," &c. This likewise was the mode of the Scribes and Pharisees, as is obvious to those who are conversant with the sacred history. It will be observed, that the Saviour sat down. To sit was a sign of authority in teaching, and from this, Dr. Guise derives an argument against Peter's supremacy. He says, that Peter claimed no superiority to the one hundred and twenty disciples, when he addressed them as mentioned (Acts 1 : 10), because he did not presume to keep his seat, but stood up when he spoke to them. It is supposed, however, that in the days of the early Christian preachers, both speaker and hearers stood. Afterwards it was the custom for both to sit; but in the time of Augustine of the fourth century, the people stood and only the preacher sat. If the discourse proved too long or failed to entertain, the hearers would go out, which caused the Bishop of Hippo to recommend the introduction of seats. From numerous complaints that are found in the Christian writers of these early times, it is easy to infer, that "itching ears" were not less common in these assemblies, than they are in ours. "Various stratagems were used to detain the people to the close of the service, even so far as to lock the doors of the house and confine them. These ingenious devices were even enforced by ecclesiastical laws; and the fourth council of Carthage enacted, that those who showed a contempt for the discourses of these teachers should be excommunicated from the Church." How much labour such a statute, if enforced, would give to church sessions in our day, the reader will easily imagine. How long the Jewish mode of expounding continued in the Christian Church, we do not find recorded. It is probable that the portion of Scripture was gradually reduced, till it amounted to no more than a single paragraph, or not so much perhaps as even that. Some of Chrysostom's short sermons or homilies are without any text. And Philip Melancthon heard a priest at Paris, who took his text from Aristotle's Ethics. This would greatly shock the sensibilities of our least devout assemblies of the present day, although they very often listen with the highest gratification to a finely written dissertation, or mere rhetorical essay on some moral subject with no other attributes of a sermon, than a text of Scripture prefixed in the form of a motto. Not all who sat in Moses' seat in Christ's time, were faithful representatives of the morals or doctrines of Moses. Nor do all who speak from pulpits

in the name of Christ and his Apostles now, express the mind of those holy teachers in their sermons. For

“How oft when Paul has served us with a text,
Has Epictetus, Plato, Tully preached.”

J. H. J.

(Conclusion in the next Number.)

THE CHURCH—GOVERNMENT AND DOCTRINE.

THE subject of the relation which exists between the form of government of the Church, and the doctrines held by it, is one of great interest. After a statement in regard to the nature of the Church itself, and the position which the question of its form of government occupies, we propose to present some historical illustrations of what we conceive to be the true view.

The word church, *ἐκκλησία*—in the original, according to its etymology and use, meaning a body of persons called out from others, and called together for some purpose,—has in the Bible, and in its religious bearing, a somewhat varied application. It is employed to designate the whole body of the redeemed (*e. g.* Acts 20 : 28); the whole body of professing Christians (1 Cor. 12 : 28); particular associations of Christians, in some cases including all the congregations scattered over a certain city or district of country (Acts 8 : 1; 20 : 17), in others, restricted to congregations so small that they could be accommodated in private houses (Col. 4 : 15). But, underlying all these applications, there is the one radical meaning of the word as a collective term for the saints, the called of God. And these terms are applied to the effectually called,—those who savingly believe in the Lord Jesus Christ, and repent of their sins, and who thus are separated from the world and consecrated to God.* Hence, the true scriptural idea of the Church in its highest and purest form, is that which the Apostle gives in Eph. 5 : 25–27 : “Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water

* See Dr. Hodge’s articles on the “Idea of the Church,” referring to which Dr. Killen says: “No writer, since the Reformation, has discussed the subject of the Church with more learning and ability than the Rev. Dr. Hodge.” We are the more glad to see this from the pen of such a decided *jus divinum* Presbyterian, inasmuch as those articles have been subjected to misconstruction. A writer in the *Edinburgh Witness* has made a very peculiar attack upon them. Theological students, on this side of the water, who hold to the Divine right of Presbyterianism, have sometimes thought that they militated against their view. We took up the articles, at first, under the information kindly given, that Dr. H. was “entirely wrong on the subject.” But such did not appear to us to be the case. There are expressions in them which, under a superficial examination, might seem to run counter to the assertion of the Divine authority for any form of government; but, it seems to us, that there is no logical inconsistency between the assertion that the form of government does not constitute the Church, and the other assertion, that God has, notwithstanding, revealed a particular form as the best one for the Church.

by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." It is pre-eminently to this body that the exceeding great and precious promises are given. From it Christ is never absent. In it the Spirit dwells. Under his teaching, it is gradually led into all truth. The shield of the Divine protection continually covers it. It can never be destroyed. It is in application to it alone that the assertion can be made, that out of the Church there is no salvation. And it is the true Catholic Church. Wherever believers are found, by whatever name they are called, in whatever denominations included, these are its members. Their bond of union is not an external form, but the Holy Spirit, by whom they are united to Christ as their head. It is an arrogant assumption for any association of professing Christians to erect their ecclesiastical barrier, and to declare that all beyond it are handed over to the uncovenanted mercies of God. The result generally is, that that which they erect for the spiritual execution of others turns to their own destruction. The Spirit of God is confined within no such barriers; and wherever the Spirit is, in his saving influence, there is the Church.

A particular form of external organization, therefore, neither constitutes the Church, nor is so essential to it, that all who are living under it, and they only, belong to the body of Christ. Indeed, in such a passage as Acts 14:23, unless we assume that Luke applies the term by anticipation, associations of believers, before they received their formal governmental organization, were entitled a Church. Where any number of Christians exist, however, they will unite under some government, in order that the doctrine of the Gospel may be taught, ordinances administered, and public worship performed; and thus united, they form parts of that visible Catholic Church which is composed of all those throughout the world who profess the true religion, together with their children, and to which "Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world." The ground on which persons are admitted to membership in this visible Church is the presumption that they are members of the invisible, which we have already described, and which "consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the head thereof." In the case of adults, this presumption is raised by a credible profession of "the true religion." In the case of the children of believers, it is founded on the promise of God to be their God. In the one case, as in the other, the presumption may be destroyed. But, so long as it is not, both these classes are to be treated as members of the Church; so that it may well happen, that from the inability of the officers infallibly to read the heart, there may be members of the Church visible who belong not to the Church invisible. But this is the constitution of God.

All such are received into the visible Church, because they appear, in the view of a candid charity, and to the examination which the officers are able to make, to have the evidence of membership in the invisible. They profess to be believers, and are treated according to their profession. Thus, the Apostles, writing to churches in which there were undoubtedly false professors, address them all, according to their profession, as saints.

Furthermore, God not only designed that the Church should thus present a visible appearance, but he has also exhibited in the Word, a particular form of government for it. In what we have already said, we have taken issue with those who make the form, or some particular ordinance, everything, whether in connection with the visible or invisible church; for instance, with Romanists, who consign all to perdition who are not in communion with their Papal head; with our Episcopal brethren, who will not recognize as a church those who have not prelatic ordination; with our Baptist brethren, who build their church organization upon a mode, and equally deny the character of a church to those who reject that mode, though generally they will not deny salvation to them. In what we now say, we take issue with large numbers of evangelical Christians, who degrade the question of the form of government into one of very little importance, and regard it altogether as a matter of expediency, in regard to which the members of the church may exercise their discretion, so as to adapt the government to the position in which they are placed. On the contrary, we believe it to be clearly indicated in the Scriptures. God hath set officers in the Church. And we believe further, that this form has such a close connection with purity in doctrine and life, that while it is pre-eminently to the Church invisible that the promises already alluded to are given, it will yet be found, as a matter of history, in regard to scriptural government and scriptural doctrine, that the one has not long continued to exist in a Church without the other. The promises have been largely fulfilled to the visible organization to the extent to which the scriptural form of government has been retained and fairly administered. This shows that in a very important sense, the Church of God, in its properly organized form, is the pillar and ground of the truth.

As we believe that this form of government is the Presbyterian, the proposition which we enunciate is this: While the particular form is not essential to the existence of the Church, yet as in the inspired Word, emanating from the great Head of the Church himself, the Presbyterian is indicated as the one which he designed it should properly have, so it is true, as an historical fact, that there has been an intimate connection between the preservation and proper working of that form and the preservation of sound scriptural doctrine. Thus, there is a twofold argument in favour of Presbyterianism, the scriptural, which we do not now intend to

present, and the historical. Either is sufficient to prove the Divine right.

The grand distinguishing features of Presbyterianism are the parity of the clergy and representation. Representation again assumes a twofold aspect: 1. In the administration of the government and discipline of each particular church, not by the brethren at large, but by their representatives, elders elected by them and properly ordained; and, 2. The representation of these particular congregations, through their elders, teaching and ruling, in an ascending grade of church courts, the lower being subject to the higher, to whom the government of the Church in its more extended territorial capacity is committed.

By sound scriptural doctrine we mean that system whose essential features are such as the following: On the one hand, in opposition to all forms of mis-called rationalism, it holds that reason in its relation to revelation is not a judge and rule, but simply an interpreter, and maintains the identity in substance and co-equality, in power and glory, of the three Divine persons; and, on the other hand, in opposition to systems which, while they receive the doctrine of the Trinity in its integrity, depart from what we conceive to be the scriptural view of man and God's relation to him; it teaches man's ruin, legally and morally, in the fall of the great ancestor and representative of the race; regards him as lying under the demands of justice, entirely at the mercy of God; holds the salvation of sinners, in its design, its procurement, and its application, in its beginning, its carrying forward, and its completion, to be altogether a matter of grace; in that view presents the obedience and suffering unto death of the incarnate Son of God as the working out of a righteousness which meets and completely satisfies every demand of the Divine law against those for whom, under the provisions of the everlasting covenant, he procured it; in overcoming their sinful inability to take advantage of this righteousness, exhibits the direct and effectual influence of the Spirit of God upon their souls; and thus lays, in the design and efficacy of Christ's atonement, and in the nature, the purpose, and the continuance of the Spirit's work, a foundation, which nothing in earth or hell can remove, for the everlasting holiness and happiness of those who, with repentance, receive and rest upon Christ alone for salvation, as he is offered in the Gospel.

Of course, with those who do not receive those doctrines, the argument from the connection existing between them and the scriptural form of government will be worth nothing; or rather it would form a strong argument against the government. But by the mass of Christians, who regard these truths, in substance, as containing the very marrow of the Gospel, and whether articulately maintained or not, as lying at the foundation of all pure religious experience, it ought to be looked upon as one of no small importance. Those who have the government should love it the more. Those who have

it not should see wherein, under God, the doctrinal purity and safety of the Church lies.

In another number we shall point out some of the more striking historical illustrations of our assertion.

R. M. P.

MAN'S INABILITY TO RECEIVE GOD'S REVELATION.

No man, whatever his vigour of thought or compass of mind, by the unaided exercise of reason, ever attained to the knowledge of the gracious designs of God, in regard to his people. It pleased God, however, to reveal those designs to the prophets and apostles. What was thus revealed to them, the sacred writers communicated to others, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, explaining spiritual things, in spiritual words." The gift of inspiration, with which they were endowed, rendered them infallible in what they spoke and wrote. In the revelation they have left us, the plans and purposes of God are unfolded to our view, in a way which guards against the possibility of the slightest error. The Bible was indeed written by man. Like him who is its subject and its source, and whose name is called the Word of God, it has a human element in union with the Divine. Better that it is so. We acquiesce, we rejoice, in the wisdom, and beauty, and benevolence of the arrangement. But while, in the communication of his will, it pleased God to employ the instrumentality of man, the ideas and words are as truly his own as if they were written by his direct and immediate agency. All this is plainly stated in the second chapter of the first epistle to the Corinthians.

Now it might be supposed, that all to whom this revelation comes will read it, and that all who have an opportunity of hearing it, will eagerly embrace the opportunity, and that those who thus read and hear will learn and know it,—that discerning its authority and excellence, they will submit to its guidance, accept its offers, and humbly and cheerfully comply with its requirements. It might be supposed, that with such a revelation in his hands, there would not be one so stupid, so degraded, so besotted, so blind to his own interests, so regardless of the authority, and insensible to the love of God, as not to perceive and appreciate its truth, exultingly receive its blessings, and resolve to live for the accomplishment of those high and holy ends to which it directs. All this, we say, might be naturally enough supposed. But such a supposition would be contradicted by the universal experience of the Church, and by the clear and emphatic utterances of the Scriptures themselves. Of the numerous passages in which man's ina-

bility to receive God's revelation is expressed or implied, we shall quote only one, because it is to it, particularly, that we intend to call the reader's attention. It is this: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2 : 14.

This is a hard saying. We would have no difficulty in believing it if it were said merely of those nations who have no schools, or colleges, or seminaries of learning; on whose dark minds the light of science has never shone; whose gross natures have never felt the humanizing influence of the arts and literature of civilized life; and who grow up, and live, and die, in ignorance of their mental capabilities, their origin, and their destiny. We could readily believe that persons of this description would not receive the things of the Spirit of God. But can the same thing be said of those men whose minds have been expanded and invigorated by the acquisition of useful knowledge; whose intellectual and moral powers have been developed by assiduous cultivation; who have sat through a lengthy curriculum at the feet of illustrious doctors; or who themselves fill the highest places in the halls of science? Shall the same thing be said of men, who like Newton, Bacon, Locke, and Edwards, not only explored the regions of thought which had already been reclaimed, but introduced new eras in the history of investigation; who cleared away the clouds which had hitherto rested on the summits of speculation; and, rejoicing in their splendid achievements, invited their fellow-men to behold these summits, brilliant with the light of their own luminous intellects? Or, shall the same thing be said of those who, though less highly distinguished by their capabilities and attainments, are still more remarkable for the finer qualities of the heart; who grow up amidst the genial influences of a Christian home, where, under the fostering care of parental rule, every evil tendency is quickly discovered and corrected, every lovely trait of character drawn out and encouraged, and whose integrity, amiability, and benevolence, mark them out as the objects of affection and confidence? Shall it be said of all those who are thus respected, and loved, and admired, for their qualities of mind and heart, that without the aid of the Spirit they would never receive the things of the Spirit? Thousands would answer no. But what says the Apostle? He makes no allowance for power of intellect, or extent of learning, or amiability of disposition. He excepts no combination of qualities or qualifications. His strong, clear, unqualified assertion is, "The natural man receiveth not the things of the Spirit of God."

The natural man, that is, the man unrenewed by Divine grace. It is not the man addicted to sensual indulgence, of whom the Apostle speaks; not the man who is under the tyrannous influence of low animal appetites and passions; who has lost all sense of respectability and decency, and is become indifferent alike to praise

or blame. It is not of such a one merely, that the Apostle speaks; nor yet of the man, who though temperate, and truthful, and upright, is uninstructed in philosophy and literature. It is of the man who, whatever his acquaintance with the sources of information in nature, or revelation, has never experienced the saving operations of the Holy Spirit. It is not to any deficiency of secular knowledge, or of scientific and literary training, he attributes the fact, that men do not receive the truths of inspiration, but to the unchecked dominion of sin in the heart, and its blighting and polluting influence on the whole moral nature. Nor is he content with saying of such persons, that they *do not receive* the things of the Spirit. He says further, they *cannot know* them; that is, they cannot perceive their excellency, and force, and suitableness. The real import, authority, and adaptedness of these truths, are to them a profound mystery, and must continue so as long as they are unvisited by power from on high. Had the apostle said of natural men simply *they do not know*, this might be attributed to the fact that they are unaccustomed to read the Scriptures, or attend upon the preaching of the Gospel. Had he said merely *they will not know*, this might be attributed to stupidity or perverseness in neglecting to avail themselves of the requisite sources of information. But when he says of natural men *they cannot know* the things of the Spirit, he evidently means that they are incapable of knowing them, so long as they continue in their natural condition. They may have the Bible in their houses, and they may read it attentively and frequently; they may pore over its contents till every page becomes familiar; they may be able, from close and constant study, to speak with dogmatical correctness of its moral system, its historical facts, its doctrines, its prophecies, and promises; they may attend the sanctuary for years, and sit under the most earnest and efficient ministry: but with all these advantages and aids, they would not and they could not, without a special influence from on high, know the truth spiritually and savingly.

The Gospel presents to the natural man an aspect altogether inconsistent with the proper knowledge or the proper reception of it. It is "foolishness to him." The history of Christianity argues strongly in its favour. It has existed for nearly two thousand years in its present form, and it has existed in one form or other ever since the fall of man. It has had its times of adversity, and its times of prosperity, its shade and its sunshine, but, on the whole, it has been steadily advancing. Often, and powerfully, and virulently, has it been assailed; but as often, with spirit and vigour, have the assailants been repulsed. Whenever a particular point in the walls of Zion was menaced by the enemy, a number of its able, and valiant, and leal-hearted defenders immediately went to the spot, and having examined it with keen and skilful eye, exultingly pronounced it to be impregnable. Infidels gloried in antici-

pation of the time when Christianity would fall to rise no more ; and with a mixture of vanity, ambition, and malignity, arrogated to themselves the praise of its overthrow ; but while the names of these boasters are rotten, while they are no longer mentioned, or mentioned only with pity, or contempt, or horror, the object of their enmity still lives, and under the sunshine and showers of a favouring Providence, is bursting forth into new beauty and vigour and fruitfulness. At Pottsdam, in Prussia, Voltaire declared, with characteristic arrogance, that he would extinguish the Christian religion ; but in the very dining-room in which this boast was made, a mighty host of evangelical ministers from all parts of Christendom (every man of them fully assured of the Divine origin and final triumph of the Gospel) were cordially received and hospitably entertained, not long since, by Prussia's noble king. Christianity mentions among its list of worthies, the best and noblest men the world ever saw. It has silently and gradually effected an astonishing revolution in the social condition of a large portion of our race. It has incorporated itself with the constitutions and laws of many kingdoms and commonwealths, and wherever it has done so, and in proportion as it has so done, it has exalted them in the scale of nations.*

With such a history, and with such effects, Christianity deserves to be mentioned with respect : and it is so mentioned, even by those who have no interest in Christ. But why is this ? So far as it is sincere, it results from the force of circumstances. It is the consequence of early education working along with the influence of moral sentiment in a Christian community. It is not the unbiassed verdict of the natural heart, but the stamp of early impressions, and the current of popular feeling. "We preach Christ crucified," says the Apostle, "unto the Jews a stumbling-block, and unto the Greeks foolishness." These words show us that the Gospel is viewed in a different light even among those by whom it is rejected. The Greeks looked upon it as unworthy of their attention, and indulged in expressions of contempt and ridicule. The Jews looked upon it as an innovation upon long-established institutions, and strove with the utmost bitterness and malignity, to stop its progress. The Greeks, except when their selfish feelings were strongly enlisted, as in the case of Demetrius, did not think it worth while to frame an argument, or to put forth an effort, for the purpose of preventing its success. The Jews, on the other hand, viewed it as prejudicial to their national interests, and perilous to their fondest hopes, and vigorously exerted themselves to put it down. The Greeks re-

* A few years ago, an African prince sent an embassy with costly presents to Queen Victoria, and asked her in return to tell him the *secret* of England's greatness. The answer he received was worthy the sovereign of a free people, and showed a correct appreciation of the value of the Bible. Instead of directing the ambassador's attention to her army, or navy, or her favourable position for commercial enterprise, the noble Queen handed him a beautifully bound copy of the Holy Scriptures, and gracefully replied : "Tell the prince that this is the secret of England's greatness."

garded the Apostles as a set of ignorant fanatics, or at best, as retailers of scraps, alike incapable of investigating a subject, or of addressing a refined and an intelligent audience, while the Jews looked upon them as apostates from the truth, whose teaching and example, if not resisted and counteracted, might be followed by disastrous consequences. When the Apostle Paul delivered his celebrated speech in the Areopagus of Athens, some mocked, and others said, "We will hear thee again of this matter." But when from the stairs of the castle in Jerusalem, he addressed a Jewish audience, instead of the proud indifference which was witnessed at Mars Hill, there was an exhibition of ungovernable rage. The people cast off their clothes, and threw dust into the air, and cried out with all the force and fury of passionate excitement. The Roman Governor Festus, shows a surprising want of interest in the subject of Paul's preaching. Speaking to King Agrippa, he expresses his disappointment at the insignificance of the objections brought against the Apostle by the Jews. They involved, he says, no matter of any importance,—were mere questions of their own superstition and of one Jesus, who was dead, whom Paul affirmed to be still alive. On the other hand, in the case of the Jewish authorities, there was a manifestation of the deepest interest. They were "grieved" that the Apostles taught the people. They took counsel among themselves, as to the best method of preventing the spread of Christianity, and as the result of their deliberations, commanded the Apostles "not to speak at all, nor teach in the name of Jesus," threatening the infliction of severe penalties in case of disobedience. In the case of the Greeks, then, we see the unconstrained attitude of the natural heart in reference to the doctrines of the Gospel; while in the case of the Jews, we see how that attitude may be influenced by our education and surroundings. It is scarcely possible for men in the present day, living in a Christian country, and with the beneficent results of Christianity before their eyes, to speak of it with contempt or disparagement. If the religion of the Bible is the concoction of man's brain, it is the most astonishing demonstration of his sagacity which was ever given,—immeasurably the most successful scheme for the elevation of the race, which was ever known. Were we to discard completely its Divine origin, and look at it solely from a human point of view, it is difficult to conceive how we could regard it with other than feelings of profound admiration. There is certainly something in its history, and in its transforming and ennobling effects upon nations and individuals, calculated to cowardize its opponents and to inspire respect for its doctrines and institutions. But let the history of Christianity be unread, or let it be read only with prejudice and partiality, and let the deposit of early impressions, and of moral sentiment, be removed, it will be found that what was true of the natural mind, in the days of the Apostle, is true of it still. It will be found that the things of the Spirit of God present to it an aspect of foolishness.

It will be found that the distinguishing doctrines of the Gospel are viewed and treated with as much incredulity and unconcern, as if it were clearly and incontrovertibly proved, that they originated in imposture or fanaticism. The minute inspection and providential control of the Almighty, the trinity of persons in the Godhead, the imputation of Adam's sin, the incarnation, substitution, crucifixion, intercession, and second coming of the Son of God, the necessity of a righteousness, other than our own, in order to a restoration to the Divine favour, the necessity of regenerating grace in order to an introduction into the kingdom of heaven; the efficacy of prayer, the resurrection of the body, the heaven and hell of the Bible,—these truths are regarded as absurd and incredible; well enough to occupy the attention and satisfy the cravings, and allay the apprehensions of women and children, but beneath the dignity and self-respect of full-grown men. How else can we account for the indifference with which they are treated? If they are true, they are sublimely true. If they are important, they are dreadfully important. If they are worthy the attention of a moment, they are worthy the study of a life. If they lay us under any obligations, they lay us under infinite obligations. If they are deserving of any respect at all, they are deserving of a determined, self-sacrificing, soul-devoted adherence. If they are anything, they are everything. They tell us that God made us, and preserves and governs us; that in him we live and move and have our being, and that we are bound by the weightiest conceivable obligations, to hearken to his voice and comply with his requirements. They lay upon us the commands of infinite authority. They assail us with the terrors of infinite justice. They ply us with the overtures of infinite love. They assure us that we are under the sentence of condemnation, and going down to everlasting, unmitigated woe; that there is a way of salvation; that there is but one way; that by believing in Christ with all the heart, and following closely and constantly the intimations of his will, we shall not only be pardoned, and accepted, and blessed, with suitable and seasonable supplies of grace on earth, but raised to an exceeding great and eternal weight of glory in the heavens; that we cannot repent or believe without Divine aid, and that this aid is promised only to present application. How, I ask, are we to account for the indifference with which these truths are heard and treated, if not upon the supposition, that they are regarded as foolish and fanatical? Surely no other inference can be legitimately drawn from such a premise. Truths so momentous in their bearing upon human interests and human happiness, if they attract no attention and excite no alarms, must be considered as false and puerile.

We speak now to men of sobriety, industry, and intelligence; and we ask you to consider what a serious accusation we have brought against you. If you have not trusted in Christ and devoted yourselves to his service, or if now you have no anxious thoughts

and no heaven-pointing resolutions, we solemnly charge you with the sin and the shame of regarding those doctrines I have mentioned as foolish, and because foolish, as indubitably and demonstrably false. If you say there is slander in the charge, we are willing to be sued for defamation of character. Justify yourselves, and we will suffer the penalty. Nothing could gratify us more than to see you entering heartily into the discussion of this subject. The attempt to clear yourselves from the imputation may result in the discovery of your real condition, and in an honest, earnest effort to secure your salvation. I tell you, gentlemen, that under all that air of respect for the institutions of the Gospel, and under all outward deference to its authority, and under all that decent compliance with some of its requisitions, you regard it as foolish, giving representations which are not in accordance with realities, asserting baseless claims, making vain pretensions, awakening expectations which are destined to disappointment, and as so ridiculously absurd and so evidently untrue as to be beneath your notice. What other construction is it possible to put upon your conduct? Of what other interpretation is your thoughtlessness susceptible? If, between heaven and hell, love and wrath, between God as an affectionate Father, and God as a stern Avenger, you believed that there is a difference equal in importance to that which there is between Democracy and Republicanism, riches and poverty, liberty and tyranny, and if you were persuaded, in accordance with the declarations of the Gospel, that all that difference is made by faith or the want of it, reasoning from analogy, would we not expect you to pursue a course directly contrary to the one you now pursue? Undoubtedly we would. If you really believed the doctrines of the Gospel; if you were fully convinced that they came from the lips and heart of Him, for whom it is impossible to lie; nay, if you were not fully settled down in the conviction that there is no possibility of their being true, you could not content yourself as you do with merely attending the services of the sanctuary, and merely going through the forms of devotion, and merely giving a semi-annual contribution, with the expectation of getting back the worth of it in preaching. You could not, sirs, you could not. If you believed this word to be "not the word of man, but as it is in truth, the Word of God," you would instantly cry out in agony of soul, "What shall I do to be saved!" and, on obtaining scriptural direction, you would not hesitate a moment to apply to Christ for salvation. We would see in your bosom the stirrings of intense anxiety, and witness in your countenance an aspect of deepening seriousness, and in directing inquiring strangers where to find and how to recognize you, we would say, as "He who seeeth in secret" said in regard to Saul of Tarsus, "Behold, he prayeth."

To the natural man, the Gospel is foolishness, and truly so long as it is so, he is very far from the knowledge of it. It is the direct opposite of what he conceives it to be. Instead of being foolish-

ness, it is the manifold wisdom of God; a revelation which enlightens angels as well as men; which engages the roused and riveted attention of those shining intelligences in the world above, and renders them the most efficient aid in the study of the Divine character. The system of the Gospel, the sundry times and divers manners of its revelation, the mode in which it is maintained and propagated, its institutions, agencies, and instrumentalities, were devised and arranged by Him whose "understanding is infinite." If to any man then it appears foolishness, it must be because he views it through a very false medium. His mind must be sadly perverted. The eyes of his understanding must be deplorably bleared, and he may be pronounced to be not only ignorant of the Gospel, but in his present condition incapable of knowing it.

Is the inability under which man labours confined to the will, or does it extend to the understanding also? The words on which we have been dwelling, if their import was rightly comprehended, ought to set this question at rest. The things of the Spirit are foolishness to the natural man, and he cannot know them. This language bears directly on the controverted position of the inability. If knowledge refers to the understanding, if it is the province of this faculty to discriminate between the true and the false, to judge of excellence and worthlessness, of fitness and unfitness, it must be admitted that it too has shared in the ruins of the fall, and that therefore, its decisions in reference to moral and spiritual subjects, are not to be implicitly relied on. Inability belongs to the understanding as well as to the will. This is Scripture, and it is also sound philosophy. Constituted as the mind is, we do not see how it could be otherwise. Our cognitions, in the order of nature, precede our feelings, and both cognitions and feelings precede our conations. A perverted will, so far from being the exclusive seat of the moral disease, necessarily implies an alienated heart and a darkened understanding; and if righteousness be restored to the will and holiness to the affections, it can be done only by the preliminary enlightenment of the intellect. The language of the Apostle Paul's commission, both sets forth the order of the Spirit's operations, and points out the course to be pursued by ministers of the Gospel. I send thee to the Gentiles, says God, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God." Let us not, then, in our endeavours for the conversion and salvation of our fellow men, unintelligently begin at the wrong end of our nature, but proceeding upon the scriptural supposition that it is depraved through and through, and following the guidance, and co-operating with the agency of the Holy Spirit, let us aim to enter the sanctuary of the heart, and approach the fortress of the will only by the illuminated pathway of the understanding.

The simple reason why the natural man does not know the truth is, he has never experienced that agency by which alone it can be

known. It is "spiritually discerned," that is, discerned in consequence of the influence of the Holy Spirit on the soul; and the natural man is destitute of the knowledge, because he is a stranger to the influence.

Without the aid of the Holy Spirit, it is impossible to obtain a saving knowledge of the truth; but with his aid there is no difficulty whatever in the way. A man who has been blind from his birth can form no conception of colour. Such a one was once asked what idea he had of the colour scarlet; and his answer was, he supposed it to be like the sound of a trumpet. In like manner, a man who has been deaf and dumb from his birth, can form no conception whatever of sound. If such a one were asked to give his idea of the tolling of a bell, and were he to answer that he supposed it to resemble the taste of an onion, the answer would be as full and appropriate as could be expected. The reason why the blind man has no idea of colour, and the deaf man has no idea of sound is, they have not the senses through which alone these simple ideas are obtained. If they had the senses they would have the perceptions, and they would have them too without any special effort.

Just so is it with the natural man in reference to the truth. Till his spiritual vision is restored, he cannot discern its value, its force, or its fulness; but when the veil is lifted from the understanding, it is clear and luminous as the midday sun, and manifestly of Divine origin. Its beauty and harmony are seen and admired. Its weighty significance is seen and felt. Its authority is seen and acknowledged; its suitableness is seen and rejoiced in. It produces corresponding feelings in the heart, and exercises its legitimate influence in the regulation of the conduct.

No longer does the man thus spiritually illuminated doubt his guilt or depravity; for the workings of his heart have been laid bare, and the extent, purity, and spirituality of the standard to which he should be conformed are made clear. No longer can he roll sin as a sweet morsel under his tongue; for he has discovered its evil nature and ill-desert, as well as lost his relish for its enjoyment. No longer can he refuse compliance with the requirements of God, or cast contempt on his institutions; for conscience restored to her rightful supremacy asserts her sovereignty over all the powers of his mind and body. Heaven and Hell, the minute inspection and righteous government of God, are no longer thought of as vague generalities or splendid abstractions. In the view of his mind they are grand realities, swaying his purposes, by turns restraining and stimulating him, awakening salutary fears, kindling bright and buoyant hopes, in a word, exerting the same influence on the determination of his conduct as the objects of sight and hearing. The plan of redemption he no longer looks upon as a fictitious panorama, or as a useless expenditure of means for the accomplishment of the proposed end, or as a mere dispensable expedient for the purpose of impressing the human mind with a sense of

the Divine justice ; but as the glorious result of the combined exercise of all the perfections of Jehovah, aiming to make the salvation of the sinner consistent with the truth and justice which said : "In the day that thou eatest thereof thou shalt surely die." The doctrines of the cross,—the deity and humanity ; the blood and righteousness of Christ ; effectual calling, justification, adoption, and sanctification ; the comfort, protection, and guidance afforded to believers along their pilgrimage journey ; the reunion of their bodies and souls at the resurrection ; and their perfect blessedness throughout eternity,—these doctrines are no longer the objects of a mere speculative belief, imparting no peace, producing no fruits. On the contrary, they are found to be sweeter than honey, more precious than gold, absolutely necessary in order to our restoration to the Divine favour and image, beautifully and blissfully adapted to the necessities of our fallen condition, and exhaustlessly productive of consolation and gratitude.

J. N.

EXEGESIS OF HEBREWS 8 : 2.

In this second verse, our Apostle continues the comparison between our High Priest and those high priests that were under the law. He had contrasted, in the previous verse, the two priesthoods in point of exaltation, inferring the superiority of Christ from the superior elevation to which he has been raised. In other words, whatever superiority is possessed by the throne of the Majesty in the heavens, over the mercy-seat in the tabernacle or temple, and whatever superiority of honour is implied in a seat at the right hand of that Majesty, over the honour conferred on Aaron and his successors, who on the Day of Atonement stood awe-struck before the typical throne within the veil, such superiority and honour does our Apostle ascribe to our High Priest, over the priesthood of Israel. From this point of contrast, Paul immediately, in the verse before us, passes on to another all-important one. Having contrasted our Priest, seated on the right hand of the Majesty in the heavens, with the sons of Aaron, as they *stood* before the mercy-seat on earth, and having left us to draw the inference as to the respective standing of the two priesthoods, he now contrasts them as engaged in service. The principle on which the Apostle rests the superior character and claims of Christ's service in this verse is simply this : that a service conversant with the antitype is always above one exercised on types ; that a service occupied with substance is always above one occupied with shadows. Our High Priest is "a minister of the sanctuary and of the true tabernacle, which the Lord hath pitched, and not man ;" those priests were ministers in holy things and in a

sanctuary which were but shadows (v. 5). Therefore, the Apostle would argue, as the antitype transcends the type, as the substance surpasses the shadow, as the heavenly excels the earthly, so does Christ surpass Aaron and his successors. This is the principle and scope of the argument of the second, third, fourth, and fifth verses. In the course of it, there are important truths brought out, full of spiritual nourishment, and well worthy our special consideration.

1. The first of these to which we would draw attention is the precious truth, *that Christ is still a minister*. In the previous verse, the Apostle had exulted in the exaltation, glory, and enthronement of our High Priest; here he dwells, with delight, on the fact, that even there in his glorious estate, he is engaged in the service of the sanctuary, enlisted in the interests of the Church. It is well, and we will find it to our spiritual benefit, to dwell, with Paul, on this aspect of our Redeemer's mediatorial work. Many lose sight of this view of Christ's mediation, and thereby lose the comfort, and peace, and confidence, which such an enrapturing truth is so well fitted to impart. It is a truth which the Church has ever held as exceeding precious, and one which the Westminster divines have enshrined, forever, in the incomparable standards of our Church. And let us never lose sight of the glorious fact, that Christ exercises the offices of a prophet, of a priest, and of a king, as well now, that he is ascended to the throne of his glory, as during the days of his humiliation here on earth. He is still a priest,—a priest on his throne. And surely, if in the days of his flesh, by laying down his life, he hath reconciled us to God, we may well rejoice in the assurance contained in the ministry of his exaltation, that we shall be saved by his life.

The word priest is not here employed, but it is nevertheless implied, for the term here rendered minister is peculiar to that office. It is the Greek word *λειτουργός*, and is applied, not to the word *διακονος*, to ministers or servants, without reference to the nature of their office or of the relations they sustain, but with direct reference to the work to which the minister or servant is set apart. The work of the *λειτουργός* is a public work,—a work carried on by a public servant, and for the public good. The public are, in this case, the republic of Christ's mystical body, for whom alone he officiates as priest, or prophet, or king.

When we take this term in connection with the phrase here rendered sanctuary (*τῶν ἁγίων*), it becomes unquestionable, that the primary reference is to Christ's priestly office. And this is true, whether we view the phrase, *τῶν ἁγίων*, as meaning holy things or the holy place (the holy of holies). The minister or liturgist of the holy things, or of the holy place, was, and could be, no other than a priest. We do not, moreover, depart from the version before us. The phrase is so rendered in the LXX (see Lev. 21 :

12, 23). The passage, therefore, asserts Christ to be a priest of the most holy place.

The next phrase had, perhaps, best be regarded as exegetical of the former. The true tabernacle, it would seem, is added to expand and give in full all implied in the term sanctuary. Christ is minister of the sanctuary, *i. e.*, of the true tabernacle, which the Lord hath pitched and not man. The phrase being explained, I would ask attention to one word in this verse, which is evidently the emphatic word with Paul,—the word *true*. We are not to regard this term as if it were opposed to the word false, or as intended to convey the idea, that the tabernacle in which the priests that were under the law ministered, was not of God's appointment or ordering. The contrary of this is manifest to all who read this chapter. Paul recognizes the whole of the olden dispensation as of Divine institution, and argues from it as such. The term *true*, therefore, is equivalent to real or substantial, as opposed to typical, or figurative, or shadowy. It is, as if he had reasoned thus with these Hebrews: Our High Priest is greater than yours, for he ministers in a tabernacle of which your tabernacle was but the type and shadow; your tabernacle was earthly, ours is heavenly; yours was typical, ours is real; yours was but a shadow or symbol, ours is the substance. As was the tabernacle, so was its priesthood. Your priests served but to exemplify and shadow forth the person and offices of our great High Priest.

And as this tabernacle in which our High Priest ministers is true, as opposed to the perishable, and temporary, and shadowy structure erected in the wilderness, and to that more substantial, yet no more abiding edifice, raised on the Mount Moriah, so is it, in the matter of workmanship, far above the dwelling-place of Jehovah under the Mosaic dispensation. Every house is built by some man, but he that built all things is God. In the case of the Tabernacle and Temple, the patterns were of God and the workmanship of man. Moses was instructed to make all after the pattern showed him in the Mount. And as the pattern was from heaven, so were the wisdom and understanding of the workmen. "Then wrought Bezaleel and Aholiab and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary." (Ex. 36 : 1.) And as it was with the Tabernacle and its construction, so was it with the Temple. David received a minute pattern of everything which he delivered to Solomon. (1 Chron. 28 : 11-21.) The Lord, as David informs Solomon, made him understand all in writing by his hand upon him. So thorough was David's understanding of the whole, that he weighed out the material for each vessel that was to be employed in the service of the house. And as the pattern of the Temple and its furniture were revealed, so were the wisdom and understanding required in its execution also from heaven. Hiram was filled, we are told (1 Kings, 7 : 14), with wisdom and

understanding, or, as the King of Tyre expresses it (2 Chron. 2 : 13), he was endued with understanding. Both forms of expression recognize a special qualification by the Spirit of God, for the execution of that stupendous work which he performed afterwards in the plain of the Jordan.

But notwithstanding the heavenly origin of the pattern, and the inspiration of the workmen, there was much of earth and earthliness about the Tabernacle and the Temple. The blue, and the purple, and the fine-twined linen, and the boards, and pillars, and vessels, and the cedar beams, and the ponderous stones, and the gold, and silver, were all of earth—of earth's best, but still of earth. The spoils of Egypt furnished the material in the one case, and the forests of Lebanon, and the mountains of Israel, and the mines of Ophir, were levied on in the other. In the one case, the hands that wrought were hands defiled in Egypt's brickfields; in the other, the Gentile world puts forth its hands, and the artisans of old Tyre are foremost in the execution of the sacred pattern. Eminently true, therefore, was it, of both the Tabernacle and the Temple, that they were pitched by man.

But O the contrast! The Tabernacle in which our High Priest ministers—who shall detail its glories? It is pitched by the Lord. This is true, whether we regard the Tabernacle as Christ's body, or as the theatre on which he enacted, and still carries on the work of our redemption, or as his body, the Church, which God inhabits by his Spirit. He does, indeed, contrast the Temple with his own body, saying, "Destroy this Temple, and in three days I will raise it up again." And this tabernacle was pitched of God, for in the tenth chapter of this epistle, an Apostle, quoting from the forty-sixth Psalm, refers to the fact that God had prepared the sacrifice by giving or fitting a body for Christ. This also is true of the Tabernacle in both the other senses—true of that tabernacle of which this earth is the vestibule, and of which the heaven of heavens is the holy of holies; and true of that tabernacle which is constituted of the lively stones which are built on the one chief corner-stone, and dwelt in by God through his Spirit. We say it is true of both, that they have been pitched by the Lord, and not by man. It was the hand and counsel of God that laid the foundations of the earth, and stretched over it the starry heavens, and prepared that unseen dwelling-place, where his throne and more effulgent glories shine; and it was his power and wisdom that raised from the ruins of the fall, that glorious building which is now rising around his throne on Mount Zion above. The body of Christ, whether it be his personal or his mystical body, and the theatre on which he prosecutes the plan of redemption, have all been pitched by God. The Apostle, however, as is evident from the ninth and tenth chapters, has reference to the last of these three ideas. The tabernacle in his mind, is that one in which Christ officiates as a priest, in which he offered sacrifice, into which he entered with his own blood, and in

which he has sat down on the right hand of the Divine Majesty. The language of the ninth chapter will, we think, admit of no other interpretation. Just turn to the twenty-fourth verse of that chapter, and read Paul's own exegesis. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, there to appear in the presence of God for us." The meaning of this language is unmistakable. It has its consort and counterpart in the twelfth verse of the same chapter : "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Here the tabernacle in which Christ ministers evidently includes the theatre of his obedience and sufferings, and that of his exaltation. And O, how does the Tabernacle of Israel, and her Temple, shrivel up into the insignificance of a point, or an atom, when put in contrast with that great tabernacle pitched by God for the wondrous Priest of the New Testament, and the wondrous achievements of his mysterious service ! Here you have one of Israel's tabernacles—one in which she gloried, and its measures are one hundred cubits by fifty. There, on Mount Moriah, you have another, and it is the wonder of the earth, and, doubtless, the costliest of earth's buildings up to this hour ; but its measures are short of the narrow limits of the mount on which it stands. But this true tabernacle, pitched for the exercise of Christ's priestly functions, who shall describe ? Who will stretch his line upon it, or give the dimensions of its inclosing curtains, or measure its canopy above ? What angel shall measure the court, or the holy place, or the holy of holies ? We know of no theory that can be at all in keeping with the scope of the two following chapters, except that which regards this sanctuary as embracing the whole theatre of Christ's mediatorial work ; the place where he performed the first, and also that in which he performs the second function of his priesthood ; the place in which he agonized and died ; and the place in which he is now conducting the work of intercession. This sanctuary, then, embraces the curtained inclosure of earth, on which the sacrifice was offered, and, stretching away beyond these stellar heavens, embraces the resting-place of the golden altar, and mercy-seat, and enthroned High Priest, on the Mount Zion above. And O, what a thought of rapture unutterable, and of glory ineffable, for the believer ! Verily, the redemption of the Church by the mediation of our High Priest, has themes before which the visions of earth's poets and philosophers, are as nothing and vanity. From the sanctuary on high, the Son of God descends ; he takes our nature upon him and offers himself a sacrifice for sin on this lower part of the universe ; he rises from the bondage of death, and passes away beyond these starry heavens, and draws aside the veil which hides the immediate presence of God ; and before him the gates lift up their heads, and the everlasting doors give way, and there he enters, amid the hosannas of the highest heavens, with a name that is above all the names of honour or power, whether thrones,

dominions, or principalities, there he enters for us, and there, as our forerunner, he abides. O, what a Saviour, and what a sanctuary are ours! How would Aaron or his successors appear on such a theatre as this sanctuary includes?

Reflection. If Israel escaped not for despising the law, according to which that priesthood was constituted, how shall we escape if we despise that Priest who ministers in this true tabernacle?

R. W.

Historical and Biographical.

ITALY AND NAPOLEON III.

THE attention of the world, both political and religious, is still towards Italy. All perceive that the changes there in progress are significant, and destined to great prominence in the annals of the age. A full century of apparently stationary existence has passed over the cities and the provinces of Italy, since the spirit of liberty attempted a premature insurrection against the political restraints to which it had been long subjected, and which it seemed to itself to have outgrown. The want of a national spirit to overcome local partialities, and to blend sectional interests, left the different provinces at the mercy of their mutual prejudices and animosities, till their licentious and ungovernable independence proved itself hostile to true civilization and to human welfare; and then, by the general consent of mankind, they were reduced to submission under those powers which happened to gain ascendancy, and which bid fair to maintain it in their respective localities.

But the spirit of liberty was not quenched. It has outlived these hundred years of violent repression, and gives this cheering proof that it is a spark of the inextinguishable life of heaven. Its unsuccessful movement was not in vain, but has much to do with its present success. The sentiment of freedom there rose to reveal its existence among the principles to be taken account of in the evolutions of humanity, and retired to await its time. Meanwhile, like the power of thought, which still thinks, though not allowed to assert itself in speech, the Italian spirit, as it may now be called, maintained its fettered activity, drew the breath of life through the gates of its prison, sympathized with the progressive world without, and nourished its slumbering energies till its growing wisdom should become equal to its strength.

Its time has now evidently come. No intelligent and unbiassed observer now hesitates to consider the recent and the passing changes in Italy favourable to human welfare. The long slumber now broken was not the sleep of death. The life of liberty was

still in the body, and was silently ripening with the flavour of intelligence and virtue, and preparing, at the appointed time, to take control of the national destiny. Everything now points to order and progress. During the last two years, the changes have all been well directed and promising; and the present stage of political advancement there furnishes an advantageous point of view from which to contemplate the late events in that quarter, and form a safe judgment of the probable future for Italy.

The great hindrance to Italian progress was unquestionably the tyrannical domination of Austria. Her right of dominion there rested indeed on a show of international law; but the question was now coming up in the political world, how far and how long the might of the treaty-making powers could sustain their right against a weaker, because an oppressed population, whose geography, history, and character, invited them to national unity, independence, and glory. Italy had a history of her own, a language, and rights and prospects; national characteristics eminently distinctive, and, spite of her political diversities, common to all her populations; and a territory peculiarly insulate, yet central to civilization, favourable for political independence and influence; unrivalled in climate, and near enough to the universal thoroughfare of intellectual, commercial, and religious circulation. Who could insist that the rising aspirations for liberty there should be repressed by the overwhelming force of neighbouring powers, leagued for the support of despotism? Although Austria could plead the contract of a league for the guarantee of her dominion in Italy, yet that such a contract, dictated as much by the consideration of the national incapacity of Italy at the time as by anything else, should have eternal validity, amidst the irresistible progress of nations, was repugnant to the common sense of the civilized world.

This is political and moral apology enough for the interference of Napoleon. We say nothing here of his personal designs and motives; our views of these will sufficiently appear as we proceed; but, in the providential course of the world, his movement was provided for, and solicited by the unequivocal call of humanity. The wonderful felicity of his successive measures, which have kept Europe and America listening in such suspense for eighteen months to his mysterious voice, has made it plain, that whether he sees or is blind, consults philanthropy or selfishness, there has been a clear-sighted wisdom in the chain of events thus far, which has consulted the true interests of man. If the words of Napoleon were sincere when he professed to interpose for the cause of liberty and of humanity, he commended his principles respecting human rights, his views of the true progress of human society, and his sagacity, by correctly understanding the requisite conditions of political freedom, and by clearly discerning those conditions in the character and circumstances of the Italian populations. If he was not sincere in his professions of philanthropy, but secretly and supremely selfish, he still commended his sagacity, by knowing so well on what

pretext to challenge the approbation of his own subjects and of the civilized world for its course. On either supposition, he has shown his superior ability as the man and the ruler of the age for Europe; as having "understanding of the times, to know what people ought to do." But on the former supposition, he stands before us, at the head of one of the leading empires of the world, as a political character without precedent in history. He certainly possesses extraordinary attributes as a man and sovereign, for no other could enable him to do what he has done and is doing. Such attributes are, his power to come up from an obscurity the deepest possible for one of his distinguished origin, with only the political prestige of a ridiculous and disgraceful eccentricity, and by a series of masterly measures, conducted with unvarying success, to gather into his own hands, and to hold to this day, with unwavering firmness, the reins of absolute power over a people the most intelligent and civilized, the most ungoverned and ungovernable, the most active, prosperous, and progressive, on the face of the earth, and in an age when the social development of the leading nations towards perfect liberty is more rapid and irresistible than ever before; his power to assume a European ascendancy at once; to make every jar, among the restless and antagonizing politics of Europe, result in the acknowledgment of his personal superiority, and in a growing deference to the policy and power of France; his ability to lead in adjusting the increasing and portentous derangement of European affairs, and at length, virtually to constrain the other powers to look on in silence, while he solves a political and religious problem for Europe on the blackboard of Italy. The brief history of this arbitrary sovereign lies, thus far, wholly in the line of human progress, so far as the world has yet the means of judging rationally of his policy; and as to his political character and success, whatever may become of him and his dynasty, the indelible record of his election to the Chambers, then to the Presidency of France, the lengthening of his presidential term, first, to ten years, and then for life, his quiet, unresisted assumption of the imperial crown, and its legal destination to his heirs, all by the expressed consent of the people of France, his courted and valued alliance with England, and the suggestive memories of Sebastopol and Solferino, furnish pregnant data for the judgment of mankind concerning his principles and his power.

It is a question of no moment for either politics or morals, what international understanding he disturbed by his intermeddling in the affairs of Italy, or what call he had from legitimate authority to take part in the threatening conflict between a foreign people and their rulers. Even if the army of Austria had not first crossed the Ticino, or had done it under provocation from the threat of aggression, there was a voice in the whole posture of affairs which called for "the independence of Italy from the Alps to the Adriatic;" and nobody could pretend that such a call should be forever

disregarded from courtesy towards an existing foreign claim to the contrary, or from reverence for superannuated power. The progress of nations is not always provided for by the expedients of politicians, suggested by transient emergencies, amidst violent conflict of interests, and often blindly fallen upon by necessary compromise, in which all parties contend for only the best choice of evils, and none feel that they have attained the position of natural and permanent rest. The North American Colonies solicited and accepted legislation from the parent state for protection, and for the maintenance of internal order and prosperity; their successive exigencies brought increasing special obligation, multiplied the bonds of loyalty, and added legal arguments daily in favour of perpetual dependence and subordination, till the great and comprehensive law of liberty arose, with its sentiment of national independence and of natural and fundamental right, and swept the field of temporary law with the besom of revolution. What then became of the specific laws of nations by which political or moral casuistry would condemn the interposition of La Fayette? Such was the case of Italy. Events have proved and are proving, that the field was white for the harvest of liberty.

We are now fast receiving testimony that Italy retains more of the characteristics of advanced civilization than she has, for some generations, had credit for. The scientific and industrial development of the people has not done itself justice before the world, on account of the fragmentary state of the social organization, and the heavy clogs of a stationary and immutable Catholicism; but the silent and steady productiveness of the little northern principalities, under their immense embarrassments, reveals the energy of intellectual and physical life in the people, and inspires hope from Italian nationality and liberty, scarcely to be surpassed by that of the most favoured nation of the world. In æsthetic culture, their superiority is universally acknowledged. So complete and universal is the development of taste, and of the intellectual activity and discipline which go along with it, that under the quickening sunshine of liberty the Italian shores of the Adriatic will soon spring into brighter intellectual and artistic luxuriance than ever adorned the Grecian, even in their palmiest days. The influence of such refinement in a crippled organism is always felt beyond what either itself or the world is at the time aware of; and now that the word has come to the invalid, "Arise, and stand upon thy feet," the results of the newly recovered activity will be speedily and widely felt.

The particular movements of Napoleon in Italy produced extensive disappointment, and still more extensive confusion in the public expectation, as to the ultimate results. The prestige of the French arms, and that of his own name in connection with his mysterious personal eccentricity, filled all the period of public suspense with the felt probability of something quickly and finally decisive of

Italian destinies; and when the victorious battles came off with so little more than defeat, and the peace of Villafranca left Venetia under the sceptre of Austria, and gave the exiled rulers of Parma, Modena, and Tuscany permission to return (if their people would let them), the achievement was deeply and almost universally felt as a short-coming. This feeling was undoubtedly owing in part to the fact that the majority had not definitely known what to expect. The transfer of Lombardy from Austria to Piedmont was a result well-defined in prospect; but all beyond that, and especially what could be done with Venetia and the Duchies, if relinquished by Austria and the Dukes, it had not entered the public mind to conceive. British writers take occasion to insinuate that Napoleon himself was disappointed and secretly mortified at the immediate issue of his campaign; but without any extravagant predilection for the man, we are free to say, that his few, sententious, oracular utterances on his return, respecting the certain results of his expedition, are fairly significant of a calm and rational complacency in his effort, and of satisfaction in the sure and ultimate fruit.

Grant that he started with the avowed design of making "Italy free from the Alps to the Adriatic." The avowal betrays no unreasonable confidence in his sole ability to settle all the profound and wide-reaching questions involved in the Italian agitations, with a single blow. It would not be like Napoleon III, as he has been hitherto known. With all his strange and impenetrable idiosyncrasy, if he harbours at all an overweening and egotistic self-conceit, he has a wonderful faculty of keeping it to himself. The more natural supposition is, that the emperor, who, by this time, has full credit in all quarters for unrivalled sagacity, understood the magnitude and complications of his Italian undertaking, and all the uncertainty as to the time and the steps through which the full gain to liberty would be realized. That he knew the spirit of the Italian population may be safely presumed; and also that he fully appreciated the certainty that, in some form, the revolution must issue in a national unity, and that the head and front of that national unity, must be the kingdom of Sardinia. This idea of the prospect was sufficiently indicated at Villafranca, in his suggestion of an Italian Confederacy, of which even Austrian Venetia should be a member. The English press is hardly justified in asserting that the convention of Villafranca implied, on the part of Napoleon a renouncing of the claim to be sole arbiter of the matters in dispute; for we do not conceive him to have ever preferred that claim. There have yet appeared no grounds for such a supposition. On the contrary, all signs indicate that he saw from the first all the uncertainty that anybody saw, respecting the positions about to be assumed by England and Russia, as things might go on; that he discerned the probability of a rising in Hungary from his own military perseverance in Italy, and thus of endangering Italian liberty, by disturbing the general peace of Europe. And when,

after Solferino, he transferred Lombardy, threw a sop to the Pope by offering him a sinecure headship of the proposed confederation, and suspended Venetia and the Duchies virtually on their good behaviour for their prospects of liberty, he either wisely foresaw effects from causes then patent before him, or blindly stumbled on the lot of the most fortunate of men.

The achievements, down to this time, may be thus summed up : Austria retires from the heart of Italy, probably to linger, only for a time, in the Venetian corner ; and retires with the consciousness and the disrepute of marked and irretrievable humiliation. The Duchies, left to themselves, declined the restoration of their former rulers, and have annexed themselves, by a popular vote of amazing unanimity, to the Sardinian crown. Romagna shortly stood up for herself. The arms of France, which were the crutches of the papal decrepitude, could not be employed to perpetuate the subjection of even one of the States of the Church, to the stagnant ecclesiastical power. All those provinces had an invaluable opportunity to reveal and to increase their fitness for liberty, by popular consultations and votes in determining their course. For this opportunity of exercising freedom, they were wholly indebted to Napoleon ; but to their intelligence, good sense, and prudence, they owe the final and happy settlement of their affairs.

Everything we hear from European quarters convinces us that through the whole of this delicate and sublime proceeding, Napoleon has carried himself with admirable propriety and wisdom. That his influence, through Victor Emmanuel and other agencies, pervaded the popular counsels of Italy, and promoted the quiet and the harmony of their proceedings, may well be presumed ; and his prudent yet decided counsel to the Pope, in the late emergency, shows great moderation and wisdom, together with a full and dignified consciousness of his superior position and power.

The present conditions and prospects of that interesting portion of the world, are satisfactory and cheering to the most sanguine friends of liberty. There could not have been a more felicitous conjuncture of providential forces, for the interests of true and permanent freedom there, than that of the propitious events which have guided the people, with the self-command and sound judgment of the people which have improved the events. The brief history of two years has completely demonstrated the exceeding fitness of the proceedings to meet the surrounding conditions, and the internal demands of Italian affairs ; to bring forth into the field of European politics a new agency, wholly *sui generis* in its constitution and history, and prepared by character and position to present a varied and valuable illustration of the universal law of political liberty. A grand social experiment is there begun. Intelligence, science, art, industry, and commerce, in a rare combination, have part in it. The Sardinian monarchy, as to its constitution, its history, its religious bearings, its animus, and the person

of its king, is all that can be desired for a nucleus, and the crystallizing organization is forming under conditions the most favourable that the friends of liberty could have chosen. In fact, Sardinia has suddenly become Italy. A little one has become a strong nation. Wealth, enterprise, and some of the noblest fruits of artistic and social culture, have there laid a copious and cheerful tribute at the feet of liberty, and under circumstances which promise a steady and immense increase. We know not, indeed, what reverses may await, but this one thing is certain: the world would not be taken by surprise to witness the speedy and complete consolidation of Italy, under a popular, enlightened, and progressive government, an advance of social refinement and of political wisdom and influence which should outstrip the older and more rigid organisms of Europe, and the permanent and happy accession to the civil and religious sisterhood of nations, of twenty millions of the free.

The great change which is taking place in the relations and powers of the Papacy, must be reserved for another article.

C. D.

THE REFORMATION IN SCOTLAND.

THE interesting proceedings, to which the Presbyterian Churches of all lands are now looking forward, in connection with the Tri-centenary commemoration of the Reformation in Scotland, naturally suggest the propriety of a few brief references in these pages, to the leading events connected with that great religious national movement.

It is impossible to determine with any degree of historical accuracy, the time when Christianity was first introduced into Scotland. The legendary records of the older annalists are unworthy of credit; but it is certain, that the light of the Gospel was carried at an early day, both into that country, and into Ireland. In the reign of the Irish monarch, Con, in the second century, St. Cathaligus went forth as a missionary from Ireland, and afterwards became Bishop of Tarentum in Italy. Irenæus, Bishop of Lyons, A. D. 100, mentions the existence of churches among the Celtic nations, but the testimony of Tertullian, who wrote about the year A. D. 200, is still more valuable. He states in his book, *Adversus Judæos*, c. 7, "That those parts of the British *Isles*, which were unapproached by the Romans, were yet subject to Christ." Two causes may be assigned for this great extension of Christianity at such an early date, viz., the Apostolic zeal of the primitive followers of the Redeemer, which urged them forward with an unquenchable desire to subdue the world to Christ; and the fact that they soon began to feel the persecuting power of the Roman

authorities, and hence they fled beyond the limits of imperial sway, to those regions where, in safety, they might proclaim the message of redeeming love. It is known that Ireland afforded the terrified British clergy a secure asylum, from the Dioclesian persecution in A. D. 303, and the fastnesses of Scotland, which lay beyond the sight of the Roman eagles, were still more accessible and equally secure, as places of safety and missionary toil. Judicious and dispassionate Scottish historians acknowledge, that there is no evidence of these persecuted missionaries attempting to establish a distinct framework of organized and united ecclesiastical government. They seem rather to have dwelt in solitude, each communicating to the rude populace around as much Gospel truth as they could be persuaded to accept. Gradually their labours began to affect the districts in which they resided, and as a matter of necessity, the religious communities which were gathered together, submitted to such primitive discipline as their exigencies would require. No fact in ecclesiastical history is better established, than the independence of the early Scottish churches, both in Caledonia and in Ireland, and their freedom from all Romish control. When Paganism fell, and Christianity became elevated to the throne of the Cæsars, the Bishops of Rome in their desire to subjugate the Christian world to their sway, began to manifest their designs in the British Isles, as well as in more southern lands. It is believed, that in pursuance of that supremacy which Rome early aimed at securing, Palladius was sent by Celestine, as a missionary to the Scottish churches, in order to gain them over to the Romish See. Archbishop Ussher* states that Palladius was sent from Rome, to "the Scots believing on Christ," in the year 431, by Celestine as their first bishop (*primus episcopus*).† His mission to Ireland was an entire failure. Having been rejected in that country, he passed over to Scotland, where his success was equally unproductive, and after a few months of useless toil, he terminated his life at Fordun, in the Mearns. Being commissioned to introduce the orders and the formularies, which then prevailed in the Roman Church, he found a determined point of opposition everywhere in Ireland. In explanation of this decided rejection of Palladius, it is quaintly observed by Nennius, a Roman Catholic writer, "That no man can receive anything upon earth, unless it be given him from heaven;" but Hume, whose indifference to all religion renders him in such cases an unprejudiced witness, gives the correct version. "The Irish Church," he says, "followed the doc-

* Primord, p. 801. Jamieson's History of the Culdees, pp. 7, 8.

† The account of this mission is given in Prosper's Chronicle (Bass. et Antioch Coss.), and the manner in which it is mentioned is peculiarly striking. The words are these: "Ad Scotos in Christo credentes, ordinatus a Papa Celestino, Palladius, primus episcopus mittitur, sed non recte." Had these Scots been Romish in their faith, there would have been no need for Romish emissaries to convert them to that faith; and had they not steadfastly and universally refused to receive Palladius, he would not so soon have fled from the country.

trines of their first teachers, and never acknowledged any subjection to the See of Rome." The observation of Mr. Gross, in his introduction to the *Monastic Antiquities*, relative to the introduction of the Gospel into the British Isles, will serve to show who these "first teachers" were. He says, that "Polycarp sent missionaries to spread the Gospel in the western and northern parts of Europe, who settled episcopacy, and gave a pure and uncorrupted ritual to their converts. Their liturgy agreed with the Greek; and the religion of the Irish continued for ten centuries different from that of Rome, which is a strong evidence of our receiving the Gospel, *not* from Roman, but from Greek missionaries." The kind of "episcopacy" which was settled in these churches by such evangelists, may be understood from the statement of the candid prelate, Archbishop Usher,* who says, "We read in Nennius (the Romish writer already referred to) that at the beginning, St. Patrick founded 365 churches and ordained 365 bishops, besides 3000 presbyters." It is acknowledged by a late dignitary in the Irish Established Church,† that Meath had not fewer than twenty-seven of these dioceses within its pale, and consequently, when the population of the island at that early period is considered, it is obvious that in such a limited space as Meath is, and then was, these dioceses could not be larger than many of our modern congregations. These lights from Irish Church history are of vast importance, because of the connection which existed at the time, between the Christians of the northern part of Ireland, and the western and southern parts of Scotland. When the creed and the ecclesiastical order of the Church, in one of these countries, are determined, the condition of the Church in the other is described. Culdeeism was the same, both as to doctrine and polity, on both sides of the Channel. From Iona, or Hy, Irish Culdeeism, through the influence of Columba, spread extensively in the west of Scotland, and in the northern parts of England. It is beyond the design of this paper to enter with any degree of minuteness into the history of Iona,‡ or of the effects of that remarkable foundation on the religious state of the Scottish people. It may, however, be intimated that from Iona, branch institutions spread out, and in process of time, the Culdee establishments of Dunkeld, Abernethy, Abroath, Brechin, Monymusk, St. Andrews, and others in the north and middle districts of the kingdom, and such places as Whitherne, or Whithorn, in Galloway, rose into importance, as centres of education and Gospel light, and as sources of missionary influence, which affected the southern portion of the kingdom, and which even extended across Middle Europe, to the Apennines in Italy. As an illustration of the missionary movements of the period, reference may be

* Discourse on the Religion of the Irish and British, page 77.

† The Very Rev. Richard Murray, D.D., Dean of Ardagh, in *Hist. of Cath. Ch. in Ireland*. Vid. *Outlines*, page 21, Lond. 1840.

‡ Fuller, vol. i, page 122.

made to the connection of Iona, with the north of England. Oswald, the King of Northumberland, had been converted to Christianity among the Irish, and on his return to his kingdom, he sent to Iona for a Culdee missionary, to educate his subjects in the faith of the Gospel. Aiden, an Irishman, was sent to him in A. D. 635. Bede, with his Romish tendencies, says of Aiden: "He was a man of the greatest modesty, piety, and moderation, having a zeal for God, but not according to knowledge, for he kept the Lord's day of Easter according to the custom of his country," thereby admitting the fact, that the Irish and Scottish Culdees were not of the faith and lineage of Rome. The monarch gave Aiden the isle of Lindisfern, on the east coast of Northumberland, for the seat of his monastery. In imitation of Columba, who had chosen Iona, his disciples and followers settled in islands, where they had an opportunity of doing so, because of their seclusion and safety, and they also followed the course of their great leader, in appointing twelve chief presbyters in each of their institutions, over whom one was appointed as president, or head. Bede further says, that Oswald acted as interpreter to Aiden, who did not fully understand the Anglo-Saxon tongue, and Fuller, in his usual quaint manner, thus alludes to this circumstance: "When Aiden came first into England, he was not perfect in the language of our country; wherefore King Oswald, a better Irishman (as bred among them) than Aiden was an Englishman, interpreted to the people, what the other preached unto them. Thus, these two put together, made a perfect preacher; and although some may say, sermons thus at second-hand must lose much of their life and lustre, yet the same spirit working in both, the ordinance proved effectual to the salvation of many souls."

Thus Culdeeism spread over the north of England, and farther south, through the labours of these primitive teachers, as we find them in Mercia, and extending among the Middle Angles, so that, as Dr. Innet in his learned "*Origines Anglicanæ*" candidly admits, the northern English were indebted for their conversion, to the Apostolic labours of the Culdee missionaries. Ireland, Scotland, and the Northumbrian kingdom received the Gospel from evangelists, who not only refused allegiance to the Romish See, but who for centuries resisted, with all their learning and might, the ambitious claims of that wily and unscrupulous power.

It is time, however, that we should look away from the devotion and apostolic zeal of these primitive heralds of the Cross, who had succeeded in leavening so large a portion of Britain with Gospel truth. Other and more vigorous actors, and with different objects in view, now appear on the scene. The attention of Gregory the Great had been attracted to Britain, and with all the zeal and energy of his character, he formed the determination of subjecting Britain to Romish sway. Accordingly, Augustine, the monk, with forty missionary assistants (Rome always plans on a large scale), was imme-

diately despatched, to reduce the Saxons in England to the faith. The magnificence and pomp, the artifice and wiles of the Italian emissary, soon raised him into an importance, which the simple Culdee presbyters had never thought of securing. They were charged by him with grievous heresies and irregularities. The importance of Rome was still felt in some measure, by the inhabitants of all European countries, and to a people ignorant of Church history, and unused to the wiles of Italian monks, and unable to anticipate the effects of their centralizing and subjugating policy, the dogmatizing of the aggressive and imposing Roman was far more effective, than the simple truth of the humble and retiring Culdee. The result of these conflicts is well known. The controversy about Easter, and other ecclesiastical observances, in which the Culdees differed from the Roman forms, was inaugurated by Augustine, in a synod held by him, in the year 603. Succeeding in his object, the Italian missionaries pushed their conquests northward. At one time by craft, and another by despotism, and again by flattering the Saxon rulers, they succeeded in overwhelming their opponents, until at length, in 662, the opposing parties were brought face to face, in the memorable Synod of Whitby, at which it was expected that the protracted controversies would be brought to an end.

