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- ART. I.—1. *The Directory for the Worship of God in the Presbyterian Church in the United States of America, as amended and ratified by the General Assembly in May, 1821.*
2. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America.*

IF any feel amazement at the variety of forms in which the religious sentiment of Christians seeks expression in mental and bodily exercises, while, in all the cases, the God who is worshipped, the end of the worship, and the spirit which guides the worshipper are the same, they have but to consider this obvious and significant fact: That the spirit of God in the mind of man expresses itself in the various languages, and the various forms of thought and of actions familiar to the persons who are the subjects of his operation. The different forms of Christian worship are different languages employed to express one and the same sentiment of religion.

The people of different nations, under their various forms of social organization, differing from each other in their climates, their education, and their occupations, and having little assimilating intercourse with one another, have their various forms of expressing respect and disrespect, love and hatred; while the

ART. III.—*The complete Works of the Rev. Andrew Fuller, with a Memoir of his life.* By Andrew Gunton Fuller, reprinted from the third London edition. Revised, with additions; by Joseph Belcher, D. D. In three volumes. Philadelphia: American Baptist Publication Society. 1845.

FEW men of the last age, have left a deeper impression of their labours on the public mind, than Andrew Fuller. Without any other education than what he received at a common English school, he rose by his own vigour of mind, and indefatigable industry, to be one of the first theologians, and one of the most useful preachers of an age which abounded in distinguished men. But though his native talents were powerful, and his cultivation of them assiduous, yet his humble, fervent, and habitual piety must be considered the mainspring of his usefulness, and that without which, he never would have reached that eminence to which he attained. His religion was not one of sudden impulses, but was a deep-seated, steady principle, which gave consistency and energy to his exertions, and enabled him, under all discouragements, to render the most effectual aid to the cause of missions. Indeed, after the venerable Carey, Fuller must be considered as having done more to sustain the Baptist Society for Foreign Missions, than any other, and perhaps, all other men. In fact, he wore out his life in arduous labours to procure funds, and to conciliate friends, to this pious enterprise. On this business, he, four times, visited Scotland, went once to Ireland, once to Wales, and traversed nearly all the counties of England, beside the labour which devolved upon him, as the corresponding secretary of the Society.

But our object is, to make some estimate of the productions of his pen, which are now given to the public, in a new and more complete edition, than any which preceded it. His writings are principally in defence of the cardinal doctrines of our common Christianity, and are characterised by perspicuity and vigour; by candour, and the love of truth. His first work of any size, was "THE GOSPEL WORTHY OF ALL ACCEPTATION," the object of which was to prove that the offers of the gospel were freely made to all who heard it, and that it was the duty of all to exercise a true faith in the gospel. Although among us, it would seem

to be almost superfluous to take much pains to establish truths, which nearly all are ready to admit; yet, in Great Britain, the Particular Baptists had generally adopted a system, which led them to say little in their preaching to the unregenerate, and to maintain, that the duty of saving faith was peculiar to the elect, and not incumbent on men in general. Under this system Fuller was educated, but when he began to preach, and examined the principles commonly received by his denomination, he was constrained to dissent from them; and he felt it to be his duty to publish his views, which he did in the above named treatise. This, however, involved him in much painful controversy with his brethren, and with some whom, on account of their age, learning, and piety, he greatly venerated. This work was not only assailed by hyper-Calvinists, but also by Arminians. Against all these he wrote a "Defence," which is remarkable for its sound argumentation, and its clear discrimination. While we do not subscribe to all his opinions, we think his publications on this subject, have been the means of extensive good, especially to his own denomination, both in Great Britain and America. Indeed, we are of opinion, that the religious creed of the Baptist Church has undergone a great revolution during the last half-century; and that the system of Crisp, Gill, and others, is now adopted by few of that denomination, and this, we believe, is very much owing to the writings of Andrew Fuller. And as men are prone to swing from one extreme to another, it is probable, from all the information we have, that the tendency in many preachers of that denomination is now rather to Arminianism, or the new divinity, than to antinomianism.

