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ART. I.—*The Works of Francis Bacon*, Lord Chancellor of England. A new edition, with a life of the author, by Basil Montagu, Esq. in three Vols. Philadelphia: Carey and Hart. 1842.

IT is with unspeakable delight, that we hail the republication in this country, of Montagu's edition of Bacon's works. It is indicative of an improving literary taste, that the enterprising publishers could venture to publish so costly a work, of a kind so entirely different from the great mass of the literature of the day. And we cannot let the occasion pass, of again reverting to the Baconian philosophy. In two former numbers (July, 1840 and April, 1843,) of this periodical, we pointed out its method of investigation, its starting-points, its processes and its foundations. We will now take a general survey of its objects, and its spirit, and the power and influence which it has given to England, and is likely to exert over the human race.

In every age of the world, since the human family has been so numerous as to be divided into separate communities, some one nation has exerted a predominant influence over the rest. This appears to be the economy of civilization. The Grecian Republics, (for they all were but one nation,) and Rome, in their successive order in history, have, of all the nations of antiquity, exerted the most

cule their frailties. We do not dissemble our apprehension, that if these excellent standards had been enforced by the civil power on the three kingdoms; we might have had less decisive proofs than we now possess of their value. As it is, they have continued by the simple force of inherent truth, the weight of moral excellence, to exert a wide and mighty influence. They have left a deep impress on the moral character, they have moulded the sentiments, and established the principles of many generations. They have accomplished good which neither an Erastian parliament nor an army of sectaries could preclude. No documents—neither Magna Charta, nor legislative acts, nor bills of right, have done so much to promote the interests of those who speak the English tongue as have these brief formularies. The principles which they embody have not only sunk down into the hearts of those who embraced them; but they have silently worked their way through the prejudices, and greatly affected the modes of thinking of those who disdain them.

Geo. W. A. Sanders.

ART. VI.—*Annual Report of the Board of Education, of the Presbyterian Church, in the United States of America. Presented May, 1843. Philadelphia. Published by the Board.*

IN connexion with this admirable document, it is our purpose to offer some reflections on the duty of the church, to pray and labour for the increase of a pious and learned ministry of the gospel.

The great, appointed, tried and permanent means of giving men the gospel, is the ordinance of preaching. Other agencies have done their part, as invaluable aids, but this it is, which has been essential and universal, and which, as divinely ordained, will so continue to the end of time. The pious admonition, the tract, and even the written word, are not so generally the instrument of great increase. It was the institution of preaching, which, under God, wrought the astonishing changes in the first age, in the spread of religion through all the countries which became truly Christian, in the Reformation from popery, and in the diffusion of our own church in the British isles and in America.

Our fathers of the Reformed communions, from the beginning, and in a way the most significant and unanimous, bore their testimony to the importance of a learned and pious ministry. Both the learning and the piety are indispensable; and we cannot have too much of either; but they must unite in the same persons. Both one and the other of these pre-requisites have been excluded by turns, and under different forms of error. Where the church and the state have been united, a^d condition from which God has mercifully delivered our country, or where prelatical false apostles, arrayed in secular dignity, have lorded it over God's heritage, rich benefices became the lure for ambition and cupidity; it was necessary to fill every living with an incumbent, even though the spirit of piety were fled; and as learning may be more easily found than piety, the consequence was that thousands of graceless ministers became the professed leaders of the flock. Of this evil, we have known nothing in America, since the downfall of establishments. And there is perhaps no point on which we are more agreed, than that the first, grand, indispensable qualification for the ministry, is genuine and eminent personal religion. But, on the other hand, and by a reaction against the former evil, there has occasionally been, both in our own communion and out of it, a disposition to undervalue learning, to sacrifice quality to quantity of ministrations, to act as if we expected inspiration to supply the lack of wisdom, to send forth novices and fanatical exhorters, and madly to presume on forcing success, by rapid labour with unfit instruments. The experiment has always been unfortunate in the end; and even those societies, which for a time seemed to be trying it, have in a number of instances retraced their steps, and either avowedly or in silence have founded colleges and raised their demand of qualification.

On this topic, our church is theoretically undivided. Indeed, to this very unity of principle does it owe much of its eminence and increase. And never, never may the day arrive, when either an ignorant or an unconverted man shall be knowingly invested with the sacred office!