The cause of primitive truth was defended in the synod by Colman, against the Romish advocate, Wilfred, in presence of the monarch Oswy, who presided in the conference. The arrogance of Wilfred, and his bold assertions, swayed the mind of Oswy, who had already been tampered with, and who was under the influence of his queen, a Kentish lady, and a follower of the Romish customs. The main argument which decided Oswy, was the asseveration that St. Peter was the keeper of the keys of the kingdom of heaven, and the author of the Roman observances. Disrespect to these forms was insulting to St. Peter, and as Oswy desired to be on favourable terms with the janitor above, he decided against the Presbyter-Bishop of Lindisfarne, and committed himself, his family, and his influence in the kingdom, to the support of the Romish views. Immediately the Culdees were expelled, and replaced by the Benedictines, and shortly afterwards Egfrid, the monarch of Northumberland, was induced to stretch out his hand in persecuting the remaining representatives in the country of the Culdeean cause. Following up the victory which had been secured in the north of England, the opposition was carried into Scotland, and the intolerant hostility of the aggressive party, united with certain favourable circumstances about to be noticed, at length secured the overthrow of the primitive Christian institutions, which had been established in the country by the apostolic zeal of their unambitious founders.

A hasty glance at the leading characteristics of Culdeeism, as distinguished from the tenets and practices which had already

obtained in the Romish Church, will serve to account for the undying hostility which the followers of the Roman See manifested against the professors of an older and more scriptural faith. Those who are conversant only with the pages of Bede, and such Romanized advocates, would likely imagine, that the chief grounds of difference were of a ceremonial character, in relation to the observances of Easter, the form of the tonsure, and a few unimportant and foolish observances. Romish cunning seeks to keep in the background the main features of the case. The Culdees are known to have abhorred and rejected the practice of *auricular confession*, and authoritative absolution.* They confessed to God, only as believing "God alone could forgive sins." They refused to give to the Church of Rome the tenths and the first-fruits, and they refused to be married by the observances of the Romish Church. They opposed the idolatrous doctrine of the *real presence* in the Lord's Supper, or *transubstantiation*, believing the ordinance to be a means of grace, but in its own nature commemorative. They abhorred the idolatry of prayers to *saints and angels*, holding that God only should be worshipped; and they were equally unwilling to countenance the blind superstition of honouring *relics*, refusing to have their churches named after any dead Christians, no matter how eminent the person may have been. They rejected the doctrine of *works of supererogation*, disclaiming human works as a ground of merit, and resting solely on the work of the Lord Jesus Christ, and proclaiming that "the faithful man does not live by righteousness, but the righteous man by faith." They refused to *pray for the dead*, as well as to pray to persons who were dead, and they held to the liturgical forms of the Greek Church, which differed from the Roman in the communion service, in the prophetic lessons, in the sermon, and offices after it, and in various other particulars.† They had no images nor statues in their places of worship, and their use was condemned as heathenish and idolatrous.

They repudiated the doctrine of *purgatory* and *dispensations*, and *indulgences*, as afterwards held by the theologians of Rome, were unknown among them. An unmarried priesthood and the lordly forms of the Romish hierarchy were equally objectionable in their eyes, and thus we see, that the Culdeeism of Scotland and Ireland, and the scriptural faith of the witnesses for the Gospel in the valleys of the Alps, were identical in character and equally based on the Word of God. It is no wonder that the professors of such a pure and apostolic faith should have encountered all the hostility and opposing influences which the unrelenting enmity of the advocates of Rome, now rapidly falling into worldliness and doctrinal corruptions, could combine for their destruction. In the contest the cause of truth was overborne for a season. Ostensibly and

* St. Bernard, in his Life of Malachy.

† Ledwick.

before the world, Culdeeism was vanquished; and in the blaze of Roman splendour which subsequently shone out over Scotland, and which dazzled those who only looked at the surface of things, it appeared as if the victory of error was complete. Outwardly, the primitive forms of religion were overborne before the masses, and processions, and superstitious observances of the apostacy; but the truth which had been sown in the hearts of the Scottish people never perished. And so was it also in Ireland. Like the wheat in the hand of the dried up mummy, the body that held the germ might seem withered and dead, but there was life in the grain all the while, which only awaited the advent of a fitting stimulus, in order to burst out again into the beauty of a luxuriant vegetation, which would be followed by a plenteous harvest of fruit.

After the defeat of the Synod of Whitby, and the inception of the controversy in Scotland between the opposing parties, the protracted wars which were waged between the Scots and the Picts, devastated the country, and so severely did the Culdees of Iona suffer thereby, that in 716, the fraternity was expelled. Afterwards the Pictish king Nechan determined on supplanting them by the priesthood of the Anglican Church, and he resolved to erect a church in the Roman style. His early death arrested his proceedings, and for sixty years the Culdees enjoyed comparative safety. From the north, however, another storm burst on them. The Danes and Norwegians arrived in the Western Isles, and in 801, Iona was burned, and many of the Culdees were put to death. In 877, another Danish invasion carried destruction into their community, and many had to fly to Ireland for safety. In 985, this devoted place suffered from a similar calamity. It was pillaged, the abbot was slain, and many of his presbyters were murdered. Still again, in 1059, fire and rapine did their work of destruction in the venerable sanctuary, and while many of the Culdees lingered about the adjoining islands, a body of them removed to Dunkeld, where they strove to maintain their primitive system. It would appear that the usurping spirit of Rome seized upon Iona about the year 1203, when "Ceallach built a monastery in opposition to the learned of the place;"* and thus having captured the citadel itself, the faithful Culdees were driven from their loved abode, and never succeeded in rising into power and influence in their old habitation. Scattering southward on the main land through Ayrshire and Galloway, they disseminated their principles among a people who never finally lost them, and who held many of the truths of the Gospel, until at length the influence of Wickliffe was felt in the country, and his followers began in Scotland as well as in England, to proclaim the need of a Reformation.

W. B.

* Jamieson's Hist. Culd. p. 301.

CLOSING OF THE PRINCETON SEMINARY TERM.

From the Presbyterian Banner.

MESSRS. EDITORS :—In compliance with your own request, I give you some account of the closing days in the term of our Seminary at Princeton. The examinations continued about five days, beginning on Thursday, the 19th, and closing on Tuesday, the 24th inst., and were remarkably particular and thorough.

Only two of the sixteen examinations which would have been made were omitted, in consequence of the vacancy in that new and unique department, erected by the last General Assembly, for the great and good Prof. J. Addison Alexander. But he was more than missed, on this first occasion of the kind since the foundation of the Seminary, when there was no Alexander to give it the lustre of his name and the dignity of his presence. Every considerate friend of the institution and lover of the Church was saddened to see the hospitable home of the Alexanders closed; and occupied only with preparations for removal, by the remaining members of that loved and honoured family.

Another cause for sadness was the absence and illness of Dr. Van Rensselaer, the appointed Chairman of the Examining Committee, this year. And still another, the summons which came to attend the funeral of the Rev. Dr. Eli F. Cooley, one of the most useful and venerable members of the Board of Trustees. And yet another circumstance occurred to increase the melancholy reflections of this usually cheerful occasion. The venerable Dr. John McDowell resigned his clerkship in both Boards, Directors and Trustees, in consequence of his infirmities, being now eighty years old. He had been Secretary to the Board of Directors ever since its origin, forty-eight years! He had been Secretary to the Board of Trustees also, ever since its charter, some thirty-six years, I believe. "The Fathers, where are they?"

Last Sabbath, occurring in the midst of the examinations, was a day of peculiar solemnity and interest. Dr. Boardman, of Philadelphia, preached in the morning at the Seminary Chapel; and Dr. J. M. Dickey preached in the evening at the First Presbyterian Church, the annual sermon before the Directors of the Seminary, Professors, and Students. In the Conference on Sabbath afternoon, the conversation was held mainly by Drs. Potts, Dickey, Boardman, and Spring; and the counsels of wisdom from the lips of these eminent pastors came with a seasonableness and power that made a profound impression on the crowded oratory. Dr. Spring made the closing prayer with a fervour, and pertinence, and tenderness, which no one could understand from any description. Seldom do human lips utter such strains of devotion this side of heaven.

On Monday evening the anniversary of "The Benevolent Contribution Society" was held in the First Presbyterian Church. From the report read it appeared that nearly five hundred dollars had been contributed in the Seminary to our various Boards, and to the Bible and Tract Societies. The Rev. Dr. T. Thayer, of Newport, Rhode Island, delivered the annual

address; which was one of surpassing beauty in style, and profound subtlety and freshness of thought, on the Philosophy of Missions.

The students were dismissed on Tuesday, the 24th, with a brief but singularly spirited and appropriate speech by Dr. Dickey. Certificates for the full course were distributed to *thirty-six* members of the Senior Class. One of them, *Francis E. Butler*, received a public expression of thanks from the Board of Directors, and a donation of all the works of John Calvin, as soon as the copy can be imported from Europe, for his agency and success in establishing the Langdonic system of gymnastic exercise, and procuring means for the erection of the fine building appropriated to this object.

The Directors held their annual meeting for business in the afternoon, eighteen out of thirty being present. The annual report of the faculty showed, that *sixty-four* new students had been regularly matriculated; of whom, eleven graduates were from New England colleges, twenty-one from Western, and four from Southern colleges. These statistics are interesting and significant. Since the division of the Presbyterian Church in 1838, now twenty-two years, the average accessions of graduates from New England is a fraction over four per cent.; this year it is eleven. The average accession from the West is thirteen; this year it is twenty-one. The average from the South is a fraction less than four; this year it is four. The accession this year from New England colleges is the largest ever received in any one year. That from the West is the largest, excepting last year, and the year 1849. The greatest decline is from the South; which, in this calculation, does not include Kentucky and Missouri. These States are counted in the West. This, too, is the only year, with but one exception, in which the aggregate of students from beyond is larger than that within what is now considered the proper territory of Princeton. So that this old Seminary, even more than ever, has a national patronage.

The Faculty presented to the Board another paper, in which they request that the department of Professor McGill, which is really two chairs in every other seminary at present, and the department which, more than any other, has its labours increased with the increase of students, be divided; and that the department made vacant by the death of Dr. Alexander, be continued distinctly as arranged by the last General Assembly. This request was granted, so far as the sanction of the Board can go; and they will ask the General Assembly now for two Professors, making a Faculty of five. Dr. Dabney, of Virginia, is named by the Board as a suitable person for half of Dr. McGill's professorship; and the Rev. C. W. Hodge, son of Dr. Charles Hodge, for the chair left vacant by Dr. Alexander, the fifth chair, as now arranged. The endowment of the fifth is secured, by the promise of a gentleman whose means are ample, and whose integrity is exalted. It is understood that he engages to combine the contributions of others with his own, pledging his own that the object will be effected.

The Board of Trustees met on Wednesday. The most important matter before them was the business of new buildings. The transactions of the joint committee, in purchasing additional grounds, adopting plans, and fixing the location, were approved. A new and imposing edifice of stone, larger in dimensions than the present main building, is to be erected with as little delay as possible, for dormitories. There are to be rooms for

single occupants, and very spacious. The building will be one hundred and fifty-seven feet by fifty, and four stories. It is to be called "Brown Hall," in honour of George Brown, Esq., of Baltimore, who bequeathed the means.

The Faculty informed the Board that they had appointed Mr. A. G. Chambers, of Piqua, Ohio, steward, in the room of the Rev. P. S. Caffrey, who has resigned the office, and goes in a few days to Portland, Oregon, as a missionary of our Board. Mr. Chambers is a gentleman of liberal education and excellent character, who comes to prepare for the ministry, while he performs the duties of this important office. The appointment was approved and confirmed.

It was gratifying to see, at this meeting of the Board, patiently attending to its minutest concerns, some of the first and best men of the country; the Chancellor of the State presiding, and those princely benefactors, not of Princeton only, but of the whole Church, James Lenox, Robert L. Stuart, and John C. Green, Esq., faithfully and laboriously doing their part in managing a trust which they have so long cherished and adorned.

The time of closing is one of much embarrassment. At or after the usual season of meeting among the Presbyteries, many students forsake the examination, especially those of the middle or second class, who go to get license. To curtail the session any more, the Professors regard as unwise and essentially injurious. Full thirty-four weeks of the year, in actual session, are considered as already too short a time for a three years' course; and yet to begin the term earlier than the 1st of September is considered impracticable. A paragraph from the report of the Faculty will be transmitted to the Assembly, relating to the danger of even violating the constitution of the Church, by the usage of licensing students after the second term of seminary studies. Before seminaries had an existence in our Church, it was ordered by constitutional law that the candidate "shall have studied divinity at least two years." Seminary sessions are the creation of the General Assembly, which has no power, directly or indirectly, to supersede a constitutional requirement. Now when a student is matriculated weeks after the beginning of one term, and licensed before the end of another, his study of divinity is actually reduced from twenty-four months to twenty, at the most, and sometimes even to fifteen months. Instances are not uncommon of students entering at the middle of one term, and being licensed before the end of another.

The late Dr. J. Addison Alexander was greatly troubled on this subject. He considered the abuse not only irregular, but deeply injurious to the best interests of the Church. His luminous, comprehensive, and eminently practical mind, could appreciate the advantages; but he always insisted that the disadvantages of license before the completion of the seminary course, vastly preponderate. Experience at Princeton, more and more justifies the wisdom of his judgment. Of the forty-six students in the senior class last year, ten were absorbed prematurely by the churches, in consequence of license at the end of the second year. And this year twelve, at least, of the second class were absent from the examinations, in order to obtain licensure from Presbyteries at a distance, not to speak of many who obtained it from neighbouring Presbyteries, before or in the midst of these examinations. Of course, the Professors can do no more than remonstrate; but the Presbyteries would do well to consider that

our constitution means *time*, and not *term*—*maturity*, and not *formality*, in the conditions of preparation.

But I am becoming tedious. I feel so much more like talking to old friends, than writing for the columns of a valuable paper, that I am in danger of invading more than the space you would like to give such a letter.

M.

Review and Criticism.

THE STARS AND THE ANGELS. Philadelphia: William S. & Alfred Martien, 606 Chestnut St. 1860.

THIS book embraces a wide range of subjects. It treats of the earth, the moon, the sun, meteoric stones and shooting stars, the atmosphere, the planets, the stars and nebulae, geology and revelation, the nebular theory, the rank of human nature in creation, the rank of angels, fallen and unfallen, together with their physical constitutions, the resurrection, bodies of Christ and of his people, the natural history of devils, the un-fallen sons of God in other worlds, death and carnivorous animals in the stars, the nervous system and physiology of the spirit, demoniacal possession and inspiration, mesmerism and spirit-rapping, the spirit after death, Hades and Gehenna, natural history of the resurrection, the resurrection of Christ, his second coming, the employments of the redeemed after the resurrection. On all these subjects, the author, or perhaps we should say authoress, pours a flood of light from the concurrent streams of science and Revelation. There is a peculiar delicacy about the style, and a fascination both in the themes and the *modus tractandi*, and a spirit of piety pervading the whole, which irresistibly attract and enchain the attention. There are some of the conclusions arrived at, both scientific and theological, in which we do not concur; and there are some subjects discussed which are unquestionably beyond the range of the human mind, at least in its present embodied state; but notwithstanding all this, the book is one which we would commend to our readers as an excellent stimulant to a course of very profitable reading. The typography is an honour to the art.

THE HISTORY OF FRANCE. By PARKE GODWIN. Vol. I. Ancient Gaul. New York: Harper & Brothers. 1860.

THIS historical work, of which the present volume is the first instalment, "contemplates a narrative of the principal events in French history, from the earliest recorded times to the outbreak of the great Revolution in 1789." The author proposes "to treat the subject by periods, so that each volume shall be complete in itself." He promises besides the present one on Ancient Gaul, which treats of the period terminating with the era of Charlemagne, five other volumes, as follows: Feudal France, closing with St. Louis; France during the national, civil, and religious wars; France under the great ministries (Sully, Mazarin, Richelieu); the Reign of Louis XIV; and the Eighteenth Century.

We trust that the author, who has very eminent qualifications for the mighty task he has undertaken, may be spared to complete what he has so well begun. Now that we have tasted the waters of this fresh historic fount, we shall feel something of the impatience of thirst, if the promised draughts are not supplied in due season. The first volume is for sale by Lippincott of this city.

THE TITLES OF OUR LORD ADOPTED BY HIMSELF IN THE NEW TESTAMENT. By J. MONTAGUE RANDALL, Vicar of Langham, Norfolk, pp. 249. Presbyterian Board of Publication.

Two things about this neat little volume disarm all criticism. One is that its author is nearly blind, and modestly hopes this circumstance may "bespeak in its favour the indulgence of the religious public." He regrets his inability to consult many books in its preparation, and states that he wrote it in pencil, in a *chiragon* or guiding frame used by the blind in writing. "Only those," he adds, "who, like the author, have written consecutive paragraphs which they could not read, can realize the increase of labour occasioned by the loss of sight." But the author undertakes this labour that "as a thank offering to his heavenly Father for unnumbered mercies," he may cast this "his mite into the treasury of the Church of Christ." Such privation, such consecrated toil, such piety, would embalm almost any book.

The other is its subject. It is all about Jesus. The gracious heart can hardly fail on this theme to ponder and to pour forth what will be interesting to all gracious hearts. "How sweet the name of Jesus sounds! Truly "it is like ointment poured forth."

This book is no cant nor commonplace. It is a manual for faith and hope and love. It is a simple, edifying, and very scriptural exposition of the various offices and relations of the Redeemer to His people, as indicated by the titles He has assumed in the New Testament. It both honours and endears Him.

Speaking of blindness,—A certain parish in Scotland was vacant. Several ministers supplied it in turn, who all read their sermons, to the great disgust of some of the more primitive of the hearers. At length came one who preached with freedom and fervour. "A gude discourse; I likit it weel," said one woman to another after the service; "and they say the dear mon's blin'." "Oh woman," said the other, "is he blin? I wish they were a' blin'."

WHY WAS I LEFT? or, He hath done all things well. By MARY McCALLA. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street.

A REMARKABLY good book, which both Sabbath-school teachers and scholars will read with much profit and pleasure, being highly suitable for either young or grown-up persons. It illustrates, in a very pleasing and instructive manner, the power and beauty of the Gospel of Christ. Such little works ought to be much more thoroughly circulated among all classes of our young people. To have passed the scrutiny of the Publication Committee is a strong recommendation to any book; yet, we think, this one will be a special favourite, and have great pleasure in strongly recommending it. It is equally suitable for boys or girls, and ought to be in every Sabbath-school library.

A CLUSTER OF FRUITS FROM THE TREE OF HEAVENLY WISDOM. Compiled for the Board of Publication by ANNIE BROOKS. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut Street.

WE have great pleasure in assuring our young friends that these are veritable *fruits from the tree of heavenly wisdom*—wholesome and nutritious,—and we hope that every child who can, will furnish him or herself with this cluster, which contains forty-six varieties. Those to whom God has given the blessing and the responsibility of means would spend a little money to much profit by supplying with copies of this, and such as this, the many young persons around us who seldom enjoy such nutritious delicacies, and thereby aid in preventing their partaking of the “vine of Sodom, whose clusters are bitter.” It will be a rich treat in all Sabbath-school libraries.

ROSALIE'S LESSONS. By MRS. SARAH T. J. WALLACE. Philadelphia: Presbyterian Board of Publication.

ON the principle that every book is to be valued according as it teaches us to value the *Book of books*, Rosalie's Lessons is deserving the highest recommendation, and is not only *suitable* for children and young persons, but *ought to be put into the hands* of as many little folks as possible, as well as of those who have charge of the moral culture of children. What can be more important than to have impressed on the minds of immortal beings, at as early a stage of their existence as possible, the great truths of God's Word, and made acquainted thoroughly with the plan of salvation, as revealed in the glorious Gospel of our Lord and Saviour, Jesus Christ. This book will be found a legitimate and delightful help to that end, and will also be a favourite in Sabbath-school libraries.

The Religious World.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

A PUBLIC meeting, in connection with the Oxford and Cambridge Mission to Central Africa, was held in the Music Hall yesterday—Sir John Warrender of Lochend presiding. After prayer offered by Dean Ramsay, the chairman, in the course of some introductory remarks, observed, that every one who had read the travels of their wonderful countryman, Dr. Livingstone, must be aware of the mighty field that had been opened up for missionary zeal in Central Africa, and he was sure that Scotland would not be behindhand in helping on the great work. In this work, they had not only the hope of bringing to the heathen the glorious news of the Gospel, but they had also the hope of opening up commercial and agricultural pursuits to the people of these regions. Archdeacon Mackenzie, who is to head the proposed mission, then addressed the meeting, giving an interesting account of the field where it was proposed to settle the

mission, and of the objects which they had in view in sending it out. He was followed by the Rev. George Williams and the Rev. Consul Hanson, both of whom advocated the claims of the mission at great length—the latter referring particularly to the advantages which would accrue to this country by an extended cultivation of cotton in Africa. Dean Ramsay and Bishop Eden then briefly expressed their warm concurrence in the mission, and urged its claims upon the liberality of the meeting. It was announced that Lord Rollo had subscribed £50, and Mr. Douglas, of Carvers, £20 towards the funds.

THE REVIVAL MOVEMENT IN THE NORTH OF SCOTLAND.

DURING every night of the past week, revival meetings have been held in Banff, by Mr. Turner, of Peterhead. The meetings were held in the U. P. Church (Mr. Baxter's). The Rev. Mr. Baxter may be said to have presided; and he was assisted by the Rev. Mr. Mailler, Huntley, and also on several evenings by the Rev. Mr. Barrowclough (Methodist clergyman), Rev. Mr. Smellie (Free Church), and Rev. Mr. Murker (Independent), Banff. The audiences were large, even from the first, but increased in numbers nightly, the later meetings being crowded in the extreme. From the different and improved character of the audiences, and from the fact that there were always one or more clergymen present, there was a freedom from those extravagances that marked some of the meetings in the fishing villages on the coast. Some of the meetings were protracted till an advanced hour in the morning. At every meeting all, whether men or women, were invited to engage in prayer. At the first and second meetings, none engaged save clergymen, and those who had been hitherto accustomed to pray in public. At the later meetings, however, there engaged several, who confessed that prayer was to them a new thing. In more than one case, persons of respectable position and of irreproachable character, confessing that hitherto they had spent their lives, though reputably, yet without conscientious regard to the Great Author of being, offered up prayers, expressing thankfulness for their own enlightenment, and solicitude for the conversion of friends, and neighbours, and fellow-townsmen. In one or two cases, people of abandoned lives presented public supplications for mercy, or thanksgiving for deliverance. Perhaps the most remarkable circumstance in the entire series of meetings, occurred about one o'clock on Sabbath morning, when eight or nine young men, of between sixteen and twenty years, prayed nearly in succession. Their prayers were modest in tone and manner, yet in one or two cases accompanied by an elevation of sentiment and feeling that seemed to border on ecstasy. They all spoke of an inward struggle, now passed, and of peace and joy secured. Nearly every one of them professed that they were averse to the public appearance they were making, but were constrained thereto by the force of their inward convictions and emotions. The prayers of these youths were followed, on Sabbath morning, by prayers of women,—all of whom prayed for their friends, some for husbands, others for parents, and others for brothers and sisters. The scene was at times peculiarly exciting; all the while the church, which is seated for six hundred, continuing to be crowded,

and certainly, as some remarked, a Sabbath had never before dawned in Banff on a similar meeting. On Sabbath, Mr. Turner addressed meetings in the Methodist Church, Banff, in the forenoon, and in the afternoon in the Free Church, Macduff. In the evening, he held another meeting in the United Presbyterian Church, Banff, which, we believe, did not break up till nearly five on Monday morning. Of course, there is much difference of opinion as to the character and results of the meetings. The untimely hours to which the meetings are protracted, form an objectionable feature, and may produce evil consequences; while some of the addresses and prayers were, in the opinion of some, of much too exciting a character, and fitted, if not designed, to work chiefly on the feelings. It may be doubted, too, how far it is scriptural to allow women to pray in public. But that the youths, to whom we have referred, are sincere in their present professions, is beyond dispute; that they will prove steadfast, or that the apparently beneficial results of the movement will be permanent, time alone can show. We understand, that district prayer-meetings are to be held nightly, by various of the congregations in town. We may add here, that the meetings in Buckie, Portgordon, Findochty, &c., continue to be kept up nightly. Mr. Turner left Banff on Monday, for Fordyce, to hold a series of meetings in the Free Church there.—*Banffshire Journal.*

A REVIVAL ANECDOTE—ORIGIN OF THE MOVEMENT IN WALES.

THE following story was told by the Hon. and Rev. Baptist Noel, at a recent meeting of city missionaries in London: There was an evangelical young minister (a Calvinistic Methodist, I believe), stationed in a village of Wales, not many months ago, by name David Morgan, and Mr. James Humphries, who had returned from the United States, and had seen the work of God in New York and Philadelphia, heard him preach. After the sermon, which was a good, clever, and evangelical sermon enough, he said to Mr. Morgan, "Is that your usual style of preaching?" "Yes, I think it is my average style," said Mr. Morgan. "Then," replied Mr. Humphries, "your people will sink into hell under your preaching." This remark went like an arrow into the minister's heart, and he could not get rid of the impression it produced. "Your people will sink into hell under your preaching," kept ringing in his ears. When night came, he could not rest. There the thought rankled, and the next morning, there it was with its sharp pangs in his heart, and he endured an agony which he could not express. His frame perspired, his body trembled, and his soul was agonized at the thought of his responsibilities. This led him to cast himself upon the Lord Jesus with all his sins, and he felt, as he never felt before, what a Saviour Jesus was; and he saw how all his ministerial, and other personal sins, were washed away in Jesus' blood. He became filled with a holy rapture, proportioned to the previous agony he had endured. He could not sleep all the second night, but this time for excess of joy. Mr. Phillips of the Bible Society, who told me this, informed me, that the next day he preached such a sermon as the people never had heard. The people flocked to hear young David Morgan, and he, being abundant in labour, and full of faith and love, was right glad to preach to them. He went into the neighbouring villages, and thus the

work in Wales began, which has added, in that country, about 20,000 to the churches of that denomination alone, of persons whom they believe to be savingly converted.

DR. DUFF—PITLOCHRIE FREE CHURCH.

TO THE EDITOR OF THE WITNESS.

SIR,—The readers of *The Witness* will have noticed, on Saturday last, the 10th instant., a deeply interesting letter from Dr. Duff, containing an eloquent appeal on behalf of a Free Church at Pitlochrie, in the parish of Moulin. In that letter Dr. Duff enters very fully into the claims which so important and desirable an object has upon the public generally, and especially upon the members of the Free Church. In addition to the special claims which are urged in so convincing a manner by the toil-worn missionary from India, let me suggest that such an edifice should be regarded by the public as fulfilling the wishes, and as a testimonial to the labours of one of the noblest missionaries of modern times. Let me quote a paragraph from his letter:—

“The place in Scotland,” writes Dr. Duff, “dearest to my heart is Moulin, for there is the place of my birth, and there are the sepulchres of my fathers. There, too, my infant tongue was first taught by godly parents to lisp the precious name of Jesus; and there, amid scenery of unsurpassed beauty and grandeur, I acquired early tastes and impulses which have animated and influenced me through life.”

Such touching language cannot but come home with irresistible force to the heart of every reader; while the whole letter, so minute in its details, and so comprehensive in its view of the bearings of the scheme, shows how large a place the object occupies in his heart, and how that heart burns to have it carried out successfully.

Surely this voice from India on behalf of a church in his native place deserves no laggard response. What testimonial could be more fitting than the erection of an edifice for the preaching of the blessed Gospel,—and what site more suitable than the birthplace of one who left it with all its associations, that he might carry that Gospel to India’s shores?

The site which has been secured would seem to have been chosen for that very purpose. As the traveller approaches the village of Pitlochrie, on the great north road, he cannot fail to observe a neat cottage on his right. That cottage stands forth a monument of filial affection, for it was erected by Dr. Duff for his aged father. Contiguous, just beyond it, is the site of the proposed church. From its elevated and conspicuous position, it will draw the eyes of every traveller as he enters Pitlochrie from the south. Surely, then, the admirers of Dr. Duff’s missionary labours will come forward liberally, that so, alongside of the cottage which he built for his father, there may be erected such an edifice as will creditably carry out his wishes.

The Moulin Free Church congregation desires only the plainest structure. The Deacon’s Court has wisely determined that the church shall not be proceeded with till all the money required is in the bank. The building should be commenced forthwith; but that cannot be until the offerings are sent in, as the style, whether with or without a spire, will depend upon the sum subscribed. The whole Free Church has an inter-

est in seeing that the DUFF CHURCH be a structure that she will not be ashamed of.

I am, Sir, yours faithfully,

GEO. F. BARBOUR.

11 GEORGE SQUARE, EDINBURGH, 12th March, 1860.

Fragments of the Day.

PROFESSOR BLACKIE'S VINDICATION OF THE COVENANTERS.

—At a fruit soiree in Queen Street Hall, in connection with St. James's Place United Presbyterian congregation, Professor Blackie made a spirited defence of the Covenanters. He was afraid, he said, that Scotchmen were in these days becoming too fine and polished for the strong-hearted, stalwart men who achieved their freedom, and formed their national character. Somehow or another, it was not genteel to admire the Covenanters. It was genteel and fashionable to call them enthusiasts, and fanatics, and hypocrites; in fact, to use them only as a kind of diabolical dark background, in order to show off the light dancing figures of the Cavaliers in the foreground, and to represent those gentlemen as the only true poetical men the history of Scotland could boast. Now, he protested against this shallow, superficial notion. (Hear, hear.) There was no poetry but in the deep, earnest, religious soul; and if there was poetry of the deepest kind exhibited in the history of Scotland, it was in the lives and deaths of the Scottish Covenanters. (Great applause.) It would not be in the power of shallow west-endism and superficial saloonery to throw a cloud of obscurity around our truly great men, who represented the hardihood, and heroism, and earnestness, and fire, and devotedness, and true, substantial, active piety of the Scottish people. They had now, at all events, two great men,—both dead, he was sorry to say,—who had recorded,—the one in the most weighty verse, and the other in the most beautiful and magnificent prose,—that the heroes of that time were not the Cavaliers, but the Covenanters. (Applause.) When Wordsworth, the most weighty and philosophic poet that the English had,—for he was even more so, in some respects, than Milton himself,—when Wordsworth wanted a hero for his weighty and thoughtful poem of “The Excursion,” he took not a regular beef-fed John Bull, but one of those poor and much-despised Scotch Covenanters, brought up amongst the Scottish hills, where every bush and every sprig of heather was sacred to the memory of these men. Those who set up the Cavaliers as the great men and national heroes of Scotland,—as the only poetical figurants in our history,—used no argument whatever, except the hollow, superficial glitter and dash which belonged to worldly-minded men, especially if they were clad in red coats and were mounted on horses, with glittering spurs to make a noise. (Laughter.) There was nothing truly noble or poetical in the Cavaliers. The only thing noble about them was their loyalty to their king; that was a good feeling no doubt; but there should be the use of reason even in that matter. They were loyal to a generation of kings who had been liars, perjurers, and conspirators against the liberties of their country. (Hear, hear.) He did not overstate the mark when he said, that the Stuarts from the beginning were engaged in a conspiracy to

debauch the national conscience of Scotland, and to force upon the people a religion of mere sacerdotal forms; to de-Protestantize and de-Christianize the whole of that noble race to which we belong. (Applause.) To admire the loyalty of the Cavaliers, to such men, was a piece of sentimentalism. One point had been often brought forward against the Covenanters,—those great national heroes of whom he might say, in the words of the Apostle, “the world was not worthy,”—that they were narrow-minded and intolerant; but the idea of toleration had not been born then, and it was most unfair and unjust to upbraid one party with a vice which belonged to all parties of the time. The idea of toleration was quite unknown to the great philosophers of antiquity; it was disowned by Aristotle, and Plato, and Cicero; it was never mentioned even by Calvin; and it would be unfair to blame the Covenanters for being intolerant; for they had little reason to think of toleration at that time. (Hear, hear.) It would not have been safe for them to have practised toleration; their wisdom was to take the sword in their hand, and do battle for their faith. Their misfortune was, that they were the heroes of the common people, and therefore they were not recognized by the gentry and aristocracy of this country. It was the old story of a god walking amongst men, who was not known or recognized, because he did not wear a purple mantle but a shepherd’s plaid, and bore in his hand, not a glittering bauble called a sceptre, but a shepherd’s staff. The Covenanters were the framers of our national character, and to them might be traced the superior logical faculties which the Scotch possessed,—as even Mr. Thackeray acknowledged,—over the English themselves. (Applause.)

THE TRUMPET.

THE Trumpet’s voice hath roused the land—
 Light up the beacon-pyre!
 A hundred hills have seen the brand,
 And waved the sign of fire.
 A hundred banners to the breeze,
 Their gorgeous folds have cast—
 And, hark! was that the sound of seas?
 A king to war went past.

The chief is arming in his hall,
 The peasant by his hearth;
 The mourner hears the thrilling call,
 And rises from the earth.
 The mother on her first-born son
 Looks with a boding eye—
They come not back, though all be won,
 Whose young hearts leap so high.

The bard hath ceased his song, and bound
 The falchion to his side;
 E’en for the marriage altar crowned,
 The lover quits his bride.
 And all this haste, and change, and fear,
 By *earthly* clarion spread!—
 How will it be when kingdoms hear
 The blast that wakes the dead?

THE
PRESBYTERIAN MAGAZINE.

JUNE, 1860.

Miscellaneous Articles.

THE CHURCH—GOVERNMENT AND DOCTRINE.

No candid student of the early history of the Christian Church will say that it is a subject which is free from difficulties. It is not as clear as noonday all along. In many places we have to grope our way through much obscurity. It is only by a careful comparison of what are generally the loose, sometimes the incomplete, and at other times the apparently contradictory statements of different writers, that the truth can be arrived at. In the exercise of that modesty which becomes the treatment of such a subject, we shall state what appear to be the facts in regard to the deflection from the apostolic form of government, and its influence upon the doctrines of the Church.

The work of reorganizing the Church was committed by its great Head to the Apostles. During their lifetime they exercised a general care over it, and ordained others as permanent officers, with whom they associated on terms of equality in the administration of the government. They had no successors in their extraordinary office; but, as they were withdrawn from the scenes of their earthly labours, they left the Church to be governed, in the words of Jerome, one of the early Christian writers, "by the common council of the Presbyters." Each particular congregation had its *Episcopos*, by pre-eminence, its bench of "other Church Governors," and Deacons. Among these, the *Episcopos*, or preaching elder, was recognized as the president or chairman, and as the one to whom the direction of the sacred exercises belonged. Every city, or contiguous extent of country, in which there were several such congregations, had an ecclesiastical assembly, be the name what it may, which formed the bond of union between those con-

gregations, and which had also a chairman, commonly the oldest member, who acted as the organ of the body. Those who occupied the position of chairman were regarded merely as *Episcopi primi inter pares*. They did not assume any tone of superiority. It was not until an age subsequent to the Apostles that a distinctive ecclesiastical title was given to them. In the original arrangement there was nothing radically inconsistent with presbyterial parity. Nor in the New Testament do we find any intimations of a subordination of churches; but, as during the continuance of the temple at Jerusalem disputed questions were referred to the Apostles and elders in session there, so afterwards, the churches in the various provinces were associated together for the purposes of government.

As far as can be gathered from the incidental notices in the New Testament, and from the exceedingly scanty remains of the early Christians, this seems to be a fair general outline of the form of government in the age immediately succeeding the Apostles.

It cannot be denied, however, that in a comparatively short period, various portions of the Church presented a different appearance. The change was not a sudden one. It took place gradually, and was the creature of the circumstances in the midst of which the Church was placed. The explanation of it is at hand.

There were heresies in the Apostolic age, though at first they were rather of individuals than of parties. But towards the middle of the second century they began to prevail to a more fearful extent. To the conflict with the brute force of the civil power, which, for over two hundred years, at intervals baptized the Church with blood, and the apologetic contest with the intellectual forces of Judaism and heathenism, there was added a contest with errorists who assumed the Christian name, but taught dogmas subversive of the fundamentals of the Christian system. Some of the Presbyters were infected by the errors; some were even prominent advocates of them. The great mass, however, were sound; and it seems to have occurred to those who were settled in some of the larger cities, that it would increase the security of the Church to give the ecclesiastical chairman authority over his brethren, and to commit to him the superintendence of the preaching. In order to increase this fancied security, and to place in the prominent positions men of the greatest ability and soundness in the faith, who might be able to cope more successfully with the increasing intellectual assailants, the custom began of electing the chairman for life. All who would not submit to him were then to be excommunicated. This system was established by "little and little," both in its spread geographically and in the growth of its pretensions. Beginning in the larger churches it, in the course of time, extended into the country.* Gradually the principle of communion with

* See the foregoing views ably presented by Dr. Killen.

the Bishop became the test of membership. Those who were out of communion with him were out of the Church and without hope. This came out more prominently as the contest deepened with such sects as the Novatians and Donatists, many of whom were really the best men of their day—not heretics—though they pushed their views of discipline to an extreme. It was but the logical development of the system to make the pastor of the most prominent congregation in a province the stated President of the Provincial Synod, and the head of the Church in the province: in the mutual relation of the various bishops to invest with a superiority, at first not of jurisdiction but of rank, those who were placed over the most important churches, and then, in the progress of this ecclesiastical consolidation or centralization, on account of the prominence of the city of Rome to make its Bishop the centre of unity and the representative of catholicity generally. And, in fact, the authority which was claimed by the bishops over the presbyters, came to be claimed by the Bishop of Rome over the other bishops. The “successors of the Apostles” had meted out to them, by the Pope, the same measure which they had been meting out to their inferiors. In place of the bishops, each one in his own district, and for the Church generally, all associated together, Rome appeared as the representative of unity, and those out of communion with it were out of communion with the Church: another instance of the truth uttered by the great dramatist, that in departing from the path of rectitude we are in danger of teaching instructions,

“ Which being taught, return
To plague the inventor. This even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.”

Or still more forcibly in the words of Scripture: “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit.”

The various steps followed, not, however, without a great struggle. By the middle of the third century, the Presbyterial system had to a very considerable extent—not by any means universally—been subverted by the Episcopal, though even then such a bishop as Cyprian, of Carthage, in Africa, to whose authority prelatists are exceedingly fond of referring, felt constrained to consult on important matters with his Presbyters; and, on the other hand, as the great exponent of the principle that the unity of the Church rested in the Episcopate, while conceding a primacy of honour to Rome, he contended for the rights of all the bishops. In reference to Rome and Carthage, it is worth while in passing to note a circumstance of interest. It is well known that both those churches were, during the third century, agitated by serious contests. While mainly on other points, they really involved the struggle between Episcopacy and Presbytery, and in connection with it showed the

Episcopal power insisting more on external conformity, the Presbyterian on stricter discipline and internal purity.

The development of the hierarchical tendency was wonderfully assisted, after the union of Church and State in the beginning of the fourth century, by the imperial influence, under whose fostering care the Church exhibited, in a more imposing manner, what had already commenced, the assimilation of its form of government to that of the State. "The alliance offered by the Church to the Emperor was the surrender of substantial authority. It gave him the ultimate control of the organization by which the Church herself controlled the faith and practice of all her spiritual subjects." It gave to him and his subordinates greater influence than legitimately belonged to the representatives of the Christian people, but of which they had been deprived. The Church was divided into districts bounded by the same territorial limits as those of the State. The natural tendency appeared in the clergy aping the dignity of the corresponding civil officers. As among the latter there was a regularly ascending gradation, ending at last in the apex of the Emperor, so among the former there was a constant effort on the part of the leading metropolitans to occupy an analogous position. Hence the long-continued struggle, especially between the Bishops of Rome and Constantinople, which, at last, under the influence of political causes, resulted in the carrying off of the palm by Rome. By the beginning of the seventh century, its Bishops, largely overcoming the Presbyterian element of Councils, claimed supreme authority in matters both of doctrine and polity; and, as Romanists assert, the infamous Emperor Phocas bestowed upon Boniface the title of Œcumenical, or Universal Bishop, thereby establishing his claim, according to the judgment of his immediate predecessor, Gregory, to the character of Antichrist.

But what was the result of all this in a doctrinal point of view? The motive for changing the form of government and organization, in the beginning was, to some extent a good one. We do not believe, on the one hand, that the three centuries which followed the death of the Apostles, formed such a golden age as some would fain persuade us they did; nor on the other hand, do we think that a corrupt ambition was the governing motive with those who were instrumental in originating the unhappy change. We are willing to admit that the desire was to preserve purity of doctrine; but alas, instead of following the precedent set in the fifteenth chapter of Acts, a plan was adopted which was a very fruitful germ of error. A seed was planted, which, under the abundant watering of worldly influence, grew up into a mighty upas tree; striking its roots deep into a corrupt human nature, and spreading its branches largely over the world, it proved far more deleterious in its influence upon the life of the Church than the fabled effect of the upas tree upon the animal life around it. In regard to the government of the Church, as well as the preaching of the mystery of redemp-

tion, it became evident that "the foolishness of God is wiser than men." The baneful influence was exercised in two ways.

When a class of ministers under the title of Bishops, were elevated to an exclusive eminence as the successors of the Apostles, and the Church, as a body of persons subject to them, was placed in the foreground and made to occupy a more prominent position than Christ; when communion with those bishops was more prominently presented than union with Christ by faith; when orthodoxy of doctrine and piety of life availed nothing without connection with the particular visible organization; when, in short, the Puritan separatist, who had erroneous ideas of the Church and discipline, it is true, but whose views of doctrine were generally scriptural, and whose life was consistent with his calling, was considered beyond the pale of the Church and without hope, while a man was in both if he were subject to the Bishops, though his belief might be heterodox, and his life unholy: it was the natural consequence, both that the knowledge and belief of doctrines should be made to assume a subordinate position, and that the doctrinal utterances given forth by the clergy and received by the people, should be pervaded by the subtle poison of errors whose legitimate influence would be the eternal death of souls. The tendency of the Church was to the stagnant pool of ritualism and formalism, unpervaded by the healthy influence of the water that flows from the river of life. The descent was for a time impeded, and the fatal plunge averted, by the necessity which arose of turning aside to meet the continued attacks of errorists. Here we can see a striking instance of that system of compensation which exists in the government of God, and by which even things in themselves evil are permitted for a beneficial purpose. The heretics, who for four centuries troubled the Church by their false teaching, weakened the natural influence of its unscriptural government, by forcing it to look into the Word and into its own consciousness, and give utterance to its deep views of the truth. Heresy at first led to a departure from the scriptural government; heresies continued, were a means of preserving the Church, for a time, from the full effects of its error. But when the truth had been enunciated in a series of doctrinal formulas, to which we still look back with respect, and when, for a reason which shall be presently adverted to, the unscriptural government gained full sway, nothing existed to prevent the descent. Hence the Reformation found the Church not merely corrupt in life, but bound hand and foot by forms and ceremonies and external observances, with which, in the depth of its degradation, and in its worse than puerile ignorance, it was playing, to the neglect of the weightier matters of the law. And such had then been its condition for centuries. A few of the schoolmen alone had been able to burst their manacles and soar into the region of doctrinal truth; and even they too generally exhibited the cramping effect of their ecclesiastical system.

But not merely did the Church reach that position with a com-

parative indifference to the truth. It was borne down by a heavy load of false dogmas. While its organization was antagonistic to sound doctrine, it also afforded increased opportunities to the adherents of error to disseminate their views.

When an overshadowing power was conferred upon one man, who at the same time was regarded as the centre of unity and catholicity in his district, if he should fall into error, he would naturally use his influence to advance that error, and through the abuse of his power, cause it to predominate over the truth, and finally expel it from his jurisdiction. The ecclesiastics were but men, imperfect men, and not always the best-intentioned men; they needed mutual checks as well as others. Without such checks, heresy, previously restricted in a great degree to individuals and eschewed by the Church at large, finding its way into high places would be in greater danger of permeating the whole body. Here again the result did not appear at once; for notwithstanding the radical nature of the changes which were made, it took a long time to overcome the Presbyterian element. While the Church was compelled by the force of circumstances to give a prominent place to its doctrines, and thus to resist the enervating influence of its changing organization, its doctrinal utterances were to a very considerable extent scriptural, largely through the influence of the scriptural element which continued to exercise its influence in the government. The synods, both provincial and general, which were held, were really representative courts, though upon their pure scriptural stock had been ingrafted a prelatie and political shoot, which had a deteriorating instead of an improving effect. Even in their perverted form, presbyters and bishops sat together in them, at least as late as the fourth century. And after that ceased, they continued to serve as a partial check to the advancing power of the lordly prelates, and to the aberrations in doctrine which many of them, as well as of the inferior clergy, from time to time exhibited; so that the Church, as a body, did not soon come under the influence of error.

The baneful influence of the state—at utter variance with the principle that Christ alone is head of the Church—was frequently exhibited while the councils exercised their greatest influence. The frequent vacillations in regard to the questions which arose may, to a considerable extent, be traced to this. The emperors summoned the councils and enforced their decrees; pastors whose opinions they could not control, they removed or translated; the utterances of the clergy were, therefore, partly directed by the state. Thus Arianism had almost become the established religion, through the influence of an emperor.

But as the authority of the councils became weaker, and the power and pretensions of the bishops, the metropolitans, and them of Rome, strengthened, doctrinal error went on with an accelerating force. Hence those striking variations of Popery which an able writer has depicted with so much truth. Of the Papacy it can

almost be said, that both sides of nearly all important questions that have agitated the Church, can claim the support of some one of her heads, so that on her principle of infallibility she does, what the omnipotence of God cannot do: make each of two contradictories to be true. Hence, too, the descent of Rome into the mire of false doctrine as she reared her towering building of ecclesiastical pretensions.

It is to be noted, it is true, that among the Bishops of Rome, some of whom did the most towards advancing her preposterous claims, the strongest defenders of orthodoxy were to be found; even as under the worst systems there are always individuals who rise above, or are not fully pervaded by, the views which they hold. Indeed it was partly through this that her unscriptural pretensions advanced, before the corrupt leaven had fully worked its way. Those who adhered to the truth were influenced by the same short-sighted consideration which at first produced the departure from the proper mode of administering affairs. When an arch-heretic assailed some important truth, and the Bishop of Rome entered the lists against him, the position and influence of the latter were such as to direct general attention to his movements. Around him the orthodox gathered. They gladly recognized him as a powerful ally. If, during the contest, he laid claim to powers which did not belong to him; if he acted as a leader not merely by courtesy but by right; if he assumed too strongly the tone of command instead of advice and counsel; others, looking only to his present defence of the truth, were too apt to yield without sufficiently regarding either the future danger of abuse, or the serious departure from scriptural principles which was involved. Hence it happened that doctrinal soundness again acted suicidally and strangled itself by a cord, which presented in an apparently harmless way, was gently and slowly, yet surely, tightened around it. Samson reposing his head in the lap of Delilah was shorn of his strength; orthodoxy submitting too easily to the embrace of the ecclesiastical Delilah, became tainted by her foul breath, and weakened by her enervating influence. Thanks be to God, that, though for a time blinded, its eyes were not put out; and that it was able to tear down the mighty building without burying itself in the ruins!

In less than two centuries after the great Augustine,—whom Sir William Hamilton characterizes as “not only the most illustrious of the Christian Fathers, but one of the profoundest thinkers of antiquity,”—had, with such ability and influence, defended the scriptural view of sin and grace, the fall and redemption, man’s dependence and God’s sovereignty, as it had been held by the Church from the first, Semi-Pelagianism largely supplanted his teaching. By the ninth century that teaching, in its main features, the teaching of the Bible, was only nominally retained. The predominant influence was against it, though there were individuals in the communion of the visible organization and high in its offices,

who from time to time made spasmodic efforts in its defence. Among the schoolmen of the Middle Ages were to be found some of its strongest advocates; but they were exceptions. The prelatial and the papal idea of the Church, and the government with which they invest it, not merely degrade doctrine, but are incompatible with the teachings of Scripture on the subjects of sin and redemption. The Bible affords no authority for the imposing hierarchy that they present, for the dogmas which are inculcated, and for the ceremonies which are engrafted upon the pure spiritual worship of the New Testament: therefore, tradition, the utterances of the visible organization, through the Pope, or Councils, or both, must be received as of equal if not superior authority to the Divine rule of faith. This, of course, prepares the way for the prohibition of the reading of the Bible, and of the discussion of matters of faith by the laity, who are thus further unfitted for the position which rightfully belongs to them, and disabled to test the utterances of their teachers by the sure word of prophecy. The sacrifice of the mass perpetually renewed; penance received as of the nature of a satisfaction on the part of an offender; purgatorial fire to purify the soul from sins which were beyond the reach of the blood of Christ; good works, works of supererogation as a fund possessed by the hierarchy, on account of which indulgences may be granted, for sins future as well as past, to those who by themselves or by proxy bear the penalties or pay the fine inflicted by the ecclesiastical rulers: all combine to detract from the perfection of that satisfaction which Christ made for the sins of his people. Baptismal regeneration and justification, through the mere administration of the ordinance by a priest possessed of the right intention, derogates from the work of the Spirit. Priestly mediators between God and man, through whom alone access may be had to the Most Holy One, degrades the great High Priest and Intercessor from his throne, places the interests of the souls of men in the hands of a few mortals like themselves, and causes the eye of faith to be turned not towards him who is "the same yesterday, to-day, and forever," but towards changeful, dying men. Sacraments, instead of the work of the Spirit, are made to retain the soul in a state of salvation. How a system, whose leading features are such as these, clouds the grace of God! In what portion of it is grace to be found? What becomes of the glorious Gospel of our Lord and Saviour Jesus Christ? What of its full and free offer from God to sinful, dying men? And yet this was the logical and historical development of the departure from the true view of the Church and the simple form of government which God has in the New Testament indicated for it. Other circumstances assisted; other poisonous humours circulated largely through the body; but mingled with them all, and aggravating them all, were those false principles which placed above their brethren certain bishops to whom the government was committed, who in effect

came to constitute the Church, and to stand between the people and God as priests, while the representatives of the people were ejected from the position which belonged to them, and the State was first allowed to exercise an unholy influence in ecclesiastical affairs, and then gradually subordinated to ecclesiastical officers in as unholy a manner. The Reformers of the 16th century, and the "Reformers before the Reformation," understood the connection that existed between the two, and therefore protested against both. Along with the preaching of the great doctrines of the Gospel, there was a return, more or less complete, to the scriptural form of government.

In the history of the Protestant Churches, since the Reformation, we may also be able to find that a departure from the scriptural form of government, or from its proper administration, has exercised an unhappy influence upon the doctrinal views which have been held.

R. M. P.

CAN A CALVINISTIC PREACHER GIVE THE GOSPEL CALL?

1. THE objection stated. "If the atonement made by Christ was made for a few only of the human family, how can the preacher feel warranted in making the offer of salvation to all men? or how can God be sincere in calling upon all men everywhere to repent and believe the Gospel?" The difficulty is threefold. 1. The apparent stumbling-block which this doctrine of a limited atonement throws in the way of the preacher. 2. The obstacle it throws in the way of the sinner, when called upon to accept the salvation that is in Christ. 3. The apparent insincerity which it ascribes to God, who calls all, and yet intends to save none but the elect.

In attempting a summary answer to these objections, I would premise, what is most unquestionably true, and what is most important for us, as believers in the ultimate authority of the Holy Scriptures, to remember, viz.: that no objection can be of any force against a doctrine plainly taught in the *word of God*. It should be something more than a mere objection, that would lead us to surrender our faith in a doctrine sustained by the clearest enunciations of Scripture, and confirmed by the history of providence and redemption, as well as by the attributes of the omniscient, unchangeable Jehovah. Let it be observed, that if these objections be valid, they lead to the denial of the following doctrines: 1. The doctrine of predestination. 2. The doctrine of election. 3. The doctrine of the final perseverance of the saints. 4. The doctrine of the atonement, with its sister doctrines of impu-

tation, substitution, expiation, and propitiation. 5. The doctrine of the covenant of redemption. It had need to be a strong objection, which would draw the Church of God from these mountain fastnesses, and reconcile her to mercy without a real satisfaction to justice; to an inheritance, to which she has no other title but one signed and sealed by herself; to a possession which her Redeemer has not really purchased, and on which His people may never enter.

The first form of the objection, as already intimated, is the insurmountable obstacles it lays in the way of the preacher. If the atonement be, as Calvinists aver, a limited atonement, how can they invite all men, without distinction, to come and share in its benefits? This, at first, appears to be an obstacle indeed; but let us see whether it be an insurmountable one. Let us look into the harbour of this Arminian Sebastopol, and see if its marine and munitions are really as terrible as they at first sight appear. A Calvinist, forsooth! cannot preach the Gospel, because the salvation he has to offer is for the elect only! Now I ask, whether this objection does not owe its whole force and power to the assumption of what is not true? Does it not take it for granted, that the extent of the atonement is the warrant of faith? Does it not assume, at the very outset, that no man has a sufficient warrant for believing the Gospel message, until he is assured that Christ died for him; and that, except the preacher can assure every man to whom he makes the overtures of salvation, that he has been redeemed with the precious blood of the Redeemer, he has no reason to find fault if his message be rejected; and no reason at all, but the contrary, to expect his offers to be received. If this be true, it ends the whole controversy. If it be true, that the preacher has no right to call upon men to repent and believe the Gospel, until he has informed them that Christ has died for every one whom he addresses, then it must follow, that on the Calvinistic scheme no man could discharge such a commission, without having first obtained, from the upper sanctuary, the roll of God's elect. This is unquestionable, and unquestioned. It will, therefore, be the shortest way of settling the dispute, to find out whether, or not, the preacher be sent to call upon men to repent and believe the Gospel on the ground that Christ has died for them individually, without exception.

In prosecuting this inquiry, let us, in the first place, examine the original commission given by Christ Himself to His Church, prior to his ascension; in the execution of which commission, he has promised and pledged his presence even unto the end of the world. Thus ran the commission: "Go ye into all the world, preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Or as Matthew has it: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teach-

ing them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world. Amen." Now, is there anything in this commission, as expressed by Matthew or by Mark, which would render it impossible for a Calvinist to execute it? Let us suppose, what we have very good ground for believing, that the men who received this commission were Calvinists; would their Calvinism have impeded them in their attempts to execute this commission? Would it have prevented them from going forth into the Gentile and Jewish worlds, to teach and to preach the Gospel of the grace of God? Suppose they believed, what we as Calvinists believe, that Christ died for His sheep only; for those only whom the Father had given Him before the foundation of the world; for none but the Church. Suppose they held, that there was such a foreknown and determined restriction as this, could they go forth, obedient to the ascending Saviour's command, and proclaim to men of every kindred,—every tribe, on this terrestrial ball, the message of this commission? Why, the fact is, you cannot put the question in full, without at the very same time refuting the Arminian charge. The question fully put stands thus: Can a preacher, who believes that Christ died for none but the elect, tell every individual in his audience, that he who believeth shall be saved, and that he who believeth not shall be damned? Is there anything in this announcement inconsistent with the doctrines of Calvinism,—inconsistent with the doctrine of a limited atonement? To what does the whole commission amount, more or less, than this: that every believer shall be saved, and every unbeliever shall be damned? Is there a single intimation here, of the extent of the atonement being the warrant of faith? There is not a single hint of the number of persons invited to the marriage supper, but of the terms on which men are to be admitted to the feast. Indeed, the illustration just mentioned bears with peculiar force upon the determination of the point at issue. The servants are sent, not to call certain persons by name, as those for whom alone the feast was prepared, but to call a certain kind of persons; they were to go out into the highways, and to *bid* as many as they found to the wedding. It was not left with them to discriminate between the elect and non-elect; to say for whom the feast was prepared, and for whom there was no provision. No: it was theirs to *bid*, and only to *bid*. It was for the King himself to distinguish, among the guests, who were, and who were not worthy; it was for him to say, who had, and who had not on the wedding garment. Theirs it was to give the outward call, but his it was to make choice of his guests. There was nothing in the terms of the commission, as given by the King to his servants, or as given by the Saviour to his disciples, which laid upon the inviter, in the one case, or in the other, the necessity of discriminating between the elect and the non-elect. In the one case, the commission was executed when those addressed were informed that the King had

prepared the wedding feast; that the oxen and the fatlings were killed,—that all things were ready, and that they were invited to come. And so in the other case—the case which the one just mentioned was intended to illustrate—the commission was discharged when, in any place, the Apostles, or others, sent forth by the Redeemer, proclaimed the great truth, that whosoever believeth on the Son of God hath eternal life; and that whosoever believeth not the Son shall not see life, but remains the subject of Divine wrath. There is nothing at all in these commissions to warrant the Arminian conclusion, that the number bidden must correspond to the extent of the preparations. It was theirs to invite guests, not to furnish provision; and they knew full well, that the royal bounty and the great salvation were too great to be overrun, or overdrawn by the multitude of those invited.

But it may be said, this is keeping too much in the region of mere generalities. Be it so, then, and let us descend to particulars. Calvinism loses nothing by encountering particulars. If it be not enough to refer to the great commission, as given by Christ, let us have the views of the commissioners themselves, in the actual fulfilment of their commission; and then, perhaps, we may be able to decide whether the announcement they felt called upon to make, was inconsistent with the Calvinistic doctrine of a limited atonement. Let us look back to Apostolic times, and take a survey of one of those men, who received their commission from the mouth of the Redeemer himself, as he lifts his voice to perishing sinners. What does the Apostle Peter say, in that first sermon, preached to that vast concourse of people, met on the day of Pentecost, in the city of Jerusalem? He told them of the death, the burial, the resurrection and exaltation of Christ,—he called upon them, every one, to repent, and be baptized in the name of Christ, for the remission of sins. This he does, and then adds,—adds what?—why, the very thing which Arminians say must utterly shut and seal the mouths of Calvinists,—he adds, “For the promise is to you and to your children, and to all that are afar off, as many as the Lord our God shall call.” Here, then, are the two great truths, which in the opinion of Arminians are irreconcilable, woven together in a sermon, which was used by God as the instrumental cause of the conversion of three thousand persons. In other words, there we have the Apostle believing, on the one hand, that the promise was to none but those whom God should call, and yet at the same time calling on every one in his audience to repent, and be baptized in the name of Christ Jesus, for the remission of sins. Now, is there a single objection you can bring against a Calvinistic preacher, who holds that none but those whom God shall call, shall ever hearken or obey, and yet calls upon every individual in his congregation to repent and believe the Gospel, which you must not, if you are at all consistent, bring forward and urge against the Apostle

Peter, for using the language he did in that sermon of Pentecostal memory and Pentecostal power?

And just as this Arminian objection would deal with Peter's preaching, so would it deal with Christ's. He came unto his own, and his own received him not. He offered himself to his own nation as the Messiah,—that is, he gave the general call, such as his Apostles afterwards gave, although he held and taught the Calvinistic doctrine, that none could come to Him, except the Father should draw them; that it was those only, who had been taught of God,—who had heard, and learned of the Father,—who would hearken to his voice. Now, might we not, with great propriety, demand of any Arminian, to come in here with his objection, and ask why the Saviour called upon the Jews to receive him as their Messiah, when he well knew, that none but those sheep which had been given him of his Father, would ever enter his fold? Yea, would not the objection lie with a tenfold greater force in this case, than in the case of Peter, or of any mere man? Might not an Arminian here add to the charge of inconsistency, the far more grievous charge of insincerity? The plea of ignorance might be a sufficient apology for an Apostle, who, after all, was not omniscient, but not so in the case before us, where the preacher was none other than the eternal Son of God. Surely if the objection has any force anywhere, it ought to have it here, where the preacher informs his audience, that it is for the sheep alone he lays down his life, and that they were not his sheep, and yet blames them for not believing on him. Here are furnished the very conditions on which the Arminian cavil is hinged, and they are found in the teachings of Him who spake as never man spake. Here we have a limited atonement, and a universal call,—a salvation provided for the elect only, and yet the non-elect condemned for rejecting it. It may not be enough for an Arminian, but enough it is for us, that thus it is written. To reject a truth so clearly revealed and eminently illustrated, were not only to cast away so much of Divine truth, but it were to adopt a principle which must lead to the enthronement of human reason high above the authority of the word of God.

Now, mark where we stand. We have taken it for granted, that the objection in question has no force, except it can be shown that the extent of the atonement is the warrant of faith. Starting with this assumption, we examined the original commission, and saw that there was nothing in its terms, from which to infer any such warrant; and passing on from the commission to the example set by the commissioners, and the higher example of Christ himself, we saw that not only was there nothing indicative of the Arminian doctrine, but that, on the contrary, the doctrine of a limited number, and a limited atonement, was advanced in one breath with the universal call. Here, then, we certainly might take our stand, and from this position might we defy the assaults of any adversary. It certainly ought not to disturb, or shake our confidence, to find that

we are exposed to the same objection, and for the same reason exposed, as Christ and his Apostles. But as it is our object not simply to silence, but also to persuade, we would go further, and examine the foundation of this Arminian objection, and demonstrate to all who are building upon it, so far as our voice can reach them, that there is nought beneath their edifice but the shifting sands of error. The extent of the atonement, say they, is the warrant of faith. If so, then, this fact must be the thing proposed to faith, in the preaching of the Gospel. If this be the warrant of faith, then is the preacher bound to present it as such, in his exhibitions of the Gospel to perishing sinners. He is bound to give to every sinner the universal warrant, that Christ has died for all men. This is what our objectors are bound to give; but does this contain a warrant of faith such as will satisfy a convicted sinner? In fact, as just now stated, it contains no warrant at all. To show it so as to make it embrace a warrant, is simply to show its utter fallacy and absurdity. The full statement must run thus: Whosoever believeth that Jesus Christ died for all men shall be saved. Here we have something put forth for a man to believe, and in addition, we have the faithfulness of Him who puts it forth pledged for its fulfilment. The thing to be believed, observe, is not simply that Christ died for all men, but that whosoever believeth that Christ died for all men shall be saved. The ground or reason for believing is, that God has said so. Here, then, we have the *material* and the *formal* object of faith, as an Arminian is bound to present it. The question is, is this the representation given us in the word of God? Have we any example of this kind of preaching, given either in the Old Testament or the New? Did ever Prophet, or Apostle, tell any man, that if he believed that Christ died for all men, he would be saved? Was it in this form the salvation of the Messiah was presented to Abraham, or to his seed after him? Were they called upon to believe, that the Messiah was their Saviour, because he was to be the Saviour of the whole world? Search the Old Testament, and search the New, and you will find, that the material object of saving faith, as stated by Arminians, is nowhere to be found. In no one passage is it stated, and from no number of passages can it be inferred, that if a man believe that Christ died for all men, he will be saved. It is stated, and the faithfulness of God is pledged to make it good, that whosoever believeth on the Son of God hath eternal life. It is stated, and with the same warrant, that whosoever cometh unto Christ shall in no wise be cast out. Standing beside the living fountain, Isaiah lifted his voice to the ancient Israel, and cried, "Ho! every one that thirsteth, come ye to the waters;" and when He of whom Isaiah spake opened that fountain with his own hand, and invited with his own voice, it is in the same terms He addresses perishing sinners: "On the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."

And when the waters of the sanctuary had swelled into a Pentecostal flood, and Gentile and Jew were invited to approach and quaff the living stream, it is in exactly the same strain the invitation rings out on a ruined world: "The Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him come, and take of the water of life freely." Here, then, is the object of faith, as stated with all the fertile variety of the word of God. The variety is in the terms, not in the thing presented for our reception. Christ and his benefits are, in every instance, held out to every repenting, believing sinner, on the unchangeable faithfulness of a covenant-keeping God. Now, the Arminian call cannot be given, without altering every one of the passages just quoted. Instead of saying with Isaiah, and Christ, and John, "Ho! every one that thirsteth, come ye to the waters;" an Arminian must say, Whosoever believeth that these waters are opened for the whole human family shall be saved. This, we again affirm, is the call which a consistent Arminian is bound to give. But how different the style and spirit of such an announcement, from that given under the sanction of the Holy Spirit. The one has reference to the quantity, the other to the quality, of the waters. The question with the sinner, in the one case, is, Have these waters the refreshing, quickening power, which the streams of earth have failed to yield? With the other, the question is, Is there enough here for all the sons of men to drink? In the one case, it is the parched wanderer of the desert, who has digged with the last remnant of his powers, to find a drop to cool his tongue, turning from his fruitless search to hear the glad tidings shouted by one who stands on the rim of the oasis, "Ho! every one that thirsteth, come ye to the waters." In the other case, it is an Arminian speculator, judging of the depth and surface of the sheet of water, and estimating how many it would supply.

R. W.

REMARKS ON PREACHING.

THE remarks on preaching, given in our last number, suggest several inferences of the highest practical value. One of the first that will occur to the reader is, that *houses for Christian worship are not temples, nor is the Christian ministry a priesthood*. Were the doctrine of certain religious teachers true, that the New Testament Church, service, ministry, &c., are but a transcript of the Old, then should our sacred houses be silent as they were before the Reformation; even the very short sermon, that is heard in some of them, is longer than such a theory warrants; for as we have seen, it was not the business of a priest of the Temple to preach at all. The Apostles were not priests, nor is there anything in either their teachings or their example, to favour such a Judaizing notion, as

obtained in the Romish Church, and is gaining advocates in some parts of the Protestant; but the whole drift of both is directly the other way.