Fuller's next important work, was, "THE CALVINISTIC AND SOCINIAN SYSTEMS EXAMINED AND COMPARED AS TO THEIR MORAL TENDENCY." This, we are of opinion, is his ablest performance, as it certainly has been the most popular. It is a truly excellent work, both in the candid, Christian spirit in which it is written, and in the skill and ability with which it is executed. Perhaps no work in our language, is better adapted to remove objections to the Calvinistic system than this: we have heard men who had no love to the peculiar doctrines of Calvin speak in terms of strong commendation of this performance. The book was widely circulated and generally read, and raised, at once, the reputation of the author very high.

He attempted a work, on the same principle, against the Deists, entitled, "THE GOSPEL ITS OWN WITNESS." This is also an able work, and perhaps displays as much talent and as much judgment, as his book against the Socinians; but there are reasons why the same plan would not be so effective in this case as in the former. As the work of the infidel Paine had extensive circulation before this treatise was written, the author made it a point to give a solid answer to some of the most plausible objections brought out by this impious enemy of Christianity. Particularly, he has given a full and solid answer to the popular objection to redemption, derived from the magnitude of creation, according to the discoveries of modern astronomy.

Fuller was also engaged in controversy with the Universalists and with the Sandemanians. He moreover had a long correspondence with the Rev. Mr. McClean, Baptist minister of Edinburgh, on the nature of faith; whether, strictly considered, it included any thing more than the full assent of the understanding; which McClean, with much ingenuity and plausibility, maintained, but which Fuller denied, and with his usual ability endeavoured to refute. This is a controversy more of words than things; but we do not wish to engage in any discussion of the subject at present.

Fuller was not only much engaged in polemic theology, in defending the citadel of evangelical truth from the assaults of its enemies; but he appeared before the public, as an expositor of scripture. His "Expository Discourses on the Book of Genesis," to the number of fifty-eight, and on the Apocalypse to the number of thirty-one, are written with so much good sense, and contain such a savour of piety, that they may be read with pleasure and edification, by any one who loves the truth. All these were delivered to his congregation, at Kettering; and are pregnant proofs of the fidelity and diligence as well as the theological ability of the pastor.

Though Fuller was so much engaged in controversy, he possessed nothing of that contentious spirit which takes pleasure in disputation. On the contrary, he was, in an eminent degree, of a meek, humble, and peaceable temper; and had he followed only his own inclination, he would have employed his pen chiefly in discourses on the nature and evidences of vital piety. Among the treatises of a practical kind which he composed, his "BACK-

SLIDER" possesses rare excellence. We have had, during the last age, few works equal to it, in the knowledge which it displays of the nature of experimental religion, and the vicissitudes of light and shade, of growth and decline, to which the Christian pilgrim is subject in his journey through the world.

His treatise on "SPIRITUAL PRIDE" is another of the same kind, and will be found profitable to the most advanced Christians.

Fuller's Dialogues and Letters on Total Depravity, Substitution, Imputation, Particular Redemption, and other disputed points in divinity, are characterised by remarkable candour and kindness, and manifest the operations of a very comprehensive mind, as well as one of nice discrimination. Seldom have these disputed points been discussed with so much of the calm, kind spirit which is so becoming in controversies among Christians. The arguments on both sides are stated with great impartiality; so that readers will be likely to agree with the one or other of the speakers, according to his pre-conceived opinions.

As there had been a tendency to a species of antinomianism in the Baptist denomination, in the period prior to that of Fuller, he thought it necessary to write on that subject. This treatise is entitled, "ANTINOMIANISM CONTRASTED WITH THE RELIGION TAUGHT AND EXEMPLIFIED IN THE HOLY SCRIPTURES." He points out the nature and evil tendency of this system in a very clear and pointed manner; and though the treatise is brief, it is important and seasonable. This system of error has been seldom exposed to public view in its odious features than most others; any thing, therefore, written by a man who was so thoroughly acquainted with it as Fuller, should be prized; for there is a strong tendency in human nature to embrace errors of this kind, as affording false peace to the troubled mind.