The injunctions of our Constitution are explicit. "Because it is highly reproachful to religion and dangerous to the church, to entrust the holy ministry to weak and ignorant men, the presbytery shall try each candidate, as to his knowledge of the Latin language; and the original languages in which the Holy Scriptures were written.

They shall also examine him on the arts and sciences; on theology, natural and revealed, and on ecclesiastical history." Such has been the judgment of the leading minds in all protestant churches from the beginning. As early as 1524, in a treatise now extant, Luther sounded the trumpet of alarm through Germany, against the fanatics of that day, and predicted that evangelical religion would die, if ever it should fall into the sole guardianship of unlearned men. Hence the zeal of the reformers, in founding universities and schools; hence the origin of some of the first colleges in Europe and America; and hence the establishment of our theological seminaries. If learning is useful to any one, it is so to the minister of religion. He has the most arduous intellectual work to perform; for which no talents and discipline can be too great. He has to deal with the sublimest truths to which the human mind can open, to urge the most heart-stirring realities, and to cope with the greatest adversaries. It is his proper work, to expound, defend, and press on the conscience, the doctrines of the scripture. And while inferior minds may do some good, the most powerful intellects are not out of place, nor is the deepest learning superfluous: and although divine grace must ensure the result, this is secured in correspondence with the laws of humanity, and feeble reason and shallow declamation have not proved more potent in the church, than in the senate or at the bar.

Consider the influence of the pulpit. It may be said with scarce a figure, to occupy popular attention one day in every seven; in other words, four or five whole years in a generation of men. The faithful hearer listens to a hundred discourses every year. The faithful pastor is therefore more engaged than all other men, in moulding the common mind. Among an inquiring people such as ours, even in the rudest districts, plain and solid instruction keeps its pre-eminence; and nothing but study, such as only sound education can ensure, will arrest attention and maintain respect. The unpremeditated harangue, however affecting for a single time, from the lips of a pious itinerant, loses its charm, and drives away the auditory, when it is found to be the preacher's only stock. We preach to a thoughtful and argumentative race, accustomed every day to hear cogent reasoning and valuable facts on other subjects; and the clergyman slides from his influence over such, unless he brings from this record, things new and old, and

goes before the flock in laying open the treasures of divine knowledge.

There never was a time, when large gifts and high education were more loudly demanded than at present. The greatest talent and the most finished discipline are claimed for the service which is before us. Not to say, that our clergy have to go forth side by side with brethren of other denominations, who are every year adding something to their culture, they have to contend with infidel, anti-christian and heretical teachers, of learning and subtlety. The popish controversy alone, resting as it does so much on the records of past ages, and waged, on their part, by men disciplined in scholastic preparation, requires a depth of research and a readiness of attack and defence, such as nothing but the very best education can secure. Equal accomplishment, of a different kind, is needed in order to meet the various heretics, who deny the divinity of Christ, or the doctrines of grace, or the doom of the wicked; and who found themselves on the interpretation of the original scriptures. While the still increasing, ever-shifting opposition of science, falsely so called, in the hosts of deism, pantheism, and atheism, render necessary a grounded acquaintance with science, in all its substantial parts. Against such foes, inspiration might indeed make ignorance available; but the days of inspiration are no more.

An intellectual and able ministry is demanded by the condition of American society. We are every day more and more a reading people, being already more so than any nation upon earth. By the issues of a prolific press, by thousands of periodical sheets and pamphlets, vying with each other in novelty and cheapness, and suing for admission to every house; by schools, lyceums and colleges, knowledge is more popularized than in former days. Time was, when stated public addresses for popular instruction were confined to the church. For large classes, the pulpit was then the great means of mental culture, the great point of attraction for all who loved knowledge. But the method which took its rise in the church has been borrowed by the world, and public discourses on science and letters are in populous places becoming almost as common and as stated as the ministrations of the word. Excellent as these are, they are secular imitations, and occasionally rivals, of God's great means of illuminating mankind. We would not repine at their noble work; but, as ministers of

Christ we must burnish our armour, and see to it, that a generation formed under such influences and sharpened by such exercises, shall not have cause to complain that the words of everlasting life are less warmly or less mightily presented than the words which man's wisdom teacheth. And for this we require a learned ministry.