The prominent business with them was to preach the Gospel; and as Paul interpreted his commission, it scarcely comprehended anything else, not even the administering of the ordinance of baptism. Thus among the converts gathered into the Church at Corinth, he tells us, that Crispus, Gaius, and the household of Stephanus were all that received that sacrament from him, for "Christ sent me not to baptize but to preach the Gospel." The very opposite opinions of others, in our day, whose practice seems to declare that they were sent, not to teach, not to "save them that believe," by "the foolishness of preaching," but to do it by the sacraments, without preaching or faith at all. To regenerate by the one of these ordinances, and to sanctify them by the other. What a calamitous mistake of Paul, and how fruitless must have been his laborious ministry, if men are made new creatures in Christ, not by preaching, but by the regenerating work of Christian baptism. Indeed, his success was absolutely nothing at all, compared with that of many missionaries of the Church of Rome. Take Francis Xavier for example, who probably baptized in India alone, ten times or a hundred times more than was done by the whole twelve apostles. The poor savages did not understand a word that he said, nor had any conception at all of what the Gospel is, or what Xavier meant by sprinkling water upon them. And yet he reported every poor ignorant heathen thus baptized, as a regenerated convert. History tells us, that he employed a hand-bell to summon the natives around him, and the poor Indians, mistaking him for one of their learned Brahmins, permitted him to perform the ceremony upon them, until his arm was exhausted with the task.

2. We learn from this history, that *the only preaching for which we have an inspired prescript or example, is expository.* The primitive Christian Church were imitators of the preachers in the Jewish Synagogue. The bishop or presbyter read a portion of the Scriptures, accompanied with explanations, which were followed by an application of the passage just read to the case of the hearers. If there were any persons present, who declared themselves to be under the special influences of the Holy Spirit, they were permitted to speak, while their prophetic brethren in the assembly decided upon the respect which was due to their authority. But in all these religious meetings, the whole texture of their teaching, warp and woof, was the word of God, of which the discourse was a plain, unstudied, extemporaneous explanation. Father Origen, of the third century, was the first who introduced elaborate and carefully prepared sermons, which were received with so much greater favour than the extempore effusions of others, that his example was extensively copied. By degrees, the simple unadorned exposition of the Scriptures gave place to highly wrought discourses, formed upon

the nice rules of Grecian eloquence. After this change in the Church, preaching was considered the principal part of public worship. Sometimes several short discourses were delivered in succession, if there were different preachers present, reserving the last place for the most eminent person. The time allotted to the whole service was two hours. Some of Augustine's sermons, that have come down to us, may be pronounced deliberately and distinctly in eight minutes, and others in even four. But the long and loose harangues of the pulpit, at the time of the Reformation in England, were a subject of great complaint. By the force of public sentiment, preachers were compelled to write their discourses, and either commit them to memory, or read them. This method, introduced under these circumstances, has prevailed in the Established Church of England down to the present. How far the cause of truth and the great object of preaching have been promoted by these departures from the primitive model, I presume not to say. But if it be revealed truth alone, that God blesses to the conversion of men, we can easily understand why the elegant compositions and graceful elocution of Origen, Cyril, Chrysostom, and other attractive preachers, were so much less effective than the scriptural expositions of their predecessors. It would call for the moral force and energy of another Luther to bring about a reform, but it may be doubted whether the Church will ever make much advance in the world, till the preaching shall partake more of the doctrines of the cross, or of that sort of truth, and of that mode of presenting it, which the world account "foolishness." It is a great mistake to suppose, that the Scriptures are too well understood to require so much explanation, when it is a sorrowful fact, that there is scarcely any useful book of which so very many in Christendom are so ignorant. Fenelon (*Dialog. on Eloq.*) mentions the complaint of a lady from England, that the preachers she heard at home, spoke Latin in English, from which he takes occasion to say, that in the ordinary discourses of modern times, the preacher is not understood by at least three-fourths of his audience, and hence he infers the necessity, not of habitual explanations of the Scriptures merely, but of doing it in terms that the people can understand.

3. We are admonished by this history, of *the duty of discriminating between the preacher and his message*. For reasons not explained by God, not a few of those who have been permitted to preach his Word, have been bad men. Balaam and Caiaphas were preachers, as really as were Isaiah and Jeremiah. Judas was an apostle, as well as John. But although the Scribes and Pharisees, in Christ's time, were mere "whited sepulchres," with respect to their morals, yet our Saviour enjoined respect to their teachings, so far as they were drawn from Moses. I acknowledge that this sentiment should be expressed with great caution, and is easily capable of being abused. And yet, if we were to suspend our respect for the truth, on the moral character of the organ that

delivers it, we could not comply with such a command of Christ. But to decline a public profession of religion, because bad men belong to the Church, or to show disrespect to the Gospel, because its preachers are sometimes immoral men, is a folly that is not absurd merely, it is suicidal. The great Robert Boyle used to compare orthodox discourses, preached by unconverted ministers, to sunbeams passing through a burning-glass. "For though the beams do but illustrate, not heat, in their passage; they may, nevertheless, kindle subjects that are more disposed to receive their action. So, those very sermons of a learned preacher, which do but enlighten him, may inflame his hearers, and kindle in their hearts the love of God. And, as if a perfume be set on fire by the rays projected through a burning-glass (which they do not so much as warm in their passage), the scent is no less odoriferous and grateful, than if it had been produced by an actually burning coal. So, neither is that devotion which is kindled by the eloquence of devout preachers, any whit the less acceptable to God, for their not being-themselves affected with the zeal they beget in others. And what the Book of Kings relates of Elisha's bones, contains a far greater miracle in the historical, than in the allegorical sense, in which it is no such wonder to see a man raised to life by a dead prophet."

4. And if the preaching of the Gospel be of Divine appointment, *we infer the guilt of those who treat the ordinance with disrespect.* In how many ways this sin is committed, even by many who profess to hold it in due esteem, I need not say. In the early ages of the Church, the conduct of the people, at times, was highly culpable and gross. The departure from the simple expository method of preaching, afforded room for those exhibitions of learning, taste, and eloquence, which soon attracted large assemblies, who expressed their admiration by clapping of the hands, or loud exclamations of delight. But when the sermon was ended, and the prayers followed, the crowd withdrew, saying, that they came to hear the sermon and not the prayers, which they could make for themselves at home." Such was the indecency of the times, in the fourth century, by which the eloquent Chrysostom was so greatly scandalized. But the evil was greater in the seventh; especially in the Oriental churches, where the heresies, ambition, and licentiousness of such men as Theophilus, had reduced the Church to the lowest ebb. To the excellent John, Bishop of Alexandria, one of the lights of this dark period, these abuses were peculiarly painful. This bold and earnest prelate, one day, seeing several go out of the church after the reading of the Gospel, left his pulpit, went out also, and sat down among them. "Children," said he, "the shepherd should be with his flock. I could pray at home, but I cannot preach at home." By doing this twice, he reformed the abuse.

I will not enlarge upon this prolific topic, nor enumerate the

modes in which it is unwittingly done too often, by the professed disciples of Christ. How constant and close should be the attention of our congregations, to all the appointments of the Church, must be left to the conscience of the hearer. But that they should treat with so much levity, the appointments of God, and account even the whole Sabbath too long to wait on His ambassadors, no matter what their personal character or gifts, evinces a low estimate, both of their messages and of the authority by which they are delivered. I know that we are "compassed with infirmities," and that the spirit is often willing, when the flesh is weak. But the irksomeness of religious exercises depends on nothing so much as the state of our hearts. Many, in our day, find their spiritual exigencies abundantly met by a single service at a convenient hour in the forenoon of the Sabbath, provided the day be pleasant. But in the order of worship adopted by the Reformed churches of Basle, in the time of Oecolampadius, it was deemed expedient to establish at least four: the first, in the morning at five, which was more especially for the benefit of travellers and servants; the second, which was the chief service of the day, was held at eight; the third at noon; and the fourth in the afternoon at four. What meagre assemblies would be gathered into any of our churches, city or country, if, like the Balois preachers, our principal services on the Sabbath were held in the morning at eight!

5. Our last inference, suggested by this historical sketch of preaching is, *that the power of the instrument is not in itself*. It does not demand an argument to prove that this simple engine, so foolish and despicable in the eyes of the world, has received intrinsic energy to subdue the world. Take the most effective sermons that were ever delivered: take Peter's on the day of Pentecost, or any of Paul's. Take any of Cyril's of Alexandria, of golden-mouth Chrysostom, or of other eminent preachers that have flourished since, and you analyze their discourses in vain, to discover the element of their amazing strength. At the very time when Ezra was melting the hearts of fifty thousand, at Jerusalem, who were overwhelmed with his simple, unstudied expositions of the Jewish Scriptures, Plato was teaching philosophy in cold academies in Greece, on whom his intellectual discourses fell, like moonbeams on the snow. Eloquent, learned, and popular, but powerless. And whence, I ask, the difference between the Jew and the Pagan, the preacher and the philosopher?

How could Paul and his coadjutors fill the whole Eastern world with their disciples, while the wisest teachers among the heathen made few converts, and had little influence even over them? The answer is sought in vain, at the oracles of human wisdom; but we find it in the oracles of God. It is evolved in the seven self-sustaining lamps of Zachariah. Because the preacher is girded, not by human might, nor human power, but by the Spirit of God. And it is for the very purpose of making this manifest, and of

procuring the merited glory to the Agent, that he has adopted such an instrument. The treasure is dispensed through "earthen vessels," that men may see that "the excellency of the power is of God." Let it be impressed, then, upon every Christian assembly, that the success of their preacher is suspended, not less upon what they do, than what is done by him. That the increase comes, not from Paul's planting, nor the watering of Apollos, but from God, in answer to the prayers of the faithful. Are the ordinances of the sanctuary disregarded? Are sermons unblessed? Are Christ and him crucified, made the power of God unto the salvation of but few? Let each prayerless hearer inquire how far the blessing may be hindered by himself, by his agency, or his neglect. And if the repetition of Peter's Pentecostal sermon be not followed by the same spiritual results, it becomes a question of the deepest concern to hearers as well as preachers, at whose door lieth the sin? And how fearful the responsibility of both!

BENEFITS OF RELIGIOUS SOCIETY.

THE prophet Zachariah, in the twenty-third verse of the eighth chapter of his prophecies, foretold the time when ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you."

We see here what large and glorious expectations were cherished by the spirit of Hebrew piety. And such expressions abound in the Old Testament to an extent which makes Judaism speak like a universal religion. Though the *forms* of the covenant did evidently contemplate the separation of the Jews from all other people, yet the *spirit* of the covenant as evidently contemplated the union of the nations in the grace of God. Ten men out of all the nations shall confederate with a Jew, in the light of his religion, and the favour of his God. It is a strong and lively figure, to show how the leaven of the true religion which was working in Judaism, would spread in due time through the entire family of man.

This prophecy was dictated by that spirit of foreknowledge which looked down the ages upon the opening glory of the New Dispensation. The Hebrew prophet saw therein the consummation of his nation's glory. And no wonder; for his nation was chosen and beloved of the Lord, and the Spirit of the Lord was among his people, and in their hearts, and was guiding the inspired minds of their prophets. And even now, Christian people all the world over call themselves the citizens of Zion, and consider their sanctuaries, their privileges, and their hopes, as having sprung from

the germs of the ancient covenant under which Christ himself appeared,—the peculiar heritage of the inhabitants of Zion.

Observe the prophet's high esteem for the gracious influences enjoyed by his people, as the people of God. They were such as other people might well desire, and such as they would desire, when the grace should become more prevalent, and be better known. Most of all would it be sought and prized by the heathen, when it should be brought forth in greater fulness and in richer fruits. In the Christian ages, under the better covenant, the text would lead us to expect a constant gathering into the Church. Many will reach out the hand to him that is a Christian, to him who is thoroughly imbued with the spirit of the Gospel, saying, "We will go with you, for we have heard that God is with you."

The multitudes who have the Gospel but do not obey it, can here see why they should seek the society of the people of God.

1. Among sincere and faithful Christians *there is good opportunity to learn the grace of Christ*. So far as they truly follow Christ, they show the fruits of grace in their hearts and their life. And men see there what the work of redemption is in the soul of man. The very profession, adorned as it is by a consistent walk, keeps the grace and mercy of Christ before the minds of all observers. Christians suggest it in their conversation. They show it forth in their devotions, and scarcely less in their daily occupations, while they strive to do all to the glory of God. Their endeavours to carry the spirit of the Gospel into their worldly callings, is a daily sermon on the grace of Christ; and none who witness them and are conversant with them from day to day, can long resist the power of such preaching of the grace of Christ. There will be a gradual conformity.

Their conversation savours of it. Christians of a living faith do not converse long with any one, without showing their relations to Christ and to his Church. And in this age of the world, and in a Christian land, a very few words or a very obscure allusion signifies much, in most ears, on the subject of religious doctrine and religious privilege. And he must have a very settled and inveterate enmity against religion, and a most hopeless indifference to his own well-being, who would not wish to cast in his lot with those among whom such conversation prevails.

2. Christian society *is pervaded by the Spirit of Christ*. There is a strong influence exerted by the Spirit of Christ from the stronghold of truly Christian hearts. The followers of Christ are not fully aware of the divine power which dwells in them, and which acts through them on others. It is no other than the Spirit of Christ. And how mightily did that Spirit move the people among whom *He* walked. He swayed the hearts of men at his will; and that power in Him, which wrought through his manifest goodness, was the power of the Spirit. So Christians, in whom dwells the Spirit of God, exert an influence on others to which their natural

powers are not at all equal. They hold a secret and unconscious sway over others, according to their sincerity. And the work thus done is wrought by the Spirit and power of Christ. You see therefore why, when Christ spoke to the two sons of Zebedee, and said, in his kind and persuasive tones, "Follow me," they should at once leave their nets in the ship with their father, and go after him. You see why it was that, while he was breathing forth his heavenly thought and affection upon the people, one and another of the multitude should exclaim, "Lord, I will follow thee whithersoever thou goest."

There is a spiritual common sense in men. We do not stop here to show how they came by it, except to say that we must not ascribe it to nature, though we should find it to be universal; but must trace its origin to grace. This spiritual common sense discerns whatever is truly divine, where it appears, and where men are candid in observing it. And our text itself, an Old Testament utterance, used at a time when the spiritual influence abroad in the world was much less than it is now, speaks of heathen, and those of all nations, as perceiving the true Divine presence among the Jews, and saying, "We will go with you, for we have heard that God is with you." This same influence goes forth from Christian society upon the world, and may be expected to reveal itself more remarkably than in those former times.

For these reasons all who have any regard for their spiritual improvement, and desire to become established in their faith and hope in Christ, should seek to incorporate themselves as fully as possible with Christian society, and to avail themselves in full of the fellowship of the saints. Do they not know that the Spirit of Christ is their salvation? Can they hope for saving health while shunning the Spirit of Christ as it is working in his Church? If they have the seeds of Christian faith and repentance in their hearts, can they expect those seeds to spring up and grow and bear fruit, while they avoid the light and warmth of Christian communion, and seek the dark and chilling fellowship of the world? They that are planted in the house of the Lord shall flourish in the courts of God. The communion of his people shall nourish them; for the communion of his people is the fellowship of his own Spirit.

3. *The society of the true people of God is a fellowship of love.* However far any actual communion of professing disciples of Christ may fall short of a perfect love, in this world, there is some measure of that heavenly virtue in the heart of every true Christian. Love is shed abroad in every Christian heart by the Holy Ghost. And the fruits of this love abound in every Christian community, just in proportion as the members walk worthy of their calling. And where such love is, there is so much of the true social happiness of man; there is so much of heaven.

This is the happiness that every mortal wants. It is the natural

want of our social being. To be an object of love to our fellow-men ; to feel an unwavering assurance of the affectionate regard of our neighbours ; to lie down and rise up, to go out and come in, with the confidence that no one wishes to do us harm, but every one wishes to do us good ; to see in all the motions of society around us, and to feel in all our intercourse with our neighbours, that every one is our friend, our help, and our defence : would you not give everything on earth for this ?

Well, where, if not in Christian society, can this great want be supplied ? The world does not offer this blessing of love. It does not profess to have it. The world has no credit for the virtue of true disinterested benevolence, nor any for making its children feel the happiness of a safe and trustful fellowship. We have current proverbs about "the cold charities of the world." And so far as the spirit of the world lingers among the people of God, it chills *their* fellowship, and makes their society cold and unfruitful to others. But true Christian society is founded in love. It is to be composed of those who are bound together in unity. None but such can truly belong to it. They are to be of one heart and one mind. Being rooted and grounded in love, they are to grow up in Him who is the head, even Christ ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This is the Gospel theory of Christian society. The spirit of the social constitution of Christianity is love. It is not the balancing of interest against interest, not the checking of propensities and passions by opposite propensities and passions, but love ; the sincerity, the fervency, the ascendancy of love.

The mutual love of Christians was a strong mark on the character of the early Church. It was noted and praised by observers. Men said, "See how these Christians love one another." It has always been a characteristic of the Church, recognized and acknowledged in every age. All consider it as belonging to the Church, as proper to her nature, and agreeable to her origin and design. If men see anything opposed to this in the Church, they consider it a blemish and a reproach, a corruption of that which is intended to be pure. We have cause to mourn that such blemishes are so common in the Church, and that such reproach is so often deserved. But still, the grace of love is not wholly wanting among the people of God. We see, indeed, mournful examples of mutual enmity and strife among professed disciples of Christ ; and these are noticed with shame and sorrow, and the prayer is offered to Him that seeth in secret, that such offences may be removed. But while such deformities appear, and become notorious, and provoke censure from the world, there is a silent, yet lively and unquenchable spirit of love among the humble and sincere followers of Christ, which is like a wholesome atmosphere to them that breathe it.

The world can know this, and *does* know it, wherever it becomes acquainted with the history and character of the Church. And when serious, thoughtful people feel the influence of this love, and witness its fruits around them, they are never offended with it. They feel no disgust for the mutual affection of Christians who each esteem other better than themselves; who love and strive to do each other good, and to do good to all men. They are drawn towards such society. It is not in the human heart to hate and shun that, when seen in its true light. Would that men could see more of this attractive virtue in all the Church. And would that they were more serious, and more considerate and candid, to recognize and honour what is really manifest in the fellowship of Christians. They see the imperfections of the followers of Christ; watch for their halting; exaggerate and caricature their defects. And they indulge their censorious habit to their own great loss; for it is not only most unprofitable to their own welfare, but hurtful to their spiritual character and prospects, and even to their present peace. And yet, under all this apparent alienation, there lies a secret, unconscious appreciation, an involuntary approbation, which would say to those Christian people, "We will go with you, for we have heard that God is with you;" and well would it be for them all, if they would let this secret thought come forth in words, and show itself in action. How many would find their hearts softening at once to *all* the genial touches of the Spirit in that fellowship of love! Little do they know the precious power of that sympathy of Christian affection which waits their acceptance. How little did the captious scribe and priest know the worth of the Saviour's warm and tender heart, whose influence they forfeited by their cold unbelief. They did not know him. And the Apostle John ascribes the coldness of the world towards the Church to the same ignorance as its cause. The world knoweth us not, because it knew Him not. Think of this, my dear readers, for whose benefit this fellowship of love has been established. It will do you good to belong to it. Come into it with childlike, earnest, sincere hearts. It will help you more than you can know. You may not think highly of those visible forms of communion which Christians unite in observing; you may hold in very low esteem any and all the customary acts of open mutual recognition among Christian people, and not value such acts for any special beneficent force they carry in the intercourse of man with man. But is there not much that is not seen? Is there no deep, invisible motion, of which these visible forms are the index, like the hands on the face of the watch,—motion which might go on, though the hands might be wanting? There is a sweet consciousness in living, fervent-minded Christians, of being borne on one another's hearts of faith and love before the throne of grace; of being remembered, often personally and individually remembered, in the prayers of many a brotherly heart for an increase of the grace of God among his

people; of being cherished in the bosom of a large sympathizing circle, where the suffering of one member is the suffering of all, and the rejoicing of one is the rejoicing of all. If all men knew the healthful, living power of Christ which He dispenses through the communion of love among his followers, would they not say, "We will go with you, for we have heard that God is with you?" "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." And if Christians themselves considered more frequently this great benefit of the fellowship of love connected with their holy calling, would they not improve it better?

4. *The society of the true followers of Christ is a great help against temptation.* Our Lord revealed this fully when he said to Peter, "Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Behold here the benefit of Christian society as a defence against temptation. Christian brethren strengthen one another, while Satan desires to have them, that he may sift them as wheat. They do this by their faith, which sometimes fails as individuals, but never fails in all the Church at once. For there is always the defence that Peter had,—the effectual prayer of Christ. This prayer is constantly echoed in the Church; and through it, and in answer to it, the Lord confirms his people against temptation. Thus Christ's continual intercession avails; and because Christ liveth forever to intercede for his Church, the gates of hell shall not prevail against it.

As all men are beset by temptation, it is well that there is something like a refuge on earth; even were it only a partial security, where the tempted can gain some degree of advantage against their adversary, it were a great favour: and such a refuge is the communion of the people of God. They all share in that frailty which makes them liable to fall, and in that exposure to temptation which is too much for the unaided strength of any individual. And as in other matters, so in the Christian warfare, there is strength in union. Moral and religious strength, more than any other, is found in union. Here it is, as nowhere else, that two or three, if perfectly agreeing together, are sure to prevail. What a help against temptation must such a communion be! What a safeguard for youth to be in the sympathy and fellowship of the followers of Christ! Otherwise open to temptation, sensitive as we are to so many allurements, through the early and forming stage of life, it is a blessing above all price to be brought up in Christian society; and that not as spectators, but as members, taught from childhood to feel at home in Christian fellowship, and to prize the privileges of the Church. Oh, let it be the language of your heart and your lips to the humble and sincere followers of Christ around you, "We will go with you, for we have heard that God is with you!"

The fruit of such a resolution will be,—

1st. The better improvement of what every man has received to profit withal. How many spiritual gifts and influences do men receive which do them no good, for the want of living and conscious communion with the like gifts in the brethren. For the same reason also, how many, which they so neglect and abuse as to make them a savour of death unto death! All such gifts are seeds, and, in the soil of Christian society, they are to spring up and grow into a harvest of life and glory everlasting.

2d. The proper recognition of the Church of Christ as the light of the world and the salt of the earth. The divinely-appointed form of Christian society is the Church; the pillar and ground of the truth. Christians form a holy community, set apart for a sign and an agent of the power of Christ in the new creation, and they must so recognize themselves, and be so recognized by others.

3d. The vast enlargement of the Church in her power and glory as the kingdom of truth and righteousness in the world. The eyes of all men are to be turned towards the Church, that all may see God in her, and join her as their great earthly help for communion with Him.

4th. The peace and joy of a lively hope in Christ for yourself. And,—

5th. Your everlasting salvation in heaven. The enjoyment of communion with the people of God on earth is an earnest and foretaste of the glorious communion of the saints in heaven. There we shall strengthen and bless one another forever.

Household Thoughts.

WOMEN SAGACIOUS COUNSELLORS.

THE BIBLE, and that alone, makes woman the companion of man. It confers on him no supremacy which is incompatible with this idea. All its counsels to either party imply it. In Oriental countries the case is widely different. A Turk or a Hindoo would feel himself insulted by any inquiry which implied that he regarded his wife as a companion; that he ever consulted her on questions of duty, or stooped to converse with her on important subjects. But the Christian rite of marriage brings together two persons as equals and companions, to enjoy each other's society, and to be

mutual counsellors and co-workers. They have, certainly, their separate spheres and duties, and no good can ever come of their exchanging places. But this does not preclude an habitual comparison of views on all subjects of common interest. Many a house might be better managed, if the wife who has charge of it, would oftener ask her husband's opinions on questions of domestic policy. And many a man has been saved from disastrous speculations by listening to the suggestions of a prudent wife. In the primeval distribution of endowments, a monopoly of strength was given to the man, but he did not get *all* the wisdom. There is a modicum of it with the other sex; and he must be an extremely simple man, who imagines that he would demean himself by taking counsel with his wife, or that any advice she could give him would necessarily be silly, because uttered by a woman. What is this, but to confess that, with all the world before him where to choose, he had wedded himself to a fool? There can be no greater mistake respecting the female character than this. If in general, allowing for numerous exceptions, the female intellect differs from that of the other sex in comprehension and the power of logical ratiocination, it certainly excels it, within the sphere it traverses, in quickness and penetration.

In a conversation I once held with an eminent minister of our Church, he made this fine observation: "We will say nothing of the manner in which that sex usually conduct an *argument*; but the *intuitive judgments of women* are often more to be relied upon than the conclusions which *we* reach by an elaborate process of reasoning." No man that has an intelligent wife, or who is accustomed to the society of educated women, will dispute this. Times without number you must have known them decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps, with no other result, than to find yourself getting deeper and deeper in the tangled maze of doubts and difficulties. It were hardly generous to allege, that they achieve these feats less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that "when a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to *tell how she got there.*" "How she got there," however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound, on the practical matters of domestic and secular life, nothing but prejudice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her.—*Boardman's Bible in the Family.*

THE MAIDEN AUNT.

A JUDICIOUS female author, in enforcing the cultivation of the moral faculties, exclaims: "What man is there in existence, who would not rather his wife should be free from selfishness, than be able to read Virgil without the aid of a dictionary?" An educated man would desire both these accomplishments in a wife; but no man, if compelled to choose between them, would strike the balance in favour of the heathen poet. The roots of selfishness are matted thick in every human breast; and there is only here and there one who, when this vice is arraigned from the pulpit or the press, can turn to his neighbour and say, "Thou art the man." It is, however, much stronger in some constitutions than in others; and the growth of it may be peculiarly promoted by circumstances. When the situation of most unmarried females is considered, it is a matter of surprise that this fault is not more prevalent among them. Not occupied with those wholesome and endearing duties which keep affection welling from the heart of a wife or mother, like water from a spring, and thrown too often upon their own resources for employment and happiness, how easily might they glide into a habit of making their own comfort or interest the prime object of their pursuit! That this is not more commonly done,—that, in place of it, the "order" should abound with examples of distinguished kindness and philanthropy, reflects the greatest honour upon them. Still, the danger from this quarter is so imminent, that they will do well to guard the point with vigilance. In order to this, they may find it useful to keep up, even though it require an effort, a lively interest in persons and things around them. Not in all persons, nor in all things. Not in any persons or things, to the extent of intermeddling with matters which do not concern them. This would subject them to the ungracious charge of "officiousness." But there is no need, in eluding this extreme, of running to the other, and wrapping themselves up in an icy selfishness. There *are* people who do this,—young and old, married and single,—people who make self the centre of all things, who view every event in its relations to self, and

" whose wish to serve
Is circumscribed within the wretched bounds
Of self,—a narrow, miserable sphere!"

Their aims terminate in self. Their plans are pervaded with self. The satisfaction they derive from a social party is graduated by the attentions paid to themselves. Their conversation is of themselves:—

“ To trill of us and ours, of mine and me,
Our horse, our coach, our friends, our family,
While all the excluded circle sit in pain,
And glance their cool contempt or keen disdain.”*

They regale you forever with what they have said and what they have done,—with their bargains and their losses, their sicknesses and their medicines, their studies and their pastimes, their hours and their dietetics, their achievements in politics and in philanthropy, in the church and in the world; whatever topic is introduced, how remote soever from them and their concerns, they seize it, and, by a fatal instinct, yoke it at once to the ubiquitous idea of self, and drive on, really supposing that what affords them so much pleasure must needs be equally agreeable to every one else.

Characters of this description are interspersed through every community. It is pleasant to know, that if they are to be found among the class with whom we have to do at present, the fraternity also supplies very many examples of an opposite kind. Every one will recall, on the mention of the subject, the names of single women, who are as free from selfishness as any human beings can expect to be. Instead of being engrossed with themselves, they illustrate the hint dropped a moment ago, and keep up a cordial interest in persons and things around them. They enjoy and reciprocate the affection of their relatives, and are ever on the alert to perform a kind office for any one who may require it. Perhaps, if society were explored for the purpose of finding the best personifications of disinterested kindness, one of the readiest specimens would come up in the guise of the *Maiden Sister and Aunt*. You have all seen such a one. I shall not err much, if I describe her as a lady of middle age, of easy and graceful manners, intelligent and self-possessed, with a heart full of the milk of human kindness. She has seen much of the world, and seen it to some purpose,—for she is none of those people who go through life with their eyes and ears shut, and who know no more of men and things to-day, than they did twenty years ago. Without being infallible in judgment, and, in truth, a little predisposed to distrust persons on their first introduction, she has great knowledge of character, and her estimate of a new visitor is usually pronounced with authority, and listened to with merited respect. She is the more entitled to form an opinion in these cases, that the responsibility of entertaining company is often devolved upon her, especially when they call at unseasonable hours. For it is one of the fundamental articles of the domestic creed, that *she* is never engaged; all the other constituents of the household may be busy as often and as much as they choose; but she is at liberty to answer every call, and to look after every interest which may demand attention. Let it be added to

* Dr. Dwight.

her honour, that she is as much at home in the parlour as in any other department, and *entertains* as agreeably, as though that were her only function : in theory, as just intimated, it may be her only function ; but in fact, her functions are somewhat multifarious. It would not comport with the place and the occasion to describe them in detail. Let it suffice to say, that, having nothing in particular to do, she is expected to do everything by turns. Her sphere is neither the drawing-room nor the dining-room, neither the library nor the nursery, neither the kitchen nor the laundry, neither the conservatory nor the garden, but all of these combined. The head of the family often confides to her his books and papers to be arranged, and money for the household expenses. Her sister (or sister-in-law, as the case may be) relies upon her to supply her own lack of service in all the branches of housewifery. The children look to her to assist them in their lessons, to do their trivial, but oft-recurring mending, to choose their presents, and, when no one else can go, to accompany them in their rides and walks. Her hands are always free to bind up the bruised finger, and her lap to receive the infant. In sickness, she knows what to do, and has the gentleness and the fortitude to do it as it should be done. She watches night after night without complaining, gives the physicians calm and discriminating reports of the progress of the disease, and goes through the daily routine of her anxious ministrations, with all the tact, and more than the tenderness she would have displayed, had nursing been the business of her life. If the house is to undergo its semi-annual renovation, one at least of the labouring oars will be in her hand. If there is a journey, she must superintend the packing. If there is a wedding, the honour and burden of the preparation devolve on her. And, to crown all, she is the wise and faithful counsellor of the youthful group around her. She guards their morals, inquires about every new associate, lodges in their ears many a wholesome caution, encourages them to study the Scriptures, keeps them to a due observance of the Sabbath, and commends religion to them, by exemplifying in her own character its benign influence upon the temper and the life. Is not this a woman to be honoured and loved ? A woman who lives for others, and finds her own happiness in promoting theirs ? And are we not warranted, with such examples on the right hand and on the left, in saying, that society supplies no finer exhibitions of the unselfish spirit, than those which are frequently to be found among unmarried females ?—*Boardman's Bible in the Family.*

Historical and Biographical.

EXTRACTS FROM DR. J. W. ALEXANDER'S CORRESPONDENCE.

PRINCETON, August 29, 1823.

THE amusements of several little excursions have, by the permission of a watchful Providence, ever kinder than I deserve, restored me to my usual health, and I am just beginning to resume my regular studies. I was upon the Atlantic, and perhaps laved by its surges at the same time with yourself, and heartily concur in all your praises. I know no recreation comparable to a sea-bath; the excitement produced by the conflict with the surf; the stimulating effects of the salt water, and the healthful invigorating sea-breezes, have a better effect on me than all the nauseous potions of all the quacks in Christendom. My visit to Long Branch was peculiarly agreeable from the concurrence of a number of circumstances. We had fine weather, fine company, good accommodations, a season unusually fresh and verdant, and a spot of country (about Shrewsbury) which for richness and fertility is second to none in this State. I was surprised to find upon the high ridges of the Middletown hills, which are a continuation of the Navesink chain, numerous beds of marl, abounding with shells and other marine remains, which indicate the alluvial nature of even those lofty eminences. But in connection with this, I was still more astonished to see the relics of a mammoth, lately dug out of a low piece of marsh ground in Poplar Swamp, a spot which must undoubtedly have been redeemed from the ocean. These bones were discovered within a few feet of the surface, in good preservation, but are now rapidly mouldering, upon exposure to the atmosphere. One of the teeth weighs three and a quarter pounds, and the knee-joint, according to my hasty measurement, is two feet in circumference. It is probable that I shall pass the ensuing winter in Virginia. I feel it to be a duty to sacrifice my plans and inclination to the acquisition of some hardihood of constitution. I congratulate you upon your enlargement from collegiate restraints, although I cannot hope that you have bettered your condition, if your college course has been as devoid of care and uneasiness as my own. Your feelings upon the occasion are natural, for the day of one's graduation is, so to speak, the day of initiation into the toils and mysteries of manhood. You speak as though your future pursuits were entirely undetermined. This is well; the danger, in this age, is of hurrying prematurely into the bustle and responsibility of public life. You appear to think of devoting a year or two to private study. If this is your plan, let me exhort you to procure as many restraints and *stimuli* as you can; either by the superintendence of some literary friend, or by associating some companion in your studies. This I say upon the supposition that your character and feelings are like mine, and like most young men. It is difficult for one who feels himself entirely at leisure, to exercise that decided resolution and persevering self-denial, without which it is impossible to make literary attainments. From experience, which is now the subject of bitter regret, I know that the temptations to gratify imagina-

tion and taste and idle curiosity, at the expense of mental discipline, are almost irresistible.

I shall not ask forgiveness for suggesting, what has no doubt suggested itself to you, the importance of forming moral as well as intellectual character, at this critical point of time. Religion, that bugbear of the thoughtless and the voluptuary, and the laughing-stock of "the many," who know it only by name, is, after all that can be said, the only safeguard to virtue, and the only source of real tranquillity of mind. Aside from the peace occasioned by the quelling of an angry conscience, and the release from fears of future evil, the positive joys of religion are truly unspeakable. The lofty and sublime contemplations, the solid and rational hopes, the intimacy with Him who ruleth over all, the remedy for every care, which piety professes to afford, and which its votaries say it does afford, surely are sufficient recommendations to one who looks beyond the outskirts of this limited world.

PRINCETON, December 21, 1839.

My present feeling is, that I will write no more irreligious books. Life is short. The great work is to save souls. All our economical, political and literary reformations are mere adjusting of the outer twig; religion changes the sap of root and trunk. This I never felt more than now. I see that when a people become godly, all the rest follows. In the same connection I see the value of preaching. Let me earnestly exhort you, on the strength of my own sad experience, not to allow yourself to trust to a flow of extempore thought and expression in the pulpit, but to labour *every* sermon, however obscure or ignorant the auditory may be. Drs. Skinner and Spring have proved what can be done by devoting all one's soul to the simple work of sermon making. I wish I had done something of the kind. ——— has made a few days' visit here.

PRINCETON, March 31, 1840.

Let me say something to you about *Facts*. One authentic fact is a great thing. There is a life and power in fact, which is not in fiction. They are more striking than fiction. In reading a book, you find yourself suddenly arrested by certain statements, just as in hearing the noises of children, you are perhaps little moved till the sounds form themselves into a tune. These passages we often find to be *facts*. The best characters in Scott's Novels and Crabbe's Poems are from real life. In religious things, no genuine record of a soul's history, or of any segment of it, is unimportant. God's way of working is always marked and self-consistent. In a real history, I care not of what, the parts hang together in a definite relation, like the limbs in a human body, or the features in a face: the connection in a-fiction is often forced and sometimes impossible. *Corollary* 1. We ought to keep an eye open perpetually for religious facts. 2. We ought to record them. 3. We ought to record them with great care, in cases where the enormity of the transaction, or some delicacy of circumstance, absolutely forbids their publication *at present*. These are the very facts which are often most striking and valuable. Lay them by, and a year or two hence, they may be brought out with much force. 4. Ministers ought to keep a record of "cases" in their pastoral practice. That they do not, either mentally or verbally, argues a certain skepticism as to the reality or moment of the exercises. These thoughts have come on me, with increased impression, within a short time; and as I have lost some fifteen years' use of them, I give them over to you.

PRINCETON, September 18, 1841.

Why do ministers regard it as necessary to sit in the pulpit, when no service falls to them? It is a poor seat; the supererogatory head distracts the audience; and the presence of a man behind, is no help to him that preaches. Mr. Cassels has left us for Norfolk, carrying with him great respect and affection. I discern in him no newschoolism, no new ways of doing things, to make people stare, and ask why; no harshness or consciousness, and no vanity. He preached at the rate of seven sermons a week all the time he was here. About twenty persons here, or more, profess to be inquirers. Two or three cases of awakening in College. Scott, of Stockholm, has been here; a pleasant, unaffected, good, sensible man, and as mellifluous a Wesleyan as ever I listened to. His statements about the Swedish Churches were very startling, and I would record some of them, but that I have a notion you have met with him. There is some encouragement among my blacks. I am very dubious about inquiry-meetings, and my doubts are always greatest while they are going on. If admitted, I am clear that no one but the pastor should ever talk with the inquirer; especially, that ignorant and foolish helpers should not bring their trowels and daub. The natural, the scriptural, and the safe way, is for the pastor to see them at his house, or theirs. But then this great means of excitement must be foregone, and this is really the reason why ministers cling to it. As regards instruction, the worst place in the world for it, is a crowded room, where there is buz-buz-buz. I am (perhaps culpably) lukewarm about Tyler, Ewing & Co. I did not vote for Tip or Ty. I thought and think Clay our greatest statesman. Yet I have no zeal for the all-absorbing monetary question. With us Money is Politics. The fear of War with England much more occupies me, as a man and as a Christian. A man may dispute whether he will carry his money in a purse or a pocket-book, while an enemy is levelling a musket at his heart; and if he cocks his hat and brags, *more Kentuckico*, the case is not bettered. What think you of a weekly lecture on the *Life of Christ*, without texts, but taking up the history, harmonizing it, and applying? The weekly converse of the preacher's own soul with such an object would be worth something. Sixteen Southern Presbyterian ministers have died in thirteen months. Some of these are very important,—Baxter, Breckenridge, Winchester, Phelps, Cunningham, and Sloss. I am seriously convinced, that more harm is done by newspaper-reading, than by novel-reading. I know men who spend 2—6 hours daily over newspapers. There is no other production so heterogeneous and incoherent; there is none in which we read so much that is not even interesting. Probably each of us spends a hundred hours of morning-time per annum, on 1, Repeated matter; 2, Accidents; 3, Crimes; 4, Idle narrative; 5, Unintelligible or useless statements; 6, Error and falsehood; 7, Advertisements and proper names. What better recipe for making a weak mind addle? We take the tone of our company. Suppose a man's bosom-friend to talk an hour a day, exactly like his newspaper. I am told Dr. Wilson used to read only a small weekly sheet; and I have heard that Mr. Wirt, during his most active forensic labours, spent three years without reading a newspaper. But this is fine talk from one Ex-editor to another.

PROCEEDINGS OF THE GENERAL ASSEMBLY IN
REFERENCE TO DR. VAN RENSSELAER.

It seems to be eminently appropriate that the proceedings of the late General Assembly, in relation to our beloved brother, whose prospective departure from the Church militant has called forth a wail of sorrow throughout our own and sister denominations, should be permanently recorded on the pages of this periodical. The speeches made by the brethren on that mournful and memorable occasion, and that touching letter, on whose tide of living thought the sympathies of the Assembly were communicated to the lamented sufferer and his family,—that letter of which the afflicted one himself said, that he would esteem it “*the brightest gem in the casket of his earthly jewels, and an earnest of fellowship with the General Assembly and church of the first-born in heaven,*”—should be enshrined forever in his own Presbyterian Magazine. Here, then, let these relics abide. What more fitting casket than that framed and adorned by the hands of his own sanctified genius?

The occasion chosen was most befitting. It was in connection with the action of the Assembly on the report of that Board to whose service Dr. Van Rensselaer has given the prime and vigour of his matured powers, for the space of fourteen years. It was in connection with the Assembly's action on this report, yet separated from it with a grace, and delicacy, worthy both the Assembly and the occasion. The Rev. Dr. Boardman, chairman of the committee on the Report of the Board of Education, after presenting that portion of the report which had reference to the business of the Board, stated that there was another part of the report having relation to the Rev. Dr. Van Rensselaer, which the committee wished to withhold until after the consideration and disposal of the part now before the Assembly. It was not his intention to make any remarks, at present, in reference to this subject, and would beg leave to introduce the Rev. Mr. Watts, of Philadelphia, who, since the sickness of the Secretary, had been performing the duties connected with the office with entire satisfaction to all associated with him.

REV. MR. WATTS—Mr. Moderator, brethren, and fathers: It is with feelings of deep sorrow for the occasion of my appearance on this platform that I attempt to address this venerable Assembly. That occasion is to be found in that sick-chamber away down on the banks of the Delaware. Notwithstanding the prosperity to which your committee have kindly referred in their review of the Annual Report of the Board of Education, there has been a cloud gathering, and spreading portentously, which has cast a deep gloom over the entire horizon of our operations. From out its bosom there has come forth a hand of sovereign power, and in that hand there has appeared a rod of discipline, wherewith God has been chastening and trying, not only the Board, but the entire Church here represented. We are all afflicted in the affliction of our chief Secretary.

It will be remembered by the members of this Assembly, that in the concluding sentences of his speech on the Annual Report of the Board of Education for last year, Dr. Van Rensselaer urged the brethren and fathers whom he addressed, to carry forward the old blue banner of the

covenant, and set it on the high places of the field, and in the thickest of the fight. A year has passed away, and lo! the voice that then roused to action the Presbyterian host, is hushed upon the scene of conflict, and the hand of him who stood in the van of our noblest standard-bearers is relaxing its grasp under the arrest of the mightier hand of death.

Brethren, death is doing his work among us. What a harvest he has reaped within the last eleven years! In 1849 the venerable Miller falls, and is followed, in 1851, by his colleague, the founder of Princeton Seminary, the sainted Alexander. And during the brief period that has passed since the last Assembly, two Alexanders, worthy of their sire, and honoured of the Church, have gone up to join the Church triumphant. Nor has the destroyer ceased. His hand is upon us still; and the noblest representative of our great Educational interests is about to be gathered home to the fathers who have gone before.

This, brethren, is a stroke which our entire Zion feels. The name of Dr. Van Rensselaer is interwoven with the history of ecclesiastical education so as to remain forever beyond the possibility of a severance. And, better and more significant still, it is engraven on the heart of the body represented by this Assembly, and deepest of all upon the hearts of those who knew him best.

But the cloud which has worn an aspect of such gloom to us who remain, has worn a very different one to him who is the immediate subject of the affliction. He has found the Saviour, in whom he trusted, faithful to his promise. His testimony is that his Shepherd is with him. It is but eight days since I visited that room of affliction in Burlington. On inquiring after his health, his answer was, "Comfortable in body, ready in spirit."

Brethren, in view of this heavy affliction, let us look upward to Him who liveth forever. He is our refuge when storms of dark distress invade. See what He has been doing to mitigate the darkness of this gathering night. He has sent down through the densest of the gloom, a ray of light from the throne and altar of his intercession. It is the privilege of the Board to speak of the goodness of the Church's Head in His remembrance of our beloved Zion. Whilst He has been beckoning home the fathers, He has been calling others to enter upon the great harvest-field. During the past year no fewer than one hundred and eighty-one young men have entered upon the work of preparation for the holy ministry. These are so many tokens that He still remembers His Church. He still wears the mantle of a prophet, and bestows His ascension gifts for the edification of His mystical body. That body He will not, He cannot forget. Its name is graven—graven deeply as the nails and bloody spear could print it, in His own tender compassions.

This is the great fact which the Board have to lay before this Assembly. It is a fact unprecedented in the history of our Church in this land, and one which, I believe, has no parallel in the history of Presbyterianism in any land. Last year it was the privilege of the Board to speak of an unparalleled increase in this same department. They reported on that occasion an accession to the number of candidates of one hundred and forty-one; but this year witnesses an increase which throws even the unthought prosperity of 1859 into the shade.

This the ascended Saviour has done during the past year for us. What

answer have we given to the correlative call which He has given to our Zion in this unexampled increase of the ministry? This leads me to speak of the state of our treasury. According to the present standard of appropriations, the supply of funds in the ministerial department has kept pace with the increase of candidates. We have been able to grant all the appropriations asked from this fund, and have still remaining a balance of \$12,000. But, brethren, the standard is a very low one. I believe that the Church is as truly bound to support her candidates during their curriculum of preparation, as she is to support those who occupy her pulpits in the active duties of the ministry. This idea is gaining currency, but it has not as yet thoroughly pervaded the great body of our churches. But the Church, if she will prosper, must grasp it, and act upon it. The principle involved in it is one recognized and acted upon by Christ himself. It was not when He was sending His disciples forth, as fully qualified and commissioned Apostles, that He announced the doctrine that "the workman is worthy of his hire." Nay, it was whilst they were yet in their sacred curriculum, under His own immediate tutelage. He thus, in the most emphatic terms, laid down the principle in question, and illustrated it through the entire course of His ministry. Wherever He went, He took his disciples with Him, thus nursing, upon the bosom of the Old Testament Church, the ministry of reconciliation, who were not to enter upon the execution of their great commission till the olden dispensation had forever passed away. And shall it be said that the Old Testament saints, oppressed with the burdens of an oppressive ritual, did for the people of God, under the New Testament, what, without any legal yoke at all, they will do neither for themselves nor for those who are to come after them? Say not we are doing it. The thing required is a fair sustentation, and the present standard of appropriations is utterly inadequate. I could mention facts, sadly, painfully illustrative of this, but I will not grieve the heart of this Assembly by a rehearsal of them. Suffice it to say, that many of our young men, in prosecuting their studies for the Gospel ministry, are reduced to the necessity of submitting to sufferings and privations which the Church has no right to claim at the hands of those who serve her, and whom it is in her power to relieve.

In the department of Schools, Academies, and Colleges, the Board are sorry they can make no better report. They have been enabled, through the blessing of God, to do something, but nothing worthy of the cause, or of the Presbyterian name. What are seven thousand and some hundred dollars for the prosecution of this mighty work in this wide-spread and wide-spreading land? Why, it is a thing to be ashamed of, instead of a cause of boasting.

I would conclude these remarks, for I do not wish to occupy the precious hours of these sessions, by asking your attention to one idea contained in the tractate on the ministerial *curriculum* embraced in our report. It is this: the species of theological training which is requisite for the ministry of this age. Whatever else a man may be ignorant of, it will not do for him to be ignorant of that system of which he is the professed expounder. The truths of revelation he must know, and that too as the elements of one great system. He must be able not only to point out the stones as they lie in the quarry of inspiration, but, as a master-builder, he must be able to raise each stone to its own place in the great temple of

saving truth. It is not among a chaos of conflicting elements, that the successful expositor, or defender of the system of doctrine revealed in the word of God, is to take his stand. He who will minister to the edification of the body of Christ, or put to confusion the enemies of his cross, must take up his position within the impregnable fortress of the analogy of the faith. And the Board would avail themselves of the sanction of this venerable Assembly, to impress the more deeply upon the minds of the beloved youth now in training for the holy ministry in our Presbyterian Zion, the important truth, that there is no fort or tower that lifts its head along the whole line of our array, which can impart such confidence to those who defend, or such terror to those who assail, as the old storm-tried, redoubtable fortress of Calvinistic theology.

I cannot conclude, however, without reverting to the paramount importance of genuine piety. Without this, all other qualifications will but make their possessor a sounding brass or a tinkling cymbal. Though a man could speak with the tongues of men and of angels, understood all mysteries and all knowledge, and had all faith, so that he could remove mountains, though he could weigh the orbs of heaven in the scales of science, and read the history of our globe on the tombstones of its primeval sepulchres, and yet were destitute of piety, he would be unfit to execute the commission of an ambassador of Christ.

The part of the report referred to above having been adopted, Dr. Boardman placed in the hands of the temporary clerk, a letter, which it was proposed the Assembly should send to Dr. Van Rensselaer. The letter was then read, and is as follows :

TO THE REV. CORTLANDT VAN RENSSELAER, D.D.

Beloved Brother in Christ Jesus: The General Assembly has learned with deep solicitude of the afflictive dispensation which detains you from its present sessions. It has pleased Him whose "way is in the sea, and His path in the great waters," to visit you with a painful illness. We cannot permit you to suppose that the Church which you have loved and served so well is unmindful of you in this season of trial. And we would do injustice to ourselves not to assure you of our united and cordial sympathy.

We are well aware that one who feels himself drawing near to eternity, and around whose couch of suffering the light of that "better country" is shedding its heavenly radiance, can stand in no need of earthly consolations. Nor would we offend your Christian humility by enlarging upon the services you have rendered to the cause of Christ. But we may, nay, we must magnify the grace of God in you, which has wrought so effectually to the furtherance of the Gospel amongst us through your instrumentality. We cannot accept your resignation of the important office you have just relinquished, without bearing our formal and grateful testimony to the manner in which its duties have been performed. With devout thankfulness to God, and under Him, beloved brother, to you we record our sense of the eminent wisdom, fidelity, and efficiency, and the noble, disinterested liberality with which you have for fourteen years conducted the affairs of our "Board of Education."

Under your administration it has risen from a condition of comparative feebleness to strength and power. Its plans have been matured and systematized. Its sphere has been greatly enlarged. It has assumed new

and most beneficent functions. Your luminous pen has vindicated the principles which lie at the basis of true Christian education. And by your numerous publications, your sermons and addresses, your extended correspondence, and your self-denying activity in visiting every part of the Church, you have, by God's blessing, accomplished a great work in elevating this sacred cause to its just position, and gathering around it the sympathies of our whole communion. Nor may we forbear to add, that in prosecuting these manifold official labours, you have greatly endeared yourself personally to the ministry and membership of the Church.

Rejoicing as we do in the auspicious results of these unwearied exertions, we mourn this day the sacrifice they have cost us. While the Church is reaping the harvest—a harvest which we fully believe she will go on gathering until the Master comes to present her unto himself, a glorious Church—the workman who has done so much to prepare the ground and sow the seed, falls exhausted in the furrows. There, dear brother, we doubt not you would choose to fall—upon that field, to the culture of which you have dedicated your life.

On behalf of the Church we represent, we once more thank you sincerely and gratefully for all your labours and sacrifices. We lift up our hearts in humble and fervent supplication to our common God and Father, that His presence may be with you in this hour of trial. We hear with joy that He does not forget you; that He is giving you strength according to your day; and that your peace flows like a river. We plead with Him, that, if it be possible, this blow may be still averted, and your health restored. But we desire to commit you into His hands. That Saviour in whom you trust will not forsake you. The Divine Comforter will comfort you and yours. Your covenant God will be the God of your children.

To Him, the Triune Jehovah, we affectionately commend you—praying that His rod and His staff may comfort you; and whenever the summons shall come, an entrance may be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

On behalf of the General Assembly of the Presbyterian Church, in session at Rochester, N. Y., May 23d, 1860.

JOHN W. YEOMANS, *Moderator.*

WILLIS LORD, *Stated Clerk.*

ALEXANDER T. MCGILL, *Permanent Clerk.*

A. G. VERMILYE, *Temporary Clerk.*

It was moved that this part of the report be adopted, and Dr. BOARDMAN came forward to address the Assembly. He was, however, utterly overcome by emotions, which were already felt, not only by himself, but by the whole body, and giving way to an anguish of spirit that was manifestly irrepressible, he retired to weep.

Rev. Dr. SPRING paid a high tribute to the character, public and private, of Dr. Van Rensselaer. He had known him for many years. What gave deserved pre-eminence to his character was, that he had laboured with so much disinterested Christian benevolence. In the course of the speaker's experience, he had known so many young men who, through the snare of wealth and attractions of literary ease, had become lukewarm in the cause, that he greatly admired the man of worth who so nobly stood up to the Master's work. He was now about to die, and he (the speaker) intended to visit that dying chamber, and tell the brother how greatly

he was beloved by this Assembly, and there endeavour to catch a little of that dying fervour which would continue with him to the end.

The Moderator, Rev. Dr. Yeomans, requested the members to vote on the adoption of the letter by rising. The whole Assembly arose, and were led in prayer by Dr. Spring, amid fast-falling tears.

This letter was signed not only by the officers of the Assembly, but by its members individually; and was transmitted by a special messenger to Dr. Van Rensselaer.

We have, during our sojourn in this world of sorrows, witnessed many a touching scene; but never have we seen or mingled in one, that for depth and significance of feeling, would at all compare with this scene in our General Assembly. There stood the entire Presbyterian Church, bowed down with grief, and thrilled with emotion, weeping over the death-bed of one whom to resign she felt to be as the giving up of the ghost. The man whose prospective departure could call forth such a tide of sorrow, must have a place in the affections of the Church which few of her sons can ever expect to attain.

Review and Criticism.

ELLEN ELWOOD, OR SUBMISSION IN AFFLICTION. Pp. 36. Presbyterian Board of Publication.

“THIS brief narrative of Ellen Elwood, the daughter of affliction, shows plainly the power of religion.” It is a sober, edifying sketch of how grace may make sickness useful to us, and how when sick we may be useful to others.

HOLIDAYS, AND THE REASON WHY THEY ARE OBSERVED. Pp. 106. Presbyterian Board of Publication.

THIS little book, we are not sorry to say, is a misnomer. So far from implying that the religious festivals of Rome are observed or approved by our Church, it does not even give the reason or the history of such observance. It is rather a group of readable little sketches, with allusions to Christmas, St. Patrick's Day, Fourth of July, and Thanksgiving Day.

ELLA GRAHAM, OR GREAT EFFECTS FROM SMALL CAUSES. By ABBY ELDRIDGE. Pp. 138. Presbyterian Board of Publication.

THE “Great Effects” are the introduction of order, love, sobriety, industry, economy, prosperity, and religion, into an idle, worthless, unhappy household. The “Small Cause,” which brought all this about, was that one of the children was induced to attend Sabbath School. The story has many passages of interest.

HARPER'S SERIES. SCHOOL AND FAMILY READERS. By MARCIUS WILLSON, Author of Primary History, &c. &c. New York: Harper & Brothers. 1860.

WE have received the above series from J. B. Lippincott & Co., of Philadelphia. It consists of a Primer, a first, second, third and fourth Reader. The leading peculiarity of this series of school books, is the attention it gives to elocution. Proceeding on the assumption, that "if the rules for correct reading, which we find in our reading books, are worth anything, they are worth being *applied* where they can be made of most utility; worth being used by the teacher, to teach correct habits in his pupils, before bad habits have been formed," the author introduces his elocutional signs at the very outset, emphasizing *ox'*, *up'*, *is'*, *he'*, *no'*, *on'*, &c. We fully concur with Mr. Willson, and believe that the principle will be acknowledged by every teacher under whose eye this series may fall. We would not turn prattling babies into actors, but we firmly believe that the foundations of a good or a bad elocution are laid in the primer, or at least in the first reader.

Independent of this feature, the series is an excellent one. The typography, the illustrations (both as regards aptness and execution), and the range of subjects, entitle this series to a wide circulation.

STORIES OF RAINBOW AND LUCKY. By JACOB ABBOTT. New York: Harper & Brothers. 1860.

A SOMEWHAT interesting story, detailing some of the leading incidents in the history of a coloured boy and a black colt. For sale by Lippincott & Co., of this city.

THE LIFE OF STEPHEN A. DOUGLASS. By JAMES W. SHEAHAN. New York: Harper & Brothers. 1860. For sale at Lippincott's, Philadelphia.

THIS book will doubtless meet with a large and rapid sale. Both friends and foes will be glad to avail themselves, through the medium of its pages, of a glimpse of the advocate of Popular Sovereignty, and the Democratic candidate for the Presidency of this Republic. We should suppose, that no editor of a secular paper could safely venture on the approaching campaign without this volume.

A FAMILIAR COMPEND OF GEOLOGY, FOR THE SCHOOL AND FAMILY. By A. M. HILLSIDE. Philadelphia: James Challen & Son. 1859.

THIS book owes its origin to the felt necessities of a Christian mother, whilst engaged in the laudable enterprise of introducing her children to the study of the wonderful works of God. Persuaded that such studies, rightly conducted, have not only no tendency toward scepticism, but, on the contrary, are eminently conducive to the formation and promotion of a spirit of piety,—cherishing the conviction, that the works of God, rightly interpreted, can never be made to utter doctrines, or countenance principles, at variance with the teachings of His word,—this noble-minded woman has taken her little ones by the hand, and with patient yet unfaltering step, has led them through the portals of what is destined, one day,

to hold high rank among the noblest of the sciences. Nor have her labours been in vain. As the experience and observations of intelligent navigators, transferred from their log-books and generalized, minister to the advancement of the science of Navigation, and become valuable aids to future navigators, so the chronicled experiences of our intelligent authoress, systematized in this valuable Compend of Geology, will prove a most important auxiliary, both in the school-room and the family. The fact is, Mrs. Hillside has done for geology, in a great measure, what the Westminster divines, in their Shorter Catechism, have done for theology, —she has given a complete catechism of the science, embracing those indispensable of a rudimentary treatise, viz. : correct definitions, comprehensive data, and well-timed illustrations.

We may, in a future number of the Magazine, treat our readers to an extract from Mrs. Hillside's eloquent introduction.

A FEW REMAINS OF THE REV. JAMES MACGREGOR, D. D. Edited by his Grandson, the REV. GEORGE PATTERSON. Philadelphia: Joseph M. Wilson. 1859.

THESE Remains embrace, 1. A defence of the religious imprecations and denunciations of God's wrath, contained in the Book of Psalms, against the enemies of the Gospel. 2. An essay on the duration and character of the millennial age of the Church. 3. A guide to Baptism, being an attempt to guide the plain Christian unto the Scripture doctrine and practice of Baptism. 4. A letter to a clergyman, urging him to set free a black girl he held in slavery. 5. Addresses, letters, &c.

Dr. MacGregor was the first missionary sent out by the Associate Synod of Scotland to Nova Scotia. He was ordained by the Associate Presbytery of Glasgow in 1786. His labours and privations as a pioneer missionary were very great. As a thinker and writer, these Remains bear ample testimony to his great ability. With his views on the millennium and slavery we cannot concur. But the volume is, nevertheless, one which will well repay a careful study.

THE BAR OF IRON; EMILY GREY; THE PASTORAL OFFICE.

WE have received the above from our Board of Publication. The former two are exquisite stories, eminently suited to the edification of either youth or age. They are books, from whose perusal few can rise without being profited. The latter, by the Rev. Reuben Smith, is an excellent treatise on the pastoral office, followed by an instructive biographical appendix.

THE CHURCH OF THE FIRST THREE CENTURIES; or Notices of the Lives and Opinions of some of the early Fathers, with especial reference to the doctrine of the Trinity; illustrating its late Origin and gradual Formation. By ALVAN LAMSON, D. D. Boston: Walker, Wise & Co. 1860.

THE title page of this book, as given above, is sufficiently indicative of the author's object in writing it. He wishes to throw around his blasphemies against the Holy Trinity an air of patristic learning. The temerity of the attempt is only equalled by the ignorance, or impiety,

which prompted its conception, and nerved the hand which achieved the execution.

ILLUSTRATIONS OF SCRIPTURE SUGGESTED BY A TOUR THROUGH THE HOLY LAND. By HORATIO HACKETT, D. D. A new and revised edition. Boston: Gould & Lincoln. 1860. For sale at Smith & English's, Philadelphia.

“THE writer has been induced to prepare this volume, in the hope that it may be useful to general readers of the Bible.” “The object has been, to make this account of the journey (in Egypt and Palestine) to the reader, as nearly as possible what the journey itself was to the writer in the prosecution of it,—a means of illustrating the Scriptures,—throwing light upon obscure passages, bringing vividly before the mind the scenes of sacred history, tracing out the proofs of the accuracy of the Bible, in its allusions, customs, narratives, geographical notices, and, in general, putting us more exactly in the situation of the inspired writers, and thus enabling us the better to understand and appreciate their spirit and meaning.”

This gives, in the author's own words, the design of this book; and we take great pleasure in assuring our readers, that he has faithfully and ably carried out this laudable purpose. The book which Professor Hackett has furnished, as the result of an actual inspection of Scripture scenes, is one worthy of his already eminent name, and deserving of the thanks of every student of the sacred volume.

OLD LEAVES GATHERED FROM HOUSEHOLD WORDS. By W. HENRY WILLS. New York: Harper & Brothers. 1860. From Lippincott, Philadelphia.

A COLLECTION of interesting, amusing, and instructive selections from Dickens's Household Words.

The Religious World.

CLERICAL DISTRESS IN THE CHURCH OF ENGLAND.

THE Rev. W. G. Jervis, A.M., incumbent of East Moulsey, and Secretary to the Clerical Fund and Poor Clergy Relief Society, has put forth an appeal on behalf of that society, in which he gives a variety of startling facts in reference to the poverty and distress of four hundred clergymen of the Church of England. The cases stated are of such an astounding character as to appear incredible; but Mr. Jervis vouches for their perfect accuracy, as they have all come under his own personal notice, and that of the society with which he is connected.

On the 3d of January, 1860, Mr. Jervis says, a clergyman wrote to him thus:—

“I am of twenty-five years’ standing, and for that period have only received an average income of £44 per annum, and at present, of £80 per annum, out of which I have to maintain a delicate wife and young family, and to contend against difficulties which have arisen in former years from such very scanty means. I have struggled on unaided hitherto, from a painful conviction that there were so many of my brethren worse off even than myself; but during the last two months the death of my wife’s mother, which has compelled us all to go into deep mourning, has rendered it absolutely necessary that I should at last apply to you for aid in my deep need. I am a curate in sole charge, with a population of 12,000. I have struggled on till I can struggle no longer, without the cause of our beloved Church suffering through my deep poverty and inability to obtain even the necessaries of life, as you will readily believe when I tell you that, within the last three months, I have been wearing a coat in rags, and shoes which, from my inability to get them mended, let in water every time I put them on; and for weeks together we have not been able to have a dinner in the house from Sunday to Sunday, but have been compelled to allow ourselves but two meals a day, and those composed of tea without sugar and bread without butter.”

Of another case, Mr. Jervis thus writes:—

“I know a case of one poor clergyman, in a poor diocese, afraid or ashamed to tell of his poverty. He was a self-denying, single man, upright, religious, and charitable beyond his means. A fever broke out in his parish. He tended the sick with his own hands, he gave to them of his own. There was no doctor within ten miles; he was parson and doctor too, for many weeks. At last he was taken ill himself. Out of his slender means he had to pay for his duty to be taken. When able to resume his services, he did so with weakened body and straitened means. He looked at his little hoard of money. It wanted three weeks to quarter-day. He divided his fund into twenty-one parts; for everything he paid ready money; on principle he would not incur a debt. He had little else than bread to live upon, weakened and emaciated as he was. He had spent his last penny on a roll. The day was Saturday,—quarter-day. No letter containing the expected cheque. Sunday came; no letter. He goes to church without food, he tries to read the service, breaks down, and is carried home fainting for want of nourishment. And what a sight did his home present! Not a crumb, a crust, a bone, in any cupboard. The truth flashed out upon his poor parishioners that their minister was starving. He was dying of hunger, and almost mad. He sunk down on a chair when he came to himself, and cried like a baby. They learned that, save a bit of bread, he had not tasted food for three whole days. A poor farmer’s wife got the whole truth out of him. She tended him like a child, fed him from her table, nursed him tenderly, and with kindly care he rallied. I know for a fact this case to be true. It is certainly shocking and very startling. The case is not an isolated one. The poor clergy bear their sufferings in silence till the pressure becomes unendurable, when the lunatic asylum or a merciful death solves for them that saddest problem of human life,—why some men are born to suffer.”

Annexed are some more cases:—

"I undertook (says an incumbent) the restoration of my church, which was in a state of ruin. A large balance has fallen upon me. The consequence has been that my cows and all my furniture have been sold. My income has been reduced to £50 per annum for some time. I have five children, one a great invalid for the last three years; my wife is confined to a bed of sickness; my family are this day without bread."

"I have been (writes another) in holy orders six years; during the greater part of which my salary did not exceed £50 per annum, upon which I had to maintain a sickly wife and child. My salary now, after paying for rent, is £70 per annum."

"As a poor clergyman with eight children," writes a poor Welsh curate, "I ask to be supplied gratuitously with a donation of clothing." Another from the same land of poverty says, he wants the common necessaries of life, his salary being only £70 per annum, out of which he pays a large sum for a poor delicate wife for medical attendance. A rector in his declining years, with a sequestered living, in precarious health, requires nourishment, which he is unable to procure. An incumbent, with £50 per annum, hesitates to make application till really compelled. "I have a wife and eight children, another daily expected, and I have only 1s. 5d. to meet its expenses." A curate, with a wife and nine children, has a stipend of £60 per annum for serving a curacy and a workhouse for a bed-ridden vicar. Every Sunday he has to use the trains, to walk five miles to his curacy, and then, after morning service, three miles and a half to the workhouse, and then to walk back again. Part of this duty he did for four months without remuneration. The vicar dies, and the living is given, not to the curate, but to a stranger. It appears that the bishop wanted the living for a young man about to marry his niece. A clergyman who went out as chaplain, when we were at war with Russia, having given up his curacy, has not been able since to obtain employment in England. Having a large family of young children, no vicar likes to have such a poor man as his curate with hardly a coat to his back.

Mr. Jarvis's statement abounds with cases of this description, showing that hundreds of clergymen of the Church of England are in want of daily bread and raiment, and that they are most thankful for gifts of old clothes. He adds, that many clergymen apply for temporary aid who are ashamed to give their actual abode, so humble is it, in some little blind court or dark alley of the metropolis.