We were somewhat surprised to find, a large part of the first of these volumes, filled with sermons. With his other works we had been acquainted from the time of their publication, but we had never met with many of his discourses, in the form of sermons. And now our time does not admit of our doing more than running our eyes over the subjects which he treats, and which we find to be very interesting, and we entertain no doubt that they are truly instructive and edifying discourses.

In enumerating the variety of subjects which engaged the

attention and employed the pen of this excellent man, we must not forget to mention that excellent piece of biography, which he prepared upon the decease of his friend, the Rev. Samuel Pearce, A. M. Had Fuller written nothing besides this biography, he would have been a benefactor of the Christian public. Few men with whose lives we are acquainted, better deserves to be held up as a model to young clergymen, than Samuel Pearce, of Birmingham; and we would take this opportunity of recommending the book to all who are seeking the ministry, or who have recently been entrusted with the sacred office. After Carey and others had gone to India, and were there labouring for the conversion of the heathen, Pearce found no rest to his ardent spirit, until he, after much prayer and great conflict, made up his mind to leave all and follow them. But when his case came before the Board of Missions, they refused to send him; not on account of any deficiency of qualifications—for in all respects he was eminently gifted—but because they were of opinion, that he could not be spared, and ought not to vacate the important station which he so ably occupied; and they expressed their persuasion that he could more effectually serve the cause of the Redeemer, by remaining in England than by going to India. This is a remarkable case, and serves to illustrate an important point in relation to foreign missions; namely, that every man who is well qualified to be useful in the foreign field, and who is willing to go, ought not to be sent. Every man should labour, where, as far as can be judged, he can be most useful in advancing the kingdom of Christ. Fuller himself effected much more for the conversion of the Hindoos by his labours in Great Britain, than if he had gone as a missionary to Hindustan. Humanly speaking, without his energetic and persevering labours in support of the mission at home, the cause could not have been sustained. There is a pleasant anecdote in circulation respecting Carey and his brethren. It is, that when going away he compared himself to one going down into a deep mine, and his brethren to those who stood at the windlass; and that he should have said, "Well I will go down if you will hold the rope." It seems doubtful from Fuller's biography, whether Carey ever made this speech. It seems rather to have been the view which Fuller himself took of the responsibility of the brethren left at home. The account there given is as follows: "Friends," said

Fuller, "talk not to me about coadjutors and assistants, but I know not how it is, I find a difficulty. Our undertaking to India, really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine, which had never been explored. We had no one to guide us, and while we were deliberating, Carey, as it were, said, "Well I will go down, if you will hold the rope." But, before he went down, he, as it seemed to me, took an oath from each of us, at the mouth of the pit, to this effect, that while we lived, we would *never* let go the rope. You understand me, there was great responsibility attached to us who began the business."

Andrew Fuller, not only served the cause of missions by taking long journeys, and preaching many discourses, but by his pen. When certain persons who had long resided in India, and who had been high in office there, on their return to England, fiercely denounced the whole missionary enterprise, as one fraught with incalculable danger to the British possessions in that country, Fuller came forward with an able defence of missions among the heathen in India. These men came before the public with such bold representations as were calculated to produce serious alarm in the public mind, and were intended especially to produce an influence on parliament, to prevent them from tolerating the ingress of missionaries into the country. The ground taken by them, however, was so anti-Christian, that it gave a fair opportunity to the friends of missions to rebut, with success, all their arguments and representations. They alleged, that the religion of the Hindoos was good enough, and suited them better than Christianity; and that any attempt to propagate Christianity among them, would certainly give rise to insubordination and insurrection; and a few occurrences not at all connected with missionary operations, were seized upon, exaggerated and distorted, to excite the apprehensions of danger, in the public mind. The persons who took the lead in this opposition to missions were, Thomas Twining, Esq., and Major Scott Waring. Several persons stepped forward in defence of Christian missions, now so formidably assailed; but no one with more ability and more thorough acquaintance with the subject, than Andrew Fuller. His reply to the allegations of these men, is entitled, "AN APOLOGY FOR THE LATE CHRISTIAN MISSIONS TO INDIA, IN THREE

PARTS, WITH AN APPENDIX." The texts of scripture which he prefixed to the pamphlet, as a motto, were most appropriate.