But the day has happily come, when by great numbers among us, the stated parochial preaching of the gospel is no longer regarded as the only work of the minister; when foreign missions are taken into one regular system, and foreign presbyteries registered in our books. It is a noble work, which ought to engage our warmest affections. But it is a work which requires the choicest talent of the church; and no common powers or attainments will thoroughly furnish the young disciple to perform it; to translate and expound the scriptures, to compose and preach in foreign tongues, sometimes in several of them; to contend for the faith with the Bramin, the Soofie, the Moolah and the Jesuit; or on the other side of the globe, far from counsel and aid, like Swartz or Bingham, to administer the affairs of rising churches, and manage an enterprise as onerous and momentous as the conduct of an army. While, therefore, our pious youth are looking toward the foreign field, let us give the means of acquiring the necessary preparation.

But education is not the fruit of a day; and however ready we may be to admit its importance, there is another topic, indeed the principal one at this time, namely the means to be used for securing an able ministry.

Faithful and competent ministers are God's own gift, and from first to last we are to acknowledge our dependence on him for every qualification, whether of heart or understanding. It is to be the subject of our prayers, that he would touch with his renewing grace the hearts of our children, that they may be suitable for his work, and that he would shed on all who are expecting the work new and unexampled measures of piety. But from the number whom his Spirit has renewed, it will still be our part, to select those who may be fitted to receive the necessary training, and to confer upon them all the preparatory accomplishment that is possible. Thorough education is a plant of slow growth. Year after year, the laborious student must bear the yoke. It is time to forsake all pretence and subterfuge on this important point. Let it be known, there is, even now, no royal road to science. And hasty as indiscreet

and heady youth are constantly found to be, in rushing into the work, unprepared, against the judgment of their authorized advisers and of the church, the history of such cases shows how ill suited are slender powers to contend with the difficulties of the station. Instead of shortening the term of preparation, we should rather lengthen it, and give the church a race of ministers whom she may hear with reverence and delight. The studious meditative seclusion of years is as valuable for the growth of piety as for that of knowledge. And in no way could the laity more grievously mistake their own interests, than by a false economy or a false zeal to encourage a low standard of ministerial qualification; a course which must entail on them feeble preachers, on whose performances many in every enlightened assembly must attend from a mere sense of duty, without respect and without profit. Especially in a day, when the public affairs of the church, connected with the spread of the gospel, take up so many hours of every minister's time, particularly in great cities, and when cares, unknown even to their flocks, weigh them down, and make the average life of pastors considerably shorter than once it was, the necessity of a deep foundation is greater than ever. For, whatever hard and censorious judges may love to say, there are still faithful men in the service, and in no age have gospel labours been more injurious to the health and strength of clergymen in our cities, than in our own, in none have they been performed with more self-denial. So that when the wearied servant of Christ, at the midnight hour, after a thousand cares for interests not his own, and not even official, turns his sleepless head on the pillow, there are not wanting those who in selfish ease are lamenting over his sloth, and wondering that the overtaken machine should need repose. To prepare for such services, it is indispensable that the candidate should learn the use of his weapons; and it will be too late to look for armour in the heat of the conflict.

Now the question is, how shall we best provide ministers suited to the exigency of the times? We are all agreed, we trust, as to the value of an able ministry, and in some degree, though by no means as we ought, as to the necessity of settling in churches and sending abroad such men as answer this description. But in regard to the providing of them, there is a general apathy, founded, we cannot but believe, on inconsideration.

The great truth to be pondered, is, that of those who ought to be educated, a large proportion are unable to educate themselves. By divine grace, operating through the word, especially in blessed revivals of religion, thousands of youth have within a few years been converted to God; and we trust this agency is to be vouchsafed to us in still larger measures. Of these, a great number manifest such gifts, that it is desirable to train them up for the sacred office. But the gospel still has its principal trophies among the poor, and in every part of our country there are young men, anxious to enjoy this training, who are absolutely without the means; for, after the utmost devices of frugality, a course of sound education is an expensive thing. And yet this is not so much their loss, as ours. We cannot do without them. The call is for a vastly greater number than can be supplied from the ranks of those who can educate themselves. How then shall this supply be obtained? Plainly in no way, but by the gratuitous education of such as are indigent. By what means shall they be educated? This is the grave question, which we propose to such as find fault with all Education-societies, and to the larger class of such as are merely lukewarm. There are but two conceivable methods: they must be sustained by the beneficence of individuals, or by that of associated Christians.