The *Liberator* furnishes some statements which are in strong contrast with the above. The editor of the journal just named, after adverting to a declaration made at the recent anniversary of "The Sons of the Clergy," that 10,000 out of the 20,000 clergy of England and Wales are not in the receipt of moneys averaging £100 a year, and to the appeals made at the dinner by the Primate and the Bishop of London, proceeds to say:—

"Now let the public collate these facts with certain other facts about which not a word was uttered by 'the more fortunate brethren'—to use the Primate's phrase—of the unfortunate members of the clerical body. The Archbishop himself has secured to him an income of £15,000 a year; the Bishop of London has £10,000; Dr. Longley, who is 'translated' from Durham to York, will now have £10,000 also; Bishop Villiers, who has hardly warmed his episcopal chair at Carlisle, is also translated to the richer see of Durham, where he will net his £8000;

and now it is announced that, while the 'livings' in the city of York are worth less than £200 a year, the Dean of York is to have his income increased by the Ecclesiastical Commissioners to £2000 a year, though the present dean is said to have a large private income. The contract, too, has just been signed for the building of a new episcopal palace at Gloucester—the public will remember the extravagant cost of that provided only a few years ago—at what is thought to be the moderate amount of £9370. We put it to the laity of the Church of England,—we put it to the 10,000 clergymen with an income of less than £100 a year, if it be so very dreadful and irreligious a thing to put an end to a system which begets these shameful inequalities of remuneration and position.”

BIBLE EDUCATION IN INDIA.

NOTICE has been given that the following resolution is to be submitted by the Duke of Marlborough to the House of Lords, on Friday, the 8th of June :—

“That the British government in India, as the representative of a Christian nation, is charged with the duty of promoting the moral as well as the social welfare of the people of that country ; and that, in order effectually to further such objects, it is the opinion of this House that instruction in the Holy Scriptures ought, under suitable arrangements, to be permitted to form part of the system of education afforded in the Government colleges and schools.”

With reference to this it was resolved, at a meeting of the Committee of the India Christian Association, held on the 31st ult., that the subjoined petition should be forwarded to his Grace, for presentation to the Upper House :—

“That in the Government schools in India, the word of God is interdicted from being read during school hours. Your petitioners therefore humbly pray your Right Honorable House, to take measures for removing the authoritative exclusion of the word of God from the system of education in Government schools in India, so that none who may be so disposed be interdicted from the hearing or the reading of the Bible.”

As this important subject has long occupied the attention of a large portion of the public, it is to be hoped that advantage will be taken of the present favourable opportunity, and that similar petitions will be forwarded without delay from all parts of the country.

THE BAPTISTS AND COMMUNION.

RECENTLY the Master of the Rolls delivered judgment in the case, *The Attorney-General against Gould*, which involves a question of interest to all denominations of the sect of Baptists. He said : “The question

brought before me on this information is whether, having regard to the trusts of a deed establishing for the use of particular Baptists the chapel in the city of Norwich, that building may be opened or employed for the reception of communicants who have not been baptized by immersion upon profession of faith; although in all other essential particulars, whether in faith, in doctrine, or in holiness of life and conversation, they concur with those who are the free members of that Church." His Honour, after quoting authorities amongst the Baptists, and the articles of confession, said he thought it resulted from them, that each congregation was at liberty to regulate its own practice on the questions in dispute, relative to open and strict communion, and as to whether immersion after confession of faith was essential to qualify individuals for full membership of the congregation. That practice had varied at different times in the same congregation, and it appeared to rest with the majority of its members as to what, at any particular period, it should be. There was nothing in the deed restrictive of this power, so the plaintiff's case failed. The information was dismissed without costs.

Fragments of the Day.

THE INSURRECTION IN SICILY.—There is no fresh intelligence of much importance, respecting the progress of Garibaldi's operations in the neighbourhood of Palermo. A despatch from Palermo, dated Wednesday night, and said by the Paris correspondent of the *Times*, to proceed from an "excellent source," states that Garibaldi's troops were in position near Palermo; but that the Neapolitan army, 20,000 strong, occupied the heights around the city. An attack was momentarily expected by the Neapolitans; but if we may believe the *Patrie*—which is not, however, likely to know anything of Garibaldi's plans—it was not to be made until Sabbath last. In Palermo, the inhabitants were filled with excitement and alarm; and, notwithstanding the numbers of the garrison and police, collisions have occurred with the people. Shots have been fired from the balconies of houses, and the police, in returning the fire, have killed or wounded several persons. Most foreigners have taken shelter on board the foreign ships of war in the harbour; many of the Neapolitan functionaries have sent their families to Naples; and merchants and bankers have remitted abroad such funds as they have been able to realize. A "gloomy tranquillity" is said to have prevailed in Messina, at the date of the latest accounts. According to a private letter, dated from the neighbourhood of Messina, May 20, "The Sicilian army destroyed 4000 Neapolitan soldiers, between Calatafimi and Alcarma, fifty miles distant from Palermo, defeating them completely."

The Sardinian papers report numerous desertions from the troops in Ferrara and other regiments in Central Italy, owing to the men's desire to join Garibaldi. The latest intelligence is, that Palermo is in the hands of Garibaldi, the garrison having capitulated.

FRENCH AND RUSSIAN POLICY IN THE EAST.—The Paris correspondent of the *Daily News*, writing on Thursday evening, says:—

“I have reason to believe that Russia and France are agreed about certain schemes in the East, to an extent little dreamed of by many politicians. My informants go so far as to say,—but of course I cannot repeat such serious news without reserve—that France and Russia have made up their minds to a partition of Turkey; that they mean to offer England a share; and that, if she refuses what is offered upon their terms, they will, in the French phrase, *passer outre*, *i. e.*, go on in their own way without her. I make no doubt that in one form or other, the ‘Eastern question’ will very speedily eclipse the Italian one.”

THE STATE AND THE CLERGY IN ITALY.—Cardinal Corsi, Archbishop of Pisa, arrived at Turin on the 21st, under military escort, to answer for his conduct, in forbidding his clergy to perform the usual service on the festival of the Constitution. On this subject, the *Opinione* of Turin, after noticing the fact, that in some parts of the Emilian provinces, the people were with difficulty restrained by the authorities, from committing violence on the refractory clergy, observes:—

“The Court of Rome is desirous of renewing, in our kingdom, the disturbances excited in Switzerland, under Gregory XVI. It thinks it possible, to form an Italian Sonderbund, headed by some riotous cardinal bishops. But the Government is strong enough to frustrate such criminal designs. Let the bishops who are opposed to the new order of things, abandon their sees, and go to Mantua or Rome, no matter where; that is their business. Turin has had no archbishop for the last ten years, and who is it that takes the slightest notice of that circumstance? Who regrets it? We are now accustomed to do without. Hence, should any fatal consequences arise from these disputes, it is not the State that has to fear them.”

THE EASTERN QUESTION.—The *Debats* writes: “Mussulman fanaticism does not appear to be the only object of complaint with the Christians, nor the only cause of their sufferings. The rapacity of the Greek clergy and their domineering spirit, cannot but excite much discontent among the Slave subjects of the Empire, and raise an agitation which would turn to the profit of Russia. Four thousand Bulgarians are, at this moment, demanding from the Porte their separation from the orthodox Church. We may remark, in passing, that if the western Powers have guaranteed the religious liberty of the Christians of the East, that liberty is a strange one which requires a Mohammedan sovereign to maintain the authority of a Grecian patriarch over Christians who wish to throw it off. Cruel embarrassments for the Porte cannot fail to arise from such a state of things.”

AUSTRIA AND HUNGARY.—VIENNA, May 21. We are on the eve of great changes in Austria, for Count G. Apponyi has consented to become a member of the Council of the Empire, which he would not have done unless the assurance had been given him that important concessions would be made to Hungary. It is related that there will soon be an Hungarian *Chancellerie* formed in this city, and that Count G. Apponyi is to be its chief. About ten days ago, M. von Deak was here, and he told a mutual friend that he very much feared very troublous times were coming. It is probable, that a great part of the Hungarian nation now wishes for an entire separation from Austria, as some of the more quiet and reasonable of the Magyars have recently expressed to me their fear that the moment for a reconciliation between the Imperial Government and Hungary is past.—*Times' Correspondent.*

COUNT CAVOUR ON EUROPEAN AFFAIRS.—In the debate in the Sardinian Chamber, on the cession of Savoy and Nice to France, Count Cavour, after remarking that “When, on the 30th of December last, Napoleon III wrote to the Pope, telling him that the reign of the Holy See over Romagna had ceased, we by that letter gained more than we did at Palestro and at San Martino, because the domination of a priesthood is worse perhaps than that of Austria,” proceeded to say, “Let us examine this state of things. We cannot adopt a selfish policy, which events may force us to abandon. If we have much to fear from the north, where Austria is encamped, ready to have her revenge, we have equally to fear from the south, where the Pope is taking every possible measure calculated to give him at any time the power of attacking us. In the east fresh dangers are accumulating, and while the Powers have peace on their tongues, they are increasing their means of war. Now, what are we to do without allies in the midst of such serious complications? A nation of eleven millions, animated with a strong feeling of nationality, can do much, but it certainly is not prudent to stand alone. Revolution may come to our aid; but in war the force created by revolution is far below that of a regular army. We must, therefore, seek allies, and the alliance of France will be secured by this treaty. It is France herself who obliges the Emperor to insist on it. The clergy, the Legitimists and Orleanists of France, are all against us, even their philosophers, historians, and the ultra-democrats; only moderate Republicans are in favour of us; it is they that have subscribed for Italy, written and bled for her; it is they who honoured the memory of the great exile of Venice (Manin), and who have cast off the friendship of that Lamoriciere, who has now placed himself at the head of the Papal hordes. (Laughter.) The sympathies of a few would have remained fruitless, had not the superior mind of him who governs the destinies of France, comprehended that the interest of that country lay in Italy. But even that superior man could not give us his support, nor send us, as he did last year, 150,000 men, unless he also satisfied public opinion; for even the power of Napoleon III has its limits. (Cheers.) Gentlemen, I tell you frankly, I am proud of having advised the King to sign this treaty. To free Venice from her chains, no new cession of territory will be necessary; were it proposed, we would refuse it.”

THE
PRESBYTERIAN MAGAZINE.

JULY, 1860.

Miscellaneous Articles.

SINS IN THE HOUSE OF GOD.

No. I.

SPENT ARROWS.

IN the preceding series of "Seed-Thoughts," I ventured to look at prayer in some aspects somewhat overlooked. From the very nature of the subject, as well as from my design, these little papers were probing and personal; and, if read at all seriously, were calculated, with His blessing, to lead to self-examination. Reader, when they were "brought nigh" to you, and I trust they were, how was it? So far as you yourself are concerned, have they been but "spent arrows?" Observe, I address you individually. When you read those "seed-thoughts" on sins in prayer, did you or did you not, and that whether consciously guilty or no, ask with the disciples of old, all innocent save one, "Lord, is it I?" I know not. I may never know. But there is so much of this putting away from ourselves of awakening (and, because awakening, uncongenial) truth, that I must, in this first "seed-thought" of another series, say something about it, something about these "spent arrows,"—a significant expression among the Indians for such "arrows" as fall short of the aim the persons intended. My brother! my sister! when you read or hear the word of truth of God, you ought to do so for yourself. When Nathan came with a "message" from the Lord to David, with a "word" that exactly suited him, he, at that time "backsliding" king, did not hear it for himself, though he had so great reason, but all the while he was hearing for somebody else, applying it to some one of his subjects, and improving it for him. But Nathan applies it as he intended it,

and improves it otherwise. He brings it home to him. He tells him, "Thou art the man." From David onwards, this has been the "snare" of the saints and of men as men. Reader, is it not so? Has not your pastor to mourn such "spent arrows?" To take an instance, when some particular ways or acts of wickedness are reproved in the preaching of the word, or it may be in a book or tract, do you hear only for others? Do you not in the house of God, thinking only how such and such reproofs suit the case of such and such, and, feeling now, when the "sin" that they have been guilty of is thus reproved, what cause they have to be ashamed? how well such and such may reflect on themselves? Nay, my fellow-sinner, does not your conscience tell you that you have been pleased and have had your ill sport against your neighbour, gratified by hearing a "sin" reproved that you thought he had been guilty of, and whereby he had crossed you? And, is not this the very reason why you sometimes have loved to hear what has been preached, wherein there have been very terrifying and awakening considerations held forth, awful threatenings and sharp reproofs, because you have heard all the while for others? But, my dear brother! my dear sister! if it is so with you, your "salvation" is in extreme peril. You are "at ease in Zion." Let me implore you to hear for yourself. Let me plead with you to be put, under all "preaching" or "reading," upon self-application, upon self-scrutiny and self-searching. Let the question be, Am I not guilty? Is not this my case? If it is not my case now, yet has it not been? Have I never been guilty of such "wickedness?" If not just the same—ah! there are many "loop-holes" of escape that the devil, transformed into an angel of light, tempts the self-searching believer to go out of—the same acts identical, yet have I not been guilty of things of much the same nature? Was not the same spirit working in me? If we would thus always hear for ourselves, we should find ourselves far more guilty than ever we thought we were, and very often, too, we should find what we had set down as others' cases to be much more our own, there should be fewer "spent arrows."

No. II.

"HEARING FOR OURSELVES."

OUR last "seed-thought," entitled, "Spent Arrows," has grown upon us in interest. When we commenced it, it was not intended to go beyond a few sentences; but, on further reflection, it occurs to us that there still remains much of moment in its subject-matter. I wish, in this "seed-thought," to explain a little (more fully) what is meant by "HEARING FOR OURSELVES." Now, my friends, I shall once more suppose that you are in the house of God. There

especially it is that I would have you not to "hear for others." Let me say to you, then, reader, if you value your own "weal," hear with application of what you hear to yourself. Consider the "message" of your pastor (it may be he is a Nathan sent to you as much as ever was the prophet to David) as addressed to you, as being a "word" for you. Let it be felt that it applies to you. Let it be your aim to realize how it suits your case, or may be adapted to the circumstances of your soul. While the word is "preached," while the "arrows" of the Lord are being sent forth, be you in earnest probing of your own heart, which none, save God, so well knows, searching that, and bringing home the word to that. Be faithful to yourself; and think what instruction this or that may contain for you; what it may well put you in mind of, and lead you into the consideration of, and how you ought to be affected by it with respect to yourself. Act thus, my brother, my sister, and don't, as I have already indicated, be thinking with yourself, this is a "word" for such and such; this, such and such must take to themselves. Our business, in which eternity is involved, is not to consider how the "word" suits with the case of others, but how it suits with our own. But, further, "hearing for ourselves" implies that we receive what we hear for our use and improvement. We are not only to consider it and look upon it as for us, and be sensible how it is suited to us, but we must receive it with a design and earnest endeavour to make corresponding improvement of it for our own benefit; as something that is put into our hands for ourselves, to use as a "talent," and committed to us by God, which we are to make improvement of for Him; as a "talent" that is not to be thrown away as not for us, or cast to others as if it were only for them, and as if it were only their business to use it, and nothing was expected from us. Reader, may I indulge the hope that you will let this "seed-thought" drop into your heart? May I hope that, as God by the Holy Spirit shall "help" you, you will "hear for yourself?"

No. III.

"KICKING AGAINST THE PRICKS."

"SPENT ARROWS" and "Hearing for Ourselves," our last two "seed-thoughts," have not by any means exhausted the train of thought that we have fallen into. We have entitled the present "seed-thought," as the reader perceives,—

"KICKING AGAINST THE PRICKS."

This expresses what I take to have been the feeling, by way of objection, provoked in the minds of some while reading our remarks. There may have been a reluctant assent to the general correctness

or truth of our "seed-thoughts," above; but a denial or hesitancy in respect of the particular carrying out of our suggestions. Calling this hesitancy "kicking against the pricks," with no unkind spirit, I wish, readers of the *Presbyterian Magazine*, to satisfy you that what I point out as duty, as Christian duty, is reasonable, is practicable. By "reasonable," I mean that sufficient reasons may be urged why it should be done. By "practicable," I mean that it can be done. In the present and succeeding "seed-thoughts" I propose to submit these "reasons;" and, in showing them, at the same time assert their "practicability." Let me earnestly plead for the attention of my readers. I have been looking at the "Hearing for Ourselves," in view of the "preaching" of the word of God by His "servant," and I find my first reason for the carrying out, without exception or reservation, my suggestions as to self-hearing of that "word," in the nature of the "word" itself. There can be no faithful "preaching" of the Gospel but what in some respects may be applied to ourselves individually, and improved for our good. I state this unconditionally, or, if it must be conditioned, I would do so only by stating that it is assumed that it is "the Gospel" that is "preached," that the "message" is from the word of God. Now, with this simple conditioning of the book (which, in fact, is no conditioning at all, seeing that the premise of the suggestion involves the condition, viz., that given a "preached" Gospel, it is our duty, each for himself, to hear for himself; and so in reading), I am prepared to repel all objections, all "kicking against the pricks."

Do you say, reader, that our individual "cases" are so various and different that there inevitably are many things in the "preaching" of the word that are directed to such and such particular individuals, or under such and such circumstances, that cannot possibly be applied, far less self-applied, to others in exceedingly different circumstances? I reply, that the very words "circumstances" and "cases," which you use to express your objection, overthrow it. For, however different "cases" may be, and however different may be our "circumstances," we are all nevertheless in so many respects, and these radical, alike in nature; and there is so much that is common to all, that practically, if our conscience is not "hidden," there is nothing that can be dispensed from the word of God but what in some respect is applicable to all, and may be adapted to each. Solomon has long ago told us (*Proverbs*, 27:19), "As in water face answereth to face, so the heart of man to man." We all, in many respects, have the same heart, though some may be, in their accidents, better than others in not a few points. God may have made "hearers" greatly to differ: yet still there is an exceeding likeness and agreement. We are all in the same circumstances by nature; we all bear the same guilt; and we all became "guilty." We dare not fritter away the awful truth, in the same way, by the same first transgression of the first father of us all; and we all bring just the same corruption of nature into the world

with us; we are all in the hands of the same mighty God; we have one Lawgiver, and are all subject to the same law, which is "holy, just, and good;" and so all of us owe the same duty to God; and we all alike are under a state of probation for eternity. We all are between the same heaven and hell; we all have the same race set before us, and the same prize set up at the race's end; we all have the same work prescribed to us by the same Lord and Master; and there is but ONE Redeemer for all; the "way of life," of "salvation," is for all, and there is none "other way;" we all are in the same frail and dying state, and all "compassed about" with the same worldly objects; we all "sojourn" in the same world of sin and sorrow and "snare," and are all hastening to the same "house appointed for all living;" and we must be the subjects of the same future judgment, must all stand before the same judgment-seat of God. Oh, that I could say of all my readers, "and all we are 'travelling' to the same home!" The same concern, which is the great concern of me, is that of all. We are all under the same necessity of the same Spirit, and all alike helpless in ourselves. Seeing that it is so, it will be self-evident, or perhaps I should say self-evidenced, that men are in so many respects the same, there really can be no part of the word of God that is applicable to some, that may not, in some respects, suit the "case" of all; if not in the same respect, yet in other respects that are not very remote, but easy to be discovered by faithful self-searching and humble "hearing for ourselves."

I shall elucidate and illustrate the preceding "seed-thought" in its bearing on those who, in view of our suggestions, are "kicking against the pricks," by instances. This is our next "seed-thought."

No. IV.

A WORD TO "CONVERTED" HEARERS.

HAVING in the last "seed-thought" stated the general homogeneity in as well the nature as the "circumstances" and "cases" of mankind, and vindicated thereby the applicability of all Gospel "preaching" in some respects to all, it may be assumed as allowed, that in general we ought not to hear only for others, but be "hearers for ourselves." I would now, reader, see how our argument, if such it may be called, bears on special cases. In the present "seed-thought" I wish to address the "converted" hearer. In the next I shall turn to the "natural" man. When "converted" men hear a "message" that is more immediately directed to "natural" men, they may and, as I hope to show, ought to hear for themselves. I don't mean that they ought to think that they are in a natural condition; far be this from me. But, though they

are not natural men, yet the "word" that is "preached" must be, from its very subject-matter, adapted to their improvement, and, consequently, ought to be taken home to themselves to that end. "Converted" hearer! if you are not now, by His "grace," in their condition, yet you once were. Naturally all are in the same condition and "circumstances," and the remembrance and due sense of what you once were ought (I should say, must) to suggest very serious "improvement" of a "message" addressed specially to "natural" men. But besides this—and the more holy a believer is the profounder does he feel this—it is still in many respects with "converted" men as it is with "natural" men,—there remains a "root of bitterness;" all have still a natural and unsanctified part, and that, alas! the greater. "Converted" as "natural" men have the same corruption within their "heart," so that, may I not say, if those things are set forth that tend to the conviction of "natural" men, to awaken them to a sense of their exceeding sinfulness, to fasten in their consciences the dreadful "deceitfulness" of their hearts, and the utter wickedness of their lives, and the awful guilt they have contracted and the fearful peril that impends; I say, my dear readers, though you think yourselves "converted," and may be, you ought, nevertheless, to hear for yourselves, and not only be thinking within yourselves while the preacher preaches his "message," "Oh, what vile creatures these natural men are! How hateful to God! How much better am I!" Ah! my brother, my sister, remember the Pharisee of old! (Luke, 18 : 11-13, specially 14.) Remember what you once were! If you do that all the while, you will be diligently at work with your own heart: that you may be "convicted" by the word, that it may be matter of conviction and self-abasement to you, what a "poor, miserable, blind, misled" sinner you once were, and which will be of life-use to you. It would make our churches more vital, more jubilant were its members thoroughly convinced of what they were, and all that they were, before their conversion. Alas! the holiest is but imperfectly sensible of it. But, my friends, I don't claim that you hear each for yourself only on the ground of the past. We ought to hear for ourselves by reason of what we now are; by reason of that "natural" part that is in that "body of sin and death" that we must needs carry about with us until we die.

And if awakening truths are preached to the ungodly, and it is declared how that God is "angry" with them, and that His wrath abides upon them; and if that punishment to which they are exposed is set forth, how dismal the torments of hell are! and how they are "condemned" already, and are hanging over the mouth of hell; every day, every hour, every moment in danger of dropping in! Those who think themselves "godly," ought to hear these things for themselves, that they may be awakened; the saints need to be awakened; we are all too apt to "slumber and sleep;" there are ever and anon stupid, dreamy seasons; we ought to hear, that

we may be "stirred" up to praise and "magnify" His grace that delivered us; we ought to think with ourselves "who made me to differ?" If God had left me to myself, to my own perverse "folly," I should have remained still in this miserable, "natural" condition; and it would have been still with me, as I now hear it is with these, my fellow-sinners. How wonderful is the love of Christ, who died to deliver me from this doleful, "condemned" state. And once more, "converted" hearer; you forget to hear for yourself, in order to being put forth upon searching and examining yourself, whether you still are on a "good foundation." Have a godly "fear," a self-questioning caution, lest "at last" you should suffer that dreadful wrath of God of which you hear. Be watchful to make "your calling and election sure." And, my brother, my sister, you ought to hear for yourself, so as to be stirred up to "pity" those that are in a "natural" condition; and that you may be the instrument in His hand, of "turning" souls to Jesus Christ. Why, readers who are parents, you ought to hear for yourselves, that you may be startled, if not drawn into endeavours and prayers for the souls of your children, that they may not "perish." But, still further, when "natural" men are exhorted earnestly to seek their salvation, to labour to "take" the "kingdom of heaven" by "violence," to cry day and night to God for it; to deny themselves and do all that their hands find to do, "with their might;" those who think themselves "converted," ought to hear for themselves still. It is their duty to seek their salvation, as well as the duty of the "natural" man. They ought to be "violent" for the kingdom, no less than others. When the Lord says, in Matthew 7: 13, 14, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat," He addresses his disciples, who were all of them, save one, "converted" already. And when the apostle says, in 1 Cor. 9: 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain," he addresses those that he had "charity" for, that they were "saints" already, as he signifies in chap. 1: 2, "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Moreover, the apostle enforces this advice with his own example, though he was not only "converted," but an eminent saint. Nevertheless, he tells these Corinthians what care and vigilance he used, lest he should go to hell (9: 26, 27): "I therefore so run, not as uncertainly; so fought I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." When the godly hear "natural" men exhorted earnestly to seek the grace of God, that they may obtain the knowledge of God, and the love of God, they ought to hear for themselves, so as to be stirred up to seek "these things." For they have great need to seek the grace of God, and

the knowledge of God, and the love of God; for if they know anything of God, it is but little they know of Him; they are still exceedingly ignorant of God; and it is but little love to God they have; and but little grace, and much abiding corruption. If the godly hear "natural" men urged to seek the pardon of their sins, they should hear for themselves, for they need that pardon every day. Think of the "groanings" of David and Paul, long after they were "converted;" thus daily "pardon" was what the Bible saint pre-eminently sought. If "converted" persons hear, in the preaching of the word, that which is to "convince" natural men of the insufficiency of their own righteousness, and their folly in trusting to it, let them hear for themselves, to "convince" themselves of the very same thing. We have all abundance of that disposition remaining in our hearts; and need, urgently need such truths to be preached *to us*, as well as do natural men. If "converted" persons hear that which tends to "convince" natural men of their utter inability to help themselves, let them hear for themselves, to "convince" themselves that they are not able to help themselves, and to bring themselves to despair of themselves, to lie low, to hide themselves in the all-sufficient Jesus. If the godly hear natural men reproved, in the preaching of the word, for their neglect of their salvation, their sinfulness, their slothfulness, their unbelief, their shutting out of Christ from their hearts, their obstinacy under means of grace, let them still hear for themselves, to cause them to mourn over their guiltiness in these things, and to abhor themselves that they have so neglected their salvation, and so rejected Christ, and have been so obstinate and so unbelieving. And not only so, but also to humble themselves for their present negligent spirit, their present unbelief, their present "*shutting out*" of Christ from their hearts. Lastly, when arguments are used with "natural" men, to show them how just it would be in God eternally to cast them off, let the "saints" hear for themselves, and realize that in themselves they have nothing, and are nothing, only that He has been graciously pleased to "accept" them "in Christ." The godly greatly need to be more and more "convinced" of this; and, readers of these "Seed-Thoughts," it will be of exceeding advantage and benefit, stretching to eternity, if you should strive to be more and more so "convinced."

A. B. G.

THE INTERCESSION OF CHRIST.

“Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst me before the foundation of the world.”—JOHN 17 : 24.

THIS is the most wonderful prayer on record. Wonderful whether we consider the suppliant, or the manner of his supplication, or the petitions he presents, or the ground on which he pleads. It has no parallel in the history of prayer. The importunate pleading of Abraham for Sodom, the passionate intercession of Moses for Israel, the comprehensive petitions of Solomon for Israel at the dedication of the Temple, the determined wrestling of Jacob at Peniel, and the tearful supplication of Hezekiah, are prominent and eminent as waves on that tide of prayer that has flowed from the bosom of the Church through the channel of the mediation ; but here we have the Mediator himself standing on the footstool, and lifting up to Him that sitteth on the throne, a prayer which, for manner, and matter, and plea, surpasses all the prayers that patriarchs, and prophets, and kings, and priests, ever offered. Let us consider each of these points in the order just indicated.

I. The manner of this prayer. As already intimated, it differs in its manner from the prayers of his people. There is nothing like it in the pleadings of the saints of God, either under the Old Testament or the New. Even Abraham, the friend of God, rises no higher in his intercession for Sodom than “wilt thou?” There is a deep awe and holy fear in his most earnest petition,—“O let not the Lord be angry, and I will speak but this once.” Hear this, O believer ! It is not an Abraham thou hast for thy intercessor ! He who pleads for thee is one who can say, not simply “wilt thou,” but “I will.”

And as it differs from Abraham’s, so it is of another type than Jacob’s. Hear the patriarch at Peniel, as he wrestles in prayer,—“I will not let thee go except thou bless me.” There is a deep, fixed resolution, testified to by the strugglings of a whole night ; but the “I will” of Jacob expresses but a purpose to persevere in asking, whilst the “I will” of Christ carries in it the determination of the thing asked, and seems to be rather an intimation of the intercessor’s own will, than an attempt to secure the concurrence of the Father’s. Besides, as in the progress of the struggle, and as it wears to its close, the wrestling Jacob discovers who and what he was with whom he had carried on that strange conflict, he is astonished at his own escape. “I have seen God face to face, and my life is preserved.” But this intercessor, in another part of the same prayer, asks nothing short of the full blaze of the eternal glory, as his own native and now purchased inheritance.

Moses stands out as one favoured above men with nearness of access, and as an intercessor for Israel has among men no equal, and yet, in his nearest approach, he never ventures on such ground or language as this. When he essays to intercede for Israel in the matter of the molten calf, it is with a peradventure lying heavy on his heart he takes his journey from the camp to the mount. "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." (Exod. 32 : 30.) And when he returns unto the Lord, the Divine will is deferred to, although, in the vehemence of his love for Israel, he will have their sin forgiven, or his own name erased from the book of God. "Yet now if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." How different is the prayer of our Intercessor! Here is no peradventure, and no paroxysm of feeling, arising on the one hand from attachment to Israel, and on the other from an apprehension that his suit may be rejected. What majesty invests this great High-priest, as he stands yet upon the footstool, and with eyes that quail not before the lustre of this Peniel, and with the calm confidence of his own dignity and merit, looks upward to Him who sitteth upon the throne, and signifies even to the Everlasting Father his will. "Father, I will,"—it is my will!

And as there is a marked difference between Christ's manner and that of the saints, so there is in this petition a speciality peculiar to itself, one which singles it out from every other occasion, and every other prayer of the Redeemer himself. This manner of praying is nowhere else, up to this solemn hour on this night of his betrayal, adopted by the Man of Sorrows. Never amid his strong crying and tears do we hear that singular sentence,—“Father, I will.” What his manner was when alone with the Father among the mountains of Palestine, we know not; but among the brief petitions on record, there is no parallel to this “I will.” In the garden it is,—“Father, if it be possible let this cup pass from me; nevertheless if it may not pass from me except I drink it, not my will but thine be done.” And be it remembered, this latter prayer was uttered only a few hours subsequent to the prayer of our text. And again, ere the sun went down on the following day, hear the agony of his address to the Father,—“My God, my God, why hast thou forsaken me?” There is, therefore, a manifest speciality in this prayer from all the prayers of Christ himself, so far as we have any knowledge of them. Let us next consider the reasons of this speciality.

1. It was in order to leave behind him, for the comfort of his disciples, then present with him, and for the comfort also of all them who should believe on him through their word, a specimen, both as to matter and manner, of that intercession which he ever lives to prosecute before the throne, at the right hand of the Majesty on high. He therefore speaks throughout as if he were

within the veil, as if his work were finished, as if he were now done with earth's sorrows, and entered triumphant upon the purchased inheritance. And surely this is a precious boon. What more comforting truth could have been left with the Church of God? Hear it, O believer! thy Saviour now prays as he then prayed! When thou desirest to know what is going on before the golden altar in heaven, to know what are the petitions and what the manner of the Great Intercessor in the Upper Sanctuary, turn to this chapter. Here you will find, what every believer who has ever turned to it has found, a portraiture of the Intercessor, in which are exhibited all the graces of "him who is fairer than the sons of men, the chief among ten thousand, the altogether lovely." Clothed in his priestly robes, and filled with imperishable love to his people, he asks for them unity, holiness, and preservation whilst they remain on earth, and a partnership in his own glory when the journey of earth is ended. These petitions he asked in the hearing of his disciples, whilst he was yet in the world, that they in themselves, and we in ourselves, through their word, might have his joy fulfilled.

2. Another reason which doubtless influenced and determined the Saviour in adopting this manner of prayer, *was to intimate to his people the authority of his intercession.* The idea of authority is inseparable from this form of speech. It is thus that men clothed with absolute authority are, and have been wont to express themselves. "I will," "*sic volo, sic jubeo, voluntas mea est mea ratio,*" are forms of speech which none but absolute monarchs have ever employed. They are the chosen channel of absolute authority. Unbecoming they are in the mouths, as mandates, of the highest of earth's potentates; but most fitting in the mouth of Him who is prince of the kings of the earth,—most fitting in the mouth of an Intercessor who had earned what he asked, who had obeyed for his people, and was on the threshold of his sore agony and bitter death,—most fitting for Him to use who had covenanted with the Father, and was finishing the work which he had given him to do.

3. A third reason was, *to show the love he cherishes for his people.* He will have them assured that what his obedience and death have purchased for them, he delights to confer. This precious sentence, "I will," establishes the voluntariness of Christ's mediation. It leaves no room for the imagination that the work of redemption was forced upon the Redeemer. He shows in this that all whom the Father had given him were entirely to his own mind,—in his heart to live for them, in his heart to die for them, and so engraven on his heart, that he *will* have them with him wherever he is.

4. We have, in this wondrous sentence, *the fixedness of Christ's purpose to bestow upon his people the inheritance he has purchased with his blood.* It is as if he had said, "I am determined that those whom thou hast given me shall be where I am!" O what an

insight does this give us into the economy of redemption, and into the bosom of our Intercessor! Look in through this opening, O believer, and see what he on whom thy help is laid has purposed, and that unalterably! He will have thee with him! He will be with thee in time, and have thee with him in eternity! He gives unto thee eternal life, and there is none shall pluck thee out of the hand of his purpose. From his love no storm of adversity, no sword of persecution, no depth of poverty, no shadow of death, no event of time, no evolution in the coming eternity, no angel and no creature shall be able to separate. His purpose and counsel shall stand, and as he wills so shall it come to pass. O what a cloud-dispelling thought for the tempest-tossed! As sure as thou art in him now, thou wert given him of the Father; and as sure as thou wert given him of the Father, shalt thou be with him and behold his glory!

5. Another design of the Saviour in adopting this form of expression was doubtless *to intimate the ground of his intercession*. He would here teach his people that what he asked he had a right to ask. He will have us learn that his intercession has a peculiarity about it which distinguishes it from all other cases of intercession. Amongst men intercession usually implies a right on the part of him who is approached to refuse to be reconciled, or to bestow the desired boon. Not so would Christ have us to look upon his intercession. Apart from the covenant of redemption and its fulfilled conditions, such a right might, yea would, exist on the part of God, but that covenant being made with our Surety, and he having fulfilled its every condition of obedience and of suffering, it is his to claim, as he does claim, in the text, the purchased benefits. Behold, O believer! in the agony of Gethsemane and the sufferings of the Cross, the reason of the "I will" of this prayer. The atonement lies at the foundation of this wondrous sentence. He is speaking now as if the scenes of that night and the following day were past, and the blood of Calvary sprinkled upon the mercy-seat on high.

6. This form of address shows, moreover, *the dignity of our Intercessor*. Think of an angel using such language! How would such an utterance sound coming forth from the lips of Gabriel, whilst with wing-veiled face he stands within the radiance of the Majesty on high! Were it possible for such language to escape the mouth of "the favourite angel," would you not look at once to see if the wings had been withdrawn? It is obviously the voice and phraseology of one who has a right to the throne. "I will," becomes not him who stands with veiled vision, or bows at the footstool.

7. See in this sentence, also, *the oneness of Christ's will with the will of the Father*. Christ had a true body and a reasonable soul, and consequently a human will, as well as a divine will. And hence in the garden, during his agony, there seems to be a tempo-

rary conflict between the will of Christ and the will of the Father; but the conflict is but a seeming one. His humanity was perfect, and dreaded nothing more than the bitter cup of the wrath of God, due to us for sin, which was then raising to his lips, and therefore he shrunk from its contents. But mark the language of the suppliant! How submissive to the Father's will! "Not as I will, but as thou wilt." How different the language before us! "I will." He who in Gethsemane would have no will but the Father's, though that will involved in it all the agonies of that dark night, and all the tortures of the coming day, says now, "I will." The inference is unavoidable that what Christ thus formally *wills*, is also the will of the Father. How comforting is this thought to the believer, that the Father wills that all whom he has given to Christ should be with him where he is! "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." R. W.

THE DANGER OF TRIFLING WITH THE CHRISTIAN SALVATION. HEB. 2 : 2-4.

HAVING stated, in the preceding verse, the duty of those who have heard the glad tidings of the New Dispensation, and having enforced that duty from one consideration, the apostle proceeds, in the passage before us, in a similar strain of earnest, solemn, exhortation. Having stated and enforced the duty of giving to the Gospel message the most earnest heed, the most devout attention, he now presses these Hebrews with the awful consequences of neglecting it. Having intimated a serious loss as the consequence of inattention, he argues in a style of awful power, and with a plainness not to be mistaken, the unutterable doom of those who neglect the great salvation.

The form of argument here pursued, is a peculiar favourite with Paul. It is what logicians would term the argument *a fortiori*, and is perhaps the commonest of all the forms of reasoning employed by men in their attempts to influence the minds of their fellow-men in reference to the affairs either of this life or of the life to come. The illustrations are so numerous, that the chief difficulty is to make a selection. If a man have stood over and defended, with his own arm, and shielded with his own person, the person and life of his friend, much more may we expect such a one to extend to the man thus rescued, the shelter and hospitality of his home. If a man have entertained and refreshed a known enemy, and sent him on his way rejoicing, much more might we expect that such a one would not turn from his door the feet of a tried and faithful friend. If the sympathies of a mother's heart lead her to weep when the

hand of death hath stricken down the infant of a stranger, how much the rather will her bosom swell, and her tears flow, when her own loved babe becomes the victim. Or, to take an example from an apostle elsewhere: "If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." And again, "For if God spared not the natural branches, take heed lest he also spare not thee." Or, in general terms, if, under a given set of circumstances, a given thing was done, much more may we expect it to be done by the same individual when the circumstances are more favourable to its accomplishment, and the reasons for performing it more numerous.

Such is the form and such are the conditions of the argument with which we have now to do. If, where angels spake, the word was steadfast, and transgression and disobedience met their just awards, what may we expect is to be the doom of those who treat with indifference a message delivered by the Son himself, and confirmed by apostles, and testified to by the forth-putting of the hand of Omnipotence, and the gifts of the Holy Ghost? Or, as we have it further on in this epistle, if he that despised Moses' law, died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? There is, it is true, a difference between these two statements, but the general spirit and drift of the two are the same. In the latter case we are left to conjecture, or rather to infer the doom of an apostate, whilst in the case before us we are left to discover, if we can, a way whereby the neglecter of the only way of salvation may escape the awful wrath of exhausted forbearance. If men were held responsible for every act under the shadows of the Old dispensation, how much the rather under the unclouded manifestations of the New? If, away in the very twilight and dawn of angelic communication, when God addressed men by celestial visitants, who vanished as soon as their message was delivered, there was no apology for disobedience, and no immunity for transgression, what is to be expected now that the Dayspring from on high hath visited us, and the Sun of Righteousness hath scattered with his radiant wings the lingering shades of ancient night!

But in order to see, and, I trust, also to feel, the force of this argument, it is necessary to consider and contrast the two cases here set over against each other by our apostle,—the case of the Old Testament *transgressor*, and the case of the New Testament *neglector*; for if it can be shown that the message was obscure, and the messenger but a servant, then there surely can be no reason for expecting aught but wrath and fiery indignation, where the messenger despised has been "the Man that is God's fellow!" In weighing the former case, there is no need that we should restrict the language

so as to make it applicable only to the Mosaic dispensation. "The word spoken by angels," is a clause that is to be taken in its widest application, embracing all the messages which angels were commissioned to bear to men, under the Old Testament dispensation. There is no intimation of a restriction in the context, and we have no right to make one. Such a restriction is imposed by that judicious and learned commentator, Dr. Owen; but we think without sufficient reason. It is not only unnecessary to the apostle's argument, but actually diminishes its force; for the farther back the comparison is carried into the orient dawn of Revelation, the stronger is the presumption, and the more inevitable the conclusion, that there is no way, and no hope of escape, under the full blaze of its noontide glory. Let it but be established, that away in the patriarchal times, when the matter of the Revelation was obscure, and the manner of its communication such as to give men little opportunity for purposes of verification, that even then the wrath of God was kindled against the disobedient, and his judgments visited upon the head of the transgressor; let this be once established, and then the iron gate of eternal despair, grating its harsh thunder, must close forever upon the hopes of those who would brave it out in the face of heaven, lighted up as that heaven is with the full-orbed splendours of the Sun of Righteousness.

From the twilight of patriarchal revelation, then, would we make our first selections, leaving each case to make its own impression upon the reader. A most remarkable instance of what the apostle here refers to, an instance of wrath revealed against the slights of angelic communication, occurs in Genesis xix. Two angels, commissioned to destroy the cities of the plain, and instructed to deliver the righteous Lot, visit the city of Sodom, and tarrying with that vessel of grace, make through him proposals of mercy to his sons-in-law. There is but the one proposal of angelic aid, a proposal made in the depth of night, and yet the morning sun looked down upon an awful retribution. Brimstone and fire from the Lord, out of heaven, were rained down upon the abominations of Sodom and Gomorrah, and the sons-in-law of Lot are partakers of the common doom. And still more signal, if possible, is the case of Lot's wife. The command is: "Escape for thy life; look not behind thee, neither tarry in all the plain; escape to the mountain, lest thou be consumed." This command, this word spoken by angels, she disobeys. She looks back from behind her husband; but the word spoken is steadfast, and her disobedience receives an instantaneous and a just recompense of reward. Where she turns, there she is smitten, there she stands. The seed sown by angels was fruitless, and the soil in which it was cast is given to salt, and everlasting barrenness. The despiser of the message becomes a monument of wrath. Her home in Sodom has more attractions for her heart than the refuge of the distant mountain, and more power over her than the word of angels, and whilst her feet would linger on the margin

of the plain, and her eyes take one long, last look at the departing Sodom, the command goes forth, and with her gaze fast upon the city of destruction, and her affections upon its idols or its treasures, her life's tide is petrified in its rocky channels, and she is fixed to the ground a pillar of salt.

And although, as already stated, we have no right to restrict the clause under consideration to the Mosaic dispensation, it certainly does apply to the law uttered from Mount Sinai as well as to any other case of angelic ministration. It is upon this assumption the martyr Stephen proceeds in his defence before the Jewish council. He charged the Jews with the violation of a law which they had received by the disposition of angels. The law, it is true, was given by Moses, but there was a celestial instrumentality employed in the announcement of it from Mount Sinai which we must regard as angelic. And to this instrumentality of angels in the communication of the law does our Apostle elsewhere refer (Gal. 3 : 19), and affirms that it was ordained, that is, ordered or commanded, by angels in the hand of a mediator. This passage shows both the office of angels and the office of Moses in the giving of the law. Angels were employed to communicate the law to Moses, and Moses to communicate it to the people; and thus it was at once (*ὁὶ ἀγγέλων*) by the agency of angels, and (*ἐν χειρὶ*) by the mediation of Moses.

The presence of angels at the giving of the law is intimated, Ps. 68 : 17 : "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Angels were there when the mountain trembled—there when the smoke of it arose as the smoke of a furnace—there when the deep thunders muttered among its rocks and crags—there when the lightnings broke the impenetrable gloom—there when the sound of the trumpet waxed exceeding loud—there when God spake all the words of the ten commandments, and communicated to Moses all the words of the ceremonial law.

We may therefore cite, in illustration of the passage before us, the judgments poured out upon Israel for their transgressions of the law delivered on Sinai. And here the shadows of the Divine wrath are so dense, and the instances of retribution so numerous, that it is hard to contemplate them, under the impression that this awful God is ours,—the Being with whom we have to do,—without sinking down into the hopelessness of despair. There is a law given—it has reference to the mode of Divine worship—its language is : "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." These words are uttered from amidst the thick darkness, and sounded high above the thunderings of Sinai. Angels were present and ministered in their delivery;

these words are broken, and mark the consequences. Was ever such wrath awaked before,—the wrath of God against those who had sinned in the face of a law ordained by angels in the hand of a mediator? Ah! it was well, well that it was in the hands of an intercessor, for the divine wrath is hot and burns to overflow and consume that stiff-necked race. Anticipating the mediation of Moses, the Lord says, “Let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.” And, though the mediation avails so that Israel is not destroyed and strewn amid the sands of the desert, yet the sword of justice is commissioned for the slaughter, and, ere that day which saw them rejoicing before the golden calf had reached its close, three thousand men had fallen in the wilderness. The word spoken through the ministration of angels was broken, but it remained steadfast the while, and the wrath of Jehovah and the sword of His justice avenge the insult, and the transgressor receives a just recompense of reward. Instances we cannot delay to enumerate. The story of Nadab and Abihu, of Korah, Dathan, Abiram, and their company, of Kibroth Hataavah, of Miriam’s transgressions and punishment—the sentence which doomed that evil generation to be worn out and wasted by the consuming heat and perils of the desert—yea, the stern justice which recorded and remembered the sin of Moses himself and shut him out of the promised inheritance—these, all these, stand out as so many monuments, to testify through all coming time, to the immovable steadfastness of the word spoken by angels, and the unvarying uniformity with which penalty trod upon the heels of transgression. The penalty lingered not, but followed close upon the disobedience. With what an awful cadence must the following sanctions have fallen upon the ears of Israel: That soul shall be cut off from his people; he shall bear his iniquity; their blood shall be upon them; they shall be burnt with fire; they shall stone them with stones! Ah! brethren, this word spoken by the ministry of angels was no slight matter. It was not a thing with which Israel might trifle with impunity. Every disobedience and transgression had its appropriate recompense of reward, added and inflicted by the hand of Immutable Justice. Awful indeed must have been the cadence of these accents as they came forth upon the ears of Israel amid the solitudes of Sinai. One would think that the ear of every auditor must have tingled, and that the heart of every auditor must have melted within him, as he stood in the presence of such awful majesty, arraigned before such unbending justice. But, brethren, let us not look at Israel so as to overlook ourselves. If there ever was an ear that should tingle or a heart that should quail under these sanctions, it is the ear of the man who has heard and despised the great salvation, and the heart that has never melted at the love of the Father and the tender compassions of the Man of Calvary. For Israel, in the first place, but not for Israel finally,

were these sanctions recorded. Israel's they were, but ours they are; ours to warn us of the awful doom that awaits the listless; ours to foreshadow the unutterable wrath that is rising and gathering and preparing to burst upon the head of every sinner who hath heard, and hearing hath neglected, the word spoken by the eternal Son of God, and confirmed by those who received it at his mouth.

This is the assumption upon which the apostle proceeds in the passage under consideration. His language to us is: read in the judgments visited upon those who disobeyed the word spoken by angels, the certainty and, calculate if you can, the magnitude of the indignation that is to be poured out upon those who shut their eyes against the clearer light, and reject the truly larger blessings of the Gospel of Christ, attested as that Gospel has been by evidence the most unquestionable, confirmed, as it has been, by the impress of omnipotence and the demonstration of the Holy Ghost. "How shall we escape," he asks, "if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" "How shall we escape?" Ah! brethren, there is no solution to this question; and it is expected by him who puts it that no answer can or will be attempted. How like the question put by the king in the guest-chamber, when he came in to see the men who had been gathered from the highways to celebrate the marriage of his son! "How camest thou in hither, not having a wedding garment?" And just as surely as the lips of that guest could frame no reply to that searching inquiry, so surely must every neglecter of the great salvation stand speechless in the presence of this interrogation.

The principle which underlies and gives force to this demand is at once most obvious and universally acknowledged. It is this, that men are to be judged and dealt with according to the light afforded them. "The ground of judgment is their works, the standard of judgment is their knowledge! As many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law." This is the principle with which an apostle elsewhere (Rom. 2:12) levels the pride of the boasting Jew who would argue an immunity from punishment, from the mercy vouchsafed to Israel. He there argues the condemnation of those who had despised a written law, from the condemnation of those who had transgressed an unwritten one. He would have the Jew to take warning from what had happened to the Gentile. There he stood, between the dark, cheerless night that reigned over the heathen world, and the shadowy dispensation which God, in his sovereign goodness, had granted to the seed of Abraham, and, pointing the Jew back to the condemned and inexcusable Gentile, he plied him with the momentous question, "How is it to fare with the despiser of the Divine goodness and forbear-

ance, who, under the light of a written law, is treasuring up wrath against the day of wrath?" In the case before us, however, although the principle is the same, the position of those upon whom it is urged is different. The increment of light which gleams upon the sword of justice as it springs from its sheath and flashes upon our vision here, is very different from that with which it was furnished under the old dispensation. There there was light enough to condemn, and that too with a deeper condemnation than that which rested upon those who were without excuse; but here, oh, here, there is light sufficient to overwhelm and drive to the shades of eternal despair the man who despises or neglects the tidings it reveals. There it was the tabernacle, and temple, and priesthood, and sacrifice, and atoning blood, and prevailing incense, revealing a reconciled God and a coming Saviour, against the heavens declaring the glory of God and the earth showing forth his handiwork. Here it is the incarnate God tabernacling among men, taking up on his own lips the theme of man's salvation, speaking as man never spake, obeying as man never obeyed, dying as man never died, rising as man never rose, sitting where man never sat; it is this, all this, against the shadows of the law; this, all this light set over against that hazy dawn. This is the contrast in the case before us. It is a contrast of lights, the design of which is to furnish the data for a contrast of condemnations.

The several points noticed by the apostle, in this contrast of the Christian with the Old Testament dispensation, are deserving of our most serious consideration. The first thing mentioned, as leaving the neglecter without hope of an escape, is the fact that the salvation neglected is a great salvation. By salvation, we are here to understand, not the effects of the Gospel, but the Gospel message itself. How great, the apostle does not state expressly; but nevertheless he employs a phrase which would convey the idea that it is great beyond all power of expression. This is a usual mode with the sacred Scriptures of intimating the exceeding greatness of a thing. Thus Christ, when he would intimate the infinite love of God toward our fallen world, employs no known measure, but, simply says, "God so loved the world." The love was so great that it could only be intimated by the mention of the gift, which was itself ineffable. The love must be above all estimate, for the gift is above all price. And so also, in the present case, we are left to conjecture what must be the magnitude of the interests at stake when no less a messenger than the Lord himself comes forth to speak the message. Depend upon it, the Lord of glory hath not descended from his high throne to become incarnate in the flesh, and pass through the humiliations of Bethlehem, and Egypt, and Nazareth, and undergo the agony of Gethsemane, and the abuse of a ruffian mob, and the sufferings of the cross, and the abasement of the tomb, for the sake of announcing to, and impressing upon, our world a message of such trifling importance that it

makes but little difference whether it is heard, or whether it is neglected. Ah! brethren, take heed how ye deal with that message, for the very fact that the lips of incarnate Deity were employed in its utterance invests it with an authority, and an importance, and a peril, which should make the neglecter of it shudder to contemplate. If the men who neglected the one proposal of angelic aid were buried in the ruins of the consuming Sodom; if those men who disobeyed a law ordained by angels in the hand of a Mediator, died without mercy, how, I put it to your heads, and hearts, and consciences, shall he escape who neglects a message of salvation delivered by the Lord of glory himself in person? Is it not the verdict of your consciences that such a one is inexcusable, and his escape impossible?

But again: the sin of neglect and the impossibility of escape, will be all the more apparent, if we add to the mission of the Lord the mission of his apostles. Christ began to speak this great salvation, but he did not end the work of proclamation. He called and qualified men to carry it and confirm it to those who had never heard himself, and, endued by his Holy Spirit, to go forward and complete the revelation of his will. We, therefore, cannot take refuge behind the excuse, we have never heard the Saviour himself; we cannot console ourselves, or shelter our heads from the flaming indignation, or effect an escape from the wrath of the Lamb, with the fact that the voice of the incarnate God hath never fallen upon our ears. The Hebrews had no such door of hope left open to them, for the message had been confirmed by those who had already heard him. And the same hand shuts the door against us, if we refuse him who spake from heaven. He hath not left himself without a witness. The message spoken by himself and confirmed by apostles is here,—here, in all the freshness and power of its youth,—here, to approve itself to every man's conscience who will examine it,—here, to meet those aspirations which nothing finite can satisfy,—here, to transform, and elevate, and enrapture, and fill with the hope of eternal glory and unending joy in the paradise above.

And, finally, the inexcusableness of the neglecter, and the utter impossibility of escape, and the greatness of the salvation, may all be inferred from the fact that miracles were wrought in confirmation of the testimony of those who proclaimed it. If God departed from the ordinary course of nature,—raising the dead, casting out devils, opening prison doors, severing chains, distributing powers by the gift of His Spirit, such as earth never before witnessed, surely the salvation must have a greatness, a grandeur about it, and an importance to the sons of men, above all the capacity of human language, and beyond the compass of human thought; and surely the neglecter of it must, from the very circumstances in which he is thrown, incur a condemnation, compared with which the perdition of Sodom and Gomorrah, and the quick destruction

of Dathan and Abiram, are but as the spark to the conflagration. O, awful doom! O, dreadful destiny! to confront, in the final judgment, the men of Sodom and Gomorrah, and quail before their testimony, and sink beneath their hell!

R. W.

POPERY A NOVELTY.

OF JUSTIFICATION.

I. THE doctrine of the apostles concerning justification.

Rom. 4:5. "Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6. Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works. 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not impute sin." 2 Cor. 5:19. "Not imputing their trespasses unto them." 21. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Rom. 3:22. "Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all that do believe." 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus." See ver. 25, 28; and Tit. 3:5, 7; Rom. 5:17, 18, 19; Gal. 2:16; Phil. 3:9; Acts 13:38, 39; Eph. 2:8, 9.

II. The doctrine of the Protestants concerning justification.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings.

"Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone. Imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him, and his righteousness by faith, which faith they have, not of themselves; it is the gift of God."

To this doctrine consent the Reformed Churches in Helvetia, Bohemia, France, Belgia, &c.

III. The doctrine of the Papists concerning justification.

"Justification is not only the forgiveness of sin, but also the sanctification and renovation of the inward man by a voluntary susception of grace and gifts, whereby a man of unjust, is made just, and of an enemy, is made a friend, that he might be an heir according to the hope of eternal life. The only formal cause of justification is the righteousness of God, not wherewith He himself is righteous, but whereby He makes us righteous; namely, by which, being given to us by Him, we are renewed in the spirit of our mind, and not only reputed, but are, and are truly called righteous, re-

ceiving righteousness in ourselves, every one according to his measure, which the Holy Spirit imparteth to each as He will, according to every one's own dispositon, and co-working. If any one shall say that a man is justified by the sole imputation of the righteousness of Christ, or in the sole remission of sin, excluding grace and charity, which is shed abroad in their hearts by the Holy Spirit, and is inherent in Him, or that the grace whereby we are justified is only the favour of God, let him be accursed."

Reader, by this council thou mayst see how the Papists do confound Justification and Sanctification together, and place it in our inherent righteousness; though these are not separated, that any should be justified that are not sanctified, penitent, and believing, yet they are carefully to be distinguished.

OF MERIT OF GOOD WORKS.

I. The doctrine of Prophets, Christ, and his Apostles.

Isa. 64:6. "All our righteousnesses are as filthy rags." Job 22:2. "Can a man be profitable unto God?" 3. "Is it any gain to Him that thou makest thy way perfect?" Job 35:7. "If thou be righteous, what givest thou unto Him? or what receiveth He of thy hand?" Luke 17:10. "We are unprofitable servants, we have done that which was our duty to do." Rom. 8:18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Also, Psal. 130:3, and 143:2. Rom. 4:2, 4, 5, 6. 1 Cor. 4:7. Eph. 2:9.

II. The doctrine of the Protestants.

"We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that there is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as good they proceed from his Spirit, yet as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. To this doctrine the Reformed Churches do subscribe."

III. The doctrine of the Papists.

"If any one shall say that the good works of a justified person are so the gifts of God, that they may not also be the good merits of him that is justified, or that he that is justified doth not by the good works which he doth, by the grace of God and merit of Christ (of whom he is a living member), truly merit increase of grace, eternal life, and (if he depart in a state of grace) the enjoyment thereof, and moreover also increase of glory, let him be accursed."

"Men's works proceeding from grace deserve or merit heaven. If the joy of heaven be retribution, repayment, hire-wages for

works, then works can be no other but the value, desert, price, worth, and merit of the same. The word 'reward,' in Latin or Greek, is the very stipend that the hired workman or journeyman covenanteth to have of him whose work he doeth, and is a thing equally and justly answering to the time and weight of his travels and works, rather than a free gift, &c., it is most clear to all not blinded in pride and contention, that good works are meritorious, and the very cause of salvation.

"The heavenly blessedness which the Scripture calls the reward of the just, is not given of God *gratis* and freely, but is due to their works. Yea, God hath set forth heaven to sale for our works. Far be it from us that the righteous should look for eternal life as a poor man doth for his alms, for it is much more honour for them as victors and triumphers to possess it, as the garland which by their labour they have deserved. Although the restoration of mankind be ascribed to the merits of Christ, yet it is not for Christ's merits that our works are rewarded with eternal life; neither doth God, when he gives the reward, look towards Christ's death, but only to the first institution of mankind, wherein by the law of nature it was appointed that, in the just judgment of God, obedience should be rewarded with life, as disobedience is with death.

"A supernatural work proceeding from grace, within itself and of its own nature, hath a proportion and condignity with the reward, and a sufficient value to be worth the same. The reward, therefore, is not given for Christ's merit. It must not be denied but our merits are true merits, so that the works of the godly proceeding from grace, have of themselves an inward worthiness, and are proportionable to the reward," &c.

The Papists, in this point, are not all of a mind, but many of them swell with horrible pride, and think themselves do deserve heaven as well as a journeyman doth his wages, and cannot be brought to stoop so low, as to receive the highest happiness as the free gift of God.

AN OLD AUTHOR.

Household Thoughts.

THE CHURCH IN THE HOUSE.

(3.) KEEP up family discipline, that so you may have a complete church in your house, though in little. Reason teaches us that every man should bear rule in his own house. (Esth. 1: 22.) And since that, as well as other power is of God, it ought to be employed for God; and they who so rule must be just, ruling in his

fear. Joshua looked further than the acts of religious worship, when he made that pious resolution, "As for me and my house, we will serve the Lord." (Josh. 24 : 16.) For we do not serve him in sincerity and truth (which is the service he there speaks of v. 14), if we and ours serve him only on our knees, and do not take care to serve him in all the instances of a religious conversation. "Those only who have clean hands, and a pure heart, are accounted the generation of them that seek God." (Ps. 24 : 4, 6.) "And without this, these who pretend to seek God daily, do but mock him." (Isa. 58 : 2.)

The authority God has given you over your children and servants is principally designed for this end, that you may thereby engage them for God and godliness. If you use it only to oblige them to do your will, and so to serve your pride; and to do your business, and so to serve your worldliness; you do not answer the great end of your being invested with it; you must use it for God's honour, by it to engage them, as far as you can, to do the will of God, and mind the business of religion. Holy David not only blessed his household, but took care to keep good order in it, as appears by that plan of his family discipline, which we have in the 101st Psalm, a psalm which Mr. Fox tells us that blessed martyr, Bishop Ridley, often read to his family, as the rule by which he resolved to govern it.

You are made keepers of the vineyard: be faithful to your trust, and carefully watch over those who are under your charge, knowing you must give account.

(1.) Countenance everything that is good and praiseworthy in your children and servants. It is as much your duty to commend and encourage those in your family who do well, as to reprove and admonish those who do amiss; and if you take delight only in blaming that which is culpable, and are backward to praise that which is laudable, you give occasion to suspect something of an ill nature, not becoming a good man, much less a good Christian. It should be a trouble to us when we have a reproof to give, but a pleasure to us to say, with the apostle (1 Cor. 11 : 2), "Now I praise you."

Most people will be easier led than driven, and we all love to be spoken fair to: when you see anything that is hopeful and promising in your inferiors, anything of a towardly and tractable disposition, much more anything of a pious affection to the things of God, you should contrive to encourage it. Smile upon them when you see them set their faces heavenwards, and take the first opportunity to let them know you observe it, and are well pleased with it, and do not despise the day of small things. This will quicken them to continue and abound in that which is good; it will hearten them against the difficulties they see in their way; and, perhaps, may turn the wavering, trembling scale the right way, and effectually determine their resolutions to cleave to the Lord. When

you see them forward to come to family worship, attentive to the word, devout in prayer, industrious to get knowledge, afraid of sin, and careful to do their duty, let them have the praise of it, for you have the comfort of it, and God must have all the glory. Draw them with the cords of a man, hold them with the bands of love; so shall your rebukes, when they are necessary, be the more acceptable and effectual. The great Shepherd gathers the lambs in his arms, and carries them in his bosom, and gently leads them; and so should you.

(2.) Discountenance everything that is evil in your children and servants. Use your authority for the preventing of sin, and the suppressing of every root of bitterness, lest it spring up and trouble you, and thereby many be defiled. Frown upon everything that brings sin into your families, and introduces any ill words, or ill practices. Pride and passion, strife and contention, idleness and intemperance, lying and slandering,—these are sins which you must not connive at, nor suffer to go without a rebuke. If you return to the Almighty, this among other things is required of you, “that you put away iniquity, all iniquity, these and other the like iniquities, far from your tabernacle.” (Job 22 : 23.) Make it to appear, that in the government of your families, you are more jealous for God’s honour, than for your own authority and interest; and show yourselves more displeased at that which is an offence to God, than at that which is only an affront or damage to yourselves.

You must, indeed, be careful not to provoke your children to wrath, lest they be discouraged; and as to your servants, it is your duty to “forbear, or moderate threatening;” yet you must also, with holy zeal and resolution, and the meekness of wisdom, keep good order in your families, and set no wicked thing before their eyes, but witness against it. “A little leaven leaveneth the whole lump.” Be afraid of having wicked servants in your houses, lest your children learn their way, and get a snare to their souls. Drive away with an angry countenance, all that evil communication, which corrupt good manners, that your houses may be habitations of righteousness, and sin may never find shelter in them.

I come now, II. To offer some motives to persuade you thus to turn your families into little churches. And O that I could find out acceptable words, with which to reason with you, so as to prevail! *Suffer me a little, and I will show you what is to be said on God’s behalf*, which is worth your consideration.

1. If your families be little churches, God will come to you, and dwell with you in them; for He has said, concerning the Church, “*This is my rest forever, here will I dwell.*” It is a very desirable thing to have the gracious presence of God with us in our families; that presence which is promised where two or three are gathered together in His name. This was it that David was so desirous of (Ps. 101 : 2), “*O, when wilt thou come unto me!*” His palace, his court, would be as a prison, as a dungeon to him,

if God did not come to him, and dwell with him in it; and cannot your hearts witness to this desire, you who have houses of your own, would you not have God come to you, and dwell with you in them? Invite Him, then, beg his presence, court his stay. Nay, He invites himself to your houses, by the offers of his favour and grace; *behold, He stands at your door and knocks*: it is the voice of your beloved; open to him, and bid him welcome: meet him with your "Hosannas, blessed is he that cometh." He comes peaceably, he brings a blessing with him; a blessing which he will cause to rest upon the habitations of the righteous. (Ezek. 44 : 30.) "He will command a blessing, which shall amount to no less than *life for evermore*." (Ps. 133 : 3.) This presence and blessing of God will make your relations comfortable, your affairs successful, your enjoyments sweet; and behold, by it all things are made clean to you. This will make your family comforts double comforts, and your family crosses but half crosses: it will turn a tent into a temple; a cottage into a palace. *Beautiful for situation, the joy of the whole earth*, are the houses in which God dwells.

Now, the way to have God's presence with you in your houses, is to furnish them for his entertainment. Thus the good Shunammite invited the prophet Elisha to the chamber she had prepared for him, by accommodating him there with a bed and a table, a stool and a candlestick. (2 Kings 4 : 10.) Would you furnish your houses for the presence of God, it is not expected that you furnish them as his tabernacle was of old furnished, with blue, and purple, and scarlet, and fine linen, but set up and keep up for him a throne and an altar, that from the altar you and yours may give glory to him, and from the throne he may give law to you and yours; and then you may be sure of his presence and blessing, and may solace yourselves, from day to day, in the comfort of it. God will be with you in a way of mercy, while you are with him in a way of duty. *If you seek him, he will be found of you*. The secret of God shall be in your tabernacle, as it was in Job's (ch. 29 : 4), as it is with the righteous. (Ps. 25 : 14; Prov. 3 : 32, 33.)

2. If you make your houses little churches, God will make them little sanctuaries; nay, he will himself be to you as a little sanctuary. (Ezek. 11 : 16.) The way to be safe in your houses, is to keep up religion and the fear of God in your houses; so shall you dwell on high, and *the place of your defence shall be the munition of rocks*. (Isa. 33 : 16.) The law looks upon a man's house as his castle; religion makes it truly so. If God's grace be the "glory in the midst" of the house, his providence will make a wall of fire round about it. (Zech. 2 : 5.) Satan found it to his confusion, that God made a hedge about pious Job, about his house, and about all that he had on every side, so that he could not find one gap by which to break in upon him. (Job 1 : 10.) Every dwelling-place of Mount Zion shall be protected as the tabernacle was in the wilder-

ness, for God has promised to create upon it a cloud and smoke by day, and the shining of a flaming fire by night, which shall be a defence upon all the glory. (Isa. 4 : 5.) If we thus dwell in the house of the Lord all the days of our life, by making *our* houses *his* houses, we shall be hid in his pavilion, in the secret of his tabernacle shall he hide us. (Ps. 27 : 4, 5.)

Wherever we encamp, under the banner of Christ, the angels of God will encamp round about us, and pitch their tents where we pitch ours; and we little think how much we owe to the ministration of the good angels, that we and ours are preserved from the malice of evil angels, who are continually seeking to do mischief to good people. There are terrors that fly by night and by day, which they only who abide under the shadow of the Almighty, can promise themselves to be safe from. (Ps. 91 : 1, 5.) Would you insure your houses by the best policy of insurance, turn them into churches, and then they shall be taken under the special protection of Him who keeps Israel, and neither slumbers nor sleeps; and if any damage come to them, it shall be made up in grace and glory. The way of duty is, without doubt, the way of safety.

Praying families are kept from more mischiefs than they themselves are aware of. They are not always sensible of the distinction which a kind Providence makes between them and others; though God is pleased, sometimes, to make it remarkable, as in the story which is credibly related of a certain village in the Canton of Berne, in Switzerland, consisting of ninety houses, which, in the year 1584, were all destroyed by an earthquake, except one house, in which the good man and his family were at that time together praying. That promise is sure to all the seed of faithful Abraham, "*Fear not, I am thy shield.*" (Gen. 15 : 1.) Wisdom herself has passed her word for it (Prov. 1 : 33), "*Whoso hearkeneth to me, wherever he dwells, he shall dwell safely, and shall be quiet from all real evil itself, and from the amazing, tormenting fear of evil.*" Nothing can hurt, nothing needs frighten those whom God protects.