"There are no such things done as thou sayest, but thou feignest them out of thine own heart." NEHEMIAH.

"And, now, I say unto you, refrain from these men, and let them alone; for if this counsel and this work be of men it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight men against God." GAMALIEL.

This "Apology for Christian Missions," as now published, consists of various addresses and observations, intended as an answer to whatever had been published on the other side. It is believed, that by these seasonable, sensible, and convincing publications, Fuller contributed in no small degree to the victory, which the friends of Christianity gained at that time over worldly politicians, not only before the public, but also in parliament.—Except Dr. Buchanan, perhaps no other writer made a stronger impression on the public mind, than our author. It may be remarked, that the opposition was directed more especially against the British and Foreign Bible Society, than any other body; but the friends of missions made it a common cause, as they ought.

These volumes contain a large number of short essays, inserted in some of the periodicals of the day, but we have neither time nor space to notice them. It will be found, however, that nothing has proceeded from the pen of Fuller, however hastily written, which is not marked with strong good sense, a manifest love of truth, and a desire to be useful to his fellow men.

It would be no disagreeable task to give an analysis of the theology of Andrew Fuller; and freely to express both our agreement and disagreement with all his published opinions; for, although, we judge him to be, in the main, truly orthodox, yet there are minor points on which we should take the liberty of differing from him. But such an examination as this, would require time which is not at our disposal; and it is unnecessary; for his theological opinions have been for years before the public, and, perhaps, no theological writer of modern times, would have more of those now termed Calvinists, agreeing with him. And for ourselves, we greatly prefer the theology of Andrew Fuller, to that of Crisp and Gill, and feel truly gratified to think, that his views appear to be so generally embraced by the ministers of

his own denomination ; and they are equally popular with Presbyterian and orthodox Congregational ministers. We have made up our minds never to contend with any man for agreeing, in doctrinal points, with Andrew Fuller ; and it is in hope of increasing the number of those who shall read his works, that we have been induced to write this review. And in doing this, we have scarcely adverted to the fact, that Fuller was a decided antipedobaptist, and an Independent. Of course we do not agree with him on these points. But while we can so cordially agree, on every important doctrine of Christianity, we do not feel disposed to lay undue stress on a difference in matters merely external. He remained in the church in which he was brought up, and with which his family were connected for generations past. We feel, that such men as Andrew Fuller are our brethren, and belong to the same church, whatever bars to actual, external communion, may be interposed. Few men have lived, in our time, of the sincerity of whose religion we entertain a better opinion than of his. We like the unaffected humility which appears in every record, in his diary ; and we admire the calm, sober, unpretending frame of his dying hours, more than most of the obituaries which speak of extacies and raptures. In the last, and trying hour, he deeply felt his own utter unworthiness, and would not hear mention of any of his works of piety and benevolence ; but trusted for salvation, as he did during his life, simply but firmly, to the all-sufficient merits and perfect righteousness of Jesus Christ.

May we, and all our readers, have such humility, and such trust in our dying hour !

ART. IV.—*A Cyclopaedia of Biblical Literature*, edited by John Kitto, D. D., F. S. A. ; editor of the Pictorial Bible ; author of the History and Physical Geography of Palestine. Illustrated by numerous engravings. 2 vols. Svo. New York : 1846.

THE utility of Bible Dictionaries or (to use the more ambitious name now current) Cyclopaedias is attested by the frequency of their appearance, and the constant sale which they command. They are indeed indispensable aids in that minute