In regard to the former method, much has been done in every age, and much will yet be done. But it can never meet our wants, or be our sole reliance; and this for several obvious reasons. And first, the individuals are few, who are able and willing, severally, to bear the whole expense of a beneficiary for a course of years. Then the relation between a pious youth and an individual patron is not without something repulsive to the more delicate and ingenuous minds. Again the whole affair will be left to random efforts, devoid of the heathful glow of associate action, aside from the indispensable care in selecting and governing the candidate, and subject to the private caprice and the ordinary changes of fortune in the benefactor. By the multitudes who could give something, but who cannot give every thing, nothing will be given, and the fragments, the widow's mites, and even the large sums which fall short of an annual charge, will be lost, or diverted to other objects.

The other method is that this work of education should be undertaken in concert. And surely, it will not be demanded of us, to re-argue the settled question as to the

value of associated exertion. Every charity of the age is a great example; every rail-road and canal may evince how much combination can effect, where individual labour would have been fruitless. The associate action may proceed from a voluntary society, or from the church. The former has been adopted, and with good success; it is not our intention to find fault with it. But the latter is that which prevails with us, and of which the advantages may be made apparent. And let it not escape us, that if we reject this method, the alternative in point of fact will be, not that the former method of individual charity will take its place, but that the youth of our church will be taken up by other societies.

It is in the highest degree natural and proper, that every branch of Christ's church should provide for the supply of its own wants, and especially of this, its most important want. It is just that the selection of candidates, the direction of their studies, the guardianship of their piety, and the judgment of their capacity, should be left in the hands of the church, which is to employ them. It is due to our Presbyteries, that they should summon and present the beneficiary, and order how and where his studies shall be conducted, and should withdraw such as are unworthy. All this is secured by the method now in practice. And for some years, by means of the Board of Education the Presbyterian Church has been training young men, from church contributions, having aided 1,330.

To do this great work thoroughly, the whole church should be engaged in it, and in due proportion over all the country. This is better than the highest efforts of individuals; more cheap, more safe, and more rapid. Thus every fragment of our bounty is secured. Thus the dollar bestowed on the lakes may reach the pious youth in Florida. For the money and the talent do not always lie together, any more than the iron and the coal in the mineral kingdom. This universal co-operation can be obtained in no way, but by a uniform system, drawing means from our whole ecclesiastical field, and returning them again by a just allotment. Thus the weakest congregation, and the poorest member in it, may render aid, at the same time that we avoid the risks of mistaken judgment, and neighbourhood predilection or prejudice.

But it is, we believe, unnecessary, to vindicate the peculiar constitution of our Education-board. A more easy, safe

and effective method could scarcely be devised, and its fruits are every year coming before the public, to its honour. The objections we have to combat are in the main such as concern, not this particular mode of education, but all education whatever at the expense of the church. And the effect which it would be our humble but earnest endeavour to produce, is simply the persuasion, that we owe it to the cause of Christ, to keep the line filled by a levy of young soldiers, who shall take the place of departing veterans, as well as to form a new host, suited to the emergencies of a more perilous and eventful age.

To some, it seems enough to say, drawing a false analogy from the world of trade, that the thing will adjust itself, because supply will always equal demand. No maxim can be more false or dangerous when applied to intellectual and moral wants. These are demands which do not supply themselves. Witness the whole history of unconverted nations, degenerating from age to age. It is the property of ignorance and irreligion to propagate themselves. The hideous void of knowledge and piety, instead of inviting and securing a supply, like a vacuum in the market, becomes greater and more hopeless the longer it is left to itself : and all the aggressive movements of Christianity, from the sending of an apostle to the sending of a tract, are founded on the denial of this very maxim.

Equally fallacious is the language of those who cite the times when there were no Education-societies, and say, that, as able ministers were not wanting then, so they will not be wanting now, even without systematic beneficence. Far be it from us to derogate from the Christian eminence of our predecessors ! Would to God, we had such scholars, such theologians, such preachers and such saints, as Dickinson and Burr and Edwards and Finley and Davies, and Blair and Witherspoon and the Tennents and Finley and Rodgers and the Smiths and McWhorter ! Nevertheless the argument is unsound. For first, there was always something analogous to our present charity, in every church in Christendom, though the efforts were less organized, and more was left to individual bounty. Secondly, the field was less open, and fewer labourers were demanded for the same territory. Thirdly, the church of that day, being engrossed in the work of plantation rather than that of increase, left immense tracts of population unsupplied ; and every one of those holy men would have welcomed such

an arrangement as ours, had it been practicable. Fourthly, the amazing increase of gospel-labour, directed towards the unconverted of all nations, lays us under new obligations and creates new necessities; and, finally, the argument proves too much, being equally valid against every organization for sending tracts, books, bibles or missionaries.