3. If you have not a church in your house, it is to be feared that Satan will have a seat there. If religion do not rule in your families, sin and wickedness will rule there. "*I know where thou dwellest,*" says Christ to the angel of the church of Pergamos (Rev. 2 : 13), "*even where Satan's seat is;*" that was his affliction: but there are many whose sin it is; by their irreligion and immorality, they allow Satan a seat in their houses, and that seat a throne. They are very willing that the strong man armed, should keep his palace there, and that his goods should be at peace; and the surest way to prevent this, is by setting up a church in the house. It is commonly said, that where God has a church, the devil will have his chapel; but it may more truly be said, in this case, where God has not a church, the devil will have his chapel. If the unclean spirit find the house in this sense empty,—empty of good, though it be swept and garnished,—he *taketh to himself*

seven other spirits more wicked than himself, and they enter in and dwell there.

Terrible stories have been told of houses haunted by the devil, and of the fear people have had of dwelling in such houses; verily, those houses in which rioting and drunkenness reign, in which swearing and cursing are the language of the house, or in which the more spiritual wickedness of pride, malice, covetousness, and deceit have the ascendancy, may truly be said to be haunted by the devil; and they are most uncomfortable houses for any man to live in; they are holds of foul spirits, and cages of unclean and hateful birds, even as Babylon the great will be, when it is fallen. (Rev. 18 : 2.)

Now, the way to keep sin out of the house, is to keep up religion in the house, which will be the most effectual antidote against Satan's poison. When Abraham thought concerning Abimelech's house, "*Surely the fear of God is not in this place*, he concluded no less, but *they will slay me for my wife's sake.*" (Gen. 20 : 11.) Where no fear of God is, no reading, no praying, no devotion, what can one expect but all that is bad? Where there is impiety, there will be immorality; they who restrain prayer, cast off fear. (Job 15 : 4.) But if religious worship have its place in the house, it may be hoped that vice will not have a place there. There is much of truth in that saying of good Mr. Dod, "Either praying will make a man give over sinning, or sinning will make a man give over praying." There remains some hope concerning those who are otherwise bad, as long as they keep up prayer. Though there be a struggle between Christ and Belial in your houses, and the insults of sin and Satan are daring and threatening, yet as long as religion keeps the field, and the weapons of its warfare are made use of, we may hope the enemy will lose ground.

4. A church in the house will make it very comfortable to yourselves. Nothing is more agreeable to a gracious soul than constant communion with a gracious God; it is the *one thing* it desires, to *dwell in the house of the Lord*; here it is as in its element, it is its rest forever. If, therefore, our houses be houses of the Lord, we shall for that reason love home, reckoning our daily devotion the sweetest of our daily delights, and our family worship the most valuable of our family comforts. This will sanctify to us all the conveniences of our houses, and reconcile us to the inconveniences of it. What are Solomon's gardens, and orchards, and pools of water, and other delights of the sons of men (Ecc. 2 : 5, 6, 8), in comparison with these delights of the children of God?

MATTHEW HENRY.

Historical and Biographical.

THE REFORMATION IN SCOTLAND.—No. II.

A FACT of great importance in connection with the progress of the Popish cause in Scotland during the eleventh and twelfth centuries, is generally overlooked, namely the Norman origin of the monarchs who gradually became anglicised in their views, and displayed a desire to have the ecclesiastical affairs of the country assimilated to the condition which prevailed in Southern Britain. While the Highland chieftains were of the Celtic race, the Lowland nobles and the monarchs were of Norman blood. Bruce, Sir William Wallace, the Baliols, were Norman, and it was their Norman connection with the monarchs and nobles of England, which led to the protracted contests between the two countries relative to the possession of the throne. Romish bishoprics were firmly established in Scotland by the efforts of Alexander the First. He soon, however, felt the effects of the system which he had patronized, as he was called on to resist the attempts of the Archbishops of Canterbury and York, who sought to obtain an acknowledged ascendancy over the Scottish Church. The contest began in the year 1109, and was waged with great zeal and bitterness. His successor, David I, was so weak and short-sighted as to aid the Papal cause by the establishment of great numbers of abbeys and monasteries, which rapidly accumulated enormous wealth, and rose into great magnificence and splendour. They became the luxurious homes of ecclesiastical barons and princes, who preyed on the country, and fattened on a people, who were left to sink down into gross darkness and debasing superstition. While their lordly rulers vied in state with the bishops and archbishops, and all of them emulated the magnificence of the barons in their rank and expenditure, these establishments rapidly became dens of corruption, where ignorance reigned, and vice ran riot. The social condition of the country operated in a powerful manner to advance the objects of the aspiring Romish ecclesiastics. In the North, among the Celtic clans, the head of the clan ruled with despotic sway. Every chieftain could carry his followers into any raid or combination with brother chieftain or neighbouring noble, as his judgment or his passions swayed him. In the Lowlands the feudal system was equally supreme. The nobles were lords dominant in their own country, and the monarch was merely recognized as the first of their order. When interest or opportunity served, they were as willing to quarrel with and defy the sovereign, as they were ever ready to seize upon the castle or waste the lands of a hostile baron with whom they were at feud. Thus the power of the king was merely nominal, and he was obliged to see that while the nobles often quarrelled among themselves, they were always ready to fill the country with anarchy and blood in order to oppose the supremacy of the sovereign, and to prevent the authority of his laws from being recognized. Under such circumstances it was to be expected that the monarchs would endeavour to attach the chieftains of the Church to their side. This was done most securely by such royal favours as were connected with the libe-

ration of the clergy from civil control, leaving them to be judged by the rules of the canon law; by the multiplication and enrichment of religious houses, which gradually acquired extensive territorial possessions; by the exaltation of the legal powers of the bishops, who ruled as ecclesiastical barons, and who thus, in temporal matters, soon began to appear as the equals of the nobles, while their spiritual authority raised them to an elevation immensely more influential, as it brought the powers of the unseen world to bear upon an ignorant people, who were sunk in the depths of debasing superstition.

Two facts here deserve to be recorded. The prelates of the Church, thus favoured by royal patronage, not only rose into power, but they materially strengthened the cause of the sovereign, and in many cases were instrumental in diffusing an incipient civilization among the rude population. To whom could the weak and oppressed people flee in the days of their suffering and distress, from the recklessness of their local despots, but to the vicegerents of God, who dispensed the laws of heaven, and who were able to anticipate the issues of eternity! Thus in the days of rude and stormy feudalism, the Church became a bulwark to the throne, and a shield and buckler to the people. Another fact is, however, equally worthy of notice. Just in proportion to the degree in which the clergy succeeded in thwarting the nobles and laying a restraint either on their ambition or their cruelty, in the same proportion did they treasure up for themselves in the day of retribution, an ample vengeance for all the accumulated victories of the past. The nobles saw with the utmost bitterness that the grasping clergy were speedily succeeding in acquiring extensive landed possessions; and the larger their acquisitions became, so did their power increase. As they became wealthier, so did they grow in luxury and pride; and the barons felt, notwithstanding all their rudeness, that the pampered priesthood who lived in sensuality and sloth, were unmeet representatives of the fishermen, of whose virtues and office they claimed to be the lineal representatives. Hence it came to pass that when the spirit of reform burst forth in Scotland, the nobles were found so generally prepared, as history records, to embrace the cause of the people and of the Gospel against the power of the hierarchs of Rome.

In no country in Europe had the schemes of the clergy been more successful in the accumulation of property than in Scotland. More than one-half of the wealth of the nation had been acquired by them, and the greater part was controlled by a few individuals, who influenced the whole body. Referring to this period, the historian, McCrie, says, in his *Life of Knox*, "Avarice, ambition, and the love of secular pomp, reigned among the superior orders. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honours; they were privy-councillors, and lords of Session, as well as of Parliament, and had long engrossed the principal offices of state. A vacant bishopric or abbacy called forth powerful competitors, who contended for it as for a principality or petty kingdom; it was obtained by similar arts, and not unfrequently taken possession of by the same weapons. Inferior benefices were openly put to sale, or bestowed on the illiterate and unworthy minions of courtiers, on dice-players, strolling bands, and the bastards of bishops. Pluralities were multiplied without bounds, and benefices, given *in commendam*, were kept vacant during the life of the commendator, nay, sometimes during several lives; so that extensive parishes were frequently deprived, for a long course of years, of

all religious services, if a deprivation it could be called, at a time when the cure of souls was no longer regarded as attached to livings originally endowed for that purpose. The bishops never, on any occasion, condescended to preach; indeed, I scarcely recollect an instance of it mentioned in history, from the erection of the regular Scottish Episcopacy, down to the era of the Reformation. The practice had even gone into desuetude among all the secular clergy, and was devolved wholly on the mendicant monks, who employed it for the most mercenary purposes."

Then again the morals of the clergy rapidly became gross and abominable. In proportion as they succeeded in freeing themselves from the secular laws, and as they advanced in wealth, so did they sink down into sensuality and idleness. The law of God in reference to marriage was set aside, and all classes of the clergy were prohibited, under the heaviest penalties, from contracting wedlock. Ecclesiastics were to live in an atmosphere of sublimated purity and ethereal chastity, and yet the profligacy of the bishops soon became notorious, and the lower orders of the clergy, following the example of their superiors, ran riot in impurity and vice. All classes avowedly lived in the violation of the seventh commandment, and the sons of the upper orders were provided with wealthy benefices, while their illegitimate daughters were considered good enough for the younger sons of the nobility and gentry, because of the wealth which their fathers were able to command. Thus the clergy, who should have been examples of holiness, and patterns of virtue to the people, became the patrons of licentiousness and crime. The monstrous evils of such a state of society was keenly felt by the laity, who groaned under the debasing load; but the lapse of time only served to multiply the number of the "religious houses," and as they spread over the country, so did they become the houses of lewdness and debauchery. Any effort to abridge the privileges of their occupants, to reduce their wealth, or to interfere with the conduct of their fraternities, was viewed as impious and sacrilegious. In the language of the historian already quoted, "The kingdom swarmed with ignorant, idle, luxurious monks, who, like locusts, devoured the fruits of the earth, and filled the air with pestilential infection; with friars, white, black, and gray; canons regular, and of St. Anthony, Carmelites, Carthusians, Cordeliers, Dominicans, Franciscan Conventuals and Observantines, Jacobins, Premonstratensians, Monks of Tyrone, and of Vallis Caulium, and Hospitallers, or Holy Knights of St. John of Jerusalem; nuns of St. Austin, St. Clair, St. Scholastica, and St. Catharine of Sienna; with caouesses of various clans."

The same causes which operated in Ireland, in consolidating Papal influences and fixing them permanently on the necks of the people, as soon as the emissaries of Rome had triumphed, prevailed as powerfully in Scotland. Scotland was far distant from Rome, and her people had no practical acquaintance with the ambition, the exactions, and oppressive tyranny of the Papal court. Hence it came to pass that once the idea of Roman purity and Roman supremacy was lodged in the minds of the populace, it required little effort on the part of the priesthood, to maintain a submissive veneration for the power and sanctity of the Vicar of Christ. At Rome, the worldliness and vices of the "Holy See" were well known, but in Scotland, although the corruption of the clergy was notorious, still it was believed that these immoralities were local and exceptional; and the idea of the heavenly-mindedness and lofty purity, as well as the convictions

which existed on the subject of the spiritual sway of the Vicegerent of God at the Vatican, served to calm the murmurs, and silence the complaints of an outraged people. Thus it was also with Luther. In Germany he revered the Papal See, but in Rome the veil was drawn aside, and there was no longer room for imagination and fancy to deceive him; the stern reality of utter hopeless profligacy was all before him, and the power of the Papacy over the Reformer's mind was gone forever.

Another grievance under which the country groaned, because of the supremacy which was claimed by the Romish See, arose from the policy which was established in relation to the institution of the higher clergy to their benefices. The power of Rome to nominate to bishoprics was resisted in Scotland; but under many prettexts there was a constant interference of a costly nature in connection with their investiture. Even civil cases were appealed to Rome, in consequence of the principle laid down by ecclesiastics, that they were the judges as to the influence of civil actions on the welfare of the Church, and thus the appeals which were constantly carried up to the Roman Chancery exhausted the finances of the country and enriched the clergy.*

Meantime, the exposition of Scripture had disappeared from the churches. A heathenish system of superstition had been extended over the country. Instead of the worship of the one living and true God, the people were taught to address their homage to an innumerable company of saints and angels. The Saviour, whom the Gospel reveals as clothed with mercy, and waiting to receive all who come unto Him, was thrust aside, in order that supplicants might appeal to the many advocates and intercessors who were represented as more ready to hear, and as more likely to have power with God. Instead of relying on the finished atoning sacrifice of Christ, men were taught to hope in masses, absolutions, indulgences, and Papal pardons. The wealthy who had spent their lives in rapacity, lust, and intemperance, were led to rely on the efficacy of their liberality in founding and endowing religious houses, or in devoting the tithes of their possessions for the support of the secular clergy. Confessions, penances, and priestly power came to be practically recognized as the substance of Christianity; while the morality of the people had sunk to the lowest ebb, in consequence of their belief that absolution could be had from the Church in return for the fee and the associated penance, which were recognized as an adequate equivalent. Instead of sermons in which Gospel truths were proclaimed, or any portions of the word of God were expounded, the begging friars, who were chiefly the preachers, aimed especially at extolling the powers of their patron saints, or lauding the efficacy of some holy relic, the virtues of which were duly chronicled. The secular clergy, as the parochial priests were denominated, were occupied in washing away sin by baptisms, anointings, and crossings; while they prepared the dying for standing before the Judge of all the earth, by

* An illustration of this principle may be seen in the conduct of the Romish ecclesiastics of Ireland of the present day, whose interference in elections of members of Parliament is always based on the assumption, that they are the judges of everything which affects the welfare of the Church. So in a former age, when Innocent the III sought to bend the King of France to his will, the monarch replied, "By the grace of God, I am the judge of a temporal fief, and I must rule in my realm." "And by the grace of God," replied the Pope, "I am the judge of sin, and therefore in this matter which affects the Church, I must be obeyed."

masses, and dirges, and priestly benedictions, instead of directing the soul to the blood of Jesus, which has been shed for remission of sins.

To use the language of Dr. McCrie, in reference to the condition of the priesthood at this period, "The beds of the dying were besieged, and their last moments disturbed by avaricious priests, who laboured to extort bequests to themselves or to the Church. Not satisfied with exacting tithes from the living, a demand was made upon the dead: no sooner had the poor husbandman breathed his last, than the rapacious vicar came and carried off his corpse-present, which he repeated as often as death visited the family. Ecclesiastical censures were fulminated against those who were reluctant in making these payments, or who showed themselves disobedient to the clergy; and for a little money they were prostituted on the most trifling occasions. Divine service was neglected, and except on festival days, the churches, in many parts of the country, were no longer employed for sacred purposes, but served as sanctuaries for malefactors, places of traffic, or resorts for pastime."

To fill up this dark and gloomy picture, it only remains to be stated that the most unceasing watchfulness was displayed, in order to repress all attempts at reformation of the wide-spread evils which were afflicting the nation. So far as the priesthood could succeed, they shut out every ray of light from the popular mind. A blind, unquestioning subjection and obedience to the clergy was extolled as one of the chiefest of the virtues; while the country rang with awful denunciations against any who despised the authority of the Church, and the most fearful anathemas, proclaimed with affecting pomp and lordly power, were hurled against those whose neutral independence refused to yield to such assertions of power and forms of doctrine as were abhorrent to the convictions of their minds. When men of clearer views than the mass of the unthinking people, by which they were surrounded, began to call out for reform in morals and improvement in the Church, they were branded as heretics; and forthwith the power of the clergy was brought to bear on them. If not humbled and silenced, they were either constrained to flee for safety or obliged to suffer the agonies of a dungeon, in which their lives faded away in misery, while in many cases the presumption of those who dared to interfere with the Church, by aiming at the removal of abuses, was rewarded by the flames. Thus the darkness of Papal superstition brooded over the land, and gradually became so dense that the light of the Gospel had nigh altogether departed. From time to time a flickering ray would here and there appear for a season—one influence after another began to affect the popular mind, and, in many districts, the conviction extended that the evils which prevailed in the Church, and which were beginning to be felt on all hands, demanded correction. Just as the clergy perceived this spirit beginning to spread, so did they prepare to resist it by all the means in their power. When milder censures failed of their object, then the higher terrors of the ecclesiastical power were applied; and eventually the most bloody and desperate measures were adopted to effect its extinction. The incidents which occasioned these persecuting measures were of a varied and cumulative character, and to the uprising spirit which burst forth into the most remarkable religious revolution in the sixteenth century it is time that attention should now be turned.

It has already been stated, that when the power of the Culdees was broken at Iona, and when the professors of the primitive faith were

obliged to leave that much-beloved home, they spread through different parts of the main land. In different localities of Ayrshire and Galloway, as well as in the eastern sections lying to the north of the Forth, their influence was felt even for centuries. Even when the peculiar and distinctive doctrines of the Gospel which they had been taught were obscured by the cloud of Papal errors that darkened the land, the Culdean spirit remained in the district where they had settled. Sir John Dalrymple, referring to the Bull of Pope John XXII, in 1324, by which the title of King of Scotland was granted to Robert Bruce, notices the fact that the King is apprised of the existence of many heretics in the country, whom he is directed to cut off. There is no doubt but that these were the adherents of the Culdees, of whom the Romish ecclesiastics had complained to the Pope. When the great schism took place in the Papacy, the contention between the opposing parties gave an opportunity for persons in Scotland to complain about the evils which they saw existing in the Church, and often the cry was heard for reformation. So likewise, when Wickliffe went forth in England to herald the advent of a better day, the echo was heard in Scotland of those censures which he hurled against the corrupted and corrupting advocates of the Papal cause in his own land. The doctrines which he preached, the immunities which he claimed for the people, were all heard of, and no doubt the adherents of the Culdee system were rejoiced to learn that such a bold reformer had at length appeared. One of his followers, named Resby, visited Scotland, where he boldly proclaimed his sentiments, and in the year 1407, he and a number of his disciples were burned to death, because they avowed that the Pope was not the Vicar of Christ, and that no man of corrupt life should be acknowledged Pope. Such a sanguinary demonstration produced a decided effect on the country, for a similar scene did not occur for twenty-five years afterwards, when another victim paid the forfeit of his life for his boldness in maintaining the cause of truth. Strange to say, the sufferer was a Bohemian, named Paul Craw, who had found his way to Scotland, where he had disseminated the doctrines of John Huss. He was seized by the Bishop of St. Andrews, and charged with denying the doctrines of transubstantiation, auricular confession, and praying to saints. As he steadfastly maintained his testimony against these and kindred articles of Papal error, he was condemned and handed over to the secular arm, in 1432, when he was committed to the flames at St. Andrews.

It was impossible that such scenes could be enacted in Scotland, and that the people who witnessed them, could be prevented from meditating on the tenets and lives of the sufferers, and, from contrasting them with the conduct of the party in power, without arriving at conclusions adverse to the Romish clergy.

The leaders of the Church, as if conscious that they were on the verge of danger, began to look around them in order to perceive by what means their cause might be sustained and consolidated. With a view to this end, they succeeded in procuring the erection of the Archbishoprics of Glasgow and St. Andrews, and of investing the holders of these dignities with unwonted privileges and splendour. Intoxicated with fresh accessions to their already extensive authority in the kingdom, they began to act as if their power was unquestionable; not being able to see that a determined spirit of reform was extending through the western

and southwestern parts of the country. Gradually, however, the truth began to dawn upon their minds, and with terrible energy they addressed themselves to the work of exterminating all who dared to call in question the legitimacy of their claims.

The Archbishop of Glasgow prevailed on the monarch, James IV, to summon a considerable number of persons before the great council of the kingdom, who were charged with the grievous offence of refusing to worship the Virgin Mary, to pray to saints, to reverence relics or images, and to believe in the Mass.

They had also denounced the licentious lives of the clergy, and refused to admit the lawfulness of their arrogant claims. These parties included different persons of both sexes, of considerable rank; and they all belonged to the Culdee region of Kyle. The trial of these Lollards of Kyle took place in 1494; they were defended by Adam Reid, of Barskimming, who was himself among the accused; and who, by his wit and readiness, greatly amused the monarch, and succeeded in composing the bishops so effectually, that the accused were set free.

James IV fell on the memorable field of Flodden, and the confusion and distraction which ensued in Scotland after that national catastrophe, engrossed the attention of the heads of the Church so thoroughly, that they had no time for watching the progress of heresy. Meantime, the principles of the Lollards began to extend, and the effect of the trial before the King was to embolden the advocates of reform. Intelligence of the proceedings of Luther in Germany found its way into different parts of the country. Returning travellers brought exciting details of religious movements on the Continent, and the literature of the reformers began to be generally circulated. This is shown by an act of Parliament in 1525, which strictly prohibited the importation of Protestant works, and which forbade all discussions "about the heresies of Luther, except it be to the confusion thereof, and that by clerks in the schools."

It appears that the writings of the Continental reformers had fallen into the hands of a noble youth of royal lineage named Patrick Hamilton, who was as highly distinguished by his mental endowments as he was elevated in social position among the highest classes of the land. Being destined to hold a prominent place in the Church, he was even in infancy gifted with the Abbaey of Ferne, as an instalment of those honours and that wealth which were in store for him. The bent of his mind led him to the study of ancient literature instead of those dry and useless exercises of scholasticism which the clergy sought alone to comprehend. Even this divergence from the beaten path drew on him the suspicion of the priesthood, and in order to be free from their surveillance he visited the Continent, and at Wittenburgh he was honoured with the friendship of Luther and Melancthon. Having passed through a course of instruction in the University of Marbourg, he felt impelled to return to his native land, that he might proclaim to his own countrymen those truths of the Gospel which he had found to be the power of God in his own soul. His course in Scotland was like that of a brilliant meteor. The whole country became excited by his doctrines, which were joyfully received by the populace. His high birth, his great learning, his winning manner, the elegance of his person, and the suavity of his deportment, but above all, the force with which he set forth the doctrines which he proclaimed, carried conviction wherever he went; and the clergy trembled before him. They

saw that either he or they must fall in the great warfare which had been commenced, and with an infernal ingenuity they contrived a policy which they were resolved should succeed. Dreading lest the young King should interfere to protect his cousin when accused, they managed to send the monarch on a pilgrimage to the far distant region of Ross-shire; and immediately laid their snares, whereby Hamilton was induced to visit St. Andrews. There they succeeded in using the Prior of the Blackfriars as a professed but really treacherous friend, who in candid conversation elicited from Hamilton a full statement of all his sentiments; whereupon he was immediately apprehended and committed as a prisoner to the castle. On the next day he was charged, before a large assembly of bishops, abbots, priors, and other dignitaries, with maintaining and proclaiming certain heretical opinions on the subjects of pilgrimage, purgatory, prayers to saints, and prayers for the dead. He was immediately condemned, and so furious were his enemies, that arrangements were made to execute the sentence on the same day. The pile was erected before the College of St. Salvador, and the youthful martyr was bound to the stake. When the fire was kindled, his voice rose calm and clear above the flames,—“How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of man? Lord Jesus, receive my spirit!” And with these utterances the youthful martyr ascended to the crown. His death lighted a candle in Scotland which all the powers of Rome failed to extinguish. Although he was carried off in the twenty-fourth year of his age, before he had well entered on his public life, yet the malice and treachery of the bishops, the weakness of their cause, and the true character of that Gospel for which he suffered, were all so clearly seen by the light of that fire in St. Andrews, that the cause of the Reformation was felt to be established in the land. The martyrdom of Hamilton, on the last day of February, 1528, inaugurated the Reformation in Scotland!

Review and Criticism.

THE DIVINE PURPOSE EXPLAINED; or, All Things Decreed; yet Evil not caused, nor Moral Freedom impaired; and the Glory of God the End of All. By the Rev. GEORGE MORTON. Philadelphia: Joseph M. Wilson. 1860.

THE title page of this book indicates an extensive range of difficult problems. Within the limits of three hundred and ten pages. Mr. Morton has, nevertheless, managed to compress a vast amount of severe thought upon them all. As to his success, there will be diversities of opinion. We would deem it an immorality to say anything that would detract from the great merit of the latter part of the book. What he says of the covenant made with Adam is, so far as we can judge from our examination of it, excellent; and his vindication of the doctrine, that the glory of God is the end of all things, against the false systems of a false philosophy, is able and conclusive. We do not think, however, that Mr. Morton has solved the problem of the Origin of Evil. In our opinion, his book is

but another of the many testimonies which learned men have furnished to the humbling truth that this problem is above the range of the human mind in its present state. The mere statement of his proposed solution, will justify our estimate of his attempt. His theory is, that evil is essentially connected with creaturehood. This evil he distinguishes from moral evil, and designates by the term *creatural imperfection*. It were impossible to create a creature not subject to this imperfection. God was free to create or not to create, but there was no room for choice between creating a perfect and an imperfect creature, "because it is impossible to make a creature anything but a creature." "When the Lord purposed to call creatures into existence, it did not depend upon his choice whether he would make them perfect or imperfect. If they be made at all, they must be made imperfect," (page 140).

To make this principle available, Mr. Morton affirms that this imperfection was a thing over whose existence the decrees of God had no control. "Creatural imperfection does not depend upon a decree, but upon the unchangeable nature of things."

By *creatural imperfection*, Mr. Morton means, all that by which the creature falls short of the perfection of the Creator. "The creature's imperfection consists in the absence of what is essential unto God," (page 141).

Through the door of this unordained, *creatural imperfection* sin entered, and hence, as God could not have prevented the imperfection, He is not the author of sin.

1. Our first remark on this remarkably easy solution of an unsolvable problem is, that it rests ultimately upon an equivocal term,—the term *creatural imperfection*. Measured upon the standard of the infinite perfections of the Almighty, the creature—any creature—must, of course, fall infinitely short. But what does this prove? Is a creature to be called imperfect because it is not a creator? Why, one might as well pronounce a man imperfect because he is not an angel, or an ox imperfect because he is not a man, or water imperfect because it is not wine. The perfection of one order of being does not depend upon its possessing the attributes which belong to, and distinguish another order from it. So far is Mr. Morton's principle from being true, the fact is, that the very opposite of it is true. Whereas he affirms that, "the creature's imperfection consists in the absence of what is essential unto God," the truth is, that the absence of divine perfections is essential to the perfection of the creature. And to call this an imperfection of the creature, is to use words without knowledge, or meaning.

2. Our second observation is, that in the only sense in which creature imperfection can have any meaning, it is utterly inadmissible. (1.) It would argue imperfection in God to say that He was unable to create a perfect creature. (2.) It would contradict the Word of God, which affirms that all which God created was good. Can a man really think that he is not gainsaying the emphatic verdict of God, who looked upon His works and pronounced them good, when he affirms that there was, nevertheless, "a congeneric evil," beyond the control of even the Almighty, reigning over the entire realm of creature existence? (3.) It would be directly in the face of the acknowledged fact, that God has created creatures who have never fallen,—the cleft angels. If creatures must necessarily, from the very conditions of creaturehood, be imperfect, how comes it that the

elect angels have never left their first love? It will not do to reply that God confirmed them in holiness; for if this could be done without raising them from the rank of creatures *after* their creation, why could it not have been done *in* their creation? To resort to such an expedient as this to get out of the difficulty, were but to abandon the position, that God could not create a perfect creature. Over against Mr. Morton's assertion, therefore, we place the historical and revealed fact. He says that God could not create a creature free from the evil of creatural imperfection. The Scripture says, and Mr. Morton affirms it also in the latter part of his book, that God did create beings so perfect that they never sinned.

3. In the only case in which the theory can be tested by actual experiment, it is proved to be false. Was it creatural imperfection that caused our first parents to sin? Eve, standing between the express statement of God and the express contradictory statement of Satan, gave credence to Satan and disobeyed the Divine command. Was her fall owing to creatural imperfection of knowledge? Was it because she did not know that God had said, "In the day that thou eatest thereof thou shalt surely die," that she hearkened to the voice of the tempter? Was it through "creatural imperfection" she failed to discover that the testimony of the serpent was opposed to the testimony of God? If so, was this an imperfection of such a peculiar sort that it could not be remedied without erasing Eve from the roll of creaturehood? The defect, or imperfection, was evidently not in her memory; for she repeated the Divine command to Satan when first plied with the temptation. She had knowledge of the law sufficient to the emergency, and that knowledge was at her command. Wherein, then, lay the "creatural imperfection" through which sin entered? Can it be referred to any mental or physical defect which could not have been removed without interfering with the humanity of Eve? But if this cannot be done, what becomes of Mr. Morton's theory? His theory requires two postulates. 1. That there be an imperfection. 2. That this imperfection be of such a nature that the removal of it would involve the raising of the creature to the rank of Deity. When Mr. Morton has specified, under the latter head, he will find that he has done one of two things,—that either he has apologized for sin, or furnished an answer to his own theory of the origin of evil, by showing that the imperfection was of such a nature, that it might have been remedied without the deification of our first parents.

Having given a general indorsement of that part of Mr. Morton's book, which affirms the glory of God to be the end of all things, we deem it necessary to qualify our approval, by mentioning one point to which we except. He carries this principle so far as to teach (pp. 214, 302), that God would have done injustice to himself, had he not introduced a system under which his character can, and shall be revealed. This, of course, makes creation, providence, and redemption a moral necessity, arising out of the very nature of God. If this be true, then is redemption of debt, and not of grace. If God owes it to himself to create, or to redeem, then he has no choice in either case. He is under the highest possible obligation to do both.

In conclusion, we would observe, with reference to this and all other attempts to account for the origin of evil, so as to satisfy the minds of men by demonstration, that God is not the author of sin, that the invariable result is to vindicate the Divine character at the expense of some

of the Divine perfections or prerogatives. Such theories always introduce sin through something over which God has no control. Some have traced it to the native malignity of matter, and then apologized for God, by denying that He created matter. Others have traced it all to Satan, and have exonerated God, by making Satan coeternal and omnipotent. Others, again, as Leibnitz and Morton, trace sin to "metaphysical," or "creatural" imperfection, and then exempt this imperfection from the domain of God's purpose or control. It will be seen that these are diversities under a unity; that they are all branches of one tree—streamlets of the one fountain. The great, the God-dishonouring assumption which lies behind them all is, that there is something outside of God, over which he has no controlling power. Call it the eternal nature of things, in the shape of abstract laws, or the eternity of matter, or the eternal existence of an evil Spirit, or the imperfection incident to creature existence, or what the author will, it comes to this in the end: that it limits, and would dethrone the Sovereign of the Universe, "who worketh *all things* after the counsel of His own will."

Fragments of the Day.

DR. R. J. BRECKENRIDGE ON THE UNION.

[The nominal editor of this Magazine republishes, in the number for July, which commemorates our national independence, the Rev. Dr. Breckinridge's able, patriotic article on the Union. Without agreeing with every sentiment, he most heartily agrees with its general spirit and principles. We are happy to make the Presbyterian Magazine the repository of such a paper from one of our own divines. C. V. R.]

TO THE HON. JOHN C. BRECKENRIDGE, VICE-PRESIDENT OF THE UNITED STATES, AND SENATOR ELECT FROM THE COMMONWEALTH OF KENTUCKY.

FOR a period of nearly seventy years, the people of Kentucky, even from the moment of their own existence as a free and separate commonwealth, have bestowed, first upon your grandfather, and then upon your father, and then upon yourself, every mark of confidence and love it was in their power to bestow; and in no instance did they ever refuse to either of you any distinction that either of you was willing to accept, and in no instance did they ever complain that either of you had come short of what they expected from you. Such testimonies on the part of such a people, accumulated until you now find yourself in a position for good or evil to the whole nation, scarcely inferior to that of any other person, increase all the ordinary responsibilities which rest upon you to the very highest degree, and add new ones the most affecting which can address themselves to a true heart. Every man in this nation, still more, every man in the

commonwealth which has so signally honoured you, will ponder these things just in the degree that they expect or hope anything from you, in this season, which you have yourself, in the most public and emphatic manner, declared to be full of peril to the whole American people, and most peculiarly to the people of Kentucky. I know you will admit that every one of them has the right to address to you these noble reflections,—warning you by them, in a manner at once earnest and confiding, that your people do not expect you to allow their destiny to be compromised, and yourself to be overborne and carried away by events and parties; but that they expect and desire that, let what may come, you should so counsel and act that Kentucky may do her part, as becomes her, for the safety and glory of the whole,—and that when the worst come she may live or die according to her own free and separate sense of her duty and honour. Nor is there one among them all, who, from a private station, and impelled only by the deepest interest in the country and in you, could more properly than myself address to you words of confidence and of hope, and urge upon you considerations connected alike with your own fame and the glory of your country, whose due weight may be easily overlooked amidst the passionate violence which to all calm men seems to prevail at Washington.

As to the dissolution of the American Union,—the settled and deliberate conviction of Kentucky is, that it is no remedy for anything whatever, but that it is itself the direst of all calamities. Kentucky never had any existence as a commonwealth, except as one of the States of the American Union. She never had a disloyal thought toward that Union,—or toward any sister State; she never for one instant desired to enlarge her rights under the Federal Constitution,—or to exercise any of those rights offensively,—or to deny to others their equal rights under that Constitution. Wholly unable to comprehend how it can be to the interest of any State to secede from the Union,—or how the right to secede can be considered anything else but purely revolutionary, she sees nothing in the past conduct of the Federal Government to justify secession, if it were even a constitutional remedy; nothing in the aspect of the times promising anything but disaster to the country, to every seceding State, and most especially to herself, from the application of any such remedy, whether by war, by revolution, by the formation of new confederacies, or by the secession of individual States. As far as she can understand, it is mainly the unruly passions of unreasonable men, and the violent assertion of dubious, or, to say the least, extreme rights, and the madness of political parties in their struggle for power, that has brought the country to its present perilous condition. The true remedy for such disorders is not the breaking up of the government, but the due enforcement of the laws; and posterity will execrate to the end of time whatever government shall allow the lawless conduct of any portion of the people to run into secession, or to drive others into it. The lives of traitors ought not to weigh a feather against the peace or security, much less against the very existence of the nation, and their blood cements instead of weakening the foundations of society. Civil war itself within the Union, horrible as civil war always is, is necessarily temporary, and is consistent with the ultimate preservation of everything distinctive in our present nationality, and in all our institutions, general and particular; and a universal civil war at this time, *within the Union*, could hardly fail to end in the permanent

establishment, for the whole country, of just what our fathers established from 1776 to 1789. But after the division of the Union upon the slave line, and the necessary breaking out of fierce and interminable war along a frontier extending from the Atlantic Ocean to the western border of Missouri, no man can foresee a state of the case when peace can be ever preserved along that frontier, as well as it can be in the Union, and every man can see that any future union of the divided portions of the confederacy, if any union shall ever be possible, must be upon the very terms which now exist. The inevitable effect of the recent events at Harper's Ferry, taken altogether, must be to give a degree of security to the whole slave frontier *within the Union*, which no part of it can ever have *out of the Union*; and the handful of white men and negroes, whose follies and crimes were consummated there, would probably be the last, as they were the first, to try such an attempt. The whole case ought to be, to every reflecting man, a demonstration of the inestimable value of the Union, both as it sets bounds to the passions of men, and as it enables us to punish crime by due course of law, instead of by private or public war.

Kentucky is through choice a slave State. When forming her first constitution in 1792, when forming her second constitution in 1798, and when forming her present constitution in 1850, the whole subject was carefully considered by her people, and each time decided in the same manner; and it is probable that at the present moment there is less disposition amongst her people to make any change on that subject than at any other period. Two facts of great importance must not, however, be overlooked. The first is, that no considerable portion of the people of Kentucky have ever held extreme views in favor of slavery, while a very large proportion of the people have tolerated without preferring it, and while the common opinion of the people has always been that the relative growth of the white over the black race would be greater and greater continually, and at some future, perhaps distant period, slavery would become an insignificant element in the condition of the State. The second fact is, that Kentucky has all along been exposed, along a frontier of seven hundred miles of river border, to greater evil and losses than all slave States which have no free frontier put together; yet she has never for a moment manifested any sense of alarm or insecurity—made use of any threats, clamour, or abuse, or entertained a single thought of secession. She has uniformly acted with calmness, moderation, and dignity; her citizens have uniformly relied upon the laws for redress against such as laws could reach, and against the lawless promptly redressed themselves, leaving to those who did not approve her ways, to amend their own, or choose their own remedy against her. Undoubtedly she has had great cause to be dissatisfied; undoubtedly her people are the last in the world to put up with either injuries or insults; undoubtedly she would be prompt to take up arms against any odds, when she thought no hope was left but in arms; and undoubtedly whoever puts her to that extremity, will see good reason to regret having done so. What I assert is that, for all that has come and gone, she sees no reason for the ruin of the country, none for the dissolution of the Union, none for the secession of any State by revolution or otherwise, none for allowing herself to be forced into a position fatal to her by the fanaticism of a portion of the people of the North, and the passion of a portion of the South. Of the fifteen slave States (if Delaware can properly be so considered) the eleven which lie further

south than Kentucky have, as members of the federal Union, a thousand times less cause of complaint than she has, and will not encounter the thousandth part of her peril if the Union is dissolved. It is Maryland, Virginia, Kentucky, and Missouri that have borne all the loss and annoyance, and are to bear all the impending peril. It is to these four States, therefore, that the decision of the national aspects of these impending perils emphatically appertains, so far as that decision appertains to the slave States at all. And every wise and every generous impulse ought to prompt the people of the other eleven slave States to forbear whatever course of action is disapproved by these four border States. And these four great States are bound by the highest considerations, both of patriotism and of interest, to throw their united weight against all sudden, rash, and unconstitutional action on the part of the slave States, and, if the worst comes, to secure for themselves a position compatible at once with their honour, their freedom, and their safety. In like manner, the border free States, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, and Iowa, ought to remember that their borders are as much exposed as ours, and that multitudes of considerations, besides numerical force enter into all warfare, and, above all, into border war. So that on them, with reference to the numerous free States behind them, rest the duty and the right of deciding the national aspect of the subject of slavery, on the free side of the line, just as it rests with the border slave States on the other side. It may be confidently asserted that posterity will hold these six border free States and these four border slave States responsible for the fate of this nation at the present crisis. And they will deserve its lasting contempt if, with their central position across the republic, and their irresistible force, they permit the country to be ruined and disgraced, and themselves thrown into a position of endless mutual hostility, along a common frontier of fifteen hundred miles. And for what reason? And for whose benefit?

By what blindness and by what violence of political parties, by what incompetence of public men, or by what madness of the people, the country has been brought to the verge of public violence, upon a topic which has been familiar to every one since the first settlement of this continent, are questions which this generation will have to answer to generations which are to come. The questions we should answer to ourselves are, what is the precise nature of the difficulty now—and in what manner may that difficulty be surmounted? If certain people of the North come feloniously among the people of the South, and are put to death for their crimes, and then if other people, even in greater numbers, glorify the dead felons as martyrs, but take care not to commit any overt act and be hung, it seems to me that the very most futile of all proposals against such dangers and such annoyances is the overthrow of the Federal Government. It may be possible that government can never do all that needs to be done; it may be possible to pervert it to the doing of intolerable mischief; but in the former case the lack of power in the Federal Government results from the very nature of our institutions—and its intolerable abuse of power in the latter case would necessarily be followed by the universal arming of all the slave States. The real difficulty does not lie in any such grounds as these, nor its remedy in anything that can be done touching such aspects of the case. In like manner those great questions of the rendition of fugitive slaves by the North, and

of the foreign slave trade at the South, are finally settled so far as the Constitution and the laws of Congress can settle them, and it remains for the legal tribunals and the Executive authority to enforce the laws in both respects. That, during periods of unusual excitement, those laws, touching both subjects, may be imperfectly administered, is extremely probable; but that the North will openly defy the power of the nation and permanently refuse to execute the fugitive-slave law, and that the South will act in a similar manner with respect to the foreign slave trade, is what no man is justified in asserting. I admit that the permanent continuance of the Union would be impossible, if the North or the South should deliberately persist in such a revolt against the Constitution and laws, if at the same time the Federal Administration should be too feeble or too timid to coerce obedience. But surely no such revolt either North or South, and no such imbecility in the Federal Government as justifies the overthrow of our national institutions, can be alleged to exist. If the minds of men were calm, or if their thoughts would be directed steadily to the results that must follow the dissolution of the Union, it seems impossible of belief that adequate motives for such an act could be found in the existing state of any of these questions.

I know that it is alleged that the settled doctrines and deliberate purposes of that great party in the North, which was formerly called Abolitionist, and is now called Republican, amount to nothing short of an organized and fanatical crusade against the institution of slavery as it exists in fifteen States of this Union; that there is the utmost probability that it will ultimately, perhaps speedily, acquire controlling influence over every department of the Federal Government; and that the slave States cannot, consistently with honour, with prudence, or with safety, continue members of a Union controlled by such a party or subject to a government administered by them. To this let me say, first of all, that, if every word were true and certain, the wise, manly, and successful alternative would be, not the dissolution of the Union, but the recovery of the country, by force, if necessary, from those who shall have subverted its Constitution. Nor can there be any doubt that the united South and the minority at the North will be always and to every intent, without arms or with arms, more powerful in the Union than the united—much less the divided—South ever can be out of it. Nor does it appear to me to be loyal to the people of the North who are faithful to the Constitution—even if they were the smaller number—for the South to withdraw and leave them subject to a domination as intolerable to them as it could be offensive to us. But this is an extreme statement, responsive to a still more extreme suggestion. The history of political parties in this country for many years past is not creditable to us; and their present posture is such that no one can foretell what a single year may bring forth. If the whole North could act in concert permanently, they must have the permanent control of the Federal Government; and the wide conviction of the North, that the whole policy of the General Government has been for some years dictated by the slave States, and the whole policy of the slave States dictated by the cotton States, has come very near to casting the majority of every Northern State temporarily into the Republican ranks. It would be an abuse of the Federal power, not less atrocious certainly, to extend than to curtail slavery by the systematic use of it; and the North has believed that this was done, and the rise

and extension of the Republican party is the fruit of this conviction. Disabuse the North of this delusion—do it fairly, truly—and the Republican party will shrink at once into the comparatively insignificant faction of radical Abolitionists, upon whom it was originally based. On the other hand, the united South never could fail to carry with it, in all its just demands, and in all its temperate utterances, a sufficient number of the States of the North to make the rights and interests of the slave States perfectly secure in the Union. This is all the control any minority can justly claim under a free constitution; and this is never lost under such a constitution, except by gross mismanagement. If, therefore, there is a foregone conclusion to break up the Confederacy, the alleged tenor of the Republican party will answer as a pretext; but Kentucky dreads no party—and will use no such pretext—but will make any party in power respect her rights. If, on the other hand, there is a true desire to perpetuate the Union—no one is warranted in saying that the Republican party cannot be prevented from coming into power, or that, even if it should come into power, the nation would not be both competent and resolved to keep it in proper bounds, or arm and suppress it. I grant that hardly a greater evil can fasten on the politics of the country than to treat them by geographical lines, or array parties upon questions touching which the interests or convictions of different sections of the country are supposed to be entirely antagonistic. The present posture of the country is the fruit of this political treatment of slavery, and the present condition of the representatives of the people in the lower House of Congress is a most effective symptom of the public health under that treatment.

The question of slavery in the territories, practically developed as that question was in the case of Kansas, has probably had greater influence than any other, both upon the present condition of political parties and in bringing the public mind to its present agitated state. The issue to which the question, in its abstract form and in the Democratic party, has been brought is this: That, on one side, the people of the South very generally believe and claim that the Supreme Court has decided that every slaveholder has the constitutional right to take slaves into every territory, and neither Congress nor the people of the territory have any power to prevent this; in other words, that every territory is, by the Constitution of the United States, a slave territory. On the other side, the Democratic party at the North very generally and decidedly repudiate these statements as untrue, and these claims as monstrous, and assert for the people of each territory constitutional power to determine and regulate for themselves the question of slavery. In the meantime, the Republican party, perhaps unanimously, assert that Congress has complete power to exclude slavery from all the territories, and desire this power to be exercised in every case as it has been in several. Almost the entire North is, therefore, directly arrayed against both the fact and the right of what the greater part of the South asserts is the law of the land under the decision of the Supreme Court. In the South itself, however, there is a farther and singular development of opinion. It has been attempted in Kentucky and other Southern States, to make it a part of the political creed of the Opposition to demand of Congress a slave code for the territories; while, in the same region, non-intervention by Congress, except in extremity, if at all, has appeared to be the doctrine of the Democratic party.

The result is that the entire North repudiates, and, under existing circumstances, will continue to repudiate, the idea that the Federal Constitution or the Supreme Court makes all the national territories slave, while almost the entire South believes and claims, that all the national territories are slave by that Constitution. The dispute is enlarged, not settled, not even transferred. This is a most calamitous result of attempting to turn over questions pre-eminently political to tribunals wholly judicial; as if public men were warranted in supposing that great nations, in the highest state of political excitement, believed any more in the infallibility of judges than they did in the infallibility of senators, kings, or popes. Even if the decision of the Supreme Court had been so clear that no man could doubt what was decided, and so cogent that no man could gainsay its justice as between the parties to the particular cause then heard, it would have been a miracle if the decision had settled any political question. Its main effect was obliged to be,—let the decision be what it might,—to exasperate all parties, and to render any peaceful adjustment of any aspect of the slave question far more difficult than before. In truth, the constitutional right which the South supposes she has secured, can be of no practical value, even if it were universally conceded. For if she remains in the Union, she cannot carry on the foreign slave trade; and unless she can do that, she cannot profitably send slaves enough into any territory we possess,—nor masters enough with those she may send, to prevent their emancipation as soon as the territory becomes a State. The experiment in Kansas is surely decisive. If, on the other hand, any portion of the South will deem it a sufficient reason to secede, that more slaves may be imported from Africa, and new slave territories formed, either half the slave States will not secede for that reason,—or, if all secede, and a confederacy of all the slave States is formed, that confederacy cannot be expected to allow the African slave trade to be renewed. With regard to slavery in the territories and the power of the General Government over the subject, there never could be any subject concerning which wise, just, moderate, and forbearing conduct was more imperatively demanded,—none with regard to which the opposing interests of the two great divisions of the nation ought to be treated with more scrupulous fairness. If ever such a temper and such a spirit shall return to the counsels of the Republic, the temporary and disputed power of Congress over the subject cannot fail to be exerted in some manner satisfactory to opposing claimants. But so long as parties, on one side or the other, seek by every means to assert extreme claims, irrespective of equally extreme claims in others, nothing remains but to fight the question out in each territory; or, what is worse, to fight it over the ruins of the Republic; or, what is worst of all, break up the Union and fight it out afterwards. As a Southern man I deplore, and still deplore, the repeal of the Missouri Compromise, as a great political error, pre-eminently injurious to the South. As an American citizen, I deplore the fearfully undue importance which the control by Congress over slavery in the territories has been made to assume in our national politics.

It must be borne in mind that the present aspect of parties, in this country, is very far from revealing the real state of public opinion upon any new and exciting question, which may suddenly arise. We have seen two great national parties—the old Whig and the American—completely disorganized within a few years. The enormous mass of voters,

who acted with one or other of these parties, and the greater part of whom are now acting with the Republican or the Democratic party, are far from being committed so permanently to either, that it can be predicted with certainty, what course they will take, if matters come to the worst. Moreover, there are very few States in the Union, in which there is such unity of sentiment, as to insure even a decided and constant majority upon either side of the most important political questions; and nothing is more common, in many of the States, than sudden and great revolutions in opinion. Even with the perfect certainty that every slave State will resist, with arms, any interference with its security as connected with its slaves, there are topics connected with the time and manner of that resistance which might easily terminate very fatally, and topics connected with slavery itself (the slave trade, for example), on which the most determined difference of opinion has manifested itself. While such considerations ought to warn the most upright and sagacious public men of the great danger they are in, of being deceived by party clamour, and ought to terrify such as are unscrupulous; they teach us that, after all, the heart of the nation may be sound, and that it only needs to be convinced of its peril, that it may, by one mighty outburst of patriotic enthusiasm, crush every party that has trifled with its convictions, and overwhelm every public man that has betrayed it.

Concerning the political relations of slavery under the Federal Constitution, and the rights and duties of the slave States in the Union, it is perfectly immaterial whether the institution of negro slavery, as it exists in this country, is good or bad; and all Congressional discussion of that point is as irrelevant as it is ordinarily empty. We live under a written Constitution, and have, for more than seventy years, been expounding it, commenting on it, and applying it constantly to the business of life. There may be topics, and they unimportant, upon which one generation has differed from another, one party from another, one class of statesmen, judges, and lawyers, from another, as to the true sense of the Constitution, and the true weight to which the interpretations of it are entitled, whether these interpretations are made by one or other department of the Government. No doubt, of late years, the tendency of opinion has been to attribute far less sacredness to judicial interpretations than the founders of the Republic allowed; and therefore we witness such fierce debates as to the true sense of the Dred Scott decision. With all possible veneration for the Federal Constitution, we are not to forget that it was made for us, not we for it; and with all loyalty both towards the National and our State Governments, let us remember that the highest of all loyalty is to society itself, which is above every form it can possibly put on. Under all forms of society, the all-pervading questions are political questions; questions which never can be permanently settled in free governments, except through representative bodies, and then in accordance with the public conscience. The question of slavery, as it relates to the nation, falls under these general considerations, in a remarkable manner. Thus, in the first place, slavery was almost universal, and the slave States the immense majority, at the formation of the Federal Constitution; now, the slave States are in a minority, their whole population is a minority; and that minority, both of States and people, is steadily becoming relatively weaker. In the second place, there has occurred a prodigious change in the value of slaves, and of the product of their

labour, as well as in the state of public opinion on the subject of slavery itself. At the formation of the Federal Constitution, there was no particular hostility to slavery in one section above another, and no particular zeal for its extension and perpetuity in any section. But at present, the great majority, in most slave States, zealously desire both the extension and the perpetuity of slavery, and the almost unanimous population of them all, regard it as so completely involved in the very fabric of society, that no interference with it from without can be endured; while the great mass of the people of the North consider the institution positively evil, and an immense party amongst them is organized on the conviction that the interests of the free States and of the white race, are jeopardized by the claims of the slave States, and the alleged control of the Federal Government in the interests of slavery; the repression, if not the total extinction of which is what the South understands them as seeking. Now, looking at the matter in this light, and rejecting all pretexts, the solitary condition which can satisfy the North is, that the South should claim nothing under the Constitution, which that Constitution, fairly interpreted, did not always secure to her. And the solitary condition which can satisfy the vital necessities of every slave State is, that the Constitution shall be so interpreted, and the Government so administered, that it shall enjoy the same peace, security, and equality of rights in the Union, which it would enjoy, if it were a free State.

What seems to me clear at present is, that no such violation of either of these conditions has yet occurred, as to justify either party in proceeding to such extremities as would be justifiable, if it had occurred. And it is equally clear, that the apprehension of an impending violation of the rights of either party, cannot justify any irregular, much less any extreme proceeding, any further than may be necessary and effectual to prevent that impending violation. Moreover, the highest and most enduring interests of all parties conspire with their sacred obligations, binding them to act with mutual justice, good faith, and forbearance. But suppose the dominant party at the North to have already violated, beyond endurance, the solitary condition with which the safety of the South allows her to be satisfied; even then, it is the furthest possible from being true, that the secession of a portion of the slave States, or the disruption of the Union on the slave line, is a necessary, a wise, or even an allowable alternative. It is true, the States are sovereign States. But it is equally true, that the nation is a nation—the American people a people. Great nations cannot suddenly disappear, like a cloud of insects; nor do powerful nationalities fade in a day, like the flower of the grass. It took the Roman Empire a thousand years to die; and the Hebrew nationality has survived through all the possible fortune of four thousand years.

To rend a nation in twain, is a far more terrible procedure than for a nation to recover itself by an internal struggle. Nothing can be more certain than that slavery cannot be perpetuated on this Continent, by means of the rending of this nation. With a single nationality like ours, internal struggles, no matter how often they may occur, can never be greatly protracted, and can never fatally arrest the progress of society. But in precisely such a case as ours, the permanent rending of the nation is a catastrophe—the progress of which promises nothing, as assuredly as the mutual dissolution of both the parts; and the end of which can produce nothing more certainly than the total defeat of the avowed object of its

perpetration. The firm determination of every portion of the Union to maintain its rights within the Union, under every extremity, would soon put an end to all necessity for any portion of it to elect between terrible means of doing so. It is the holding in reserve of this idea of rending the nation, it is the weakening of the idea of our glorious nationality, that gives vigor, if not existence, to so many ideas which can escape being traitorous only by denying that we are a people, or have any nationality. In the restoration of that great idea, there is a moral force competent to save the country by ordinary means, even in such a crisis as this. Or, if there is not, there is a practical force in it competent to save the country by arms, whenever law is silent and arms are the only remedy. It is horrible to reflect that the children of the Revolution might be obliged to shed each other's blood. How much more horrible to shed it in such a manner, that oceans of it could never restore what we had destroyed, while every drop of it would be an eternal testimony against our folly!

For my part, I am not ashamed to confess the depth of my love for my whole country, and the mingled sorrow and indignation with which I witness every attempt to weaken amongst the people the sense of what we owe to the mother of us all. No people ever did anything glorious who did not believe in God, who were not faithful to oaths, who did not love their country. When I reflect on what God has already done for us, and already done by us for his own glory and for the advancement of the human race; when I consider what our position and our influence amongst the nations of the earth must be when we become a hundred millions; when I try to appreciate the necessity of just such a power on earth, and the majesty of its beneficent and irresistible exercise, my very heart throbs with overpowering joy and exultation that such a destiny is reserved for my people, that such a refuge and inheritance is kept in store for man. I thank God continually that the dust of my ancestors mingles with this soil; that the hands of my kindred have laboured on these sublime monuments; that the valour of my friends was a part of the cost by which all has been secured; and that the lot of the inheritance of my posterity appertains to such a land and such a people. As for the South, taken in its widest sense, God has cast my lot here, and I have been loyal to her, all the more loyal, that I have been neither blind to her errors, nor ignorant of her perils. As for Kentucky, if I have left undone anything I could have done for her honour, her interest, or her glory, she knows how joyfully I would redeem that lack of service. But still I love my country; still I am an American citizen. And I deny, with uplifted hands, the right of any Court, any President, any Congress, any State, any combination of States under heaven, to abolish from amongst men that highest of all human titles. I have worn it as a crown all my days on earth. And I implore you by our common blood and common name, by all the love so many noble hearts bear for you, and all the hopes they cherish concerning you, so to quit yourself in this day of trial and rebuke, that you shall bear that title proudly, long after my gray hairs are under the green sod.

ROBT. J. BRECKINRIDGE.

BREADALBANE, KY., January 9th, 1860.

THE
PRESBYTERIAN MAGAZINE.

AUGUST, 1860.

Miscellaneous Articles.

“THE WORD OF GOD IS QUICK AND POWERFUL,”
&c.

HEBREWS 4 : 12.

“THE word of God, which he has given for our salvation, is quick and powerful.” It is called “the word of *God*,” because God is both its author and its subject. “All Scripture is *given* by inspiration of *God*.” “Holy men of old spake as they were moved by the Holy Ghost.” And the great *subject* of the Scriptures is God,—his attributes, character, providence, kingdom, and especially God in Jesus Christ. Our Lord himself says of the Scriptures, “In them ye think ye have eternal life; and they are they which testify of me.” The word, thus derived from God himself and treating of him from Genesis to Revelation, has an emphatic claim to the title, “The word of God.”

Now, of this divine word it is affirmed in the text that it is “*quick and powerful*.”

The word “quick” does not here mean swift or rapid, but is the old Saxon term for “living;” and it has this signification in three other passages: “Who is ordained to be judge of quick and dead.” Acts 10 : 42; “Who shall judge the quick and dead.” 2 Tim. 4 : 1; “And that is ready to judge the quick and dead.” 1 Pet. 4 : 5. In all these passages the meaning evidently is “the *living* and the dead.” The same expression is used in the text, and it has the same signification,—“the word of God is *living* and powerful.”

I. IN WHAT SENSE IS IT “LIVING?”

1. In the first place, the word of God is “living,” in the sense of a *real existence*, commensurate with that of God himself, and as *distinguished from error*. Truth proceeds from God, like rays from the sun. It has a necessary relation of honour to the Divine

Being, who is the source of all excellence. God has set his glory above the heavens, but he has never set it above his law. His word is the emanation of his own self-existent nature. In an awful and sublime eternity, truth had life. It proceeds out of the Infinite, and has a correlative and glorious being. Error, on the other hand, is a perversion of excellence, and dates back to the ages of time and Satanic insubordination. It has no inherent rights, sustains no true relation to the Infinite mind, but is wrong, accursed wrong, an alien element in the government of the universe. Thou hast magnified thy word above all thy name.

2. Again, "The word of God is quick," or *living*, in the sense of *enduring*. It is never to pass away. It endures throughout all dispensations; is to be the standard of judgment at the last great day; and to continue in its principles throughout eternity, like God himself, the same, yesterday, to-day, and forever. "Heaven and earth shall pass away, but my words shall not pass away." "The word of God liveth and abideth forever." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord *endureth forever*. And this is the word which by the Gospel is preached unto you;"—this very word,—a living word, in precept and penalty, from age to age enduring.

3. In the third place, "the word of God is quick" or *living*, in the sense of quickening or *vivifying*. It is the instrument of life. It avails through the Holy Spirit in the second birth. "Being born again, not of corruptible seed, but of incorruptible, by *the word of God*." "Of his own will begat he us by *the word of Truth*." There is a life-giving energy which God communicates through the ordained agencies of second causes. The truth is the established medium through which his Spirit works. Christ says of himself, "I am the way, the truth, and the life." "He hath chosen you to salvation through belief of the truth." The Scriptures abound in expressions which exalt the word of God as the instrument of the conversion, sanctification, comfort, guidance, and glorification of the soul. This quickening energy is not *in* the truth, but *through* the truth. God uses it. It is *his* truth. The word of God is the living word,—living in the triple sense of truth, of enduring truth, and life-giving truth.

II. But it is both "quick and *powerful*." Its power is derived from its relations to God and from its appointed subserviency in the kingdom of grace. "Powerful" here means *energetic*. It is power in actual service,—operative power. The word of God is living and operative. It is no dead letter in the archives of heaven; no mighty instrument kept back from use; no regalia to be displayed only on rare state occasions. But its true glory is in its common use, and its use is with power. The power of "the word of God" is described in the language of the text, first by its qualities, and then by its operations.

1. In its *qualities*, the word of God's power is "sharper than any two-edged sword." The metaphor of the sword is used in other parts of Scripture in a similar sense. "The sword of the Spirit, which is the *word of God*." Ep. 6 : 17. In Revelation it is said, "Out of his mouth went a sharp two-edged sword." The idea in this verse is that the word of God does its gleaming work before the eye of the soul, with convictions that pierce through and through, as with the cutting sharpness of a two-edged sword,—a sword that effectually kills. Behold the common sword—that weapon of war—polished for battle and ready for service. It has a twofold edge. It is a terrific instrument. Dare you press its blade with your fingers? Can you invite its power? Its properties insure death; how sharp and pointed and double-cutting! Fellow-sinner, it is an emblem of the word,—of the word of grace, of the word of power, of God's living word! And whence the necessity of such a weapon in the hands of the King? Because there is rebellion in his government, which must be subdued. The public good requires it; the good of the rebellious requires it; and so does the glory of the King and kingdom. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre." Ps. 45 : 3-6. Appropriate then is the metaphor of the sword, both as the emblem of royalty and an instrument of effectual power. This same sword of the living God, if it bring not the rebellious to terms, shall slay them in the blood of perdition; and, like the flaming sword of the cherubim, turning every way, shall sacredly guard the entrance of Paradise.

2. The *operations* of the living word are described in the text as follows: "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Without entering into the details of this figure, it is obvious that these ideas are conveyed,—

(1st.) That the power of the word is *thorough in its effects*. It pierces even to "the dividing asunder of the soul and spirit, and of the joints and marrow." It goes everywhere and can do anything. It strikes at the sins of the understanding, or of the imagination and the affections. The soul and spirit, in all the variety of their faculties and powers, are under the searching control of the living word. Likewise all the passions connected with the body are severed by its skilful stroke, like "the dividing asunder of the joints and marrow."

(2d.) The powerful effects of the living word are *spiritual* as well as thorough. Religion does not consist merely in the regula-

tion of the outward life. God takes cognizance of the heart. "He is a discerner of the thoughts and intents of the heart." His word judges the inmost soul, with all its motives, aims, enterprises, hopes, machinations, evil intents, and corrupt devisings. (Balaam.) Hence it is said, in another passage, "Let the wicked forsake his ways and the unrighteous man his *thoughts*, and let him return unto the Lord, and he will have mercy upon him, and unto our God, who will abundantly pardon." There never was a greater delusion than to confound external morality with gracious exercises, formal conduct with the fulfilment of spiritual requirements. Moralists are apt to rely upon the Sermon on the Mount for their justification; but the very design of that searching exposition of moral duties was to disencumber them of the formality of the Pharisee, and to let them shine in the light of, not only inward, but devotional experience. Oh, how the word of God will dissipate these delusions of self-righteousness, and with a powerful piercing of its truth, summon to judgment to come!

It would be taking a very dishonouring and superficial view of the word of God, if we did not more distinctly bring out its *recovering power*. It convicts and condemns, in order that it may pardon and cleanse. It goes into the inmost depravity of the human heart, in order that it may convince the soul of its real condition and persuade it to accept the remedy so freely provided. The law is our schoolmaster to bring us to *Christ*. The lightning from the majesty of Sinai reminds us of an offended God, and bids us flee for a shelter from his wrath. The uses, therefore, of God's word of living power are to impel the soul to seek the Lord Jesus Christ as its Saviour. Are there convictions of conscience, my hearer, warning you this day that you are not on the right road? Those convictions are messengers, heaven-sent messengers, to lead you to the Cross. The apostle, in the context, adds, "Seeing, then, that we have a great high priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

All the urgency of God's quickening truth is to the salvation of the soul. And never does that truth become so efficacious as when preached in its connection with the mediatorial work of Christ. You remember the experience of the first missionaries to Greenland, who spent several years without making a single convert, although they faithfully laboured to inculcate moral duties. Finally, one of their number resolved to give more definite instruction concerning the atonement of Jesus Christ. A crucified Saviour was a living truth that pierced like a sword into the heart of the Pagans. "What is that you say?" exclaimed the chief, striking the rude table with his hand, and with the appearance of a man who was just catching

a glorious thought; "repeat that sentence." And the further instructions of the missionaries were blessed by an awakening in Greenland, which commenced on that very day. How true is it that "the word of God is quick and powerful," honouring Christ and bringing salvation!

These remarks have been made, partly with the view of connecting some general practical truth with the presentation of the claims of the Board of Education, with which duty I am charged to-day, and partly as forming really the best platform from which to commend to your Christian consideration the whole subject.

I. In the first place, the duty of TRAINING MEN TO PREACH IT, which the Board of Education assists in doing, is among the dictates of wisdom and duty.

(1.) This word, this Gospel of salvation, is committed to the charge of the Church. We, brethren, are put in trust with this treasure. A most sacred responsibility is resting upon us. This very word will judge us, will discern the thoughts and intents of our hearts concerning it. If the *Church* neglects the duty of preaching Jesus Christ, who then will attend to it? Will the world? Will it propagate itself? No; means must be used. This trust belongs to, 1. The Church at large. 2. Each congregation. 3. Every communicant.

(2.) Whilst the word is committed to the Church, it is for the purpose of *being disseminated throughout all the earth*. "The field is the world." The extent of our work and responsibility is, "Go ye into all the world, and preach the Gospel to every creature." We have no right to keep back the charter of life from the ignorant millions of mankind. Nay, we are bound to live in reference to its universal diffusion, according to the commandment of Christ, "Holiness unto the Lord."

(3.) Now the way to proclaim salvation among men is by the appointment of God *through the living preacher*. The word of God is most powerful in life and strength when the commissioned ambassador proclaims it face to face and from heart to heart. Some may indeed receive the truth "in the love of it" in the private perusal of the Scriptures, but the great mass of mankind, the thousands and ten thousands of the saints of the Most High, have been brought to salvation through the preaching of "Jesus Christ and Him crucified." Christ gave gifts to men, ascension gifts, "when he ascended on high and led captivity captive." And what were these gifts thus connected with resurrection glory? "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" men-gifts, never greatly esteemed in a worldly generation; but nevertheless appointed to warn sinners from the wrath to come, and to "beseech them in Christ's stead to be reconciled to God." If there is any higher work on earth to be done, who can name it? The word of life and power is the message which men are to bear.

(4.) In order to train up men qualified for the work of preaching the living word, and in sufficient numbers to meet the wants of the world, the Church must invite *the poor* as well as the rich. And the expectation that many, at least, of the ministers of the Church, will be from among the poor is a reasonable one. It always has been so from the days of Simon and Andrew and James and John. The mass of the communicants, from whom the ministers come, are poor. "Ye see, your calling, brethren;" and then again much of the talent and gifts of the Church is among the poor; for God's endowments are without respect to persons.