It is to be feared that many excuse themselves in their neglect, by dwelling upon cases of failure. Here and there a beneficiary has proved unworthy, or has offended by lavish expense or idle display; or, when ordained, he has manifested no competency; or he has left our communion, lifted up his heel against his supporters, and failed to repay the honourable debt. We admit it. But is there an enterprise on earth, which is not open to the same objection? Not every apprentice becomes a master workman. Not every recruit plays the soldier's part. No army was ever composed of heroes. No ministry, of the purest church, even though filled without a cent of gratuity, was ever free from drones and Demases. It is believed that the cases of such disappointment are as few in proportion as in any similiar undertaking, as few as in any previous condition of the church. For three years past, not one beneficiary has been found morally unworthy of support. And it has been most justly observed, that if God should own but one in ten, as a useful minister, it would indemnify us for the whole expenditure; which after all is at present less than nineteen cents a year for every communicant! It is with great satisfaction that we can point to some of the ablest, most learned, most acceptable, and most accomplished young ministers, who, but for the hand thus extended to them, might now have been at their traffic or their handicraft, or sighing in hopeless wishes for the holy service. Half our present ministry, and more than half our foreign missionaries have been more or less the beneficiaries of the church.

Nor is it more fair to say, that we hold out secular inducements, to make men ministers without a genuine call. In every age some have entered on the work uncalled. God only can read the motives. There were false teachers, seeking filthy lucre, even in the apostolic period; it were too much to say, there are none such in our own. But the attractions are not so great as a casual observer might suppose. In the first place, the young candidate is chosen, after the unbiassed examination and judgment of his pastor,

session and presbytery, as well as the officers of the Board. In the next place the pittance afforded to him can be called a golden bait, only in contemptuous irony. In the third place, his ardent zeal is subjected to the cooling process of most laborious study, for a term of years. And when, in fine, he enters the ministry, he finds it in a vast majority of instances, a post of labour, and solicitude, if not of disappointment and pecuniary. For while the infidel press reiterates the cry of a fat priesthood and a hireling ministry, it is believed, that the average salary of our ministers, taking the country at large, is not more than five hundred dollars.

No human plan can provide against occasional failure ; and we wait for impossibilities, if we withdraw our hand from the work, in expectation of any such scheme. As in war, when an invading host is on our borders, every lawful means is used to raise an army of defence ; so now, on the eve of great events, in a land increasing in population by eighty thousand souls from one Sabbath to another ; on a territory, which, before some of us die, will number one hundred millions ; and in sight of an unnumbered heathen population, of whom two hundred millions are as open to the gospel as it is possible to be ; we are plainly summoned to cease our cavils about straws across our path, and by every Christian expedient to multiply the number of faithful ministers.

And yet through some years the cause languished ; not for any want of zeal or ability in those who manage, but from the supineness of the church. This is true of the American Education Society, one of whose most distinguished friends has recently said : " Its annual resources since 1835 have been diminished more than one half. The number admitted to its patronage, during the last year, was but little more than one fourth of the number admitted in 1838. Such a falling off in the means and consequent usefulness of this institution is not accounted for by the commercial relations of the country. None of its sister charities have been so crippled." We cite this testimony with unfeigned sorrow for the fact. For a time we suffered in like manner. So that when the report of 1841 was made, it declared that the number of candidates was becoming less and less. On a day devoted to such considerations the churches were invited by the General Assembly, to wait on God in prayer. They did so, and such was the remarkable and unexampled answer that we were

called, a second time, on the first Sabbath of November, 1842, to enter the sanctuary with thanksgiving. We can say nothing so effective as the words of our highest judiciary : "Whereas the General Assembly, at its last meeting, seeing that the number of their candidates for the ministry was from year to year diminishing, felt constrained to recognise their entire dependence on God for their increase, and the impotence of all human organizations without the divine blessing. And whereas, under this sense of dependence, the last General Assembly earnestly recommended to all the churches to betake themselves to the Lord of the harvest, in fervent and importunate prayer, on a day fixed upon for that purpose : and as we find from the Report of the Board of Education, that God has, in a very remarkable manner, answered those prayers in a speedy and large increase of candidates for the ministry, therefore, *Resolved*, 1. That this Assembly do not ascribe this success to the wisdom or efficiency of their plans of association, but entirely to the blessing of Almighty God, and do therefore call upon the Churches, to give him all the glory. *Resolved*, 2. That the Assembly regard this as but the first fruits of a great and glorious harvest, which they may reap if they faint not, and that while they should render thanks for mercies received, *they should pray without ceasing*, till the number of labourers is sufficient to gather the great harvest. They would therefore earnestly recommend to all their ministers and churches, that on the first Sabbath in November, the same day of the year in which our God has heard our prayers, united thanksgiving and praise be rendered to his adorable name for his condescension and grace ; and that at the same time fervent and importunate prayer be offered that he would continue to pour out his Spirit, and even more abundantly, and incline the hearts of many more to preach the gospel to a perishing world. *Resolved*. 3. That inasmuch as God has heard our prayers, and increased the number of candidates under the care of the Board of Education, and we trust will grant us a still larger increase ; it is the *indispensable duty* of the churches to provide for them the necessary aid in the prosecution of their studies. This can probably be better accomplished by bringing the churches more universally to co-operate in this work, than to strive for larger contributions from those churches which now give liberally."

To this we have now to add some cheering particulars

from the report before us. The supply of candidates has not only been kept up, but is greater than that of last year, by more than sixteen per cent. : and the treasury of the Board has enabled them promptly to meet every demand upon their funds. The number of new candidates within the year has been one hundred and one, making the whole number aided by the Board, one thousand three hundred and thirty. Notwithstanding the peculiar difficulties of the times, the receipts during the year have been more than thirty thousand dollars. There is no true Presbyterian who will not acknowledge the favour of God, in this seasonable interposition. But gratitude will not have its perfect work, unless two considerations employ our minds, in connexion with our praise.

The first is, that it is in the way of renewed, untiring effort, that we must expect God to come to our aid. He has smiled on our labours : let us continue and multiply them. The truth cannot be withheld : this is not a temporary work, nor is ours an occasional demand. A fitful zeal and spasmodic effort, once in a few years, will not suffice. The reservoir must be full and the conduits unobstructed. We shall never cease to need ministers ; from the increasing spirit of Missions we hope to need them more and more. We hope that when trade revives and returning prosperity fills our havens with ships and our marts with gain, the generous thankfulness of a relieved people will stretch out the hand of gospel mercy to every nation under heaven. But this will require unabated attention to the support of our youth. We should make up our minds never to cease giving. Our plan is made for endurance : it is built into the very walls of our polity. Our congregations, when fully apprized of their privilege, will give, not by starts, but in a continual stream ; comprising even the smallest contributions : and let it be remembered, that if every communicant gave but two cents a week, it would support one thousand four hundred young men in their studies.

The second consideration, which deserves place in our minds, in connexion with our thanks, is this : that all our expectation in this work is from God. Not to say that the silver and the gold are his, and the hearts of those who can give them are his, it is a momentous truth, that the silver and the gold are worse than useless, if he give no more. Money may educate men, money may sustain a learned clergy ; but if this were all, we could keep our ranks full