Our Church has adopted the policy, for many years, of assisting her indigent young men, who seemed to be called to the ministry, in securing an education. She furnishes them with a portion of the means, on the ground that she needs their service, and that it is her duty and policy to have them well educated. The national military institution, at West Point, is sustained on the same principle. The Church has, this year, about 360 young men preparing for the ministry, on scholarships furnished by private and public benefaction. When these young champions of the Cross shall go forth into the active service of the Church, who can estimate the number of those they may be instrumental in saving through the powerful, living truth of God? The candidates of the Board of Education are not only labouring in every Synod of our Church in this country, but in India, and China, and Africa, and among our aboriginal tribes. One of the inferences of our text, then, is to aid in preparing young men to preach this sublime word. If the truth has set any of us free, and if we realize the grace and love of a dying Saviour, let us endeavour to reclaim the lost everywhere in the methods of Divine commandment. And let us do our whole duty in our contributions, but especially in our prayers. "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." See the greatness of the harvest, the quality of its blessings, the opportunities of gathering it, the good reaped on earth, and the glory to be stored away in heaven. And who will not desire to help onward the great and blessed work of sounding forth the word of life from "the river to the ends of the earth?" Let us remember, brethren, that just in proportion as the Church fails in raising up a pious and educated ministry, in numbers demanded by our own wants and those of the world, does she fail in the great objects of her institution. But the Church will not fail in this great work, if she has faith to believe, prayers to utter, and energy to do.

II. If the word of God be of living power, then another practical inference bearing upon the cause of Christian education, and fairly deduced from the text, is that the living word of God's power is a firm *basis of all the training of our children*. This is the principle the Board of Education is acting upon, in establishing schools,

academies, and colleges. The emblem of our operations is the living word.

Education begins at home, amidst the hallowed privacies of a mother's heart, and the careful safeguards of domestic life. The cradle contains precious dust—soon, indeed, to be transferred to the grave, but the depository of an immortal spirit, capable of being trained for the highest happiness of heaven. The cradle was consecrated by the Redeemer's infant head. There was glory in it then, when he lay there in the early dawn of infancy—in the twilight of Redemption's day, its "bright and morning star." And, mother, there is glory there still! Fallen, indeed, and lost by nature, yet the soul of your child may be recovered through enlightening grace, and cleansing blood, and holy truth, if you are faithful in performing what God enjoins. Immortality is in that child, nursed in your arms, and kissed by your love, and clad with your care; immortality, which may be renewed into glory, and go from the cradle, and the life and grave of earth to the unfading destiny of ransomed ones and angels. It is a great thing, therefore, to educate a child. Does the Bible give us any light on this great subject? Yes. The Scriptures, which teach us what to believe and what to do on all the necessary topics of religion, have given precious instructions as to youthful training. The Bible lays down the principles of education, inculcates its large-hearted spirit, and unfolds its true rewards.

1. The *principles* of education are scattered profusely, like seeds on our fields in spring, throughout the whole world of the Word. "These words which I command thee this day, shall be in thine heart (first in the heart of the parent), and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

In the New Testament, a summary of education principles may be found in that verse to the Ephesians, "bring them up in the nurture and admonition of the Lord." That is, thoroughly instruct them in the knowledge and practice of religious duties; make prominent those acquisitions which the Lord regards as first and chief of all; and let their whole training be such as Christ approves, according to the precepts and admonitions of his life-giving word. The Scriptures inculcate, from beginning to end, the importance of attending first to the kingdom of God, and his righteousness; and any education that takes not into the account "the chief end" of the soul of the child, is defective in the radical part—defective and faithless in that which gives to education its true value and its glory.

2. The *spirit*, in conducting the work of education, is that which nature prompts and seeks after, but which grace alone effectually implants. Do you inquire, "What is the true spirit of the training work?" Come with me to Judea, and observe yonder concourse

which seems to be honouring some one, and yet to be slightly agitated by division. Behold, as we approach, the disciples rebuking children away from the presence of the Redeemer. But he calls them unto him. Oh, the winning call of the Saviour's word! and the little feet of the timid and bashful children begin to move towards his inviting arms. And when they draw near, he takes them up in his arms, and lays his hand upon them and blesses them, and says, "Of such is the kingdom of heaven." There is the true educational spirit, affectionate, solicitous, and recognizing heaven as the abode where the heart longs to have the children go.

3. The word of God unfolds the *rewards of right education*. "Train up a child in the way he should go,"—there is the precept—"and when he is old, *he will not depart from it,*"—there is the reward. "The promise is unto you and your children." And "if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." In short, the rewards of faithful, Scriptural training are in the regeneration and sanctification of the soul on earth, and its glorification in the eternal world.

Such are the principles, the spirit, and the reward which the Presbyterian Church is endeavouring to act upon, and to secure in the education of the children whom Providence has committed to her care. If these are correct views for education at home, they should be incorporated into education at school, and at college. For who can vindicate religious education at home, and an irreligious education, or one that makes no provision for religion abroad? Do our principles change with time and circumstance? And are we unwilling to obey God in a public system, when the principles which bless us at home are the very ones to carry our public enterprises into successful operation? Did Christ die to save from sin and to renovate the world? and shall his faithful followers leave his "word of power" out of view, in constructing a system of education which involves the present and eternal interests of the rising generation? We have not so learned Christ. Our fathers did not so learn him. Neither the Reformers, nor the Puritans thus acted in taking care of the young, but they were faithful in the inculcation of Bible truth.

It is universally acknowledged, we believe, that *Calvin* was the father of free, common schools. In the little republic of Geneva, he established a system of education, comprising school, academy, and university, and all acknowledging God, and inculcating the principles of his grace. "The word of God which is living and powerful," was the primary element of Genevan training; and in that little city-commonwealth, the great Reformer drew around him the cultivated mind of Europe, and imbued it with Christ and righteousness. His system of education, and that adopted by the Reformers generally, was sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit of Romanism, of

the joints and marrow of its masses and indulgences, and discerning the thoughts and intents of soul-destroying superstitions. *John Knox*, then an exile from Scotland, tarried two years at Geneva, in intimate communion with Calvin; and on his return to Scotland, in 1558, he devised the system of common schools, which has come down to the present day, with the life and power of Christianity, in that religious and well-trained nation. It is a great mistake to suppose that New England was the first country that established common schools. Scotland was more than half a century in advance of her; but in one respect, the schools of these two sister nations were originally alike. They originated in religion, they instructed in religion, and were under the supervision of religious men. And it is only since the beginning of the present century, that the Shorter Catechism has ceased to be a part of common school education in New England.

The same history belongs to education in our own Church, in this country. Religion was originally as much a part of school and academical training, as arithmetic and geography. Witness the schools of the Tennents, Finley, Blair. In 1785, the Synod of New York and Philadelphia, then the highest judicatory in our Church, enacted as follows:—

“The Synod considering the education of youth, and their being early instructed in just principles of religion, as one of the most useful means of promoting the influence of the Gospel in our churches, Resolved, that it be enjoined on every Presbytery, in appointing supplies to their vacant congregations, to take order that every vacant congregation within their limits be carefully catechized at least once in the year, in the same manner as is required by the order of our Church, in congregations supplied with regular pastors, and that the ministers appointed to this duty be required at the next meeting of the Presbytery, to render an account of their fidelity in this respect, and that the Presbyteries be required to render an account of their attention to this order at the next meeting of Synod.

“Resolved, also, that it be enjoined on all congregations to pay a special regard to the good education of children, as being intimately connected with the interests of morality and religion; and that, as schools under bad masters, and a careless management, are seminaries of vice rather than of virtue, the session, corporation, or committee of every congregation, be required to endeavour to establish one or more schools in such place, or places, as shall be most convenient for the people; that they be particularly careful to procure able and virtuous teachers; that they make the erection and care of schools a part of their congregational business, and endeavour to induce the people to support them by contribution, being not only the most effectual, but, eventually, the cheapest way of supporting them; that the Presbyteries appoint particular members, or, if possible, committees, to go into vacant congrega-

tions to promote similar institutions; that the corporation, session, or committee of the congregation, visit the school or schools, at least once in three months, to inquire into the conduct of the master, and the improvement of the children, and to observe particularly his care to instruct them, at least one day in the week, in the principles of religion; that the Presbyteries, in appointing ministers to supply vacant congregations, require it as an indispensable part of their duty, to visit at the same time the schools, and require at the next meeting of the Presbytery, an account of their fidelity in this respect, and of the state of the schools; and that, in these schools effectual provision be made for the education of the children of the poor; and that, at the visitations of the schools, one or two of the most ingenious and virtuous of the poor children be annually selected, in order to give them a more perfect education, and thereby qualify these ingenious charity scholars, to become afterwards useful instructors in our congregational schools."

About the beginning of the present century, however, our own Church relaxed from her ancient views and practices, and neglected the care of her children, which had characterized her from time immemorial. But, in 1847, our General Assembly unanimously resolved to undertake the work of education more under the control of the Church; and set in motion the old plan of establishing schools, academies, and colleges under the supervision of the Church itself, and with a course of instruction thoroughly imbued with the spirit and principles of evangelical religion. Since that time the work has gone on prosperously; and the Presbyterian Church now has about a hundred schools, fifty classical academies, and sixteen colleges,—in all of which the Bible and Catechism are taught, and Christ honoured as the Mediator between God and man.

In engaging in this great work, our Church does not set herself up in antagonism with the State system, except so far as she has adopted a higher religious standard, and holds that religion ought everywhere to be inculcated. But our Church wishes well to State institutions. We acknowledge that the State has a right, and that it is its duty, to provide for the enlightenment of the masses; and we rejoice in every well-ordered plan to carry instruction anywhere and everywhere. But, whilst our interest in State institutions will be proportioned to the religious influence exerted by them and the general good which they accomplish, it cannot be denied that our Church generally prefers institutions where God's truth is openly, directly, and freely taught, according to our own way of thinking and without the fear of man. Our object is not so much sectarian as religious. The religion preached here is the same religion taught in our institutions; and who that loves it is willing to disown it? With these views of the importance of religious education, we cannot believe that irreligious or no-religious schools are safe places

in which to train youth. Why? Because the soul of the child is worth more than any knowledge you can put into his head.

“’Tis religion that can give
Sweetest pleasure whilst we live;
’Tis religion must supply
Solid comfort when we die.”

The history of the educational system of our Church is beginning to develope its fruits. Powerful revivals of religion have lately occurred, by the grace of God, in four of our religious colleges, of which two, one in Georgia and one in Kentucky, are directly under the Church’s care; and the other two, one in Ohio and one in Pennsylvania, are managed by Presbyterians. In these institutions nearly two hundred young men have been hopefully converted. A letter was recently received, stating that in one of our academies *eight* young men out of about fifty had joined the Church at the last communion, and others were solemnly interested in the “one thing needful.” In another of our academies, established only a year ago, *sixteen* of the students have united with the Church.

Such results are to be expected in institutions which honour God. Mary Lyon’s Seminary had more revivals of religion, and brought more influential females to the knowledge of Jesus Christ than any Church in Massachusetts. She was a religious teacher by profession, and by example a preacher, and in a way that a godly servant of Christ of that sex can wield a mighty and serene influence.

In short, there can be no doubt that God will verify His covenant among any class of Christians who will honour its conditions. And no one ought to find fault with our own, or any other church, in endeavouring to do what we believe Christ approves of; what our own consciences, in the light of his word, call upon us to undertake, and what Providence so sweetly seems to bless.

There can be no reasonable doubt, that our system of religious education will continue to unfold its advantages from year to year. Let the different plans of education make their appeal to God’s decision; and, like the rods of the twelve tribes, be laid up in the tabernacle before the ark of the testimony. It will speedily be found, even on the morning, that, as the rod of Aaron for the tribe of Levi, “was budded, and brought forth buds, and bloomed blossoms and yielded almonds,” so the religious system of the Church will be adorned with the bloom and the fruits of righteousness, which are, by Jesus Christ, unto the praise and glory of God. Them that honour him, God will honour; and they that despise Him in the training of the young, shall be lightly esteemed. Our faith in the prosperity of Christian institutions, depends upon the power of the living and enduring word, which, like a sword, shall guard them in the name of the King of kings.

THE CHURCH—GOVERNMENT AND DOCTRINE.

IN this article we shall conclude what we have to say on this subject.

The leading Reformers of the sixteenth century, and the Confessions of Faith which were framed through their influence, substantially agreed in their doctrinal utterances. They were at one in regard to the grand truth of representation in its twofold bearing: the representation of the race in the covenant made with Adam, and their consequent condemnation in him as their legal and natural head; and the representation of the elect in the covenant made with Christ, and their consequent justification on account of the righteousness which he by his obedience and sufferings wrought out. These two truths, fairly held, logically necessitate the whole Calvinistic system. Where they are received, none of its parts can consistently be denied: nor, on the other hand, is it held in its integrity where they are rejected. And the historical fact is, that a departure from them is followed by a departure from the other more prominent parts of the system. The Reformers, drawing their views of truth directly from the Bible, did receive the system in its integrity. Luther and Calvin, and their immediate followers, differed on the Lord's Supper; but in regard to the other grand questions in theology, especially those embraced in the departments to which the technical names of Anthropology and Soterology have been given,—imputation, total depravity, and inability; justification, sanctification, and perseverance, in their connection with predestination—they were at variance, not upon any essential points, but rather upon the relative position assigned to them. Luther, first in the order of time, and as a mighty Samson, bearing down the pillars by which the man of sin upheld his stronghold, presented justification by faith alone as the grand central truth: Calvin, a wise master-builder, as decidedly including that truth, did more towards systematizing the whole circle of revealed doctrines around the great centre,—the eternal purpose of God.

There was also a substantial agreement among the Reformers in their views of the Church and its government. The Church they regarded essentially as "the society of believers whom God hath predestinated to eternal life." Its visible organization, embracing all who profess the true religion, together with their children, was with them an expression of that invisible society, and designed to gather its members out of the world. The parity of the ministry was a cardinal article of their teaching, in opposition to the unscriptural pretensions of Rome. The unity of the Church, and its formal and outward exhibition through its representatives in the ecclesiastical conventions, by whatever name they were called, was held against every theory of independence. Luther, too, as well

as Calvin, desired to restore the Scriptural office of Ruling Elder. But while there was this substantial agreement, yet from the different circumstances in the midst of which they were placed, the Reformers were more or less cramped in the practical application of their views.

Now, that there have been very considerable departures in many quarters from the doctrines as they were promulged by the Reformers is undoubted; and it seems to us that the history of the Protestant churches points to a connection between those departures and the fact to which we have just referred in regard to their government, and sustains these three propositions: (1.) Those churches which set out with what we hold to be the Scriptural system of doctrine, but with what also appear to us to be practically erroneous or defective views of Church government, gradually became impregnated with doctrinal error. (2.) In those churches which adopted the Scriptural doctrine and Scriptural government, where the pure doctrine was departed from, it was accompanied or preceded by a departure from, or non-enforcement of, the principles of government; and where there has been a return to the one, there has also been a return to the other. (3.) Where the Scriptural form of government has been retained and administered, there has been no general or lasting departure from the Scriptural doctrine.

Confining our attention to what may be called the Anglo-Saxon Churches, we think that the Established Church of England, and the Congregational Churches of America, may be cited as instances of the first proposition; the Presbyterian Churches of Scotland, Ireland, and England, of the second; and the Presbyterian Churches of the United States, of the third.

The fathers of the Established Church of England were essentially Calvinistic in their doctrinal views. In regard to the government, too, they were exceedingly liberal. They advanced no exclusive High Church claims. On the contrary, they recognized the validity of the ordinances of the other churches. Among the proofs of this, it may be well simply to state that in 1548, Cranmer proposed to the leading Continental Reformers, among them Calvin and Melancthon, to hold a Synod in England, for the purpose of drawing up a common Confession of Faith; and even as late as 1660, foreign ministers who had been ordained by Presbyters were admitted to the Establishment without re-ordination.

But unhappily the English Reformers held to the view, which the peculiarity of their position, perhaps, forced upon them, that the form of government was a mere question of expediency; that it was not indicated in the New Testament; and, therefore, they felt at liberty, in conformity to the views of the prevailing civil power, to retain many of the features which were exhibited by the government of the non-Reformed body. In the course of the discussions which accompanied the settlement of the Church in the

reign of Queen Elizabeth, the principle was clearly enunciated. On the part of the Puritans, "Cartwright maintained that the Bible was the only standard of doctrine, of discipline, and of government for the Church." While on behalf of the Establishment, Whitgift, who in reward for his services, was finally advanced to the highest position under the Crown, "averred that it was not a standard of Church discipline and government; that these are changeable, and may be accommodated to the civil government under which we live; that the Apostolical government was for the Church in its infancy and under persecution. And therefore, instead of reducing the external policy of the Church to the simplicity of the Scripture model, he embraced in his standard the opinions and customs of the fathers in the first four centuries after Christ."* Further: "The earliest Church with a prince is the proper model for the present Church with a prince. Therefore that Church, speaking through its fathers, should be in such matters our sacred oracle and utterance." Consistent with this was the position which was taken by some of the Bishops, that one form of government was not necessary in all times and places of the Church; that, therefore, Presbyterianism was as lawful as Episcopacy; and that the reason that moved the English divines not to like the Presbyterian form was, that they did not consider it suitable to the state of the country, people, and commonwealth.

Between the low latitudinarian ground which was thus occupied by the early supporters of the English Church, and the high table land, swept by the chilling winds, and pendent with the icicles of formalism, on which a large number of their successors now stand, there lies a broad and deep gulf. Yet there is a connection between the two: though the High Churchmen of the present day, in the exercise of an ecclesiastical filial love, turn their backs upon, and desire to cover what they consider the nakedness of their fathers. The bridging of the gulf was a work of time. The prelatie government firmly established, the ground on which it was placed was gradually changed. The validity of Presbyterian ordination began to be questioned; and by degrees the bridge was pushed forward, until now the claim for the Divine right of that government is largely made in such a way as to unchurch all who do not possess it.

What is to be particularly noted here, however, is the fact, that accompanying this there was a departure from the doctrinal standards of the Church. Calvinism was gradually displaced, and Arminianism, in conjunction with Romanizing tendencies, became the predominant theology among the High Church. As a general rule it will be found to be true that the higher the Church claims,

* Hopkins's "Puritans and Queen Elizabeth," i, 449. The author adds: "It was in reference to this appeal beyond the Bible to the fathers, that a Romish priest afterwards said to Sir Francis Knollys, and justly, that he would require no better books to prove his doctrine of Popery than Whitgift against Cartwright."

the lower the views of doctrinal truth. The prelatial High Churchmen, where they have had any other views of doctrine than mere sacramentalism, and have not spent their force on rites and ceremonies, have been Arminian. Proceeding further, during this century, the departure has taken two diverging lines, one branching off towards the monstrosities of Rome, the other landing in the dark regions of Germanizing rationalistic infidelity. It was sad to find the Westminster Review not long ago impliedly claiming as its coadjutors in its attacks upon the integrity of the Christian religion, some who are high in office in the English Establishment. One Professor in the University of Oxford, it declared, denies the doctrine of sacrificial atonement; another Professor in the same University repudiates the authority of the Old Testament; another of its ministers renounces Scripture inspiration; one of its Bishops renounces doctrinal religion altogether. These men publish their views; they poison the minds of the people and of their teachers, from the Episcopal and Academical chairs; and yet they continue to derive their support from the very organization whose foundations they are sapping. We know that in the bosom of the English Church there are large numbers, both among clergy and laity, who are godly in their lives and orthodox in their belief. We honour them for their adherence to the truth amid the adverse influences which surround them. We pray that their leaven may go on until it leavens the whole lump. But it seems that they have no power to preserve the Church from sheltering either false dogmas or Romish practices. We think the fault is to be found, not merely in the ungodly influence of the state upon it, but in the government of the Church itself. It is a question that might well bear examination whether, if the Episcopal Church in this country is pervaded more thoroughly by the spirit which actuated the leading English Reformers—as we think it is—it is not partly due to the Presbyterian feature of laymen in their conventions.

It is passing from one extreme to another, to select the Congregational Churches of New England as a further illustration of our first remark.

Though the great majority of the English Puritans were Presbyterians, the first Puritan settlers of New England were mostly Congregationalists. The leading minds among them “by whom their civil and ecclesiastical polity was determined, were the adherents of that form of government; and those who were Presbyterians were willing, for the great ends of peace and unity, to unite with Independents in the modified form of Congregationalism.”

Hence it came to pass that the prominent type of Church government in New England was the Congregationalist, though in the beginning elders had a place in it. At first, however, there was an entire Calvinistic soundness on doctrinal points. The Westminster Confession, except its Presbyterianism, was adopted as the standard. But the exception has seemed in course of time to neutralize

the whole. In the last century a very decided decline both in orthodoxy and piety began. Unitarianism spread to some extent among the churches; and now, while those who retain Unitarian sentiments form separate organizations, the more prevalently obtrusive type of the New England theology is in some of its most important points an abandonment of, or, as those who hold it consider, "improvements" on what the early Congregationalists regarded as the teaching of Scripture, though the standards which they received are "still the only formal confessions of faith ever made by the New England churches as a whole, the only avowed and unretracted faith of the Congregational communion in New England." With very poignant regret we have lately seen that young men have been licensed to preach the Gospel who denied the plenary inspiration of Scriptures, rejected original sin, and held that there were no such things as sinful dispositions, neither God nor man having a holy or sinful nature; that the Gospel itself is not necessary to the salvation of adults; and that some who reject it in this life may be saved after death. We by no means believe that these opinions are held by the mass of the ministers of those churches, even of those who have to a very considerable extent "improved" on the Westminster standards. And very many, we rejoice to know, adhere strictly to those doctrinal standards. But where such ill humors are permitted to circulate, the body must either sympathize with them or be destitute of the power to expel them.

The blighting simoon of doctrinal error has also passed over the Presbyterian churches of Scotland, Ireland, and England. For a time, too, through defections from their government, they were in some degree affected by the poison. But now, in connection with their decided Presbyterianism, there is a warm adherence to the old doctrines.

In Scotland the Reformation was of the Presbyterian Calvinistic type. But the history of the Church there from the beginning to a late day, is the history of a struggle against the enforcement of an unscriptural government upon an unwilling people. Direct persecution never overcame them; though, in the course of it, concessions were made which exerted a baneful influence: but by wily political movements, and through the comprehension plan of William III, Prelatists, and others who were lax in regard to government, were introduced into the Church, the operation of Presbyterian principles was perverted, and the seed of error in doctrine sown. The moderate party was the result of this external interference, and through its influence the theology became less strict; the Church was visited with the blight of indifference; a "mitigated orthodoxy" prevailed. The strange spectacle was exhibited of a theological professor receiving only a mild censure for entertaining and promulgating Pelagian and Arminian views, and of one of its ministers defending an infidel; while, on the other hand, the sternest defenders of orthodoxy in its integrity, and of Presbyterianism in

its purity, were found among the seceders from the Established Church. Right gloriously did the recuperative power of Presbyterianism show itself in the movements which led to the great disruption. Towards the close of the last century, Moderatism was at the height of its power, and the Church was at its depth of corruption. But then the reaction commenced. United with a revival of Evangelical views there was a constant struggle against the thralldom to which the State had subjected the Church; and that culminated in a movement which, while it placed the Free Church on a more Scriptural basis, has, we suspect, had a purifying influence upon the Establishment.

The Presbyterian Church in Ireland had a very intimate connection with that of Scotland. Organized by ministers from the latter country, its history also was one of contest with the civil government. Through the students who resorted to Scotland for their theological education, it came under the influence of the errors which prevailed there. Arianism also infected it: but here may be quoted the remark of a writer in the *North British Review* for May, 1860, in regard to the whole subject of the connection between Arianism and Socinianism, in their various shades, and Church government: "The history of Anti-Trinitarian opinions in our own country is closely connected with that of the Latitudinarian party in the Church of England, and with the decline of Presbyterianism in Ireland and England." Here again the Church exhibited its antipathy to the error in the exercise of the power by which it purified itself.

The remark which has just been quoted makes the transition easy to England, where the first Presbyterian Church, after the Reformation, was organized in 1572. At the time of the Revolution under Charles I, the Presbyterian party was very strong; the majority of the Westminster divines were Presbyterians; but through the ascendancy of the Independents under Cromwell, and the subsequent persecutions by prelacy, its strength was greatly decreased. It too came under the influence of that rationalistic movement which during the seventeenth century so extensively set in among the various denominations,—Episcopalians, Baptists, and Independents; so that at the beginning of the eighteenth century, many of its ministers were avowed unbelievers in the doctrine of the Trinity. The historical fact to be taken in connection with this, however, is that a plan of union was agreed upon between them and the Independents in 1691, which a few years later included also the Baptists. They departed from the strict administration of their church order, and became infected by the prevalent Arianism. Now, however, with, we believe, its separate and purely Presbyterian organization, the Presbyterian Church of England is one of the noble sisterhood of Calvinistic churches.

Our own branch of the Church in this country has never departed from the system of Scriptural doctrine laid down in our standards.

Organized through the instrumentality of Presbyterians who had fled from their native lands, through the one hundred and fifty years of its history, while other churches have been swept by the prevailing forms of error, neither Arminianism nor Anti-Trinitarianism in any of its forms has pervaded it. The temporary Old and New Side schism of the last century was not caused by a difference in doctrine, and it was soon healed. After the plan of union, by which Congregationalism was to such an extent infused into the practical operations of the Church, the influence of the New England theology was felt, and on the part of some there was a departure from the old formulas; but then there was seen the constant struggle of the strict Presbyterian element against the error until it was thrown off. And it will be admitted by all that, as there is no church more strictly Presbyterian in its government, so there is none in which the Calvinistic system, as it is taught in the Bible and expounded by the great masters in theology, is more firmly held; unless, indeed, we admit the claim which our good Dutch Reformed brother made in the General Assembly for his church, as the more Presbyterian of the two: and this kind of rivalry we shall always be glad to see: we rejoice to know that, differing in the name, both bodies have agreed in the thing: we should be still more rejoiced to see not only them, but all other branches of the Presbyterian family, which agree in doctrine and government, united under one name.

We have thus referred to the more prominent historical churches, which, from their geographical and historical position, may be supposed to have been subjected to the same external influences. Of course, we have not mentioned our Methodist brethren, divorced as they, and what we hold to be the true system of doctrine, have been from each other. Neither have we alluded to our Baptist brethren. We are quite willing to believe that the larger part of them are thoroughly orthodox in their views of doctrine. We remember that, in 1680, the representatives of the Particular Baptists in England, framed a Confession very similar to our own. But we know that the denomination has existed, in the two divisions of Calvinistic and Arminian Baptists, and that in the last century, a large part of the latter class declined into Unitarianism. We know that there are very decided differences, in this country, between the "Regular Baptists," and the other branches who agree with them as against Pseudo-Baptists. We know, too, what power there is in one idea to bind together, in other respects, the most heterogeneous views; and the Baptist churches, as far as they are peculiar organizations, are built upon one idea. Since we commenced this article, we have met with a tract, in which the position is coolly assumed, though without one particle of historical proof, that the decline in orthodoxy, which took place in the last century, and the beginning of this (the Lutheran Church is particularly referred to), is to be traced to the fact, that Luther did not war

against infant baptism. This, in face of the fact, that among those who, in Reformation times, held the Anabaptist error, were a mass of fanatics who were totally astray on points of doctrine! And in face of the further fact, that the Presbyterian Church, which has become so connected with the Calvinistic system of doctrine, that the word Presbyterian, in the popular mind, suggests that system, has ever been the most tenacious of infant baptism!

The facts which we have presented, and we believe that the history of churches, in other countries, would exhibit similar facts, seem to show an intimate connection between Presbyterianism and the system of doctrine which we hold. As in the history of the Church, we may find Socinianism amalgamating with Arminianism, but never with Calvinism; so there seems to be the same antipathy between Presbyterianism and those doctrinal errors. As the Arminians of Holland, in departing from orthodox doctrine, abandoned the Scriptural form of government, and were willing to let the State govern the Church, while the Calvinists maintained the independence of the Church; so no church with an Arminian creed is now under a Presbyterian government. As the Socinians in Europe modified the Presbyterian form, which they had at first adopted in Poland, so no Socinians can be found, who adopt that government now. We presume the nearest approach to it is the Remonstrant Synod of Ulster (Ireland). Whatever may be said, as to the continuance of orthodoxy in connection with other forms of government, it would, at any rate, seem that heterodoxy and Presbyterianism are as "immiscible as water and oil."

Such is our reading of church history on this point. Between doctrine and government, there seems to be a mutual dependence. It would not be difficult to show how the government which, in its essential features, we think, is presented in the New Testament, is best adapted to the preservation of the truth. But space forbids it here. We may recur to it again.

And now, warmly attached as we are, to the system of doctrine which is embodied in our standards; believing that it contains the very marrow of the Gospel, and that it is the most thoroughly adapted to the promotion of the highest type of piety, we see in the review which we have taken, further cause to love and cleave to our form of government. Our Church embraces, "in the spirit of charity, those Christians who differ from us, in opinion or in practice, on these points." It claims not to be the Church. It is pervaded by a thoroughly Catholic spirit. Yet we cannot profess latitudinarian views, in regard to forms of government. We cannot say that they may be settled on grounds of expediency. We cannot admit that one is as good as another, nor that it is better that the different forms should exist. We believe that the Head of the Church has, through the ministry of his apostles, given it a particular form, and that along the course of her history, He has clearly written his approval of it. Therefore, we could wish that

every church possessed that government, and that every pulpit gave forth no uncertain sound in regard to the great doctrines of the Gospel. While we recognize in every Christian a brother, and in every association of Christians a church; while we rejoice to see them all made instrumental in the salvation of souls; and while towards the whole body, whom Christ has redeemed with his most precious blood, our heart glows with the warmth of Christian love; yet, believing that our own organization comes the nearest, both in doctrine and government, to the model which is presented in the New Testament, we think the Presbyterian may well use, in reference to it, words which, in the most unlimited sense, are applied to the Church invisible :

“For her my tears shall fall;
 For her my prayers ascend;
 To her my cares and toils be given,
 Till toils and cares shall end.”

EXEGESIS OF HEB. 2 : 5-9.

WE have here a *résumé* of the great theme of the preceding chapter. Having turned aside for the purpose of urging upon his wavering kinsman, the necessity of giving the most earnest attention to the truths of the Gospel, and having enforced this duty by arguments drawn from the terrible consequences of neglecting it, the Apostle returns to reassert, and establish by additional proof, the pre-eminence of Christ over angels. The word *for* in the fifth verse is, therefore, to be regarded not as inferential, or as introducing a reason for what is stated in the fourth, but as illustrative and confirmatory of what had been affirmed of angels in the last verse of the preceding chapter. The closeness of the connection will be all the more apparent if we read the two verses consecutively : “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? For unto angels hath He not put in subjection the world to come whereof we speak.” These verses are manifestly correlatives. The thing affirmed in the former is, that angels are ministering spirits, and that their special mission is on behalf of the heirs of salvation; the thing affirmed in the latter is that governmental exaltation or control, such as that implied in the subjection of the affairs of the Church to their authority, has never been conferred upon them. In the former it is stated they are servants; in the latter, that they are not lords.

Two things in this verse demand our attention: 1. The authority denied to angels. 2. The kingdom from which they are excluded as governors. As regards the first of these points, the

import of the term, "*put in subjection*," and the whole drift of the following context make it manifest that the authority which our Apostle disclaims, as angelic, is one of complete, unlimited, absolute jurisdiction—an authority implying honour and majesty, and glory on the part of those who bear it, and the most unqualified submission and subjection on the part of those over whom it is exercised. It is the authority of a parent over his children and the other members of his household; of a general over the legions that obey him, and stand or move, or come or go as he commands; of a king over his subjects, to whom he issues his mandates and at whose hands he receives the revenues and the homages of royalty. Such authority—such right to rule and reign—such right to command and direct, and enforce obedience, belongs not to any one, nor to all the innumerable company of angels.

The second point mentioned, or the sphere from which angels are excluded as governors, is intimated by the term "*world to come*" (*ἀιζουμένη ἡ μέλλουσα*). Addressing Hebrews, the Apostle speaks in the Hebrew idiom, using a form of expression perfectly understood by them, and at the same time one carrying with it a peculiar force, as it is itself suggestive of what he denies of angels, and of what he afterwards claims for Christ. The Hebrews themselves, reckoned two dispensations,—the **זְרָאם הַזֶּה** and the **זְרָאם הַבָּא**. By the former, they were accustomed to designate their own dispensation, and by the latter, the dispensation which Messiah should introduce. With them, the Apostle would unquestionably be understood as speaking of the Gospel dispensation when he spoke of "*the world to come.*" The same expression in our English version, and an equivalent one in the original Greek occurs, chapter 6 : 5, where the reference to the Gospel dispensation is certainly the only one that will furnish a key to the interpretation of the context. "The framers of *the world to come*," there mentioned, are the miraculous gifts which distinguished the introduction of the New Dispensation and established its claims. It is to these Jewish distinctions our Saviour alludes in that fearful denunciation against the blasphemers of the Holy Ghost, Matt. 12 : 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." That is, under no dispensation, neither the present Mosaic one, nor the coming Messianic one, will the grace of God abound so as to pardon the man who shuts his eyes against the manifested powers of the Holy Spirit, and ascribes them to the influence of Satanic agency. Standing as the Messiah then did among the men of the Olden Dispensation, and looking forward to the kingdom which he himself had come to set up, he warns them of the danger which hung over their heads in the days of their visitation. It is as if he had said, "Take heed how you deal with the testimony borne to my standing by the Holy Ghost, for as there is no provision under the law;" no atonement, no intercession that can avail to the blotting out of a

blasphemy against that Holy One, so under the reign of Messiah there is to be no provision for the cancelling of such aggravated guilt. It is the institution of God, that neither under the one dispensation nor the other—neither by the blood of ceremonial victims, nor by the blood of his own Son, shall such heinous sin be expiated.

The world to come, then, is the Gospel dispensation, and our Apostle denies, that it has been committed to the administration of angels. They held and exercised high offices under the Old Dispensation, and terrible was the retribution which lingered upon the rejection of their message; but under the present and higher dispensation angels take no such rank. It belongs not to them to institute, administer, or close, the world to come whereof we speak. These functions are in the hands of one who is higher than they. Theirs is the work, and theirs the rank of servants. Boast not then of the honours conferred upon the Olden Dispensation by the ministrations of angels. What the glory that encircles its highest pinnacle when contrasted with the glory that excelleth? Let not its radiance blind you from beholding the splendours of a dispensation which as far outshines it, as the unclouded effulgence of the perfect day surpasses the struggling rays which mark the pathway of the approaching dawn. Let not its radiance blind you, but availing yourselves of the light which it sheds, and lingering no longer amidst its types, pass out from the bondage of its beggarly elements, and enter upon the inheritance of unclouded light and unfettered liberty vouchsafed to the Church of God under the Gospel dispensation.

In all this, as already intimated, it is implied that the honour and authority here denied to angels are conferred upon Christ. But the doctrine of our Redeemer's headship is of too much importance to be left to inference or treated of by way of implication. Our Apostle, therefore, having denied this headship to angels, proceeds at once to affirm it of Christ. This he had done in the preceding chapter no fewer than six times; and this he now proceeds again to assert and establish from that source upon which he had already drawn so largely,—the Book of Psalms; thus conferring upon that book an honour similar to that which the Saviour conferred upon the Book of Deuteronomy when he drew from it the weapons with which he met and defeated Satan in the hour of his temptation in the wilderness. The passage here, selected by the Apostle, in proof of the headship of Christ, occurs in Psalm 8th, and in its original connection would seem to have been uttered by David under a deep sense of the goodness and condescension of God in his dealings with man. The psalm might be designated a night piece. Standing under the open canopy of heaven in the solemn hour of night's silence, and, looking up through the clear, blue sky of Palestine, with an eye ever ready to catch whatever of beauty or sublimity the field of nature might present, and a

heart ever open to impressions of the Divine glory, he seems to have taken into the field of his vision the whole starry firmament,—the moon walking forth in her silent yet expressive majesty,—the stars in all the dazzling magnificence of their array,—Arcturus with his sons,—Orion with his stellar girdle,—the Pleiades shedding their sweet influences whilst yet their glory was unshorn of its strength, or even a gem had been diminished from the clustering brilliants that sparkle in their glittering diadem,—Mazzàroth, in the unvarying course of his measured march, announcing as with a herald's voice the progress of the seasons—eyeing the blue vault as it glowed and gleamed beneath the burden of this celestial glory, the Psalmist exclaims, under the profound impression of the majesty, the eternal power and Godhead of Him who ordained them all, and the insignificance of man, What is man—what this worm of earth, that thou art mindful of him? or the son of man, that thou visitest him? What is man, that thou shouldst stoop from the high realms of such crowding glory to hold converse with him or take counsel for his weal? What is man, that thou shouldst make him but a little lower than those beings who minister in the courts above, or, as it may be rendered, that thou shouldst make him lower than the angels, but for a little while? What is man, that thou shouldst raise him to dominion, putting all things in subjection under his feet?

Here indeed is scope enough for wonder. Angels themselves might well stoop down from their high fields of service and their high seats of honour, and join the Psalmist in his nightly meditation, and share in his astonishment. It is true that a key to the mysteries of such condescension has been sought (and it may be in some measure a solution of it), in the fact, that man has within him a glory which rivals and outshines all the glories of the starry heavens. It is true, if we regard the glory on the one hand as nought save the effulgence of a material splendour, there would be found in man a gem of greater price; for, when all this stellar glory shall have passed away, and those heavens shall have been folded up and changed, and finally disposed of by the hand which framed and fashioned and still directs their movements, this priceless spirit, immortal as the years of the Most High, shall live, shall think and feel, shall love or hate, rejoice or wail, shall swell the anthem in the highest court of heaven, or blow the quenchless flames of the profoundest hell. This consideration would seem to diminish the condescension of the stoop. It would seem to narrow the gulf over which the Divine regards have reached. This is the aspect which such a view of the priceless worth of man's soul would seem to exercise when urged as an answer to the Psalmist's questions. Such an idea, however, does not seem to have had a place in his mind when he gave utterance to the sentiment of the Psalm in question. He evidently took it for granted that there was nothing in man to give him such claims upon the Divine attention and regards. The whole scope of the passage is to

illustrate the Divine condescension, and, therefore, the higher we raise the objects of it the more we detract from its magnitude.

And this attempt to relieve the Psalmist of the great burden of his theme assumes the appearance of absurdity, when we but consider that it takes the very proof of the condescension of God towards man and makes of it a reason why he should condescend. As well might we assign the gift of God's dear Son as a reason why He gave him to our fallen world, or the work of creation as a reason why the universe was created. The crowning of man with glory and honour, and the elevation of him to the high standing of dominion over the works of God's hands, are given as proofs of the wondrous condescension manifested towards him. Whatever glories encircle his head, whatever honours he wears as the lord of this lower world, are to be referred to the matchless condescension of a beneficent Creator. Magnify as we may the compass and power of the human faculties, expatiate as we may upon the immortality of the soul, descant as we may upon the high rank which man holds in the great scale of being, we can never make it apparent that the visits of the infinite Jehovah to this earthly ball, and in the bounties lavished upon our rebel race there was not a lowering of the heavens and a stooping of majesty.

But whilst the direct burden of this Psalm is the Divine condescension manifested toward man, it is not the sole object of it to inculcate this truth. It may have been, for aught we know to the contrary, all that the Psalmist himself saw in the language here recorded; for holy men of old did not always understand the full depths of those revelations which they were employed to communicate. As the Apostle Peter informs us, they searched what, or what manner of time the Spirit of Christ which was in them did signify, but were informed that not unto themselves but unto us they ministered the things which are now reported unto us with the Holy Ghost sent down from heaven. (1 Pet. 1:11, 12.) It may have been, we say, all that the Psalmist himself saw in these sublime utterances, but we have the word of inspiration for it, that it was not all which was intended by the Holy Spirit. However appropriate the sentiments of the Psalm, viewed in its application to the sons of men, it has a higher application and a deeper import. It is when we substitute for the Son of Man, the Man Christ Jesus, the Saviour, who in the days of his flesh appropriated this very name, that the passage bursts upon us in the full splendour of its enrapturing glories.

This is the interpretation put upon the passage by our Apostle; and the fact of his doing so leaves no room for our conjectures. If Paul has said that this is the meaning of the words of David, it is ours simply to receive it as the true interpretation, and to endeavour to catch its full import and to act in conformity with its requirements. It is, however, important that we should not overlook the

fact, that the Apostle does not merely assert this as the interpretation of the 8th Psalm, but actually argues the matter with his kinsmen. We say it is important, and that for four reasons : 1. To show the Divine condescension of the great Prophet of the Church, who, in revealing to his people the will of God for their salvation, stoops to accommodate himself to their weakness ; and 2. To establish the principle, that a doctrine deduced by a just and necessary inference from the express statements of the Word, is as truly a doctrine of Scripture and is as really binding on the conscience as those statements themselves ; and 3. To do honour to the Old Testament Revelation, establishing with Apostolic authority, that is, with the authority of inspiration, the claims of the Word as uttered by holy men of old, after the attention and the faith of the Christian Church. 4. And lastly, he pursues this method in order to show how fully he recognized the rights of private judgment in matters of faith. These are weighty reasons ; and, brethren, let us take heed that we do not lose sight of them either in our own intercourse with the volume of Revelation, or in our efforts to shed its light upon the understandings of our fellow-men. Let us never forget that the Messiah's glory is shed over the whole field of inspiration ; that it is from the whole volume, as given by the Holy Ghost and recorded by prophets, evangelists, and apostles, we are to gather his rank, his offices, his exaltation glories. Let us learn, too, that it is not the wont of apostles to put down an adversary by sheer assertion, or to reclaim the wavering by an authoritative announcement of doctrine, unaccompanied, unheralded, and unsustained by any process of argumentation.

The position of the Apostle is, that the Psalm applies to the Messiah, and the first step in his argument is, that it has never been fulfilled in the history of the human family. In establishing this, he claims for the clause, "thou hast put all things in subjection under his feet," the very widest and most unlimited significance that can be assigned it. His reasoning on this clause is concise and conclusive. "For in that he put all in subjection under him, he hath left nothing that is not put under him." With this interpretation of the clause, the only question remaining to be settled is simply one of fact,—Has man ever been raised to such unlimited jurisdiction ? has he ever swayed such absolute dominion ? The Apostle avers not, and assumes it as an unquestionable truth, that such headship and pre-eminence had never been attained by any or all of the sons of men. "But now," he proceeds, "we see not yet all things put under him." He appeals to their own knowledge of man's history, confident of the verdict which those who know that history must render on the question of a universal lordship. Turn to history, says our Apostle, turn to the records of our race, and see what traces you can find there of such dominion, exercised, as is here affirmed, of the Son of Man. What ruler, what antediluvian prince, what patriarch, what prince in Israel, or what king in Judah

will you select, from whose history you can verify what is here recorded as the heritage of man? Are not the facts mainly on the other side? Is not man himself in a state of bondage and subjection? Do not the powers of the elemental world rise up and assert a lordship over him? Will you find a confirmation of this Psalm in his power over disease or death, or in his ability to command the lightnings, or the winds of heaven? Can he say unto death, where is thy sting, or to the grave, where is thy victory? Can he set his throne above the mutations of time, or found an empire that shall last for ages? Can you apply the passage, in any of these respects, to any of the sons of men? To Adam? Ah, the glory of Eden went down in darkness, and the throne and the sceptre, and the right to possess them, departed in the day that he hearkened to the voice of the tempter. To Abraham? He was like the other patriarchs, a stranger and a pilgrim on the earth. To Moses? He was envied even by his relatives, and was forced to contend against insubordination and insurrection, and was at last excluded from the earthly inheritance. To David? He was hunted as a partridge on the mountain, and compelled to contend with enemies within and without, almost up to the close of his earthly career. To Solomon? His reign was remarkable for its peace and its glory, but the subjection accorded him certainly never embraced the all things of the text, and during his dominion the seeds of a terrible disruption were sown and fostered, and made ready to shoot forth under the culture of a Jeroboam into a wide-heaving harvest of rampant rebellion.

But whilst this language is inapplicable to any or all of the sons of Adam; whilst there is nothing in the history of our race, nothing in the breadth or duration of earth's empires; nothing in the lordship of earth's kings; nothing in the relation which man sustains to the elemental world around him; nothing in the history of his life, and certainly nothing in his subjection to death, from which the dominion here spoken of could be claimed as his, it does not follow that the passage is without import, and without application. Although no mere man can claim this lordship, it belongs to one who is truly man. What cannot be claimed for Adam, or Abraham, or Moses, or David, or Solomon, can be claimed for one who is greater than Solomon; for one who is David's Lord, as well as David's Son. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." Yes, you can give no amplitude to the all things of the text, which will render it inapplicable to him who is the Son of Man, as truly as he is the Son of God. To this statement we add but one qualification, and that is the qualification which our Apostle himself adds (1 Cor. 15 : 27), viz. : that this subjection of all things to the Mediator, does not include Him by whom all things are put under his feet. "But when he saith, All things are put under him, it is manifest, that he is excepted which did put all things under him." But, brethren, think not that this detracts from the

glory, or limits the dominion of your Redeemer. Why, the very exception here made, does, of all other things, imply an empire which has no creature boundary. If the only exception made—the only Being exempted from the governmental authority of the Messiah, is the self-existent, absolute God, surely his dominion must extend wherever any of the creatures of his hand are to be found, and his governmental sway reach wherever men or angels dwell.

But then the question will arise, how are we to reconcile such universal lordship as this, with the heritage of the Man of sorrows? Does it become the King and Judge of all—the Heir and Sceptre-bearer—to be made lower than angels, and subjected to death? How reconcile the manger and the swaddling clothes, with the throne of universal lordship and the robes of the King of glory? How explain the mystery—how solve the paradox of a right to reign coexisting with the duty of obedience; of an unrestricted dominion over all things coexisting with subjection to the King of Terrors? These objections the Apostle meets, in the reasons he assigns for applying this Psalm to Christ. 1. In the first place, he was made but a little lower than the angels. 2. His humiliation was but for a little while. 3. It was necessary to the accomplishment of the great object of his mission, viz., the suffering of death; and 4. It was followed and rewarded by a crown of glory and honour, and an elevation over the whole universe of God.

R. W.

WHY ARE CHRIST'S SUFFERINGS EFFICACIOUS?

“For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren,” &c.—HEB. 2 : 11, 12.

THERE is, obviously, a very close connection between these verses and the tenth. As that contains a vindication of the Messiah's sufferings, so these are designed to exhibit the ground of reason of their efficacy. Granting that the standing of the Person who made the Messiah lower than the angels, and the end aimed at in his humiliation, and the relation he sustained as the leader of the many sons, furnish an ample vindication of the Divine character, still the question remains,—“Of what possible advantage or avail could it be to the great host of God's elect, that their Captain should be subjected to such suffering?” Herein, indeed, is a strange thing: the Captain suffering even unto death, and at the same time conducting the host to certain victory; going before the host and encountering all the might of their enemies without any one to assist him; treading the wine-press alone, and none of his people with him; and yet those who never lifted a weapon in

this great conflict, becoming sharers in the triumph. Granted, we say, that the Captain triumphs and abides victorious, even in death; granted, that He rises from the tomb as the reward of his sufferings; granted, that He himself enters upon an inheritance of glory, the purchase of his obedience and death, whence comes it that others are, by these very same sorrows, conducted and entitled to the same inheritance? Of the many answers which have been given, we shall only mention three; and the two first we shall mention only for the purpose of setting the truth of the third more clearly and forcibly before the minds of our readers.

I. The first answer is the Pelagian. According to this view, Christ's sufferings are profitable to men, furnishing, as they do, an example of entire and perfect submission to the Divine will. These sufferings, not only proved the sincerity of the Saviour as a teacher, but are eminently adapted to convince men of the possibility of rendering to all the requirements of the law of God a pure and perfect obedience; and at the same time, to incite them to the effort, by the presentation of a faultless example. The sufferings of the Redeemer rendered him perfect as a Captain, just as they qualified him for being an example. He is worthy of the title of Captain, inasmuch as he has gone in advance of others, and showed that humanity is equal to the task of obedience and suffering which Infinite Wisdom has seen fit to prescribe as the condition of an entrance upon the heavenly inheritance.

It will not be necessary, brethren, to enter upon any lengthened refutation of this doctrine. It is at once manifest, that according to this view of Christ's captaincy, he could not be the leader of all the many sons who, through great tribulation, have passed up into glory. It was too late for one who was to serve as a mere example, to appear on the earth after these sons had been travelling to the inheritance four thousand years. It was too late for one who was to serve as a Captain to Abel, and Enoch, and Noah, and Abraham, to make his appearance, and show how the race might be run when these men had themselves reached the goal, and had been for many hundreds of years enjoying the reward. The mere chronology of the Advent, is refutation enough, in this case. If the captaincy involved nothing more than is claimed by Pelagians, it cannot be said, that he was Captain of the many sons; that he was appointed Captain of all who, from the beginning, were to enter upon the glory. Whatever advantages might accrue from His life and death to those who followed him, there could be no possible advantage enjoyed by those who preceded. Some other relation than that of an exemplar must be implied in Christ's captaincy, or else the men who, under the Old Testament, gained the prize, were saved by another Saviour, led by another Captain. And if they succeeded in reaching the Paradise above, without the leadership of this Captain, surely they cannot require his conduct amid the fields and climes of immortality! The Lamb who dwells

amidst the throne, may feed and lead those who have followed his example on earth, but the vast company who have fought and conquered under a different banner here, will quaff the fountains of living waters there, without the guardianship of our Chief Shepherd!

II. The second answer is that given by our modern Semi-Pelagians. According to the advocates of this view, Christ's captaincy consisted in his opening up a way to the Father; a way which never could have been opened, and never could have been travelled, had not He opened it by His sufferings, obedience, and death. These men differ from the Pelagians in this subject, in regarding Christ, not as a mere leader, but also as an apparitor, or opener up of the way for others. The difference, however, appears to be greater at first sight, than on a closer examination. When we come to ask what is meant by opening up the way to the Father, we find it very hard to understand what is meant by the answers furnished. When we endeavour to get hold of the precise idea of these men, we are like those who would seek the abutments of the rainbow's arch. The difficulty is to induce the advocates of this theory of Christ's captaincy, to say exactly, and in express language, what Christ has actually removed out of the sinner's way. They will tell us that in consequence of Christ's obedience and death, God may consistently receive every returning penitent, and bestow upon him the most abundant pardon; and in saying so, they tell us what is true. But when we ask what is meant by that phrase, "in consequence of Christ's death," we are met by a perfect silence, or receive in reply, an explanation which is neither more nor less than a reiteration of the thing to be explained. The connection between the Redeemer's work and man's deliverance, they will either not explain at all, or explain so as to convey no tangible idea. The phrase "in consequence," is used for the very purpose of covering up the Socinianism that lurks in the garments of this Arminian goddess. What kind or manner of consequence is this, by which Christ's sufferings and death are connected with the pardon of a sinner? is it a legal consequence? Is the sinner to be pardoned, because of Christ's having suffered for him the penalty due to his sins? If so, then it is not the whole truth to say that God may, in consequence of Christ's sufferings and death, consistently pardon sinners. The truth would require a very different form of statement. If Christ hence really suffered for sinners—that is, for sinners by leaving their sins, the just for the unjust—then, if there be justice in heaven, there must be pardon on earth; then the sinner not only may, but must be pardoned; then it is not only consistent with the character of God to forgive, and to receive the returning penitent, but it would be inconsistent with that character, not to grant the remission of all the sins of all for whom the Saviour suffered. If the sufferings of the Captain were legal, then must the sons enter upon the glory.

III. The statement of the two preceding views of the connection between the sufferings of the Captain, and the glorification of the many sons, prepares us for considering the connection as traced in the section before us by the finger of God. It amounts to this: The sufferings of Christ rendered him a finished or perfect Captain for the many sons, because of their oneness or union with him. "For both he that sanctifieth and they that are sanctified are all of one." It is our present purpose to consider, 1, Wherein this oneness consists, and 2, To examine the passages cited by our Apostle in proof of it.

Before entering directly upon this interesting inquiry, we propose noticing the appellations here used to designate the parties to this union. In the preceding verse they are called Captain and sons respectively, but here they are designated as the Sanctifier and the sanctified. The Scriptures so uniformly ascribe the work of sanctification to the Holy Spirit, and we are so used to speak of the Holy Spirit, as the Sanctifier, we feel called upon in consequence of the ascription of this work to Christ in the passage before us, to show in what sense that work is his. It may throw some light on this point to state a truth which involves it, and which is acknowledged by us all as essential to a right apprehension of the economy of grace, viz.: that all the blessings of the great salvation are from the Father, through the Son and by the Holy Spirit. It is because of this the Apostle, locking up to the fountain head of holiness, prays, that the very God of peace would sanctify the Church at Thessalonica. The fountain of every grace is beneath the throne, and that throne is the throne of God and the Lamb. In Christ the fountain for cleansing or sanctifying has been opened; opened by the Father's hand; opened according to the determined counsel and foreknowledge of God. Through the channel of incarnate Deity the eternal love of God flows forth to our ruined world, and its waters are taken up and turned by the Omniscient Spirit into the hearts of men, and there shed abroad as a gladdening, refreshing stream. Christ may, therefore, be called the Sanctifier: 1. As he is the purchaser of all things necessary to life and godliness. 2. As he is the administrator of the kingdom of grace, bestowing his Spirit, the Sanctifier, upon whom he will. For though he has risen to the exaltation of his mediatorial throne, he has not given up the conduct of the many sons. He is still the Prophet, Priest, and King of his Church. 3. In the third place he may be called the Sanctifier, because he is the instrumental cause of sanctification; because the work of sanctification is just the progressive application of him and his benefits to the soul. There are few views of the intimate connection there is between Christ and his people throughout the whole history of their deliverance of sin more frequently set forth in Scripture than this last-mentioned one. They uniformly speak as if a growth in the knowledge of Christ were all one with a growth in grace. They set him forth as the

image or pattern upon which the eye of faith is to fix its gaze—as the image which it is the great work of the Spirit to transfer to the souls of believers.

And now, having seen in what sense Christ is the Sanctifier of the many sons, we resume the consideration of the main points of the passage, viz.: in what sense the Sanctifier and the sanctified are of one. As this oneness of Christ and his people is the reason assigned for the efficacy of his sufferings as their Captain, it must be a matter of most exegetical importance to have right views of this union. In order, then, to prepare the way for considering the nature of this union, we will find it of great service to take into account the element of time. The Apostle most undoubtedly has reference to a union subsisting between the Captain and the many sons at the time of the Captain's sufferings. The work he undertook required suffering, and that suffering avails for his people, because of his union with them at the time he suffered. It is only upon this view of his union with his people, that the connecting particle *for* can have any force, or indicate any connection with the preceding verse. It became the Father thus to deal with the Son; thus to bruise him and put his soul to grief, because that he and his people were one in the Father's sight; one at the time of the infliction of those heavy woes under which the incarnate Saviour exclaimed, "My God, my God! why hast thou forsaken me!"

Now this point being fixed—and the correctness of our exposition will be all the more apparent as we proceed—it must be obvious that the oneness here referred to cannot be confounded with that actual living union which takes place as each one of the many sons is called by the Spirit and united by faith to Christ. Such a union does arise in the history of every heir of glory, and that before there is a step taken toward the heavenly inheritance. He that is joined unto the Lord is one Spirit. But no such union as this could possibly exist between the Saviour on the Cross, and those whom he sanctifies by his Spirit in the course of the administration of the kingdom of his grace. Vitally connected with him, the many sons could not be, for the great multitude of them were then unborn. If the Redeemer's sufferings were to avail for the transgressions that were under the first Testament, and also for the transgressions of the Israel of God, down till the last son of the vast brotherhood should enter upon the purchased possession, then it behooved him to sustain a relation which would justify the remission of his people's sins on account of his sufferings. Such results could not flow from sufferings which were not penal; and penal sufferings could not be undergone by the Holy One and the Great on his own account. He, if wounded at all, must be wounded because he bears the sins of others. His sufferings must be the sufferings of a substitute. There must, therefore, at the time of his suffering be a union between him and those who are to share in the benefits of his death, and as those benefits embrace a deliverance from the

penalty of the law, that union must be one of law; it must be the legal bond by which the Captain and the sons are united.

The union, therefore, to which our Apostle refers is a legal one. He took our place before the tribunal of justice; he received in our stead the sentence of condemnation; he submitted in our stead to the avenging stroke of God's vindictive justice. This, brethren, is no mere theory. I call upon you to say if it does not correspond with the exigencies of man's estate as a condemned sinner, and with all that the Scriptures say of the relations of the Saviour when he expired on the tree. What mean such utterances as these? "He hath made him to be sin for us, who knew no sin, that he might be made the righteousness of God in him." "Christ hath redeemed us from the curse of the law, being made a curse for us." "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." "He was wounded for our transgressions; he was bruised for our iniquity: the chastisement of our peace was upon him, and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." What, we repeat it, can these utterances mean, if there was no legal union between the sufferer and the saved—between the Redeemer and the redeemed, at the time of the infliction of these heavy woes?

A legal, federal union, then, there was between Christ and his people when he expired amid the tortures of Calvary, and it is in consequence of that union that the benefits of his sufferings flow forth to the many sons. They are saved by his sufferings because they were united to him in his death. By that sacrifice the sins of Abel, of Enoch, of Abraham, of Paul, and of the whole militant host now on earth, and the whole army of the living God down to the end of time, were cancelled and forever erased from the Book of God—erased *de jure* when the Saviour died, and *de facto* when the sins of his people are actually forgiven. And thus it is, brethren, that the Scriptures, on almost every page, introduce to our notice principles which give the deathblow to the contingent redemption of Arminianism. Let it be once established that the many sons are sanctified, not merely because of the sufferings of the Son of God, but because of the fact that in his sufferings he was their representative and substitute, and then there is not a single doctrine of the whole Arminian system as distinguished from the Calvinistic that can possibly stand. Let it be once shown that the people of God—both those who preceded, and those who followed the appearing of the Saviour, were so united to him, and identified with him in the eye of justice, that they were regarded as dying with him and partaking of the rewards of his sufferings, and there is an end of all controversy on the question,—Did Christ die for the whole family of man, or for the many sons whom it was the purpose of the Father to lead unto glory?

That there was a union between Christ and all who have par-

taken, or even shall partake of his salvation—that this union subsisted at the time of his sufferings, and that it was a real, legal, federal union we have already shown, not only from the inadequacy of other forms or kinds of union to meet the exigencies of the case, as set forth in the Scriptures, but also from direct Scripture testimony. The nature of this union as well as its reality will be more manifest, when we take into account the language in which it is recognized by Christ himself.

1. In the first place, he calls his people his brethren. This recognition as the Apostle informs us is by no means a matter of constraint on the part of Christ, or a thing of which he is ashamed. Which is just another way of saying that it is a relation in which the Redeemer delights and glories. It is a form of expression which a rhetorician would call a *meiosis*—an expression in which less is literally expressed than it is the intention of the speaker to convey. Thus the same Apostle, when desiring to impress the Romans with the obligation to holiness which rested upon them in consequence of their relation to Christ, and because of the prospects that awaited them, simply says: “Therefore we are debtors not to the flesh to live after the flesh.” No form of expression could more effectually convey to the mind of the believer the obligation that lay upon him, to live with all his regenerated powers unto God. And just so in the expression before us; Christ is not ashamed to call his people brethren,—it is the design of the Apostle to set forth the glory which the Redeemer takes in the relation subsisting between him and those given him of the Father. They are his brethren, and he glories in the relationship.

2. In the next place, the frequency with which the Messiah alludes to this relationship is to be taken into account. As his delight was with the sons of men before the foundation of the world—rejoicing prospectively in the relationship he was to sustain to them, so under the Old Testament he gave expression by his prophets again and again, to the delight of his soul in the bonds by which he was united to them. The first instance here cited by our Apostle is found in Psalm xxii. 22. It is of importance to turn to that Psalm and resume the connection in which this passage occurs. In its original connection it marks the transition from prayer to praise. The Redeemer in the previous verses is portrayed as a sufferer and a suppliant. But now his prayer has been heard, his soul has been delivered from the sword—his darling from the power of the dog, and in the joy of his soul in view of the mercies about to flow from his sufferings, to those whom the Father had given him, he gives utterance to the first of these passages: “I will declare thy name unto my brethren; in the midst of the Church will I sing praises unto thee. How amazing the love of our Elder brother! From the stroke of the sword—from the power of the dog—from the teeth of the lion—from the horns of the unicorn, he turns to those for whose sake he had faced and

endured them all, and exults in prospect of making known to them that name which to know is life eternal. It seems to have been the uppermost thought of his heart, as it was the great object of his mission to our world, to make known to his brethren their common heritage with him in the Father's love. To remove the bars of justice and let the tide of God's eternal love flow forth upon perishing sinners; to announce, to declare, the inner sympathies of that bosom in which he had himself dwelt, or ever the mountains were brought forth, to manifest that name so long invested with all the terrors which must needs encompass it until it is disclosed in the word of reconciliation; this, all this, the Saviour longed and travailed to accomplish.

And as he rejoiced in prospect of this function of his mediatorial office, so did he look back upon it with peculiar delight. How often he refers to it in that last conversation prior to his sufferings. In that upper room, on the way to the scene of his agony, and in his intercession with the Father for the beloved band who had been with him in the days of his ministry, and for all who should ever be gathered, through their ministry, into the one fold, he again and again recurs to this favourite theme. In the fifteenth chapter of John's Gospel, he reminds his disciples of the fellowship to which this revelation had raised them. He had not called them servants, but friends; and the proof of his doing so lay in the revelation of the Father which he had made to them. "I have called you friends; for all things that I have heard of my Father, I have made known unto you." Just as it was a proof of the favour with which Abraham was regarded, that the Lord would not hide his counsel from him concerning Sodom, so was it a proof of the Saviour's friendship for his disciples that he kept back from them nothing of all that he had heard of the Father. The last reference which the Redeemer makes to this fact, which is indeed the last sentence in that wondrous prayer, is exceedingly instructive on this point. "I have declared unto them thy name and will declare it: that the love wherewith thou hast loved me may be in them and I in them." The declaration therefore is a matter of no slight importance, and stood in no obscure or remote relation to that very friendship of which it was the proof. It is, in fact, at once the evidence and the instrument of the Father's love. He declared to them the Father's name in order that the Father's love, in which he as the Mediator rejoiced, might flow forth to his brethren. Here then is a truth pregnant with interest to every perishing sinner. The Father's love flows forth through one channel, and that channel is the channel of revelation made to us by his own Son. No man knoweth the Father but the Son and he to whom the Son will declare him. That knowledge of the Father's name which fills us with the Father's love is a knowledge which none save the Son can impart. That love which passeth all understanding—that love of God which enables us to rejoice in hope

of the coming glory is a love which the Spirit of the Son sheds abroad in the heart.

The last clause of the twelfth verse and the first clause would seem to be mutually exegetical of each other. To declare the name of God unto his brethren is all one with praising him in the Church. This at once sets forth the nature of the Church and the nature of the praise which he rendered to God in the midst of it. The Church is the great company of Christ's brethren—the great family of which he is the elder brother and first-born, and among whom he is to have the pre-eminence; and the Church's praise consists in declaring the name of God, recounting the attributes, the prerogatives, the justice, the love, the mercy, and grace of God, as a God reconciled in Christ Jesus. Such is the Church and such the Church's work. Such her work on earth, and such her work before the everlasting throne. Such her work in her militant, and such her work in her triumphant state. She with her glorified head has declared the name of God amid the perils of the earthly conflict, and with that head she shall forever exhibit to the angels in the heavenly places the manifold wisdom of God.

R. W.

GEOLOGY NOT IN CONFLICT WITH REVELATION.

GEOLOGY, like her sister, astronomy, was accused of heresy, but even better than astronomy will she sustain true faith. The young astronomer having vainly striven, telescope in hand, to penetrate the mystic depths of the Universe, fills his mind with the figures which indicate those wondrous spaces, and bids Imagination set out to explore; but even Imagination tires ere she reaches the nearest star, and returning with weary pinion, sadly whispers to her earthly master: "This knowledge is too wondrous, this God too great; less than the dust in the balance are we, how hopeless the lot of such utterly insignificant beings!" We may bid the drooping soul turn to the wonders of the microscope, and see human imagination as much baffled by minuteness as by immensity; but the perversity of an intellect unwilling to be convinced, the feebleness which cannot conceive One not like unto itself, answers, Yes, I admit the range of that wondrous Creative Power; but the more you increase the range, the stronger the presumption that a system has been instituted, and that all things work by fixed laws, originally impressed, and then left to act. They cannot realize that "the Lord, the Creator of the ends of the earth, *fainteth not, neither is weary.*" Here Geology steps forward and says, Tread with me the backward path of creation, let me show you an abyss of ages equally unappreciable by human intellect as the abyss of space which has shaken your faith to its foundation; and we will turn

page by page the records, we shall find on our pathway, which will prove to you that you are under the control of no system acting through necessity. A system there is, and always has been, proving its Author to be One who never changeth; One who seeth all things from the beginning; but differences, changes, adaptations, here, a bringing forward, there a holding back, are met with, that prove entire exemption from necessity—constant, intelligent, overruling superintendence. If by the examination of this record the idea is irresistibly impressed upon you, that all these changes, through untold ages of time, steadily fitted the globe for its present occupants, and evince a oneness of design from beginning to end, indicating one and the same ruler, always regulating both great and small concerns, will you not cease from the idle humility which would “compliment the Creator out of his own domains;” as if it were unworthy His greatness to do more than create, and then, like a child with its soap bubbles, cast off His creations to chance or nature. Verily, his ideas of greatness are as different from ours as his powers transcend our feeble faculties.

It seems a remarkable coincidence that the same period that has seen the monuments of Egypt unclose their lips, mute for thousands of years, and in hieroglyphic language, confirm the truth of God’s written word; which has witnessed old Assyria rise from her sandy tumuli, and bear the same testimony, has also, in God’s kind providence, been marked by the successful investigations of science into the records of his own monuments, entombed long ere Egypt or Assyria began; which prove so clearly the value the great Creator sets on the being created in his own image, by the care he has taken to prepare for his reception, that his watchful love and wondrous interference in his spiritual behalf seem but parts of one great whole.—*Hillside’s Compend of Geology.*

Household Thoughts.