by a mere increase of emolument. But we leave this method for corrupt establishments, and betake ourselves to God, for a richer boon. We ask not only for men, but for good men, full of faith and of the Holy Ghost. We ask, not only for more men, but for better men, better than we are, and better suited to the work, sufferings and successes of the ministry in an age of great events. If the converting influences of the Holy Spirit be withheld, we shall be ruined, even though we have a myriad of endowed scholarships. If men of low piety or defective zeal fill our pulpits, we shall lapse into error, or angry contention about a lifeless creed, and a selfish confinement of effort to our own bounds. The blessing of God, on one faithful minister, can make his labours do as much as those of a hundred others. Who then can measure the importance of united, importunate unceasing prayer: that God would give us such ministers; that he would send awakening influences on all our seminaries of learning, and all our Sabbath-schools; that he would exclude infidel counsels from our common education; that he would establish his blessed word in every academy; that he would sanctify the daily labour of teachers and scholars by the word of God and prayer; and that he would cause every college in the land to hold forth the science of salvation, as the paramount subject of instruction; without which other attainments are as perishable as the earth which is to be consumed. Who can estimate the worth of prayer from all our churches in behalf of the young men now under the care of the Board, that they may be a wiser, holier, more heroic race of ministers than we who lead them on? If such a thing were not unseemly and impossible, we could wish they were known to every reader. Our cause labours under this peculiar disadvantage, that our friends and patrons cannot behold the immediate fruit of their benefactions. The harvest is long in coming into the garner, and is then scattered beyond their vision. We cannot show them speedy results, as our sister charities may do. We cannot point to numerous converts or appeal to their sensibility in behalf of beloved missionaries, whose names they know, whose epistles they read, and who have gone out from themselves. Yet our labour, if slow, and in the shade is equally important, and is indispensable to the progress of all the other enterprises. A goodly company, scattered in various places of education, are enjoying by this means

means of preaching Christ and him crucified. In poverty and anguish of heart, they sometimes confide their trials to their instructors. We could wish they could be placed before every reader, that in the very faces of these three hundred Christian youth, he might read the claim they make upon his justice. If we have called it charity, we revoke the word—it is not charity—it is policy—it is justice. It is such charity as we bestow on the beloved son whom we endow with that best inheritance, a good education; such charity as a suffering country expects on the soldier whom she prepares for the field. It is our own cause which we are pleading, and the church will not hear the plea in vain.

Among the large and respectable class of Sabbath-school-teachers, including the elder scholars and the members of Bible-classes, there is a nursery of young men for the gospel service. This institution offers a happy auxiliary to the work of education. Nowhere else can we find collected more specimens of the self-denial, the zeal and the talent of the church. Nowhere else do we see more persons instructed from childhood in the scriptures, apt to teach, and trained to love and to benefit the souls of men. Nowhere else can the benevolent members of any congregation go with more hope of finding pious youth, on whom they may confer the invaluable gift of ministerial training. Here is a fit subject for the earnest prayers of God's people, that the Lord would be pleased, early and perpetually, to summon from these preparatory schools those who may carry his name far hence among the Gentiles. Here the Christian parent will bring the infant son, with new hopes that the anointing oil of separation may fall upon his head. And is there a believing mother, who does not sympathize in this glow of parental hope, or who has not sometimes, as she prompted the prayer of childhood to the kneeling boy, lifted her tearful eyes to heaven, and like that ancient woman of a sorrowful spirit, lent him to the Lord, saying of her Samuel, "so long as he liveth, he shall be lent to the Lord!" It is from such mothers and such prayers, that the church expects her ministry to be reinforced. Time was, when parents went to the extreme of designating this or that son to the ministry, without respect to grace in his heart. But we are in danger of the other extreme; and it may be that the recent dearth of candidates for the service, and the fewness of converted young men in our colleges, and the in-

disposition of many educated youth to take the yoke of gospel-labour, have been owing to a temporary decay of affectionate earnestness on the part of Christian parents. It is time that we, whose little ones are still around our knees, should hasten to give them away to Christ. As we have already offered them to him at their baptism, let us daily offer them anew. If he remove them, he will but remove what is doubly his own: if he spare them, though they may not be rich, or great, or honoured, they may, when we are departed, be turning many to righteousness, to meet us and them in heaven. Such answers to prayer already exist in great numbers among the sons of the church whom we are engaged in training.

The conclusion forces itself upon our minds, as one pressed by the very necessity of the case. We cannot do without more ministers. We cannot sit still within our present limits. The cry of a perishing world has been coming into the ears of the church for eighteen hundred years, ever since our Master said, Go ye into all the world! The resources of the church, the wealth of its members, are resources held in trust, under stewardship, to be laid out for Christ, in the way best suited for the accomplishment of his command. It is our unspeakable privilege, to be co-workers with God, who might have saved his elect by angels, or by miracle. And when piety rises to its genuine growth, the happiness of Christians will be found in doing this work, with all their might and with all their means. They will have as great a zest in doing this service with self-sacrificing zeal, as the men of this world feel in the greatest enterprises of trade. And the church will have unexampled happiness and increase, when every power of every member shall be concentrated on giving the gospel to mankind.