MOTHERS.

It is a great blessing to be a mother, and to fulfil a mother’s duties. Her work is honourable and great. She is above statesmen, public orators, editors, or bookmakers, in every element of power, honour, and reward. Yet some mothers imagine that they are doing nothing, that their position is very humble and hard, and they long for more public fields of activity. But it is a greater work to *make* statesmen, orators, and leaders, than to be such. And this work the mothers really do. To be the builder of an ocean

palace, to construct and manage immense factories, and to direct the affairs of State, are regarded as among the important doings of men. But these are trifles compared to the proper culture and development of mind, and the direction of the physical and moral culture of children. To guard the tender frame from disease, to nurse and protect it midst all the perils of childhood and youth, up to manhood, is a great work. To teach, develop, and direct the mind in the path of nobleness, truth, and piety, is a still more glorious work. This great work is largely in the hands of mothers. Both parents share largely in it. The greatest business that is done on earth, is to raise up a family of children so that they will prove a blessing to the world and to themselves. Parents who have done this, are worthy of honour, and will be honoured in eternity for having lived to a good purpose. And yet too many regard the care and culture of children as a small business, a burden, an irksome task, to be avoided. But this is foolish, yea, wicked: "Deliver me from the care of a family; let me never be burdened with children," is a frequent and foolish prayer. It is equivalent to praying that life may be a blank, that we may lose the highest honours of existence.

The society and governments of the world are made in the domestic circle. There the elements are fashioned; there they get their character, and are sent out to bless or curse the world. The work is all the more efficient, absolute, and important, from the fact that it is private, secluded, quiet, silent, and familiar.

A little reflection and Christian faith will do much to make us content with our humble place in the vineyard, and prize highly the silent, steady influences of Christian effort in the private channels of life. Those who do the little things, do the most, and are the most valuable and important workers. Let the Sunday-school teacher, the private church member, the parent, the believer, in ordinary circles of life, be comforted and encouraged. No labourers are as indispensable as these, and none shall wear a brighter crown in glory.—*Morning Star*.

THE BABIE.

NAE shoon to hide her tiny tae,
 Nae stocking on her feet;
 Her supple ankles white as snaw,
 Or early blossoms sweet.

Her simple dress of sprinkled pink,
 Her double, dimpled chin,
 Her pucker'd lip and baumy mou,
 With na one tooth between.

Her een, sae like her mither's een,
 Twa gentle liquid things ;
 Her face is like an angel's face—
 We're glad she has no wings.

She is the budding o' our love,
 A giftie God gie'd us ;
 We munna luv the gift ow'r weel,
 'Twad be nae blessing thus.

Historical and Biographical.

THE TOMB OF EDWARDS.

ON a recent visit to Princeton we took the liberty of copying, for the Magazine, the Latin epitaph inscribed upon the marble which covers the sacred dust of America's greatest metaphysician and profoundest theologian. We would suggest that the college, whose sighs swell this epitaph, set about the work of restoration. The inscription has suffered either from the hand of time, or from hands more rude than his. Several of the words can be only conjectured. Thus, in the beginning of the twenty-sixth line, all that remains of *ut vix*, are the halves of U and X. The word *fidei*, in the next line, has nothing save a faint trace of its initial letter. The sixth line from the foot is sadly marred in its first two words. We suppose these words were originally *quantos gemitus*, but the stone at present contains only the following fragments: O——
 ——us. Of the *Abi*, with which the last line begins, the *A* has been erased.

And such is the present state of the tombstone of Edwards in the grave-yard at Princeton! We refrain from further remark, and trust that the above suggestion may not be esteemed unworthy of the consideration of the present trustees of Nassau Hall.

M. S.

Reverendi ad modum viri,
 JONATHAN EDWARDS, A. M.
 Collegii Novæ Cæsareæ Præsidis.
 Natus apud Windsor Connecticutensium V. Octobris,
 A.D. MDCCIII, S. V.
 Patre Timotheo Edwards oriundus,
 Collegio Yalensi educatus;
 Apud Northampton sacris initiatus XV Februarii,
 MDCCXXVI–VII.
 Illinc dimissus XXII Junii, MDCCL.
 Et munus Barbaros instituendi accepit,
 Præses Aulæ Nassovicæ creatus XVI Februarii,
 MDCCLVIII.
 Defunctus in hoc vico XXII Martii sequentis, S. N.
 Ætatis LV, heu nimis brevis!

Hic jacet mortalis pars.
 Qualis persona quæris, viator?
 Vir corpore procero sed gracili,
 Studiis intentissimis, Abstinencia, et Sedulitate,
 Attenuato.
 Ingenii Acumine, Judicio acri, et Prudentia,
 Secundus Nemini Mortalium.
 Artium liberalium et Scientiarum peritia insignis,
 Criticorum sacrorum optimus, Theologus eximius,
 Ut vix alter æqualis; Disputator candidus;
 Fidei Christianæ Propugnator validus et invictus;
 Concionator gravis, serius, discriminans;
 Et Deo favente, successu
 Felicissimus.
 Pietate præclarus, moribus suis severus,
 Ast aliis æquus et benignus.
 Vixit delectus, veneratus—
 Sed ah! lugendus
 Moriebatur.
 Quantos gemitus discedens ciebat!
 Heu sapientia tanta! heu Doctrina et Religio!
 Amissum plorat Collegium, plorat et Ecclesia;
 At recepto gandet
 Cœlum.
 Abi, Viator, et pia sequere Vestigia.

TRANSLATION.

Sacred to the memory of the truly reverend man Jonathan Edwards, A.M., President of the College of New Jersey. Born at Windsor, Connecticut, October 5th, 1703, Old Style; son of Timothy Edwards; educated at Yale College; ordained Pastor at Northampton, February 15th, 1726-27. Thence dismissed June 22d, 1750, he accepted the office of instructing the Indians. Appointed President of Nassau Hall, February 16th, 1758. Died in this village, March 22d, following, New Style, in the 55th year of a life, alas too short! Here lies his mortal part. Do you ask, traveller, what manner of person he was? A man of tall and slender figure; worn by the intensest studies, by abstinence and close application. In acuteness of understanding, in keenness of judgment, and in prudence, second to no mortal. Remarkable for his familiar acquaintance with the liberal arts and sciences; the best of sacred critics; an eminent theologian, so that he was almost without an equal; a candid controversialist; a firm and unvanquished champion of the Christian faith; as a preacher, grave, serious, discriminating; and, through the Divine favour, signally blessed with success. Eminent for piety, severe in his manners, but just and kind to others. He lived beloved, venerated—but ah! to be bewailed he died. What sighs did his departure awake! Alas! such wisdom! Alas! such learning and piety! The College and the Church deplore their loss, but Heaven rejoices in its gain. Traveller, depart and follow his pious footsteps.

The following tribute to the memory of Mrs. Edwards, who did not long survive her husband, is inscribed on a small stone which has been

introduced into the south wall of the tomb, and is in a good state of preservation :—

IN MEMORY OF
 Sarah, wife of the Rev.
 Jonathan Edwards,
 Who was born January 9,
 1709–10, O. S.
 Married July 20, 1727.
 Died October 2, 1758, N. S.
 A sincere friend, a courteous and
 Obliging neighbour ;
 A judiciously indulgent mother ;
 An affectionate and prudent wife,
 And a very eminent Christian.

Review and Criticism.

HOW TO ENJOY LIFE: Or, Physical and Mental Hygiene. By WM. M. CORNELL, M.D. Philadelphia: James Challen & Son. 1860.

A BOOK of great value to all classes, but possessing special interest for clergymen and the professions generally. As a minister and a physician, Dr. Cornell has all the qualifications and advantages necessary to the execution of a good work upon the subject which he discusses, and results prove that he has brought them to bear, with admirable success, upon his important theme. We do not believe, that the time will ever arrive when it will be regarded as a sin to be sick; but we do believe, that very much of the sickness wherewith humanity is afflicted, may be traced to ignorance, passion, and irreligion.

We concur in the estimate expressed by Dr. Jones, who, as the author of an excellent work on the same subject, was certainly capable of forming a correct judgment as to the merits of the book. The chapter on clergymen's wives, is worth the cost of the entire book.

SERMONS BY THE REV. JOSEPH ADDISON ALEXANDER, D.D. New York: Charles Scribner. 1860.

WE do but give utterance to public sentiment, when we express our delight at the publication of these two volumes of sermons. Those who heard them from those lips, now sealed in death, will be able, through this medium, to enjoy in a good measure the luxury attendant upon their original delivery. Dr. Alexander lives and breathes in every sentence. His genius moulds, his piety animates, and his eloquence adorns these monuments of a pulpit power, but rarely bestowed upon the Church of Christ.

These sermons partake very largely of the leading characteristics of their author's mind. Projected upon the background of a profound

Biblical erudition, they are distinguished by a grasp and comprehension of the subjects discussed, by a versatility of construction, and a *copia fundi*, which we have never seen equalled in any species of composition. As a treasury of leading views and general principles, and as a stimulus to investigation, these volumes will be invaluable to Biblical students. The truly pious will discover in them a soul-satisfying exhibition of the Saviour; the careless will hear notes of alarm well fitted to awaken them, and inquiring sinners will find the way of life pointed out in all simplicity and clearness. For sale at the Messrs. Martiens, Philadelphia.

THE YEAR OF GRACE; a History of the Revival in Ireland, A.D. 1859. By the REV. WILLIAM GIBSON, Professor of Christian Ethics in Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland. With an Introduction by REV. BARON STOW, D.D. Boston: Gould & Lincoln. 1860.

THIS is a marvellous record. There are few to whom the privilege of reading its pages shall be afforded, who will not thank God for the publication of this history of "The Year of Grace." It is a narrative of the recent revival in Ulster, written by one of Ireland's most gifted sons. Possessing qualifications of a very high order, and with rare facilities for the collection of the wonderful facts of this wonderful work of God, Professor Gibson has produced a volume of surpassing interest.

The facts recited are a signal testimony to the grace and faithfulness of Jehovah. Here we have the symbolic ministry of Ezekiel in the Valley of Vision, actualized amid scenes into which the living ministry of the New Testament have been sent forth by Ezekiel's God. The bones are as numerous and as dry in the latter case as in the former, and the ambassadors of Christ in the present century, seemed to have undertaken as hopeless a task as that imposed on the Old Testament prophet. And no less similar have been the instruments, agents, and results. The word of God, proclaimed by God's appointment, and accompanied by prayer for the descent of the Holy Spirit, and then the omnipotent, irresistible agency of that Spirit, put forth in connection with that quick and powerful word, and in answer to prayer, are the only recognized instruments or agents, in the origin and progress of this work of grace.

This history of an applied redemption will be read with delight by all true Christians, but it will be found to possess singular attractions for Calvinistic Presbyterians. The entire history may be cited in vindication of both our polity and doctrine. It was when Presbytery had put forth and wielded the authority given her by the Church's Head to purify the body; it was when she had thrown off the incubus of Arianism and purged out the leaven of Arminianism; it was when Presbyteries, Synods, and Assemblies took counsel together about Zion's desolations, that God looked down in the tenderness of his mercy, and opened the windows of heaven to refresh the waste and thirsty ground. The sovereignty of God in the administration of the economy of grace, the apposition of the carnal mind, the reality and omnipotence of the agency of the Holy Spirit, are truths which have been illustrated through the length and breadth of Ulster, and throughout this entire "Year of Grace."

No minister, no elder, no private Christian, and no inquirer, should be without this incomparable history of the wondrous grace of God.

The Religious World.

GENERAL MISSION STATISTICS.

THE impossibility of obtaining accurate and full statistics of existing foreign missionary operations is often quite perplexing, so defective are the reports of some of the societies.

But though full and exact statements as to what the Christian Church is now doing for the pagan world cannot be made, it is easy to ascertain that there has been, of late, great and most cheering progress.

Previous to the latest year of the last century, very little of organized, systematic, and persistent effort for the conversion of pagan nations had been made, in modern times, by any branch of the Evangelical Christian Church, excepting the Moravians. Occasional and temporary efforts, some of them worthy of very high commendation, had been made,—by the Church of Geneva, in 1556; by Swedish Christians, in Lapland, near the close of the sixteenth century; by the Dutch, early in the seventeenth century; nobly, in the same century, by Elliot, the Mayhews, and others in Massachusetts; by the King of Denmark, as early as 1705; and by Sargent, Edwards, and, above all, Brainerd, in the United States, before the middle of the last century. The English Society for the Propagation of the Gospel in Foreign Parts, was chartered in 1701, but its operations have always had reference mainly to the religious interests of English colonies.

In 1732 the Moravians sent out their first missionaries. “The entire congregation did not then exceed six hundred persons, and of these, the greater part were suffering exiles. Yet so noble and extensive were the exertions which they made, that within ten years their heralds had proclaimed salvation in Greenland, St. Croix, Surinam, and Rio de Berbice; to the Indians of North America, and the negroes of South Carolina; in Lapland, Tartary, and Algiers; in Guinea, at the Cape of Good Hope, and in Ceylon.” But, though having this example to remind of duty, and encourage, other branches of the Christian Church slumbered still, and scores of years passed away with so little movement, that when, about the year 1784, Carey proposed, as a topic for discussion in a Baptist ministers’ meeting, “The duty of Christians to attempt the spread of the Gospel among heathen nations,” it excited great surprise, and he was called an enthusiast by his brethren, for entertaining such a notion! At length, however, “the fulness of the time was come.” In 1792, the Baptists of England formed their Missionary Society, and soon, with Carey for a noble pioneer, entered on their foreign work. Gradually, but now with comparative rapidity, the conviction spread that the Christian Church should, without more delay, attempt the evangelization of the heathen. Other branches of the Church moved, other societies were organized,—the London Missionary Society in 1795; the Edinburgh and Glasgow Missionary Societies in 1796; the Netherlands Missionary Society in 1797; the Church Missionary Society in 1800; the Society for the Propagation of Christianity among the Jews in 1808; and the American Board in 1810. To the credit of the English Wesleyans it should be stated, that although their Missionary Society cannot be named as

among those earliest formed, they were a missionary body almost from their origin, and had more or less engaged in foreign work for some years before the formation of the Baptist Society.

Since 1810, many other organizations, labouring for unevangelized portions of the human family, have come into being,—as many as sixteen in Great Britain, twenty upon the continent of Europe, two in British North America, and fifteen in the United States. Nearly, if not quite, every branch of the evangelical Protestant Christian Church, is now found to have entered on the foreign missionary work. Moravians, Episcopalians and Lutherans; Presbyterians—English, Scotch, Irish, Dutch, and Americans; Established Church, and Free Church; Old School and New School; Baptist—Northern and Southern, Close-communication, Free-will, and Seventh-day; Congregationalists and Methodists, of all classes, have now their missionary boards.

NUMBER OF LABORERS.

The number of ordained laborers from Christian lands, now engaged in the foreign missionary enterprise of the Protestant Christian church, cannot be perfectly ascertained; but exclusive of those laboring among the Roman Catholics, and in some of the nominally Protestant countries of Europe, and classing all the “brethren” of the Moravian mission with the ordained, it is more than 1500. With these are associated, probably, about 2000 male and female helpers, also from Christian lands; and of native laborers, from among the people where the missions are situated, more than 100 ordained ministers, and some thousands of unordained preachers, catechists, teachers, &c.

Looking at different portions of the world, that we may see how these laborers are distributed, we find of ordained missionaries connected with different missions, though not at any time all on the ground, in Western Africa, about 116; Southern Africa, 163; Northern and Eastern Africa, 6. In Western Asia, European Turkey and Greece, 76. In Southern Asia, India, Birmah, Ceylon, and Siam, 478. In Borneo and the Indian Archipelago, 36. In China, 87, and Thibet, 3. Among the Islands of the Pacific Ocean, 140. Among the North American Indians, and in Labrador and Greenland, 171. In the West India Islands, and on adjacent coasts of America, 236.

To give one preacher to every ten thousand souls, we need, not fifteen hundred, but ninety thousand missionaries. What supply is this:—two hundred and eighty missionaries for all the continent of Africa; four hundred and eighty for the two hundred millions of men in India, Birmah, and Siam; and about eighty for the four hundred millions of China! Six preachers of the Gospel for the whole population of the United States would supply us as well as China is now supplied!

INCOME OF MISSIONARY SOCIETIES.

Small as are now the contributions of most churches, and most individual Christians, for the great work; some encouragement may also be gathered, certainly, from contrasting the present with the past in this respect. When the American Board was formed, in 1810, the whole annual income of all the Protestant Foreign Missionary Societies then existing, probably did not amount to \$200,000.

Since that time, while the number of distinct organizations for the pro-

secution of this work has increased now to more than forty, their income has also largely increased. For the year 1859, the whole income of the English Church Missionary Society exceeded \$800,000; that of the London Missionary Society was about \$465,000, and that of the English Wesleyan Society, \$645,000. The English Baptist Society received \$130,000, the Foreign Mission Scheme of the Free Church of Scotland, \$80,000, and that of the Church of Scotland, \$40,000. Thus the united income of these six Societies, for the year ending in 1859, exceeded \$2,200,000. In the United States, the income of the American Board, for the same year, was about \$351,000; of the Presbyterian Board, \$212,000; of the Baptist Union, about \$102,000; and of the Episcopal Board, \$99,000. The receipts of the Methodist Missionary Society, for Home and Foreign Missions, were about \$185,000; the expenses connected with their Foreign Missions, not far from \$84,000.

There is another pleasant fact in this connection. While the number of contributors has been greatly increasing, some have been learning to give in much larger sums than formerly. A very considerable number now give annually by hundreds, and some by thousands of dollars, to this single cause. On making some inquiry, a few years since, it was found that more than one-twentieth part of all that the American Board had received in donations, the previous year, was given by sixty individuals. But a much larger number of individuals might be found, of fully as much ability as these possess, and who do what they do for the cause of missions through the same Board, whose united annual contributions would hardly support, in the foreign field, one preacher of the Gospel.—*Exchange Paper.*

Fragments of the Day.

MORE POPIISH AND NEAPOLITAN ATROCITIES.—The Neapolitan correspondent of the *Daily News* states, that “amongst the many cases of brutal and illegal imprisonment which have been brought before the public during the last ten days, none has been worse than that of Francisco Casanova, calling himself an American. He was confined in San Francisco, and some young men who had formerly been placed in the same prison, though not in the same room, remembering his case, went, on the amnesty being proclaimed, to deliver him; but he was almost naked, and he could not leave until an advocate called Arene, who has acted with great benevolence, sent him some clothes, and has since received him in his house and fed him. Last night I went to see him, and I cannot tell you whether indignation against this most Christian Government or compassion for the victim was the strongest feeling. ‘When he entered my house,’ said Arene, ‘he was supported by two persons, for he was unable to walk. He looked like a ghost.’ ‘Where am I?’ he exclaimed, as he looked confusedly around; and well he might, after six years and a half confinement from all intercourse with man. But I give you his own description of his sufferings, as nearly as possible in his own words, premising merely that there were witnesses of all that I relate, in Arene himself, a Neapolitan friend, and a foreign consul.

“I landed in Genoa from Boston some time in 1853, and wishing to see the south of Italy, travelled till I came near to Viterbo, when I was cautioned not to go to Rome; but I still persevered in my intention of doing so, when I was arrested as not having a passport, and carried to the Eternal City, where I was placed in the Carcere Nuova. Not satisfied with the report I gave of myself, I was tortured for three months as follows: My hands and arms were bound together, and then, by ropes tied round the upper part of the arms, they were drawn back till my breast protruded, and my bones sounded, “crick, crick.” There was another species of torture practised upon me, which was this: At night, whilst sleeping, the door was secretly opened and buckets of water were thrown over my body. How I survived it I cannot tell; the keepers were astonished, and said they had never had such an instance: “but you will never get out alive,” I was told. I replied that I never expected to do so, and prayed for the angel of death to come. The worst torture of all, however, was the prison itself—a room into which a few rays of light struggled from above, and the stench of which was as bad as death. For three months I suffered thus, and then, without any reason assigned, was taken from it and placed, always alone, in a room called “Salon dei Preti,” a large airy room, and was well fed and well treated for twenty-one months more. I was prisoner of the Cardinal Secretary Antonelli. About the middle of 1855 again, without any reason being given, I was sent off to Naples, was placed first in the Vicaria, and afterwards in San Francisco, in a small close room, where I was detained for four years and a half. I was questioned on several occasions, and at last refused to answer, saying that my persecutors already knew what I had to say, that I was unjustly and illegally confined, and nothing should compel me to utter another word. On another occasion I was called before Bianchini, the director of police, who interrogated me. I appealed against my sufferings, and all the reply I received was, “Va bene, va bene,” from a Christian man to one suffering as I was. I have been asked to send a supplication for my liberation, but my invariable answer was, I will die first: never will I ask anything of this Government. When first I arrived here I had a little money, which for a short time procured me better food than prison fare, and then by degrees I sold my clothes. And at last I sold my black bread to have a little salt to sprinkle over my beans, and sometimes to procure some incense to relieve the horrid stench of my prison. As for water for purposes of cleanliness it was never supplied me, and all that I could do was to dip one of my own rags in a jug of drinking water and wash some portions of my body. During the day I could repose, but at night I was covered with black beetles, fleas, lice, and every conceivable species of vermin. I expected death, and desired and prayed for it as a relief, but it never came. My clothes were at last so reduced that I was all but naked, and so I have passed four summers and winters, pacing up and down my narrow chamber.

“‘I will show you my prison dress,’ said he, and going out, returned in a few moments. He might have stood as a model for Lazarus risen from the tomb. The lower part of his body was covered with a thin pair of linen drawers, nothing more. On his feet was a pair of shoes, with soles and upper leather all in holes. He had no shirt, but over the upper part of his body was thrown a rag, something like a common kitchen towel, one corner of which he had placed on his head, and as the long elfin locks which had not been cut for many years, hung down over his neck and shoulders, he appeared more like a brute beast than a

Christian man. 'See this rag,' said he, 'how I have botched it! This was my dress, and so clad I paced up and down my solitary den.'

"It has long been whispered about here that an unknown individual was lying in the prisons of St. Francisco, but nothing was known of him. He was one of the mysteries of the dungeon, and even now there is much to unravel. Who is he? What secret motives led to his double confinement here and in Rome? Why was he transferred from the hands of a Christian cardinal to the mercies of De Spagnoli? What he said I report, and time must unravel his story; but the world will know how to appreciate the influence of a priesthood under whose eye such enormities have been committed."

The *Times'* correspondent furnishes a similar statement, and states that Casanova has somewhat recovered in appearance, but his eyes are still half-closed, as though unaccustomed to the light, and the indications of suffering are unmistakable. "You were astonished by what you have seen," said a friend who was with me, "and yet in the Vicaria I have seen hundreds of such sights."

The whole population of Naples is occupied with this case. Casanova's countenance argues a weakness of intellect which, says the *Star's* correspondent, perhaps may be traced to the solitary confinement and starvation to which he has been subjected. His hair which has been suffered to grow, reaches to the small of his back, and he still looks shaggy and unkempt.

THE LONDON TIMES ON SYRIAN MASSACRES AND THE TURKISH RULE.—It is strange that a land which was the cradle of Christianity should continue age after age to be the place of its sharpest trial. It would almost seem as if a spell hung over that renowned and holy corner of Asia, and condemned it to keep forever its former likeness, to furnish persecutors and martyrs, frenzied multitudes demanding blood, and timid Governors giving up the guiltless to death. Since the days when the Patriarchates of Antioch and Jerusalem went down under the first shock of Arab invasion, the Christians of Syria and Palestine have been the most ill-used subjects of the most fanatical part of Islam. Their fate has somewhat resembled that of the tribes whom Israel ages before found in the same land. They have been exterminated, or reduced to the condition of slaves, or forced to conform to the victorious faith. The small number of Christians now in Syria and Egypt, compared with the vast multitudes whom the first Caliphs found in those countries, shows how active have been all these causes of depopulation. In the earlier periods of the conquest the slaughter was prodigious. In later times misery has done the work of the sword. The population has died out, or merged into the dominant race. When our ancestors engaged in the Crusades they had a real justification in the evils endured by their fellow-Christians, and probably from those days to these there has never been a time when the religious spirit which prompted such adventures would not have found a pretext in some act of cruelty. In Europe and in Asia Minor, the Christian had only to do with the Turk, whose bigotry has been tempered by his qualities as a politician and a ruler. Nowhere in the western parts of the empire have slaves or Greeks had to undergo the habitual ill-usage and the periodical violence which has been the portion of the Syrian Christians from their Arab persecutors.

What is to be done with a country in which these things are so often happening, and in which they may happen at any hour? Are we to give up the land which has a higher interest than any other to the human race that every man of our religion may be exterminated from it, and their place possessed wholly by the most savage population of the East? Are we, who have kept the Sultan on his throne, to acquiesce in a state of things which will make it as difficult for an Englishman to visit the scenes of Christian history as to penetrate into the mosques of Mecca? Are we to permit Aleppo, Damascus, Jerusalem, and perhaps every city as far as Bagdad, to be closed to Europeans after their native Christian population has been massacred or driven out? Are we prepared to hear of our missionaries being put to death or turned out of the country, with orders never to set foot in it again, and to be unable to venture a mile from the Mediterranean coast without a guard of Mussulman cavasses? But all this must be conceded, and more too, unless we are ready to deal sternly and summarily with these Druse and Arab ruffians and the conniving Turkish authorities. It is likely, indeed, that for the moment the Porte will be rather frightened. We have no doubt that M. Musurus has informed his Government of the temper of the English nation, and the Ambassador in Paris will doubtless make equally pressing representations. The troops will be despatched with something like alacrity to Beyrout, and Fuad Pasha will do his best to put a stop to the disorders. But what is a Constantinople politician, that he should be able to dam up the current of Asiatic fanaticism, which has now broken its bounds, and is flooding the southern provinces of the empire? The perpetrators of these outrages have little respect for the class which Fuad represents, and which they would exterminate with as much pleasure as they do the Christians.

We do not know how far the Commissioner may possess the qualities necessary for dealing with savage races in a state of frenzy, but he will certainly require them. No kind of conciliation or coaxing will be of the least avail, as it will only give the marauders a high notion of their own power, and encourage them to renew the attack directly the troops are withdrawn. Only the most resolute demeanour and the most active operations will be of any use. The question, then, is whether Fuad Pasha, or, indeed, any Turk, is endowed with the requisite energy and resources? We fear not. The behaviour of the Turkish officers seems to indicate that they had little power over their men. In one case there is reason to believe that the commander really took part with the murderers, but generally the work has gone on while troops have stolidly kept to their barracks, and their officers seem to have known that it was of no use trying to bring them out. If this was the case with detachments, why should it not be so with an army? Who shall say that the force acting under Fuad Pasha will show any real activity in punishing outrages which every true believer in its ranks considers to be a holy work? If, however, it should prove that the Porte is incapable of keeping order, it will then be time to consider whether the Turk has not been long enough there, and whether Christian nations ought not to take counsel as to the future of this interesting and most unhappy land.

ROMANIZING THE ENGLISH DICTIONARY.—Most of our readers are aware that Dr. Webster some time since published an enlarged and improved

edition of "Johnson's Dictionary," and that abridged editions of "Webster" have also been circulated and used in our colleges and schools. Jesuits have hitherto been satisfied with falsifying history, but now James W. Cavanagh, Professor in the Catholic (Popish) University of Ireland, late Head Inspector of National Schools, has adopted a new "dodge" to corrupt the youthful mind, by garbling the vernacular in which history is written. Mr. Kavanagh has just published, what he terms "A New Edition, 'improved and corrected,' of Webster's Dictionary." In the preface, this Jesuit states that his definitions of English words "have been carefully altered from the originals of Johnson, Walker, and Webster;" he has, however, done nothing but vitiate and corrupt those authors, for the purpose of securing Ultramontane Popery. A few instances will suffice to prove this:—According to James Kavanagh's interpretation, the word "Pope," defined by Johnson to be the "Bishop of Rome," is explained to mean "supreme visible head of the Church." "Apocrypha" signifies, according to etymology and Johnson, "books not publicly communicated; books whose authors are not known. It is used for the books appended to sacred writings, which, being of doubtful authority, are less regarded;" but Mr. Kavanagh makes a short end of the controversy by defining the word to mean "books of Scripture, the canonicity of which Protestants deny." Here are a few more of the Jesuit's corrections to corrupt children in Protestant schools: "Marriage, the sacramental union of man and woman for life." "Heterodox, contrary to the true faith." "Baptism, a sacrament which remits original sin." "Heresy, dogma, or error, contrary to the Catholic faith." "Litany, a form of prayer invoking the saints." "Indulgences, remission of the punishment due to sin, granted by the Church." We sincerely trust that all the heads of educational institutions will examine carefully every book, before placing it in the hands of youth; and we hope, after this warning, no Protestant will be deluded into purchasing the fraudulent edition of what is falsely called *Webster's Dictionary*, got up by the Jesuit Kavanagh.—*Liverpool Herald*.

STRANGE SCENE IN A BRITISH COLONY—THE POPE'S PAINTING.—A scene of an unusual description occurred in the Court of Queen's Bench, this morning, in Quebec. Upon the court meeting, an oil painting of Pius XI, in a large gold frame, was observed in a most conspicuous place in the Court Hall, and within a few feet of the Judges. While one of the members of the bar was addressing the court, then composed of Messrs. Lafontaine, Duval, and Mondelet, three French and Roman Catholic Judges, and but one Judge of old country extraction and a Protestant,—Mr. Justice Aylwin,—the whole of the proceedings of the court were abruptly terminated by Mr. Justice Aylwin, who said, "By what authority has that picture been placed there?" Receiving no answer, he repeated the interrogatory in energetic language, and, receiving no answer again, he said that he would not sit there so long as the picture remained in that place. He accordingly left the bench, and there being no quorum, the whole business of the court is stopped for the day. It appears the picture was introduced into the Court-House with the permission of the three French Judges. So much for the exclusion of old country people from the bench.—*Montreal Witness*, June 13th.

THE
PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1860.

Miscellaneous Articles.

LETTER FROM THE GENERAL ASSEMBLY.

TO THE REV. CORTLANDT VAN RENSSELAER, D.D.

BELOVED BROTHER IN CHRIST JESUS: The General Assembly has learned with deep solicitude of the afflictive dispensation which detains you from its present sessions. It has pleased Him whose "way is in the sea, and His path in the great waters," to visit you with a painful illness: We cannot permit you to suppose that the Church which you have loved and served so well is unmindful of you in this season of trial. And we would do injustice to ourselves not to assure you of our united and cordial sympathy.

We are well aware that one who feels himself drawing near to eternity, and around whose couch of suffering the light of that "better country" is shedding its heavenly radiance, can stand in no need of earthly consolations. Nor would we offend your Christian humility by enlarging upon the services you have rendered to the cause of Christ. But we may, nay, we must magnify the grace of God in you, which has wrought so effectually to the furtherance of the Gospel amongst us through your instrumentality. We cannot accept your resignation of the important office you have just relinquished, without bearing our formal and grateful testimony to the manner in which its duties have been performed. With devout thankfulness to God, and under Him, beloved brother, to you, we record our sense of the eminent wisdom, fidelity and efficiency, and the noble, disinterested liberality with which you have for fourteen years conducted the affairs of our "Board of Education."

Under your administration it has risen from a condition of comparative feebleness to strength and power. Its plans have been matured and systematized. Its sphere has been greatly enlarged.

It has assumed new and most beneficent functions. Your luminous pen has vindicated the principles which lie at the basis of true Christian education. And by your numerous publications, your sermons and addresses, your extended correspondence and your self-denying activity in visiting every part of the Church, you have, by God's blessing, accomplished a great work in elevating this sacred cause to its just position, and gathering around it the sympathies of our whole communion. Nor may we forbear to add, that in prosecuting these manifold official labours, you have greatly endeared yourself personally to the ministry and membership of the Church.

Rejoicing as we do in the auspicious results of these unwearied exertions, we mourn this day the sacrifice they have cost us. While the Church is reaping the harvest—a harvest which we fully believe she will go on gathering until the Master comes to present her unto himself, a glorious Church—the workman who has done so much to prepare the ground and sow the seed, falls exhausted in the furrows. There, dear brother, we doubt not you would choose to fall—upon that field, to the culture of which you have dedicated your life.

On behalf of the Church we represent, we once more thank you sincerely and gratefully for all your labours and sacrifices. We lift up our hearts in humble and fervent supplication to our common God and Father, that his presence may be with you in this hour of trial. We hear with joy that he does not forget you; that he is giving you strength according to your day; and that your peace flows like a river. We plead with him, that if it be possible, this blow may be still averted, and your health restored. But we desire to commit you into his hands. That Saviour in whom you trust will not forsake you. The divine Comforter will comfort you and *yours*. Your covenant God will be the God of your children.

To him, the Triune Jehovah, we affectionately commend you; praying that his rod and his staff may comfort you; and whenever the summons shall come, an entrance may be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

On behalf of the General Assembly of the Presbyterian Church, in session at Rochester, New York, May 23, 1860.

JOHN W. YEOMANS, *Moderator.*

WILLIS LORD, *Stated Clerk.*

ALEXANDER T. MCGILL, *Permanent Clerk.*

A. G. VERMILYE, *Temporary Clerk.*

This letter was signed by the officers of the Assembly, by its members individually, and by many others, not members, who were present at its session.

PROCEEDINGS OF THE BOARD OF EDUCATION.

At a special meeting of the Presbyterian Board of Education, held on the 27th ult., James Dunlap, Esq., one of the Vice-Presidents, in the chair, and the Rev. Robert Watts, Secretary, the following preamble and resolutions, offered by the Rev. Mr. Watts, were adopted, viz.:

Whereas, The Board of Education having received intelligence of the decease of their late beloved Corresponding Secretary, the Rev. CORTLANDT VAN RENSSELAER, D.D., at his residence in Burlington, New Jersey, and being specially convened in reference to this heavy affliction, therefore

Resolved, 1. That it is with deep sorrow they have heard of this bereavement—a bereavement which, in its painfully apprehended approach, has filled their hearts with sadness, and which now, in its actual occurrence, has produced a feeling of still deeper grief, and a still keener sense of loss.

Resolved, 2. That the Board hereby make record of their gratitude to God for his goodness in bestowing upon the Church and the cause of Education one so highly gifted, and in sparing him until he had aroused the Church to a right estimate of the interests at stake in the Christian training of her beloved youth.

Resolved, 3. That whilst the Board acutely feel and mourn their loss, they bow submissively and with acquiescence to the sovereign will of the All-wise Redeemer, recognizing his right to order all the affairs of his Church according to the counsel of his own will, and acknowledging his grace and faithfulness to his servant in the abounding consolations and unwavering assurance wherewith he filled his heart through all the vicissitudes of a wasting disease, and in the tender compassion wherewith he at length so gently unlocked the earthly tenement.

Resolved, 4. That this Board tender their kindest, deepest sympathies to the bereaved wife and family of their departed brother, and that they be furnished with a copy of these resolutions.

Resolved, 5. That the Board will, in a body, attend the funeral services, to be held at Burlington, and that a committee, consisting of Rev. William S. Plumer, D.D., John C. Backus, D.D., Rev. Robert Watts, Hon. George Sharswood, and James Dunlap, Esq., be deputed to accompany the beloved dust to its resting-place in the family vault at Albany.

JAMES DUNLAP, *Vice-President*.

ROBERT WATTS, *Secretary*.

FUNERAL ADDRESS.

DELIVERED IN THE FIRST PRESBYTERIAN CHURCH, BURLINGTON, NEW JERSEY,
ON THE 30TH OF JULY, 1860.

BY THE REV. CHARLES HODGE, D.D.

THE death of CORTLANDT VAN RENSSELAER has sent a wave of sorrow over our whole land. There is scarcely a congregation in our widely extended Church in which his loss will not be felt as a calamity. His official duties brought him into contact with almost every Presbytery, and demanded his presence at every General Assembly, while his personal qualities secured the confidence and love of all who were thus brought to know him. It is not, therefore, unaccountable that the relation which he sustained to our Church was altogether peculiar. Of our nearly three thousand ministers, there is not one who was the object of so much personal confidence and affection; not one whose face was familiar to so many persons, or who had effected a lodgment in so many hearts. Our last General Assembly, embracing more than three hundred members, gathered from every State of the Union (excepting three), addressed a letter to Dr. Van Rensselaer, then upon his dying bed, expressing their sorrows for his affliction, and their high estimate of his worth and services. That letter was heard in the midst of tears and sighs. It was adopted by the whole Assembly rising to their feet, when the oldest minister present gave utterance in prayer to the feelings which swelled every heart. This is an incident unprecedented in our history. No other man was ever so honoured. It was a tribute not to greatness, but to goodness. It was rendered cordially; no man faltered in his assent; no man doubted that it was a well-earned testimony to a beloved and faithful servant of the Church. We do not, however, assert any exclusive denominational claim to our lamented brother; nor do we assume that sorrow for his loss is confined to the members of his own communion. He was a catholic Christian. He embraced in his love all the followers of our common Lord, and, in return, all classes of Christians to whom he was known regarded him with affectionate confidence, and mingle their tears with ours over his grave. No trait of his character was more conspicuous, as this community can testify, than this genuine catholicity. He loved his Saviour's image wherever he caught its reflection.

Our lamented brother was the son of the Hon. Stephen Van Rensselaer and Cornelia Paterson. These are historical names, the one in New York, the other in New Jersey. He was born in the city of Albany, May 26th, 1808. He graduated at Yale College in 1827. He was admitted to the Bar in his native State in 1830. The same year, having decided to devote his life to the work of the ministry, he entered the Theological Seminary at Princeton, New Jersey. He was ordained to the sacred office in

1835, and commenced his ministry in preaching to the coloured population in Virginia. Circumstances beyond his control, constrained him to leave that chosen field of labour, and, in 1837, he was installed the pastor of this church.* In 1847 he was chosen Corresponding Secretary, and principal executive officer of the Board of Education, under the General Assembly of the Presbyterian Church, in which service he continued to the end of his laborious life. This is a brief record of the more important dates in his professional history. The details of his inward and outward life cannot, of course, be expected on this occasion.

The word which spontaneously rises to every lip, in the contemplation of the character and life of our departed brother, is but the echo of those from the lips of Christ, which, we are all assured, greeted his disembodied spirit: "Well done, good and faithful servant, enter thou into the joy of the Lord."

The word *good* is used in manifold senses, but they all fall under two heads: first, that is good which is what God designed it to be; which has the qualities or attributes which fit it for its appointed sphere. In that sense, all creatures, animate and inanimate, rational and irrational, as they proceeded from the hand of God, were pronounced very good. But, secondly, *good* means suitable, agreeable, useful, or beneficent. Thus we say, a good tree, good fruit, good works, a good man. That is good which does good. In the absolute sense of the word, that only is good which is free, not only from defect, but from limitation. The Infinite alone is good. Therefore, as our Lord says, "there is none good but one—that is God." He only is good essentially, immutably, and infinitely; and he only is the ultimate and original source of all goodness to be found in creatures. This infinite or absolute goodness appeared on earth, clothed in a pure humanity, and now exalted to celestial beauty and glory. Recognizing the truth of our Lord's declaration, that God only is absolutely good in himself, and the source of goodness in all others, we may, in accordance with Scriptural language, speak of a man as good, who is measurably in himself what he ought to be, and who does good to others; who has not self for his object; but who sacrifices self for the improvement or happiness of his fellow-men. In this sense, **CORTLANDT VAN RENSSELAER** was pre-eminently good. He was a good son and brother; a good husband and father; a good citizen, neighbour, and friend; a good minister, and a good Christian. A man who sustains well all these relations, who so acts in them all as to make himself a source of improvement and happiness to those with whom he is connected, may well be called a good man. Such are the infirmities of natural disposition in most men—such the weakness of the principle of grace, that it is rare that even sincere Christians can be called good, in this wide sense of the

* First Presbyterian Church, Burlington, New Jersey.

word. They are good in that they strive to keep the commandments of God, and in that they feel the power of the truth. They are good God-ward rather than man-ward. They are not good in the sense of being amiable, kind, beneficent. They are not centres whence good radiates; they are not the dispensers of happiness in the spheres in which they move. They are often selfish, irascible, penurious, or unfeeling. Such men may be saved, but as by fire. It is no common praise, therefore, when we say **CORTLANDT VAN RENSSELAER** was a good man; right in himself, and a source of good to all about him.

He was faithful as well as good. This, again, is a word of wide import. He is faithful who exercises faith, or is a believer; as when we speak of the faithful; who is worthy of faith, as when it is said, God is faithful; and who manifests fidelity in the discharge of duty, as when we speak of a faithful servant. **DR. VAN RENSSELAER** was faithful, because he had faith—that greatest gift of God to man. He believed God's word. He held that great Augustinian system of doctrine therein revealed, which underlies the religion of the Church. He had his full share of inward conflict—that conflict which arises from the difficulty of reconciling the teachings of the Spirit in his word, and in the hearts of his people, with the conclusions of natural reason. But he came off a victor in that struggle, and learned how to bring down every proud thought and every high imagination to the obedience of the faith. Much as true Christians may appear to differ in their theology, they all agree in their religion; and their religion is only the subjective effect of the same glorious truths, objectively revealed in the word, which truths, therefore, all the true children of God really embrace.

The doctrine of the Trinity, on which the whole scheme of redemption is founded; the doctrine of the supreme divinity and perfect humanity of the Lord Jesus Christ, as the great object of Christian faith and worship; the doctrine of the native depravity and helplessness of fallen man; of gratuitous acceptance with God, through the righteousness of Christ; of regeneration and sanctification by the power of the Holy Ghost; the doctrine that God is a sovereign, working all things after the counsel of his own will; that salvation is a matter of grace in its inception, progress, and consummation; the doctrine of the communion of saints, the resurrection of the body, and eternal judgment: these are doctrines which, however they be wrought up into systems of theology, constitute the basis of the religious experience of all true Christians, of every name and denomination. To these doctrines our brother was faithful; sincerely believing them, openly professing them, and proclaiming them from the pulpit and the press, from the beginning to the end of his professional life. He was no less faithful to his principles—always ready to declare them; never forsaking them for any consideration of expediency, so that he

could always be relied upon. No one was ever disappointed in looking for his support in behalf of any principle or measure to which he stood committed. He was faithful also to all his obligations, in the cultivation of his talents, in the employment of his time, turning every day to account, in the use of his wealth, avoiding all expenses for personal habits, living unostentatiously, distributing to every good enterprise, dispensing his charities abundantly but silently, not letting his left hand know what his right did. No attribute of DR. VAN RENSSELAER'S character was more conspicuous than his fidelity. He was a thoroughly sincere, honest, reliable, conscientious man, incapable of any dishonorable underhanded course of action, true to his principles, to his friends, and his Divine Master.

He was in the true sense of the word a servant. This was the favourite designation of the Apostles. Paul called himself habitually the servant of Jesus Christ. He desired to be so regarded, and to live in accordance with the relation indicated by the word in its strongest sense. So did our departed friend. He was the servant of Christ, because he was his property—the purchase of his blood. He was not his own master; he belonged to him who had loved him and given himself for him. The will of Christ, and not his own will, became the authoritative rule of his life; and the service of Christ, the promotion of his kingdom and glory, the end to which he consecrated all his energies. This service comprehended everything—the homage of the understanding, the subjection of the conscience, the devotion of the heart, and the conduct of the life. Not merely religious duties, but all moral and social duties, are included in this service, for we are required to be subject unto men, to be truthful, pure, and benevolent, not as men-pleasers, but as serving the Lord.

In this service DR. VAN RENSSELAER was indefatigable. He was one of the hardest-working men in the Church. He worked incessantly, even in the railroad car and the steamboat; sitting at the board of the Directors or of the Trustees, when nothing important demanded his attention, you would find him busily employed writing letters, making extracts from books, or taking notes for future use. He gave himself far too little rest. When he assumed the conduct of the Board of Education, its operations were confined to the support of candidates for the ministry. He probably increased his labours fourfold by including the organization and support of parochial schools, Presbyterian academies, and Synodical colleges. Not content with all this, he laboured incessantly with his pen. He published an annual volume of addresses and discourses on the general subject of Education; he originated and conducted a monthly magazine, a work in itself almost enough to fill the hands of one person. He was constantly called upon to preach or to deliver public lectures in furtherance of the great cause in which he was embarked. All this service was rendered not only gratui-

tously, but at a large and constant pecuniary sacrifice. This activity continued to the last. When unable to leave his house, or even his bed, or to hold his pen, he still dictated, and employed the last remnants of his life and strength in devising or recommending works of general utility. He was, therefore, truly a servant, a good and faithful servant, and he has now ceased from his labours and entered into the joy of the Lord.

“The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection.” Such is the doctrine of our Lord. He tells us that Abraham, Isaac, and Jacob are now alive, because God is not the God of the dead, but of the living. Lazarus, he tells us, was, at death, carried by angels to Abraham’s bosom, and was there perfectly blessed. He said to the thief on the cross, “This day shalt thou be with me in Paradise.” And Paradise, Paul tells us, is the third heaven. The Apostle also teaches us that when the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens; and that he desired to be absent from the body and present with the Lord. But presence with the Lord is the believer’s heaven; it is the highest conception he can form of blessedness; it is all that his soul desires. The state, therefore, which intervenes between death and the resurrection is not a state of unconsciousness. It is a state of complete glory and blessedness; complete, in the sense of being as great as the condition of a disembodied spirit is susceptible. There is to be a higher state, when Christ shall come a second time without sin unto salvation, when the dead in Christ shall rise first, and their bodies fashioned after his glorious body. It is a great consolation to Christians to know that those who depart in faith do thus immediately enter into the joy of the Lord.

The joy of the Lord is not that joy which he gives, but it is his joy—that which the Lord himself possesses. The Bible teaches us that Christ and his people are one—one in the sense in which Adam and his posterity, a vine and its branches, the head and members of the human body, are one. This union is threefold. There is a federal or covenant union, founded on the counsels of eternity, in virtue of which Christ is the head and representative of his people; there is a vital union, arising from the indwelling of the Holy Spirit, which is the Spirit of Christ, and there is a voluntary conscious union by faith. Those who are united to Christ as to be one with him, are so in such sense that his death is their death, his resurrection is their resurrection, and his exaltation and glorification are theirs. They are to sit with him in heavenly places. They are to reign with him. They are to be glorified together. “The glory,” says our blessed Lord to the eternal Father, “which thou hast given me I have given them.” In the second chapter of the Epistle to the Hebrews the Apostle teaches

us that the dominion promised to man, to which the Psalmist refers when he says, "Thou hast put all things under his feet," has no limitation, God himself excepted; that in the person of Christ, and in union with him, his people are to be exalted to universal dominion. They are to reign with Christ. "Know ye not," says Paul, "that we are to judge angels." The joy, therefore, into which our brother has entered is the inconceivable glory which the Lord has. It is,

1. The joy of victory. Christ assumed our nature in order that he might, by death, destroy him that had the power of death, that is, the Devil. He came into the world, as he himself says, to destroy the works of the Devil. He conquered all his and our enemies on the cross; and as he rose, all the angelic hosts shouted for joy, and said, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." In this victory all his people share. They escape as a bird out of the hand of the fowler. They are delivered from the power of Satan: he can no longer tempt, afflict, much less destroy. They are freed from the condemnation of the law; they have escaped from the wrath to come. They are victors, not only over Satan's power, but, so to speak, through Christ's blood, over God's justice. They are delivered from the bondage of corruption, from the power of indwelling sin, from an evil heart of unbelief. They are more than conquerors, through Him who loved them. The highest earthly joy is that of the conqueror, when life, country, liberty, everything has been at stake. But the exultation which fills the heart of the humblest believer, who feels himself at last a conqueror in the struggling for his soul over death and hell, can never be imagined until it is experienced. This triumph, and its consequent joy, into which the believer enters at death, is, however, not merely a triumph over his own spiritual enemies—the prize achieved is not merely his personal salvation—it is the triumph of light over darkness, of Christ over Satan, of the kingdom of God over the kingdom of Satan. It is a victory, the glorious consequences of which are to fill immensity and eternity. O, what a joy is that in which the believer enters when his soul rises from the field of conflict here, and joins the victorious hosts above!

2. The joy of the Lord is the joy of perfection. It became him, through whom are all things, and by whom are all things, in bringing many souls unto glory, to make the Captain of their salvation perfect through suffering. This perfection to which Christ attained was the completion of the work of redemption for his people. The perfection to which his people attain is the completion of the work of redemption in themselves. It is restoration to the image of God. It is the perfection of their whole nature, including perfect knowledge. Now we see as through a glass, darkly; then shall we see face to face. Now we know in part; then we shall know even as we are known. A perfectly

unclouded intellect, expanded to its fullest capacity, and filled with all knowledge, is one element of that perfection on which the believer enters at death. It is also a perfection in holiness, not only negative in entire freedom from sin, but positive in the highest exercise of all holy affections. It is a perfection of reconciliation and communion with God. The soul is filled with his fulness. It is filled with God. It is admitted to the beatific vision, to the unveiled manifestation of his glory, and to the unlimited communication and assurance of his love. These are words which neither you nor I can understand. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for those who love him." Beloved, we know not what we shall be; but we shall be like him, for we shall see him as he is.

3. The joy of the Lord is, as we have seen, a joy of dominion. He has received a name which is above every name. He is exalted above all principalities, and thrones, and dominion. To him every knee shall bow, of things in heaven, and things on earth, and things under the earth. Of his dominion there is neither limit nor end. It is an everlasting kingdom. In this dominion his people share. Into the joy of this sovereignty they enter. What this means we need not care to know. It is enough that it means more than tongue can tell or heart conceive; that it includes glory, honour, and immortality; that it implies the constant, beneficent, and beatifying exercise of all our powers in the promotion of the highest glory of our Redeemer, the highest good of his kingdom.

CORTLANDT VAN RENSSELAER has, then, entered into all this joy! O! couldst thou shed one beam of thy present glory on our tear-dimmed eyes, they would be dimmed no longer. They would be radiant with something of thy own brightness. Let us comfort ourselves with these words. Those who sleep in Jesus are with Jesus. The death of such a man is, indeed, to his family, to his friends, and to the Church, an irreparable loss. It is a great calamity, and it must be felt and grieved over as such, as long as we live. But our sorrow should be moderated, elevated, and sanctified by the remembrance of what, by the grace of God, he was and did, and by the consideration of what, by that same grace, he now is. The more we turn our minds and hearts toward heaven, the more shall we be reconciled to the increasing desolations around us on earth.

Let those of us who profess to be the servants of Christ, see to it that we are good and faithful. The name, or even the reputation will avail us little. If we are ever to enter into the joy of our Lord, we must be his servants, we must feel that we are not our own, that we belong to Christ. His will must control our conduct. It must be truly our purpose in life, not merely to live, not to advance our own interests or honour; we must sincerely

live and labour for him. Otherwise, we shall see many come from the north, and the south, and enter into the joy of our Lord, and we ourselves be cast out. As far as we are concerned, there are two things which this sad occasion should impress deeply upon our hearts. The one is, the unprofitableness of our past lives. How little have we done! How have we failed in the character of good and faithful servants! The other is, the unspeakable importance of the time which may still be allotted to us. If we have as yet done little, so much more is it necessary that we redouble our diligence in the future. Let us turn away from the grave of our honoured brother, humbled for the past, but animated with new zeal in the service of that Divine Master who admits the lowest of his faithful servants into his own abounding joy.

Every one here present must ask himself the question, "What shall it profit a man shall he gain the whole world, and yet lose his own soul?" Who would not rather live the most self-denying life, if he could only die the death of the righteous, rather than be clothed in purple, and fare sumptuously every day? The utter folly of living for ourselves or for the world, if it is learned anywhere, may be learned here. Be persuaded, then, my hearers, to give yourselves to Christ. You can do nothing to merit his favour, much less to merit heaven. But he will give you heaven as a gratuity, if you will only give him your hearts; if you believe his Gospel, enrol yourselves among his true worshippers, and devote yourselves, out of love, to his service.

DR. VAN RENSSELAER AS A PASTOR.

The concluding portion of a Sermon by Rev. JOHN CHESTER, from the text, "Let me die the death of the righteous, and let my last end be like his;" preached in the Presbyterian Church, Burlington, N. J., August 5th, 1860.

THERE was no one in the Presbyterian Church more widely known, and whose usefulness was more generally appreciated, than DR. VAN RENSSELAER'S. But he was principally known as the useful and laborious Secretary of the Board of Education. There are, however, some to whose hearts he was endeared by the memory of another relation that he once sustained, namely, that of a Pastor; and his connection with the Presbyterian Church of Burlington is an interesting one, because it shows how faithfully he did the work of his Master, whether that work called him to a large or small sphere of Christian usefulness. It also enables those who were witnesses for years of his private life to testify that it was one which adorned the religion of Jesus.

The relations that DR. VAN RENSSELAER sustained to this church

were threefold: First, as a pastor; second, as an active supporter; third, as one who felt a deep interest in its welfare, and whose counsels greatly contributed to its prosperity. The first relation continued but a few years, the last two continued to his dying hour.

His official connection with this Church began twenty-four years ago. There were then in Burlington but four churches. The number of the Presbyterians in the community was few, but these few desired to worship God according to the dictates of their conscience, and after the manner of their fathers. It was a marked Providence that DR. VAN RENSSELAER (then a young man, full of zeal, with ample means, and a heart ready to use them in his Master's service) should have had his steps directed to Burlington. Immediate steps were taken for the organization of a church. This was done on July 7th, 1836, by the Second Presbytery of Philadelphia, nine persons being admitted as its members, and two ruling elders set apart for its officers. On August 2d, 1836, a formal call for his pastoral services was placed in the hands of DR. VAN RENSSELAER, and accepted by him. His installation took place about a year afterwards, June 29th, 1837, though he had really performed pastoral duties from the commencement of the enterprise. On reviewing the four years of DR. VAN RENSSELAER'S pastoral connection with this church we find the following facts, which show how greatly it was blessed by the great Head of the Church.

During this time the church was fully organized, by having its officers appointed, and a flourishing Sabbath-school established. During the first year of his pastorate, the church edifice was completed, and dedicated to the service of God, on November 23d, 1837. It is an interesting fact that the sermon was preached by the Rev. Archibald Alexander, D.D. During the third year of his pastorate, the church was greatly blessed by an outpouring of the Spirit, God thus setting his seal of approbation to the undertaking by fulfilling his promise: "In all places where I record my name I will come unto thee, and I will bless thee." During these four years, four missionaries had gone out from this church to foreign lands, one to India (Rev. Levi Janvier), two to Africa (Rev. Mr. Canfield and wife), one to the Sandwich Islands (Rev. S. C. Damon).

There were no objects that seemed to enlist the feelings and efforts of DR. VAN RENSSELAER more than the young. This characteristic, which afterwards led him to take such interest in the educational institutions of the Church, was early displayed in the interest he took in the lambs of his flock. From the Sabbath-school then connected with the church, has been raised up many of its present teachers, and its present pastor.

On May 19th, 1840, DR. VAN RENSSELAER announced to the Session his intention of requesting a dissolution of the pastoral rela-

tion. In the records of the session is the following minute. "It is due to all parties to record the fact, that the request of the pastor arose from convictions of duty, especially in reference to another field of labour." Thus terminated a pastoral relation which had been greatly blessed, and whose influence is felt down to the present day. When the eye of **CORTLANDT VAN RENSSELAER** first rested on the company of the redeemed, no doubt it beheld many who had been converted to God through his instrumentality, and who could now shine as stars in his crown of rejoicing.

After the dissolution of the pastoral relation, **DR. VAN RENSSELAER** still continued to be its active supporter. All acquainted with the facts will testify that no one was ever more willing to give of his substance. To the building of the church, to its enlargement, to the payment of its debts, to the support of its pastors, to its incidental expenditures and contributions, and to benevolent objects, he ever contributed with a liberal hand, and no man ever more literally fulfilled the divine command, "Let not thy left hand know what thy right hand doeth." If all the recipients of his benefactions could this day testify, in the language of the prophet, "the very stones would cry out of the wall, and the beams out of the timber would answer."

But there was another support that he gave to this church, the loss of which falls heavily on both pastor and people. I refer to the testimony of his life and conversation to the truths of that holy religion which we profess and teach.

Almost every one can appreciate the influence the life of such a man has in convincing an ungodly world of the power of religion, but none but a pastor can fully realize how such a life strengthens his hands and encourages his heart. To know, that when he declared from God's word there was a power in religion to change the heart and to sanctify the life, here was one who afforded a living testimony to the truth uttered. To know, that if the ark of the Lord was in danger, there was one ready to step forward in its defence. Yes, a great source of consolation was to know that, from the altar of that heart, were constantly ascending prayers for the prosperity of Zion.

But what served to endear him most to the hearts of this people, was the readiness he ever evinced to assist by his counsel and efforts, whenever as a church they were called to pass through hours of trial. To specify every proof that he gave of this, would be impossible and unnecessary; but I am reminded of some facts which, as they are new to many present, may be now related.

During the early part of the year 1859, when this church was scattered as a fold having no shepherd, in order to keep them together, he undertook the labour of the weekly evening services. The circumstances in which he was placed rendered this no light task. Though the duties of one of the most laborious offices in the church were devolving upon him, and though there were other

duties that required every spare moment of his time, yet, rather than let this church suffer for want of regular services, he once a week gathered its members together, and expounded to them the word of God. This was performed with such willingness, that hid the self-denial it cost, and with such ability, that none would have imagined the limited time he had for preparation. There are many of the sick, and aged, and the poor, who can testify that he was often found in their homes, relieving their necessities, reading to them words of comfort and counsel from the Bible, and offering up prayers by their beds of sickness.

Yes, that interest in this church continued to his dying hour. Rarely did I ever enter his sick-room (that sick-room which seemed a perfect Bethel, where God and his servant had such solemn interviews), but some question was addressed concerning the interests and prosperity of the church, showing that around it clustered his dying thoughts.

Yes, my hearers, a great man has fallen in Israel, and we have lost a great friend and support. But he has left behind an example for our imitation, he has given a testimony to the truth of a Christian hope, that should strengthen our faith.

“And I heard a voice from heaven, saying unto me, Write, blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them.*”

A DISCOURSE

COMMEMORATIVE OF THE LIFE AND CHARACTER OF THE REV.
CORTLANDT VAN RENSSELAER, D.D.

DELIVERED IN THE TENTH PRESBYTERIAN CHURCH, PHILADELPHIA, ON SUNDAY
EVENING, SEPTEMBER 30TH, 1860.

BY HENRY A. BOARDMAN, D.D.

II TIMOTHY, 4: 6-8: “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but to all them also that love his appearing.”

My absence from home, with the usual summer dispersion of my people, has obliged me to postpone until to-day the service I am about to perform. Those who have read the excellent address delivered by Professor Hodge, at the funeral solemnities in Burlington, on the 30th of July, together with the numerous articles in a kindred vein which have appeared in the newspaper press, may regard an exercise of this sort as superfluous. But CORT-

LANDT VAN RENSSELAER was my FRIEND. I knew him well, and to say this, is also to say, I loved him well, for thirty years: and I hope I shall not be thought to arrogate too much to myself, if I add, that he did not permit me to doubt whether my affection for him was in some measure reciprocated. With my precarious health, I had always expected it would devolve upon him (and the feeling had been more than once expressed), to say something from this pulpit about *me*. An inscrutable Providence has taken him, while I am left. Can I forbear to throw a single flower upon his grave?

This, indeed, is all I shall attempt. You must not look to me for an extended and formal discourse. Allow me, rather, to talk with you familiarly for a while, about one whom you too knew and honoured, and whose death you have mourned as a public loss.

You are already apprised that DR. VAN RENSSELAER was not originally intended for the ministry. When he graduated at Yale College, in 1827, although cherishing an hereditary reverence for the things of religion, he had not yet been taught those lessons which are to be learned only at the cross. His character was marked with the strength and dignity, the lofty sense of honour and the true generosity, for which he was distinguished through life. It was a noble stock to graft religion upon, but it was still "of the earth, earthy:"—the baptism of the spirit was yet to come. He had chosen his profession, and three years afterwards was admitted to the Bar.

Let us pause here for a moment. There are those who presume to press upon pious young men the claims of the other learned professions, by arguments disparaging to the sacred ministry. "Why should you not study law or medicine? Either of these would conduct you to honour and fame. And a Christian lawyer or physician may be quite as useful as a minister of the Gospel." This is the usual tenor of the appeal addressed to young men; and it is enforced by a reference to distinguished names belonging to the secular professions, as in contrast with the career of an obscure pastor, inadequately supported, and struggling with constant difficulties. I will not stop to expose the various fallacies involved in this reasoning. Let it suffice to refer to the case in hand, as a conclusive refutation of it. Suppose CORTLANDT VAN RENSSELAER had continued at the Bar. We may concede all that the most sanguine friend might be disposed to claim in respect to the probable results. He would no doubt have placed himself in the front rank of his profession, and attained the honours which usually crown the successful advocate or jurist. But in summing up the fruits of such a career, how meagre must have been the inventory as compared with the results now before us! How much higher the ends for which he lived, how much purer and broader his influence upon our country and the world, how much more enduring the benefits he conferred upon his fellow-creatures, how much

sweeter and holier the memories which cluster around his grave. What contemporary lawyer or statesman can be named, whose record, for the last quarter of a century, shines with a lustre like his! Standing where we do to-day, there will be no one to question the wisdom of his decision in exchanging the law for the ministry.

His reasons for this change are briefly set forth in a letter to his honoured mother, written at Boston, September 10th, 1830, soon after he had been admitted to the New York Bar. There will be no violation of confidence in quoting a part of this letter: it may be of service to other young men placed in similar circumstances.

“This is not a sudden thought, nor the result of a capricious and unreflecting moment. I have deliberated much, and weighed the consequences. I can't reconcile my present course and profession with my views of duty. It is in vain that I imagine to myself that I am better qualified for public life and the contests of the political world. I feel their vanity and unsatisfying pleasures; and my mind is only at ease when I contemplate my future course as a course of usefulness in the immediate service of God.

“Who would have thought that I, the most unworthy of all your offspring, would ever have entertained serious thoughts of dedicating himself to his Maker? But my past life, foolish as it has been, ought not surely—nor will it—deter me from aiming at higher things. It is by the grace of God alone, that I am what I now am; and it is upon the same grace that I rely to bless and prosper my good intentions. The reasons which have influenced my mind in inducing me to abandon my present profession are these:

“1. I consider that every man is under obligations to his Maker, to pursue that course in life in which he thinks he can be most useful.

“2. A man of property, who has not the troubles and anxieties of business to divert his mind, is under *peculiar* obligations to make himself useful.

“3. I consider and firmly believe, that those men are the *happiest* who devote themselves most to God.

“4. My experience leads me to believe, that it is almost impossible for *me* to retain proper religious feelings, if I am occupied with the ordinary vanities and pursuits of the world.”*

* I cannot forbear mentioning here an incident connected with the delivery of this discourse. About half an hour before the service, there was placed in my hands a letter of my own to my friend, written in pencil, on board a North River steamboat, six weeks after the date of the above letter to his mother (October 20th, 1830). The object of this letter was to inform him that I was just leaving home to enter the Theological Seminary; to urge him to decide the question, which I knew he was pondering, in favour of the Ministry; and to beg him to join me at Princeton—which he did a few weeks afterwards.

Such were the considerations employed by the providence and Spirit of God, to divert his servant from an honourable secular calling, to the most elevated and beneficent of all professions. The first two years of his theological course were spent at Princeton, and the third at the Union Seminary, in Virginia. It is worthy of note, that having, at the outset of his Christian life, imbibed some of the elements of what is still known as the "New Haven Theology," he adhered to these views through his entire seminary life. Neither Princeton nor Prince Edward could drive him from his entrenchments. Many a time did we contest this ground in our daily walks at Princeton; and while nothing could exceed the candour and good temper with which he defended his opinions, he clung to them with that tenacity which, then and always, constituted a marked feature of his character. But there was a sterner ordeal before him. In a private journal he closes his memoranda of the year 1836, by saying, that the year had been remarkable in his experience "for three things:" and the first of these was, "My renunciation of Taylorism." This occurred at the very opening of that year. His own account of the change, as I received it from his lips, was condensed into a single sentence: "As soon as I got into the field, I found that the system was not a practical one: I could not *work* with it; and I had to throw it all away." This was no less characteristic than the persistency with which he had previously cherished it. The moment he discovered that his elaborate and polished armour was more for show than for service, he said as David did, when Saul had arrayed him in his own ponderous coat of mail for his duel with the Philistine, "I cannot go with this." And he "put it off him," and never put it on again. This passage in his history may serve to explain, on the one hand, the affection with which he cherished, to his last hour, the ancient faith; and, on the other, the intrepidity and skill he displayed in combating the specious system which had for a time ensnared him.

The field upon which he tested the validity of his theological creed, deserves attention; for it presents his character to us in one of its most interesting aspects.

You will understand me when I say, that there was no subject upon which he felt more deeply, than the condition of our coloured population. From first to last, throughout his entire ministry, he was the zealous, enlightened, generous friend of the African race. He wrote to me on this subject, with much feeling, from the Union Seminary, in January, 1833, while I was still at Princeton. And, again, in the ensuing March, while he was on a tour through the Carolinas and the Southwestern States, I received a long letter from him, urging me to come and take charge of an important church in one of the Southern capitals. Rebutting anticipated objections (for I had not written to him on the subject), he says, "The existence of slavery at the South constitutes one of the

strongest reasons, though an incidental one, which make me hope you will come. Not because it is not unpleasant in some respects, but because I believe the time is coming when something can be done for the negroes—provided men of the proper stamp are on the ground to co-operate. An effectual door is opening to preach the Gospel to them; and if there are proper men here to lead public opinion, to watch its favourable changes, and to take prudent advantage of the opportunities which may offer, I have no doubt that, in the providence of God, a really mighty effort may soon be made for this benighted, unevangelized race. Aside from this, slavery is no true objection. How much would it have weighed upon the mind of Paul?"