A church of more than 150,000 communicating members, in a nation of more growing numbers and influence than any other, is not to lie still. We must be up and doing. So much salt, so much leaven, so much light cannot remain inoperative. Such is the spread of population, such are the zeal and greatness and success of error, from popery to atheism, that ten years cannot pass without mighty changes. If we be not active, we shall be left behind, and not only our own denomination but evangelical protestantism itself must be outrun by the strides of falsehood. It is the ministry which, under God, is to carry forward the standards. Every thing in the aspect of the world shows to-

kens of great and rapid mutation. Science and the arts cannot stand still. Commerce and national intercourse cannot cease. Political slavery cannot endure. Inquiry after truth cannot rest unsatisfied. The press and the public teacher cannot but awaken the masses. All this tells of progress, of a progress which becomes every year more gigantic; but a progress which whether for good or evil, is under Providence to depend solely on the halting or the advance of the evangelical army.

And here it is our delightful privilege to throw the flame of prophecy over the dark expanse before us, and to exult in hope. So far from despairing, because power is sometimes lawless, or error triumphant, we believe these agencies will all be seized by the Almighty, in his own time, and forced to the setting up of his own kingdom. He hath promised the earth to his saints, and what he hath promised he will perform. It is our part to be awake and active. Our missions, domestic and foreign, let us confidently think, will soon draw forth the aid of every member of our communion. Let us not doubt, that the day is near, when it will be impossible to find a minister who refuses to plead their cause, or a church which denies its quota. The West, which Satan and the pope have marked as their chosen ground, and which having hitherto taken its tone from us, is soon to have the preponderance of power, and to send back shocks of influence to the Atlantic, cries to us for a ministry, both fixed and itinerant. The thickening Indian tribes, whom we have consolidated on our frontier, rebuke that we have withheld the Saviour. Two millions and a half of slaves, within reach of the gospel, condemn a church spread over their land of bondage, and not yet stately engaged in emancipating their souls. Our army and navy, and our mariners who traverse every sea, ask for the word of this life. And the vast nations of papists, Mohammedans and pagans, as well as the seed of Abraham, appeal to us by virtue of our Redeemer's last command. No one of these objects can be reached, but by faithful and able men. Nor can such men be sent, unless the church will educate them. Such is the bearing of this enterprise on all the great charities of the Christian world. In furthering it, we are aiding them: in letting it languish we are crippling them.

Let the men of the world scoff at our attempts as a waste of what they worship; let them count it the chief end of

man, to buy and sell and get gain, and eat and drink, and die ; let them vent their enthusiasm in speculation, in politics, and in pleasure ; it will be our glory, as believing time to be short, and eternity tremendous, and the soul beyond price, and the riches of Christ unsearchable, to task our highest powers, to invest our chief gains, to expend our utmost excitement, in making the world a Christian world. And when the church in every part shall be so inspired with this holy animation, that every man and woman and child shall burn with desire to make a dying Redeemer known, we shall from that eminence look back on our present efforts and contributions, as we now look back from the agriculture and commerce of the nineteenth century, on the scanty fields and puny shipping of the earliest colony on our coast. The work is vast ; the souls to be reached are as the sands upon the seashore for multitude ; but Christ has set at work forces which are to be effective, and he will be inquired of to do it. For it was when he sent out a little missionary band, without purse or scrip or sword, that he said, "The harvest truly is great, but the labourers are few ; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

ART. VII.—*The History of the Christian Religion and Church, during the First Three Centuries.* By Dr. Augustus Neander. Translated from the German, by Henry John Rose, B. D., Late Fellow of St. John's College, Cambridge. Philadelphia: James M. Campbell & Co. 98 Chestnut st. New York: Saxton & Miles, 206 Broadway. 1843. pp. 466.

NEANDER is not only the first ecclesiastical historian, but one of the most interesting men of the age. A Hebrew by descent, a Christian by profession and in his convictions, a profound scholar, a philosopher as well as a theologian, a man of a devout spirit, and comprehensive charity. All his historical writings are considered of authority, and are secure of permanent influence. Though the reader may, in the first instance, be somewhat disappointed, in finding instead of the ordinary narrative of events, a philosophical and religious survey of the successive centuries since the coming of Christ,