I quote this paragraph for the purpose of adding that these were not, with him, the words of that cheap philanthropy which says, but does not. He exemplified his own teachings. On quitting the Seminary, he accepted an invitation from a distinguished Virginia planter, General Coeke, to live in his family and labour among his "people." This excellent and venerable man, whom a benign Providence has spared to a good old age, in a letter of condolence written just a month ago, refers in touching terms to what he describes as "the loss of one of the most delightful Christian, and nearest personal, friendships of his long life, which commenced," he adds, "with the beginning of his (Dr. V. R.'s) ministry in Virginia, when he entered upon the noble enterprise of giving religious instruction to the slave population of the South. Of this," he says, "I have a monument to his name and enterprise upon my own estate, in a chapel, the site of which was selected by himself, and consecrated by his prayer upon the spot, with the Rev. S. B. S. Bissell and myself only with him (making the small number which secured the promise), just a quarter of a century ago. If this chapel was not the first, it was certainly among the first, erected in Virginia for the avowed purpose of being devoted to the religious instruction of the coloured population. Since then, these chapels may be counted by scores, within the circle of my own knowledge, upon the estates of the large landed proprietors of the commonwealth, and they are rapidly multiplying throughout the Southern States. Thus the bread which our departed loved one cast upon the waters, is returning after many days."

Such was the theatre he selected for the exercise of his ministry. A young man whose ancestral record supplied a better patent of nobility than that which pertains to very many of the aristocratic lines of England or the Continent, liberally educated, graced with the culture of two learned professions, and invited to various advantageous positions in the Church, he declines every other proposal, to become a missionary of the cross to the servants on a Southern plantation. If "the mind which was in Christ Jesus" be not here, where shall we look for it? And if the reli-

gion which yields fruit like this be not of God, by what arguments shall a Divine faith attest its celestial origin?

It was in dealing with these untutored Africans, our brother found himself so encumbered with an impracticable theology, that he gladly repudiated it in favour of his hereditary faith. Even this, however, he was allowed to preach to them only for a limited time. It happened to be the period which marked the first decisive outburst of that spirit of fanaticism which, taking to itself seven other spirits as wicked as itself, has ever since wrought evil, and only evil, in the land, and that continually. In the fall of 1835, he felt himself obliged to abandon a field which had seemed to his eye to be "white to the harvest." His letter to the West Hanover Presbytery, by which he had been ordained, asking for his dismissal, is a noble and affecting document, which it is impossible to read, even at this distance of time, without deep emotion. It is too long to be quoted here. I copy a few sentences, from which you may judge of the tone that pervades it. "I consider my usefulness in my particular vocation at the South, to be almost entirely at an end. The Lord sent me amongst you, a stranger, to labour among the bondmen of the land of Virginia. I commenced the work in fear and trembling; and yet, not without hope that the prejudices which exist between your land and ours, would after a time at least cease to interrupt the plans and operations of Christianity. That hope was beginning to be realized;—*the times have changed*—and my hope is gone! A great excitement has sprung up. Prejudices, before violent, have received fresh and mighty impulses. Obstacles, scarcely visible a short time since, have now become mountains by the volcanic agitations of a rash and fiery fanaticism. Brethren! joyfully would I have laboured amongst you; and gladly would I return, if my presence would be for good."

It was one of the earliest of those bitter fruits which have been dropping from this Upas ever since. In sadness he turned his face from his beloved Africans; but he never turned his heart from them. He continued to the last to plead their cause on all fitting occasions. His pen and his purse were ever at their disposal. Like that patriarchal man, Dr. Archibald Alexander, he had an abiding faith in the ultimate amelioration of the race, and, like him, he devoted to the profound problems involved in the destiny of this mysterious people, some of the most elaborate and powerful essays which he ever wrote. It was quite in keeping with these facts, that at the late obsequies in Burlington, they should have pressed, those grateful children of Ham, with modest importunity into the doors of the sanctuary, and then gathered in mute sorrow at the railroad station, to take a last look at the coffin of their friend. There was one, indeed, who did not pause even there. Among the few mourners who attended those honoured remains to Albany, was that faithful servant, venerable alike in age and in

character, who had been for more than twenty years the Eliezer of this household. He had served him with exemplary integrity. He had, on different occasions, been summoned to his bedside in sickness, to commend him to the grace and sympathy of their common Saviour—a blessed type of that nobler worship in which master and servant shall join before the throne—and it was meet that he should wait on him to his last earthly resting-place, and for his own sake and for Africa's, drop a parting tear upon his grave.

A man like our departed brother could not be idle. In 1837 he established, as was just intimated, a Presbyterian church in Burlington, N. J., and was installed as its pastor. He retained his pastorate for three years only (June 29th, 1837—May 13th, 1840); but his interest in the church never declined. Living and dying he testified his attachment to it: and his memory is cherished there with affectionate gratitude. The two or three ensuing years were spent chiefly in the city of Washington, where he supplied the pulpit of a feeble church. In 1843 he was invited by the Board of Directors of the Theological Seminary at Princeton, to undertake an agency for augmenting the endowment of that Institution. The object was one which commended itself to his best sympathies. That ancient school of the prophets had no firmer friend; and he prosecuted the work confided to him with an energy which was crowned with merited success. It consumed a great deal of time, and required him to take toilsome journeys through distant parts of the Union, at a period when the facilities for travelling were far from being what they are now. But his heart was in the work, and he welcomed its sacrifices. His character and position gave additional force to his appeals. And when he resigned his commission into the hands of the Board, and laid upon their table a fund of one hundred thousand dollars—refusing all compensation for his services, and even declining to accept his travelling expenses—he *might*, with literal accuracy, have closed his diary for that day with the record, “And they glorified God in me.” The only thing to be regretted now, is, that the work he performed was not afterward resumed by some kindred hand, and carried forward to a point which should have relieved our venerable Seminary of all financial embarrassment. The sum originally fixed upon for the endowment of its professorships was sufficient for those days: but it is very inadequate now. To remedy this evil, and provide an income which shall protect from harassing pecuniary cares the learned and able men we have placed there to educate our rising ministry, is an object well deserving the attention of the wealthy and liberal in our communion.

It was while engaged in this agency, that DR. VAN RENSSELAER was called to undertake the great work of his life, and that for which all his previous labours had been an essential part of his training. There lie before me, as I write this page, three letters: (1.) My own, under date of February 12th, 1846, announcing to

him his election that day by a unanimous vote of the Board of Education of our Church, to the office of Corresponding Secretary. (2.) One of 5th March, 1846, from Dr. James W. Alexander, then in the Duane Street Church, New York, expressing his warm satisfaction at the appointment, and urging him to accept it. This letter begins: "I have said to several persons what I now say to you, that if you accept the recent appointment by the Board of Education, you will give another signal testimony of your disposition to devote yourself, in a very disinterested manner, to the good of the Church." (3.) A long and admirable letter, 24th March, 1846, from Dr. Hope, his immediate predecessor in the Secretaryship. It is an affecting thought to me, that of the four parties concerned in these letters, three are gone. How comforting the reflection, that the Church derives her life and growth from One who never dies! And how solemn the admonition, "Work while the day lasts!"

In the letter just referred to, Prof. Hope observes: "It is my deliberate and firm belief, that the Board never stood on firmer ground, or enjoyed such prospects of extensive and important results, as it does now. As yet, it is true, our Church, in all matters of benevolence, 'sees men as trees, walking.' Her spiritual views are sadly dark. Still, however, it is the dimness of the dawn, not of the departing day. It is destined to shine more and more unto the perfect day."

These were the prophetic words of a very able and far-seeing man. They are still in process of fulfilment. In so far as the Board of Education is concerned, they have been signally verified under the administration of our lamented brother. It was not without the deepest distrust of his capacity for the work, that he accepted the post; but there is no one in our Church to question, that he was "called of God" to engage in this service. Any formal review of his administration would be out of place here: it will not be attempted. Let it suffice to say, in justice both to the living and the dead, that under the wise and efficient management of his predecessors, the Board had entered upon a career of new and enlarged usefulness, and the Church was waking up to its importance as an indispensable agency in carrying forward its plans. Catching the true spirit of the institution, he threw himself at once into the work, and employed his noble powers in fostering and extending it, until death arrested his labours. That he did more than any other man during the last fourteen years, to imbue our Church with Scriptural views of education, to establish academies and colleges upon a sound basis, to direct the attention of pious youth to the Christian ministry, and to elevate this whole subject to something of its true position in the affections of the Church, will be conceded on every side without argument.

In accomplishing these objects, he had the invaluable aid of wise and vigilant colleagues, especially of one whose unwearied

and efficient devotion to our educational interests for many years, has won for him the lasting gratitude of the Church. In discharging the functions of his great stewardship, our brother spared neither time, nor labour, nor money. He wrote and published numerous essays and addresses in vindication of what he held to be the true theory of Christian training. With equal tact and ability he controverted false principles which had been tacitly incorporated in popular schemes of education. He expounded the true relations between the Church and her children; and while illustrating their mutual rights and privileges, enforced with cogent argument their reciprocal duties. He did much to rebuke those derogatory views of the sacred office which, to their shame be it spoken, are entertained by many parents who presume to come to the Lord's table. He took many a deserving youth by the hand, and from his own purse, or through the kindness of friends, supplied him with the means of procuring an education. By his preaching and his pen, he did at least as much as any other individual, to raise the standard of liberality in the Church, and increase the annual contributions to all good objects. But why continue these specifications? No inventory can do justice to the subject. What part of the Church has he not visited on some errand of mercy? What good cause has he not helped? What great interest of the common Christianity has not felt the genial grasp of his hand? What stream of bounty, flowing through our land, is not the broader or the deeper because his feet have pressed its margin?

These are not the exaggerations of a partial friendship. Our whole Church has, by the solemn and deliberate action of her General Assembly, virtually said the same things; and her testimony has met a hearty response from multitudes who belong to other branches of the household of faith.—But it is time to look a little more closely at some of the personal qualities of our friend. We need not go far in order to discover the secret of that great influence which he confessedly wielded in the Church. I shall touch only upon two or three points of his character.

The statements already made imply that he possessed superior intellectual endowments. If his pre-eminent goodness has been permitted to overshadow this part of his character, there is the more reason why it should be mentioned in this connection. No one would claim for him those brilliant gifts which dazzle, as they too often mislead, the multitude. But neither can it be denied that he had an acute and vigorous intellect, quick in apprehending truth, apt in its discriminations, and capable of a large generalization. It fell in his way to deal with a variety of questions, speculative and practical, some of which had baffled men of acknowledged strength and perspicacity; and no one can follow him through these discussions, without feeling that he is in the presence of a sound thinker and able logician. His ordinary sermons

were far from being commonplace appeals or disquisitions. Suffering, as they undoubtedly did, from a certain intangible timidity in his delivery, there was always something about them, in plan and sentiment, which to a candid hearer betokened true mental power. Nor is it to be overlooked that some of his ablest sermons and addresses were written in pencil, in railroad cars and steamboat cabins—proof, at once, of great intellectual vigour and of a rare capacity of abstraction. Denied by the exigencies of his official station, the opportunity of quiet and systematic study, it is marvellous how many books he read, upon what an endless variety of subjects he formed and published opinions, and how successfully he carried forward, year by year, his own mental culture. We cannot err in assigning him a high rank in the scale of intellect.

Dr. Hodge, in his funeral sermon, has dwelt especially upon his *goodness* and his *faithfulness*, as a sort of epitome of his Christian character: “Well done, *good* and *faithful* servant!” Never was this passage more aptly applied—not even to Bunyan’s “*Faithful*,” who sealed his fidelity with his blood. Faithfulness to his Master, and to his own convictions of duty, was his great characteristic virtue. The only question with him was, “What is duty?” And he was ready to follow it through fire and through water. Difficulties were nothing: self-denial was nothing: even the remonstrances of friends were nothing; when he heard, or when he believed he heard, the call of duty. Possibly (on this latter point) his inflexible determination to follow the right, may sometimes have caught an unconscious tinge from a trait of similar aspect but less unearthly temper. There were occasions, rare, it is true, when a will slightly less rigorous, might, peradventure, have seen the path of duty through the eyes of its friends, and leading in a different direction from the one that had been chosen. But it was impossible to distrust the integrity of motive and thorough conscientiousness of your friend, even where you felt that his decision of character, itself controlled by the noble generosity of his nature, had stolen the livery of duty, and so misled him. *Fidelity to God and to his own conscience* was the master principle of his life.

With this trait was combined another, which every one who knew him associates with his name,—*Humility*. The soil might not, to a worldly eye, seem very favourable to this modest plant. Here was birth, wealth, the highest social position, fine intellectual gifts, eminent official station in the Church, and universal respect and esteem among his brethren—food enough, one might suppose, for pride; but he was only too happy to gather up these choice earthly blessings and lay them at his Saviour’s feet. He could not but be grateful for such mercies; but he seemed never to think of himself except as a sinner saved by grace. His habitual feeling was, “I am not worthy.” “I am less than the least of

all saints." "Not I, but the grace of God which was with me."* With a lowly estimate of his own gifts and services, he seemed surprised at any special recognition of them by others. Only three weeks before his death, he said to me: "When I was elected Moderator of the Assembly [at Lexington, Ky., in 1857], I trembled. I was doubtful whether God designed to lift me up, in order that my fall might be the more conspicuous, or whether it was meant as a token of his approval of my unworthy labours." It is the immutable law of Christ's kingdom, that this spirit shall be honoured. He himself honours it. "He giveth grace to the humble." "I dwell . . . with him that is of an humble and contrite spirit." Not only so, but he causes it to be honoured by others. There is a law written upon the heart, which compels us to do homage to this celestial grace—the lowliest and the sweetest flower in the Lord's garden. Mr. Jay has said, "It is not in our power to love, for our loving another depends upon him; but it is in our power to be loved." And, certainly, there is a wonderful power in humility. It disarms prejudice. It enkindles sympathy. It inspires confidence. The oftener it says "I am not worthy," the more vehemently we cry, "You *are* worthy." And thus it wins upon us, and leads us captive before we know it.

In DR. VAN RENSSELAER'S case this truly Christian grace shone with the greater radiance, because it embellished a character of such remarkable strength. It was not so much a violet in the grass, as a mantle of moss upon a rock. He was a man among men—athletic in mind and muscle—a man of action—a captain in the sacramental hosts—vigilant and intrepid—a stranger to fear—not courting conflict, but never shunning it—and capable, in a good cause always, of dealing heavy blows: and yet the feeling which pervaded his life was,—

"My prayers and alms, imperfect and defiled,
Are but the feeble efforts of a child:
Cleansed in thine own all-purifying blood,
Forgive their evil and accept their good:
I cast them at thy feet—my only plea
Is what it was—dependence upon Thee."

His humility was rewarded here: with what joy must it have hastened, as it passed the heavenly portals, to cast its crown, as it had already cast its toils and trials, its earthly achievements and honours, at the Saviour's feet!

We have had some glimpses of the laborious life which our brother led. I recur to the point, only to repeat what has been so often said, that he toiled *too much*. The Church is just now mourning the early death of one of the ablest and best educated

* There is certainly a pride of ancestry which is just and rational, and which the Scriptures sanction. I have no doubt that my friend cherished it. But I do not deem it out of place to say here, that in a thirty years' intimacy with him, I never knew him to allude to his own social "position," nor to utter a disparaging word about the birth and family of any one else.

men she ever sent into the mission field. Burning with love to his Master, he repelled the urgent appeals of his brethren, who remonstrated with him against the peril of attempting to do the work of four or five years in two; and his precious life became the forfeit—not, however, without his sadly confessing, a few hours before his death, that he had sinned in overtaking his powers. We have no right to use language as strong as this respecting DR. VAN RENSSELAER: but in the judgment of all his friends, this was the capital error of his life. He was an incessant worker. He denied himself the relaxation which every literary and professional man requires as the indispensable condition of health. Nature is jealous of her rights. If they are invaded, she may wink at it for a time, but it is only to make the retribution more terrible in the end. We feel the humiliation involved in this dependence of mind upon matter, of the spiritual upon the animal nature: and we sometimes fight against it with a feeling approaching to resentment. But the principle is incorporated with the economy under which we are living. It came in with sin, and it will only go out with sin. As long as we are in this probationary state, we must have the lesson of abasement constantly rung in our ears, that the deathless mind is a *prisoner* in its clay tabernacle—a servant to the very house in which it dwells. We must wait for the resurrection-body, before we can escape from this bondage. Like too many others, our beloved brother contemned this law. His ardour in the Master's cause blinded him to the imperative demands of his own physical nature. His robust constitution resisted the aggression long, but at length it developed the germs of that insidious malady which carried him to the grave. We honour the motives which prompted to this fatal sacrifice; but we must deplore the error which brought so beneficent a career to what, with no irreverent meaning, we feel to have been a premature close.

There were other prominent traits of his character—to name, by way of example, his cheerful and munificent liberality—which well deserve to be mentioned here. But the length of this discourse forbids me to enlarge.

Of his domestic and social life I shall not trust myself to speak, except in a word or two. His freedom from all pretension, his simplicity, his unaffected kindness, his genial sympathy with all things bright and true and good, his abounding humour—who that was in the habit of meeting him, can be a stranger to these traits? It has been aptly said, that every truly great man has something of the boy in his heart. No one ever thought the less of Edmund Burke, on hearing that a friend who entered his house unexpectedly one day, found him flat upon his back on the floor, frolicking with a troop of children. CORTLANDT VAN RENSSELAER was never more at home than when gambolling with children, or interchanging pleasant talk and repartee with a group of young persons. His feelings never lost their early freshness. The *boy* was

there still in all his mirth. And for humour—rarely does a sedate visage conceal so much of it. I scarcely ever received a letter, or even a hurried pencil-note from him, that had not some sparkle in it. How could you help loving such a man?

What, then, must have been the HOME which embosomed this noble, blessed presence? I may not invade the sanctity of that spot. But they only knew him, who knew him there. How radiant that scene with the light and life of earth's holiest affections! What grace and dignity, what culture and intelligence, what mutual counsel and confidence, what refinement, what sympathy, what oneness, what innocent hilarity, what grateful studies, what pleasant converse concerning the things of the kingdom, what hallowed fellowship around the household altar, what generous hospitality, what nameless tokens and presages of the better country! Alas, that such a home and such hearts should be made desolate. But He who has smitten them, will bind up their wounds. *His* presence will not depart from them. "A Father of the fatherless, and a Judge of the widows, is God in his holy habitation."

It was a saying of McCheyne's, "Live so as to be missed." We know but too well what this means. Widely and sadly is he missed. While we condole with the mourners, we feel that their loss is our loss. Our whole Church mourns with them. She is becoming used to tears. God is taking from us the men who, with great diversity in their gifts, were, each of them, pre-eminent in his own sphere. It behooves us to humble ourselves under his rebukes, and lay to heart the lessons he is teaching us. These lessons are too obvious to require to be stated here. A single one conveyed by this last bereavement, may be suggested.

Our Boards are the arms of the Church. The history we have been reviewing, shows what efficient implements they may become, as well for developing the resources of the Church, as for carrying forward its work. The Board of Education cannot revert to its former position. DR. VAN RENSSELAER'S administration has made it a different institution from what it ever was before. And it is now one of our prime duties, to see that it be preserved and perpetuated in all the amplitude of its plans, and all the energy of its operations. These agencies are too vast, too complex, and too vital to the progress of Christianity, to be intrusted to feeble or unskilful hands. May it please God to raise up men qualified for this work—"men that have understanding of the times, to know what Israel ought to do." He alone can heal our breaches, and sanctify our losses.

Let us return for a moment to that beautiful Home on the banks of the Delaware. I will not retrace with you the events of the nine months which preceded the 25th day of July. Let it suffice, that through all the fluctuations of that inexorable malady, as well during his brief Southern tour as while at home, our dear brother

was "kept in perfect peace." I have seen death in various forms. I have watched the progress of many a sufferer from the first stages of a mortal disease to its close. But his is the only instance I can recall, in which an illness prolonged through so many months, was attended with *uninterrupted* peace of mind. Almost all Christians have, in these circumstances, occasional seasons of darkness and depression. His sky was without a cloud. I do not mean that he had from the first an absolute assurance of his union with Christ. But he had such a hope in his Redeemer as never to have been left "comfortless." And this hope became stronger and brighter as he drew nearer his haven.

In the interviews already mentioned, I spoke to him of God's great goodness in preserving him from doubts and fears; and said, "You *do* feel assured of your pardon and acceptance, do you not?" "Yes," he replied with deep emotion, "blessed be God, I do. In the early part of my sickness, I was in the habit of saying, 'I *hope* I have an interest in Christ.' But I find I must give that up, and say, 'I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'" And thus it continued to the close. There was no rapture, but perfect serenity and composure. Soothed by the assiduities of true affection—and there is no spot on earth where affection blooms with such beauty and fragrance as in a Christian home—he calmly awaited his summons to the skies. The few friends whom his failing strength allowed him to see, went away praising God for the grace which so irradiated that couch of sickness. We knew that there was everything to make life desirable to him. He was just at the zenith of his powers. With his large accumulations of knowledge, his ripe experience, and his rare facility of labour, he seemed better qualified for his great work than ever. It was a work that suited him. He had the esteem and confidence of the whole Church, and the comprehensive policy inaugurated by himself and his no less active and faithful colleague, was beginning to yield its fruits. Besides this, he had objects of a different kind to live for, which took hold upon the very depths of his nature,—for what a group was that around his bed! And yet, he could leave all without a struggle. So complete was the triumph of grace over nature, that he talked of death as familiarly as he would of a summer's journey. His eyes were upon the heavenly city and the Lamb who is the light thereof. And though he might not, in his humility, appropriate the language, it was impossible to see him without thinking of that sublime challenge of the Apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to

me only, but to all them also that love his appearing." And thus
CORTLANDT VAN RENSSELAER passed to his crown.

"Go to the grave in all thy glorious prime,
In full activity of zeal and power:
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

"Go to the grave; at noon from labour cease;
Rest on thy sheaves, thy harvest-task is done;
Come from the heart of battle, and in peace,
Soldier, go home; with thee the fight is won.

"Go to the grave; though like a fallen tree,
At once with verdure, flowers, and fruitage crowned,
Thy form may perish, and thine honours be
Lost in the mouldering bosom of the ground.

"Go to the grave, which, faithful to its trust,
The germ of immortality shall keep;
While safe, as watched by cherubim, thy dust
Shall, till the judgment-day, in Jesus sleep.

"Go to the grave; for there thy Saviour lay
In Death's embraces ere he rose on high;
And all the ransomed, by that narrow way,
Pass to eternal life beyond the sky.

"Go to the grave;—no, take thy seat above;
Be thy pure spirit present with the Lord,
Where thou, for faith and hope, hast perfect love,
And open vision for the written word."

The following is the latter part of a Discourse, delivered by the REV. W. B. SPRAGUE, D.D., in the Second Presbyterian Church in Albany, on the 16th of September, and already printed by request of the family. The text is Luke 14: 2. "He that humbleth himself shall be exalted."

I CAN scarcely think of a more striking illustration of my subject than is furnished by the character, and life, and I may add death, of the lamented DR. CORTLANDT VAN RENSSELAER, whose remains some of us saw laid, a few weeks since, in their last lowly and beautiful resting-place. It is no part of my intention to go into any of the details of his history, or even, at this late day, to attempt any general delineation of his character. I wish to present him before you in only a single aspect, that you may learn from him the one great lesson—so beautifully embodied in his life—that "he that humbleth himself shall be exalted."

DR. VAN RENSSELAER, as you all know, was honoured in his

descent; not to go back beyond the first generation—his father was a very patriarch in simplicity and dignity—a man of the noblest natural qualities, of the finest accomplishments, of elevated civil position, of the highest social consideration, and not only shedding a genial lustre on every relation he sustained, but forming one of the chief attractions of the community in which he lived. CORTLANDT passed his boyhood and early youth amidst the luxuries and elegances incident to the paternal home; and, as soon as he is capable of understanding it, he is met with that revelation that embosoms death to so many young men—that he is destined to be the heir to a princely fortune—a fortune that will make him as independent as he *can* be in this world, and leaving it at his option whether to use his faculties and become a man, or settle down into the indolent and sensual enjoyment of himself. In due time he is sent to college, where, with all the truly benign and elevating influences that prevail, there are innumerable tempters to that which is evil;—altars on which young men offer themselves as voluntary sacrifices to the Prince of darkness. But he passes this ordeal unscathed: the influences of a pious education prove too strong for the mighty and manifold corrupt influences by which he is assailed; though it was not till after he left college that he believed that his heart was touched by the renovating influence from above. In due time, the great problem urges itself upon his thoughts, which of the different paths that open before him into life he shall take. That he will not take that of the sensualist, or of the prodigal, we feel assured; for his experience at college, and still more his subsequent profession of faith in Christ, is a sufficient guarantee against that;—but will he not feel that the circumstances in which Providence has placed him fairly allow him the latitude of a somewhat easy life? Will he not so far heed the pleadings of natural feeling, as to settle down in some dignified position that shall impose no heavy tax upon his faculties, and consider his mission fulfilled in exerting a general good influence, and especially in contributing of his abundance to the promotion of the best interests of his fellow-men? Had he taken this course, would any one have felt that it involved any particular incongruity with his character or his profession; or would there have been anything in it to forfeit the respect of either the Church or the world? But no, he has received an impulse in a different direction—he forgets his ease, and his pleasure, and all the world's attractions, in his aspirations for the ministry of the Gospel; and in due time he is engaged in his preparation for the sacred office; and, at a later period still, is coming forth as one of Heaven's commissioned ambassadors. And now, considering his excellent descent, and excellent talents, and excellent education, perhaps it would be only imputing to him the ordinary measure of human ambition, to expect that he should wait a little for some one of the

higher fields of ministerial usefulness;—some place which would at once require but a moderate share of effort, and be congenial with his cultivated tastes. But, instead of thus taking counsel of flesh and blood, we hear of him a voluntary, humble missionary down among the negroes of Virginia; and he goes round into their huts and hovels, talking to them with the affectionate freedom of a brother, and labouring heartily and lovingly to make them free men in Christ. He stayed there, sowing seed on that interesting, but in some respects dark and rugged field, till the excitement on the subject of slavery led him to abandon it; but I should infer from what I have heard him say, that he not only never forgot his coloured friends, but that he remembered his labours among them with as much interest as any which he ever performed. When his mission among the slaves closed, he came a little more than half way home, and took charge of a church, consisting then of a mere handful of people, who found in him, in every respect, just the minister they needed, and to whose other excellent qualifications was superadded that rare one—of being able to preach for nothing. He remained there several years, until a sphere of not less self-denying activity, but of more extended usefulness, opened to him, as Secretary of the General Assembly's Board of Education; and it is not too much to say that here, in a course of gratuitous, persevering labour, he wore his strength and life away in the service of the Church. The day-labourer does not work harder to earn bread for his family, the miser does not work harder to add to the heap that *must* grow even within hearing of the groans of starvation, than CORTLANDT VAN RENSSELAER worked to enlarge, and direct, and apply the resources of the Church, in aid of the cause of theological education.

Am I not right in saying that in all this our departed friend—when we take into view the circumstances in which Providence had placed him—set a beautiful example of Christian humility? Another glance at his history will show us how this humble man was exalted—or I should rather say *is* exalted; for his noblest exaltation is amidst the scenes in which he is mingling now. His exaltation began in the substantial excellence which his humble and self-denying labours imparted to his own character: it made him a man of mark, a man towards whom the eyes both of the Church and of the world were turned, not only with respect but with admiration. He was exalted in the regards of the various classes and communities which have successively enjoyed the benefit of his labours. The good people of Virginia, among whom he sojourned as an humble missionary on their plantations, honoured him for his benevolence, fidelity, and condescension; and the poor enslaved people, whose minds, darker than their faces, he sought to enlighten with Divine truth—they honoured him as a benefactor indeed; and among them no doubt he found some of the early

seals of his ministry, who have carried, or will carry, the grateful remembrance of him up to Heaven. He was honoured by the feeble congregation who, for several years, enjoyed his pastoral labours, and who sustained towards him the relation of a grateful beneficiary. He was honoured by that influential and venerable Board with which, for so long a period, he was more immediately connected; by the different Theological Seminaries, of which he was a most kind and watchful guardian; by his brethren in the ministry all over the land, who recognized him as a fellow-helper in every good work; by the highest judicatory of the Church, in appointing him their Moderator; and finally by the Church as a body—not merely the Presbyterian, but other denominations among whom he lived, or to whom his character was known. And the men of the world honoured him too; for, however little they might sympathize in the objects towards which his efforts were directed, they could not but admire the unswerving integrity, the heroic self-denial, the calm and earnest perseverance, which were so conspicuous in his every-day life. And need I add that he was honoured, both of God and of man, as the time of his departure drew near. A complicated malady, firmly seated in his system, is the acknowledged signal of approaching death. He knows what is before him, but all other desires are subordinate to that one desire,—that God's holy will should be done. He looks around upon one of the brightest, loveliest domestic circles, and then thinks of his own grave, and still keeps as cheerful as ever; because he remembers that his grave will form part of his Redeemer's gracious dominion, and thinks what a gathering-place Heaven will be for the loved and the loving on earth. His two devoted sons take him in their arms and row him about on the river, where he can breathe the fresh air and gratify one of his peculiar tastes; and, while he thankfully accepts these offices of filial love, his own heart is lifted to his Heavenly Father in filial gratitude and praise. His brethren in the ministry and other friends come to see him, and he talks to them like a consciously dying man, who has already got within sight of the Heavenly Jerusalem; and they go away, at once bowed and refreshed under his tender and solemn words. Finally, the morning comes that he is to die. Conscious, evidently, of the nearness of the change, he makes a last request, which shows his thoughtfulness, even in death, for those he is leaving, and now feels that he is ready. The ominous sleep comes over him, out of which he is to be awaked by the songs of angels; and, while the words of prayer for the dying are being uttered by the voice of conjugal love, the cord that has hitherto bound the mortal and immortal together, snaps asunder, and the eye and the heart that have been fastened upon Heaven so long, are entranced with its full glory. And, as the tidings flew in the lightning, there was hearty mourning all over the Church; and that was

literally a mourning assembly that gathered around his coffin, when the day of the funeral came; and those of us who met his mortal remains on the spot where he began life, were mourners too, though we felt how much the gloom of the hour was qualified and softened by the remembrance of what he had been, and the thought of what he had become. Thus was he honoured both in life and in death; but most of all is he honoured in the crown that he wears now; in the new and noble song that trembles upon his lips; in a blissful companionship, never to end, with angels who have always kept themselves pure, and with saints who, like himself, have been made pure by being washed in the blood of Calvary. Will any one now doubt whether he who performed that course of humble, self-denying service for Christ, has found the promise made good to him, that "he that humbleth himself shall be exalted?" Nay, is not the exaltation which he has attained such, that no sacrifice, no self-denial, which it is possible for mortals to be subjected to, could be brought into comparison with it?

Oh that I could write, so that it should be proof against time, upon the hearts especially of those to whom Providence has dispensed its bounties with a most liberal hand, the great practical lesson which our subject so impressively teaches, and the character we have been contemplating so beautifully illustrates,—the obligation of living so as to fulfil the legitimate ends of human existence. Every young man especially, who is placed in these favoured, yet dangerous circumstances, I would call upon to pause, and decide intelligently and deliberately, whether he will take the path of humility and self-denial, and obedience to the dictates of an enlightened conscience, that leads to usefulness and honour on earth, and finally terminates in Heaven; or the path of indolent ease, of sensuality, of sinful indulgence, that no one can walk in without being dishonoured on this side of the grave, and ruined eternally on the other. Yonder is a youth to whom the fact of his being born to a large inheritance has operated first as a paralysis upon his energies, and then as a poison through his whole moral system. "What need have I to exert myself?" is the question which he opposes to every solicitation to active effort; and thus he quickly becomes a confirmed idler; and in the track of idleness comes multiform, loathsome vice; and now there is going rapidly forward the suicidal process, which, in its issue, gathers a company of friends, with bleeding hearts, around a drunkard's grave. Or the case may not be so bad as this, and yet bad enough to keep any prudent person from running the least hazard of becoming an example of it. There may be no open outrage upon the laws of God—there may be nothing to make reverence shudder or decency blush—nothing more than an ignoble selfishness acting itself out in ways which the world calls honourable; but there is no practical recognition of the obligation to do good: the graceful amenities of life may not be overlooked, but the claims of substantial

charity are to a great extent ignored—there may be exhibited a luxury and a splendour, and a loftiness of social position, in which the opulent and the gay will love to regale themselves; but there will be no attractions there for the ignorant, or the needy, or the wretched, or even for those who come together to consult for their relief or well-being. If that man does anybody any good, it is only an incidental result from his efforts at self-gratification; and not because he is capable of forming a disinterested purpose. When he reaches the end of his course, and looks backward, not a solitary monument of designed active usefulness rises up to relieve the gloomy waste of an utterly selfish life. His wealth may indeed secure to him a splendid funeral pageant, and may build a costly monument over his grave, and inscribe upon it words of more than doubtful import; but, believe me, there is an inherent tendency to oblivion in that man's name which the wealth of the Indies could not counteract. Even those who flattered and caressed him while living, have little to say of him after he is dead; and perhaps, in that little, there may be scathing truth at the expense even of gratitude and consistency. And he goes to meet his Lord as a servant who has wasted his Lord's goods; as one who had ten talents intrusted to him, but who has nothing to show for any of them. Compare even this less offensive form of self-indulgent character with such a character as that of our departed friend, and say whether darkness and light are more opposite. When an allusion is made to the one, mark the significant silence; when the name of the other is spoken—no matter in what circle—how spontaneous are the testimonials to his exalted worth! Curiosity is attracted to the grave of the one by the splendid chiselled marble that towers above it; reverence and gratitude walk hand in hand to the grave of the other, and place upon it their choicest offerings. I look upward, I look downward; and behold! where there was abasement there is exaltation; where there was exaltation there is abasement! I gaze upon that saint who has come up out of one of the world's dark places into the boundless light and glory amidst which the throne of the Lamb is fixed; I gaze upon that sinner who has been cast down from one of the world's high places into the depths of degradation and woe; and a thrill of rapture or a chill of horror comes over me, as I hold to my mind the thought that the career of the one or of the other is to be eternal!

EXTRACTS FROM THE NEWSPAPER PRESS.

New York Commercial Advertiser, July 27th, 1860.

THE death of the REV. CORTLANDT VAN RENSSELAER, D.D., who departed this life at his residence, in Burlington, New Jersey, on the morning of the 25th inst., will be deplored as a great loss by the Christian Church and the community generally. The event was not unforeseen. The insidious disease which had been rapidly wasting his robust and powerful frame for the last six months, gave but too distinct notice during the past spring that the citadel of life was nearly reached, and that no permanent reparation could be expected. He, himself, "set his house in order," like a man who knew that his departure was at hand, and who, in the beautiful words of Bishop Jewell, "had not so lived that he was afraid to die." The event has even come later than was expected by his friends, and, probably, by himself. But such a stroke, however anticipated, cannot fall at last without inflicting a profound sense of loss and calamity.

A year or two ago, who more likely to have twenty-five years more of life and labour than DR. VAN RENSSELAER? His frame seemed to be cast in a Herculean mould. Everything about him, figure, complexion, movement, all seemed to indicate great strength and endurance. His habits were all favourable to long life. He was cheerful, social, genial. He had a great object before him, and he was working for it with that hearty earnestness which is alike favourable to mental vigour and bodily health. But he is gone—in the prime of his years and the midst of his usefulness. Scarcely had he reached his fifty-second year, when he was summoned away from the work he loved so well on earth, to the Saviour, whom he loved better, in heaven.

DR. VAN RENSSELAER was descended from a family which has been associated with the history of this country almost from its first settlement by Europeans, and whose great possessions, transmitted through a long succession of generations, form an exceptional and almost unique case in our American society.

In the year 1630, a company of Patroons was formed at Amsterdam, under a grant of their "High Mightinesses the Lords States of Holland and the Council of Nineteen of the West India Company, to colonize the recently discovered New Netherlands." The company consisted of the following members: Samuel Godyer, Gilliam Van Rensselaer, Bloemart, Jan de Laet, and David Pietersz de Vries. The following members were afterwards added: Mathys Van Ceulen, Nicolaes Van Sittorigh, Harinck Koeck, and Heyndrich Hamel. Scarcely a name of this long list survives, we believe, but that of Van Rensselaer. The first intention was to settle a colony on South River, at Cape Henlopen. Thus much

we know from a curious old Dutch document, which the liberality of James Lenox, Esq., has caused to be translated and printed. A long historical hiatus follows. But the Van Rensselaers ultimately obtained an extensive grant of land on both shores of the Hudson River, at Albany, where the old family residence is still seen at the northern extremity of the city.

CORTLANDT VAN RENSSELAER was the fifth son of the late Hon. Stephen Van Rensselaer, who was for some time a member of Congress, and who presented a high example of the Christian virtues in all the relations of life. His second wife, the mother of Cortlandt, was the daughter of Governor Paterson, of New Jersey, a lady of extraordinary beauty and accomplishments. Cortlandt received his collegiate education at Yale, and his theological at Princeton. After he had entered the ministry, he spent a year or two at the South, directing his labours principally to the benefit of the negroes. He resided a large part of that time with the accomplished and excellent Gen. Carrington, of Halifax County, Virginia. On his return to the North, he became pastor of the Presbyterian Church, in Burlington, New Jersey. It was then an infant enterprise. It originated with himself; and he not only laboured without compensation in its service, but contributed generously and largely to its material expenses. After fulfilling the duties of a pastor for several years, he entered a wider and more laborious field, the office of Secretary and General Agent of the Board of Education of the Presbyterian Church. To this work he earnestly consecrated himself. It was evidently the work of his heart and of his life. The usefulness of the Board was greatly extended under his management, and hundreds of young men have entered the ministry, and are now on their way to it, through his indefatigable exertions.

Another important work of DR. VAN RENSSELAER, was that of providing an ampler endowment for the Theological Seminary at Princeton. It was at that time (1837-42) in deep embarrassments in consequence of the severe commercial crisis, through which the country had recently passed, and in which a considerable part of the funds of the institution had been lost. DR. VAN RENSSELAER devoted himself to the interests of his *alma mater* with the affection of a son. He began with a noble contribution himself (\$2000), and canvassed the Church from its northern to its southern limits, to make up an endowment, which should hereafter relieve the Seminary from chronic embarrassment and periodical solicitation. His efforts were crowned with success. He made an era in the history of Princeton, from which it has gone forward with a continual expansion of influence and prosperity. All who love that justly renowned seat of sacred learning, have cause gratefully to cherish the name of CORTLANDT VAN RENSSELAER.

He left a noble example to a class of young men, which the growing opulence of our country is ever multiplying—those whom

wealth places above the necessity of exertion, and who, therefore, too often, feel themselves exempted from that laborious life which is the indispensable condition of usefulness. Not so with DR. VAN RENSSELAER. Instead of turning sorrowfully away from Christ, "because he had great possessions," he turned to him and his sublime work of enlightening and saving men, with all the more grateful ardour, for the large bounty of his providence. Wealth was to him simply the means of a free and joyous Christian activity and beneficence. We have reason to know that, for some time at least, he consecrated more than half of his ample income to holy and charitable uses. Yet he lived like a gentleman, and we have no doubt enjoyed his fortune all the more while turning it into the true and imperishable riches. His beautiful, though by no means ostentatious mansion, on the shore of the Delaware, is an attractive object to steamers, which are ever plying on the bosom of that noble river. He retained that lovely residence after he resigned his pastoral home at Burlington. Thither he resorted for rest and refreshment, in the intervals of his severe and manifold labours; and thence he has just taken his departure, to meet, we trust, that approving word, "Well done, good and faithful servant."

The New York "World," August 10th, 1860.

THE HONOURED AND USEFUL DEAD.—Christianity is a remedial system. Its object is to recover men from sin, degradation, and ruin. It begins in the heart of every one who truly embraces it, a work of preparation for a glorious eternity. And whilst it does this it renders the believer useful to his fellow-men. Christianity is a religion of love, from beginning to end. The plan of salvation originated in love, was accomplished in love, and its effect is to produce in the hearts of all who embrace it, love to God and love to man. It is the true well-spring of *benevolence*, whose influence is manifested in *beneficence*. Nor is the influence of good men limited to their stay in this world. It lives after their death, in their cherished example, their remembered words of instruction, and in the blessings conferred in answer to their prayers.

We have been led to make these remarks by reason of the recent death of two very dear Christian friends, who were loved and honoured far beyond the limits of the Church to which they belonged. One was the REV. CORTLANDT VAN RENSSELAER, D.D., and the other was the REV. ROBERT S. FINLEY.

DR. VAN RENSSELAER belonged to one of the most ancient, honoured, and distinguished families of our country. His father was the late General STEPHEN VAN RENSSELAER, of Albany, a man of large landed possessions, of great personal and political influence, whom every one respected and loved who had the hap-

piness to know him. He bore among his numerous tenants and dependents the title of "Patroon," which expressed the relation which subsisted between him and them—a relation which, in colonial days, was more appreciated and honoured than in these days of popular equality. The mother of DR. VAN RENSSELAER belonged to the PATERSON family, a family of much reputation and influence in New Jersey.

Though of such an honourable lineage, and possessing ample wealth, DR. VAN RENSSELAER was a man of unaffected simplicity of manners, of most genial disposition, and singularly free from pride and ostentation. In this respect, his life and conduct formed a striking contrast with those of many men whom we may daily see, whose pretensions are only equalled by their innate vanity and insignificance. His collegiate studies were prosecuted at Yale College, where he graduated in 1827. For three years he studied law, and was honourably admitted to the Bar in the State of New York in 1830. The same year, having resolved to enter the ministry of the Gospel, he became a student in the Theological Seminary at Princeton, New Jersey. He received ordination in 1835, and devoted nearly two years to preaching to the slaves in the State of Virginia, a labour of benevolence in which he took the deepest interest, and in which he had the love of the slaves and the confidence of their masters. In 1837 he became pastor of the Presbyterian church in Burlington, New Jersey, which small, ancient, and very pleasant city, continued to be the place of his residence until his work on earth was finished. In 1846 he became Corresponding Secretary of the Board of Education of the General Assembly of the Presbyterian Church (Old School), a post which he held for fourteen years.

DR. VAN RENSSELAER was a man of robust constitution, fine personal appearance, reputable talents and acquirements, and had a sound and discriminating mind. Possessing little of what is popularly called genius, he had two of the greatest of all possessions, industry and perseverance. He was not a man of erudition, and yet his acquirements were highly respectable; not an orator, and yet a most instructive preacher. Many of the sermons and discourses which he delivered on extraordinary occasions, were printed at his own expense, and widely circulated. The great end which he seemed ever to have in view was usefulness, not distinction or fame. He lived to do good. Like all men who aim to accomplish much, he was a man of great system, and of much firmness in maintaining and carrying forward his plans; and although it cannot be said of him, nor of any other that ever lived, that he made no mistakes in the devising or the carrying out of his plans, yet no one could question the purity of his motives, or the integrity of his acts. He was one of the most useful men that the Church to which he belonged has ever possessed; and all that he did was at his own charge; for if he ever

received a salary it was never spent for the benefit of himself or his family, but devoted to benevolent or religious objects. The REV. DR. HODGE, who knew him well, speaks of him in the sermon which he preached at the funeral in the following terms:

“In this service (the Secretaryship of the Board of Education), DR. VAN RENSSELAER was indefatigable. He was one of the hardest working men in the Church. He worked incessantly, even in the railroad car, and the steamboat; sitting at the board of the directors or of the trustees, when nothing important demanded his attention, you would find him busily employed, writing letters, making extracts from books, or taking notes for future use. He gave himself far too little rest. When he assumed the conduct of the Board of Education, its operations were confined to the support of candidates for the ministry. He probably increased his labours fourfold by including the organization and support of parochial schools, presbyterial academies, and synodical colleges. Not content with all this, he laboured incessantly with his pen. He published an annual volume of addresses and discourses on the general subject of education; he originated and conducted a monthly magazine, a work in itself almost enough to fill the hands of one person. He was constantly called upon to preach or to deliver public lectures in furtherance of the great cause in which he was embarked. All this service was rendered not only gratuitously, but at a large and constant pecuniary sacrifice. This activity continued to the last. When unable to leave his house, or even his bed, or to hold his pen, he still dictated, and employed the last remnants of his life and strength in devising or recommending works of general utility.”

The sickness of which DR. VAN RENSSELAER died was a protracted one. For many weeks there was no hope of his recovery. This was his condition when the General Assembly met in Rochester last May. The case of one so widely known, and so greatly beloved, naturally excited great sympathy in that body. A letter of condolence was addressed to him by the Assembly (an honour, we believe, never accorded to any other man), signed by every member, and the body included more than three hundred ministers and elders. His death was eminently peaceful, and he has gone to join the portion of the Church which is in that wonderful and glorious world so unknown as yet to us, and to which we must all so soon follow him, if we are heirs of those precious promises in which he trusted.

The Observer, New York, August 2, 1860.

When our last paper was going to press, REV. CORTLANDT VAN RENSSELAER, D.D., our friend and brother, was dying. So long had he been lingering, when hope had gone out in sad expectancy of his departure, that we had begun to think the shadow on his

dial had gone back, and the number of his days was to be prolonged. But so it did not seem best to Him who gives such men to adorn and edify the Church, and then takes them to shine as stars in the firmament and gems in His crown of crowns. Other pens will do justice to the name and memory of this great and good man; we claim the privilege of dropping a tear on his grave, and speaking of him from long personal acquaintance.

Too much has been made and said of his being an heir of fortune, and born to a high position in the world, as if he was entitled to higher praise when he turned his back upon the ease and honours of a life of affluence and idleness, and wore himself out in self-denying labours for Christ and the Church. But he was a CHRISTIAN. *That* dispels the charm of inglorious rest in the lap of luxury, and opens the way to glory in the field of sacrifice and achievement. *That* sinks the treasures of Egypt to their true place; while the service of God, with its recompense in the future, seizes the soul, and leads it on to such a life as Moses and Paul and VAN RENSSELAER preferred. It has never been the order of God's providence or grace to call many of the rich to the ministry of the Word; but when a rich man is called of the Spirit, he obeys as readily as the poor, and the honour of obedience is not to the called, but to Him who called him and counted him worthy.

But we must take into the account his early training, and his associations, and his prospects, when we estimate the elements that entered into the constitution of such a character as he brought to the work in which he lived and died.

Naturally phlegmatic and inert, he rose to energy of action and sympathy of feeling that placed him in the front of the workers and thinkers of the Church militant. Endowed with strong sound sense, excellent judgment, clear perceptive faculties, indomitable perseverance, and high moral sensibility, he gave his whole mind to devising, and his whole soul to executing, his plans for the advancement of the Church. With no self-consciousness that made him impatient of counsel, or ambitious to lead, he sought wisdom of God and his brethren, and in simplicity submitted his judgment to others, that the best way of reaching the end might be found, and the greatest amount of means contributed to accomplish it. Too wise to be in haste, and too modest to be demonstrative, silently and slowly he matured and perfected his measures; and then, with a directness that never turned aside, and a resolute will that was deterred by no obstacle, he pressed on to accomplishment, and never knew what it was to fail. His prudence was remarkable. Resisted by many who did not adopt his theories, he bent them to his views, or conciliated their regard, so that he lived to engraft his schemes upon the Church which he served, as a constituent part of her policy, and an element of her growth.

He was a self-denying man. He might have held any post of usefulness in the Church which he desired, but without reward of

man, for he gave his salary to the cause; he voluntarily took upon himself the burdens of an agency that compelled him, at the close of a week of severe and constant labour in his office, to leave the delights of a beautiful home on the banks of the Delaware, and the sweets of domestic life, in the bosom of a charming family, and go off to spend the Sabbath in the most thankless and ungracious of all services to which a Christian gentleman is ever called,—that of raising money, by personal application to the churches, for a benevolent object. But he did it, faithfully, perseveringly, and successfully. This was taking up the cross. He was willing to do anything for Christ. Once he was travelling in Virginia with one of the beneficiaries of the Church in company. They put up at a country tavern for the night; and, as they entered the chamber, its forlorn appearance extorted a disparaging remark from the youth. "Yes," said the Doctor, "but it is better than our Master had;" and with this reflection he was soon asleep. Simple, humble, patient, toiling on, always doing, and getting others to do, cheerful and genial, he endured to the end, and earned the reward of a good and faithful servant, who has entered into the joy of his Lord.

DR. VAN RENSSELAER was only fifty-two years of age. He was a son of the late Stephen Van Rensselaer, long known as the Patroon of Albany, and the owner of vast estates, on many of which the Anti-rent troubles in this State existed. He was educated at Yale College and Princeton Theological Seminary. After entering upon the ministry, he undertook a voluntary agency for the College of New Jersey, and raised \$100,000 for its endowment. Being elected Secretary of the Board of Education of the Presbyterian Church, he discharged its duties with consummate ability, and by his various publications, raised the cause from deep depression to a front rank among the agencies for the advancement of the Church. He was an able writer and a judicious editor. He founded the "Presbyterian Magazine," and wrote largely for its pages. He was in the habit of seizing upon great occasions to prepare discourses, which he printed at his own expense, and disseminated widely, to spread his views and opinions, and thus impressed himself deeply on the religious community. Every year he has also compiled and published a volume on the Church, the Ministry, and the School, which he has distributed among the ministers and others, with the single object of doing good to the world.

Few men live to hear the voice of the Church on their life and works. But such was our friend's lot. He was supposed to be dying while the General Assembly of the Church to which he belonged was in session at Rochester, in May last. That body of venerable men bore their united testimony to his exalted worth; and, in expression of their gratitude for his distinguished services, they wrote him a letter and signed ALL THEIR NAMES to it, more

than THREE HUNDRED of them, and sent it on for him to read before his departure. Such a testimonial no dying man ever received before!

“*Beatus, terque beatus ille!*”

Happy, thrice happy, he who so lives and dies.

His end was eminently befitting such a life. For many months he had been sinking with disease, and his death was anticipated from week to week; but daily was he carried out into his study, or the family rooms, or upon the verandah of his residence, that he might, as he did constantly, join with cheerfulness in all the pleasant intercourse of his family circle. The Sabbath before his death, as he lay upon his couch, he expounded two or three chapters of the Bible to his household, giving in this way his last precious instructions;* and he continued daily to join in the worship of the family. On the morning of his death he was carried out upon the verandah to enjoy the beautiful scene and the fresh air of his delightful residence on the banks of the Delaware, and while there he suddenly fell asleep: his spirit was with God.

The funeral services took place at Burlington on Monday last. A large concourse of clergymen, of different denominations, were present. The funeral discourse was preached in the Presbyterian church by DR. HODGE, of Princeton, DRs. PLUMER, BOARDMAN, and CHESTER participating in the services. The bells of the City Hall and all the various churches were tolled; and during the passing of the honoured remains from his late residence to the church, and thence to the railroad station, the hotels, stores, banks, and private dwellings were closed. The remains were taken to Albany for interment in the family vault.

Philadelphia Evening Bulletin, July 26th, 1860.

We have noted, in brief terms, the death of this eminent minister of the Gospel. But there is something so remarkable in his varied excellencies, and so peculiar in the position which he occupied, that a fuller notice of such an event than is usual, seems desirable.

DR. VAN RENSSELAER was a son of the late venerable General Van Rensselaer, commonly called the Patroon of Albany. The family of Van Rensselaer goes back almost to the origin of the State of New York. In 1630, two hundred and thirty years ago, Killian Van Rensselaer, a Director of the “Chamber of Amsterdam,” purchased from the Indian proprietors, a tract of land, embracing nearly the whole of what is now Albany and Rensselaer Counties. The first of the name who seems to have come to this

* This is an unconscious error.—C. V. R.

country, was here in 1651. They were "Patroons" of Rensselaerwyck, a position which formerly involved much authority as well as great wealth. General Van Rensselaer was a man of great excellence of character, which descended to his son, in whom it found even larger and more liberal expansion. DR. VAN RENSSELAER was, we believe, the third son of the Patroon. His elder brother is the gentleman who has been so prominent in the matter of the rent trials and riots in New York. A younger brother graduated at West Point, and has been subsequently in Congress.

DR. VAN RENSSELAER, after graduating at Yale College, studied theology at Princeton Seminary. Though naturally belonging to the Reformed Dutch, he seems early to have formed an attachment to the Presbyterian Church. In the division of that body, he adhered to what is called the Old School side. He became pastor of the church at Burlington, New Jersey, where he built himself a delightful residence, which he continued to occupy after he resigned his pastoral charge, and when his office duties were in this city. He accepted the office of Secretary of the Board of Education of the Church. In this position he continued until a short time since, when he resigned it only in view of speedily approaching death.

One of the remarkable features in DR. VAN RENSSELAER'S character, was his indomitable and persevering industry. The great wealth to which he was born would have unstrung the nerves of most men. The motives for indolence, or, at least, for some kind of learned or elegant leisure, which does not tell much upon the immediate improvement of mankind, are very strong, and, indeed, almost irresistible, when they are sustained by a large fortune, not acquired by one's own industry, which becomes second nature, but inherited as the heirloom of many generations. But this gentleman seemed to be under a continual pressing sense of the necessity of making constant use of his time for doing good. He was not satisfied with the generosity with which he poured out benefactions to the benevolent causes of the Church. He felt that he must, in addition, give his own time, his culture, and his energies to the cause of human progress. His particular duties in the office in which he was best known, related to the bringing of young men into the ministry, and the founding of academies and colleges under the care of the Presbyterian Church. In addition to this, he founded and edited the *Presbyterian Magazine*, a monthly periodical, and brought out an Annual, entitled *The Home, School, and Church*.

DR. VAN RENSSELAER'S mind was rather clear and steady, than either brilliant or profound. Thoroughly educated and fond of books, he had a large mass of information which he threw out in the shape of articles, essays, and addresses. Amongst the latter we may particularize as especially excellent, that on Daniel Web-

ster, and the one delivered at the Anniversary of the Taking of Ticonderoga.

DR. VAN RENSSELAER had a special taste for history. He was Chairman of the Executive Committee of the Presbyterian Historical Society, and one of its most active and efficient members. It was almost alone in this way that his friends knew that he cherished earnestly the recollections of the past, for no man, perhaps, occupying such a position, ever spoke less of family distinctions. But in all that is great in the past, in Church and State, he felt a kindling enthusiasm, which might well be shared by all his compatriots.

DR. VAN RENSSELAER was plain and modest in demeanour, as he was great in soul. Few men, as they saw him hurrying up or down Chestnut Street, carpet-bag in hand, that he might crowd the greatest amount of work into the one day then given him, would have thought that he was meeting a man of one of the oldest and most distinguished families in America; a man of independent wealth; and one of the very foremost divines in influence in one of our most powerful churches. The sight, if they had known him, would have been edifying to some of our insignificant dandies.

DR. VAN RENSSELAER was very catholic in his spirit. He was very decided, indeed, in his attachment to his own views, and was ready enough to break a lance for his special theological and ecclesiastical tenets, as well as for his special opinions on matters of general interest. He was, for example, a moderate anti-slavery man, and wrote ably on the subject. But, at the same time, he had a sincere regard for all Christians. A striking illustration, both of his liberality and of his moral courage, a virtue in which he largely excelled, was a eulogy which he pronounced upon his neighbour, Bishop Doane, at Burlington, at a time when many of the Bishop's own Church hesitated to speak well of him. Mingled, too, with this charity and courage, was much geniality of character, so that intercourse with him was always agreeable. He was *emphatically* a gentleman.

The piety of DR. VAN RENSSELAER was his crowning virtue. For some months, he had been satisfied that he must die, and with perfect composure, he "set his house in order," and commended his spirit to the great Redeemer of men. Never was there more calmness in view of death; never, perhaps, a quieter preparation for it. He has died, an illustrious specimen of the "triple nobility of nature, culture, and faith." He has shown that if "not many noble" are Christians, there are still some such. An example vividly bright, for few have such a position as he, and few have so occupied such a position as to blend in one the glories of both earth and heaven.

Pacific Expositor, October, 1860.

Our readers have all heard of the death of this distinguished man and eminent servant of Christ. For ourselves we must say that we have seldom thought of him for several years past without calling to mind Homer's line concerning Ulysses :

“Thou living glory of the Grecian name.”

We have only to substitute *Presbyterian* for *Grecian* in this line, and we have our estimate of DR. VAN RENSSELAER ; indeed it seems to us that this is the light in which the whole Church regarded him. The following tribute to his memory is from the pen of REV. DR. BURROWES of this city.*—*Editor.*

It is with the heart filled with sorrow and the eye dim with tears that we record his death. The dealings of Providence with our Church during the past year, have struck deep into the hearts of all within our bounds. Yet do we look to these repeated strokes of bereaving love with mingled emotions of grief and gladness ;—grief that our brotherhood have lost such genial spirits, and the cause of Jesus such generous servants,—gladness that our Church has been honoured by producing such sons, and they were spared even so long to labour for the glory of Jesus Christ. Nine-and-thirty of our ministry have been called away during the past year ;—among them Dr. Addison Alexander, second in ability and learning to no man in the political or religious world ; Dr. James W. Alexander, combining the varied qualities and attainments of the Christian and scholar, that placed him in the first rank of undershepherds of our Lord ; Hope, useful and beloved in the professor's chair ; the venerable Neill, the model of a finished Christian ;—all these, and last, not least, he for whom we now mourn, have been gathered from our midst as jewels for the Redeemer's crown. That system of Church doctrine and policy must certainly possess great excellence which, through the grace of God, could develop itself in such characters as these excellent men. That Church may well look up with thankfulness in the midst of tears, which can still feel that though she has no worthier sons than these, there are many still left who are worthy to stand by their side as compeers. Well may we rejoice in our sorrow when we feel that any Church can afford to lose such men, and still stand in the glory of a heaven-born beauty and strength.

Among these names, none is written in such deep characters of affection on the heart of our Church at large as that of CORTLANDT VAN RENSSELAER. He was the son of the Hon. Stephen Van Rensselaer, of Albany ; and was born in that city May 26th, 1808.

* San Francisco, California.

He graduated at Yale College in 1827. He was admitted to the Bar, in New York, in 1830; but abandoned that profession for the ministry, and entered the Theological Seminary at Princeton in the fall of the same year. He was ordained to the Gospel ministry in 1835; and began his labours in the ministry by preaching to the coloured people in Virginia. He was for some years pastor of the Presbyterian church in Burlington, New Jersey. He was appointed Secretary of the Board of Education of the Presbyterian Church in 1846; and continued in that important and laborious post till the end of his life.

DR. VAN RENSSELAER always appeared a remarkable instance of the sovereignty of God, and of the ease with which divine love can, at will, depart from the ordinary modes of operation in the method of grace. "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. 19 : 23. Yet born of one of the wealthiest families, reared among the influences which only ruin so many youth, and himself heir to a large fortune, he became a true and humble Christian, and consecrated all he possessed to the service of his adored Lord. His natural endowments were of a high order. There are men who may surpass him in some particular specialty. Few have equalled him in that aggregate of substantial abilities which, combined, constitute the most enviable of God's gifts to man. He was a faithful and able preacher;—few so instructive and suggestive. A sound and sober judgment; a strong and vigorous grasp of mind; a mental constitution, pitched in unison with evangelical truth, and assimilating it almost without a struggle or a doubt, free from proclivity towards Utopian metaphysical fancies, and gravitating naturally to the common sense level of views and things; a heart of the greatest natural benevolence, filled with the overflowing influences of the spirit of holiness and love;—all these, besides the gifts of fortune and position, and the education they supply, fitted him for building up a character and wielding an influence that few can hope to attain. He could be no common man who, in a Church like ours, distinguished for the culture and learning of her sons, could take the position and exert the control held by our lamented friend. In their letter to the dying man, our General Assembly say: "We cannot accept your resignation of the important office you have just relinquished, without bearing our formal and grateful testimony to the manner in which its duties have been performed. With devout thankfulness to God, and under Him, beloved brother, to you, we record our sense of the eminent wisdom, fidelity and efficiency, and the noble, disinterested liberality, with which you have for fourteen years conducted the affairs of our 'Board of Education.' Under your administration it has arisen, from a condition of comparative feebleness, to strength and power. Its plans have been matured and systematized. Its sphere has been greatly enlarged. It has assumed new and most beneficent functions.

Your luminous pen has vindicated the principles which lie at the basis of true Christian education. And by your numerous publications, your sermons and addresses, your extended correspondence, and your self-denying activity in visiting every part of the Church, you have, by God's blessing, accomplished a great work in elevating this sacred cause to its just position, and gathering around it the sympathies of our whole communion. Nor may we forbear to add, that in prosecuting these manifold official labours, you have greatly endeared yourself personally to the ministry and membership of the Church."

Any man who would grow up into his character amid the influences that surround him, must possess great natural excellences and receive rich communications of divine grace. He enjoyed both. His natural disposition was lovely, generous, self-renouncing, and winning. These traits were developed by high culture; and to them was added, when education had done its utmost, the crowning influence of the Holy Spirit. He was all the accomplished gentleman can be in the best use of independent means; and he was all the humble Christian can become in the enjoyment of the grace of God's Holy Spirit. Such a combination of influences makes the noblest type of man. We use no other than the language of unexaggerated truth when we say that such was DR. VAN RENSSELAER. He was a model of a rich man and a Christian. Starting from the same point, and the same influences, where he started, how many have, even at the best, spent lives of fashionable selfishness, and died the worldling's death. He too could have lived a life of Sybarite ease, and have lavished his wealth on splendid villas and specious though corroding pleasures.

He chose a different part. No man in the Church lived a life of more laborious toil in the service of the Lord Jesus. In the duties of his office he was indefatigable. I have seen him in the coldest weather of midwinter, encountering the discomfort of long stage rides, when cold and storms made the exposure trying to the best constitution. All was cheerfully endured. He did not seem to think he was making any sacrifice, or was doing anything unusual. On the steamboat his portfolio was with him, and he gave no rest even there to his pen. His annual reports, so carefully written and possessing a permanent value, the annual volume issued on topics of education, the matter contributed to his magazine, together with various addresses and the correspondence inseparable from his office,—all entailed a great amount of labour. He has placed our Board of Education in a position it never before occupied. His weight of character and influence made him invaluable in the position he occupied among our candidates for the ministry, at the head of our Board of Education. His simple presence in that post, the unspoken influence going forth among those young men from a controlling heart like his, exerted an imperceptible but real power in elevating the whole tone of piety

and feeling in those brought into the sacred office under his pastoral care. One of the things we always valued highly in DR. VAN RENSSELAER in this position, was the power he silently exerted, and which is so eminently needed, of leavening our rising ministry with a spirit of courtesy, no less than piety, kindred with his own. The aim of this Board, when he assumed its duties, was the education of candidates for the ministry. He greatly increased his labours by including the care of schools, academies, and colleges under ecclesiastical control. Up to the last, even when unable himself to hold the pen, in the sick-room, on the sick-bed, did this good servant continue his unwearied exertions in the cause of Christ. Still a gentleman of independent means, he gave all these services gratuitously, and largely of his own means to the great interests of the Redeemer's Kingdom.

He gave more than this. He gave his own life also to the service of Jesus. He died in the fulness of his prime, worn out by his great and unremitting labours. Had he taken more rest he would have lived longer. His death was a fitting close to such a life. Among his last acts was the starting of our educational enterprise on this Pacific coast. His strong mind, his far-seeing sagacity, and his large heart had long inclined him to do something for this new State. He was enabled to give the first impulse and see the work successfully begun. In his death, the cause of education in California has lost a devoted and efficient friend.

The Church he had served so faithfully, had a just appreciation of his labours. With one soul, amid deep emotion and many tears, our last General Assembly,—a body of men unsurpassed for talent and excellence by any on earth,—paid to this dying brother, worn out in their service, honours which our Church has never paid to any other man. A letter to him from this body, thanking him for his services, was read amid a silence unbroken save by sobs and tears,—the whole body rising to their feet, and the patriarch pastor, Dr. Spring, leading in prayer. And not only every one of the three hundred members of that body, but every one of the three thousand ministers and hundreds of thousands of church members they represented from every State in this Union, felt that this act, so richly merited by the dying, conferred no less honour on themselves.

Here, on this far Pacific coast, thousands of miles away from their old homes and the churches of their childhood beyond the distant mountains, on these frontiers of civilization, the news of his illness filled many hearts with sorrow; earnest prayers were offered for the good servant of our Lord far away on the bed of suffering; and when at last the tidings of his death, though long expected, came, there fell at the memory of the departed many heavy tears.

As we turn away from his grave to the labours and duties of life,

we do so with deep thankfulness for such a gift of God as this good man to our Church; for all that he was spared to accomplish; for the legacy of his example and his influence long to endure. We cannot take up the spirit of the Spartan's epitaph and say,—The Church has many a worthier son than he. The Church has no worthier son than he. And we shall feel it the greatest of blessings, will the same Holy Spirit who made him what he was, raise up and endow for our bereaved brotherhood and the Church of Christ, another who may possess his endowments of nature and grace, and fill the sphere he occupied, with the same energy and influence of love.

“ When faith and love, which parted from thee never,
 Had ripened thy just soul to dwell with God,
 Meekly thou didst resign this earthly load,
 Of death, called life; which us from life doth sever.
 Thy works, and alms, and all thy good endeavour,
 Stayed not behind, nor in the grave were trod;
 But as Faith pointed with her golden rod,
 Followed thee up to joy and bliss forever.
 Love led them on, and Faith, who knew them best,
 Thy handmaids, clad them o'er with purple beams
 And azure wings, that up they flew so drest,
 And spake the truth of thee on glorious themes
 Before the Judge, who thenceforth bid thee rest,
 And drink thy fill of pure immortal steams.”





