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ARTICLE I.

The Principles of Moral and Political Economy.—By
WILLIAM PALEY, D. D.

Dr. Paley's system of Moral Philosophy, like most other modern treatises upon the subject, is divided into two general parts. The first discusses the *theory* of morals, the other comprises the *rules* of life; the first is *speculative*, and the other *practical*. His design, in the theoretical or speculative part, is to determine the nature and criterion of right, to trace moral distinctions to their source, and evolve a principle which shall enable us to settle our duty in all the circumstances in which we may be placed. With him, accordingly, the theory of morals bears very much the same relation to practice as subsists between theory and practice in other sciences. His rules are all applications of his speculative principles, and his speculative principles have evidently been adjusted with a view to their practical results.

There are obviously three questions which every complete system of moral philosophy must undertake to answer. 1. How we come to be possessed of the notions of right and wrong?—whether by that faculty which perceives the distinction betwixt truth and falsehood, or by a peculiar power of perception, which is incapable of any further analysis? 2. In what the distinctions betwixt right and wrong essentially consist?—or what is the quality, or qualities, in consequence of which we pronounce some things to be right and others wrong?

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While the sheets of Article V. were passing through the Press, the mail brought us news of the death of its estimable author.—Worn out with pain and disease, his unconquerable soul struggling onward ever with vehement desires to be employed in the service of his Master, resorting to his pen, when he could no longer use his voice in proclaiming the Gospel, he closed his useful life on the 15th of June, in the city of Savannah. Few preachers in his native State, have been so universally acceptable, or so successful in winning souls to Christ. His memory will live in the hearts of many affectionate friends, by whom also, what frailties he may have had, will be buried in oblivion. We are tempted to give, as an explanation of the motives which impelled him to write so much in these closing days of his life, the last letter but one received from him by us.—EDS. S. P. REV.

“SAVANNAH, April 20, 1853.

Rev. and Dear Brother,—I am gratified that there is a prospect of having another article published. Not that I desire to appear so often before the public, but because I am *so shut out of life* by infirmity. Ah, my Brother, few know my *daily sufferings*. As the Apostle said, “*I die daily.*” The *pen* is the almost only means of a little diversion from bodily pain. Whenever I can be so absorbed in *thought* as to forget the body, I have ease, sometimes exhilaration. But, for the most part, I only *struggle* and *struggle* with the decays of my frail tabernacle. But I should not thus speak, lest I *seem* to murmur,—for I can feebly testify, that in all my afflictions, no good word of God has failed. For the *past week*, I have been much afflicted; and yesterday, —— fell sick, and is very sick to-day. Oh, how such things should make us value that good Land, where thorns and thistles grow not, tears are not shed, and *sin* has no existence!

You will find the article hastily written, and of course disfigured by bad-spelling, bad punctuation, and bad grammar, it may be.—Anything of this kind you may see, please correct, as if it were your own. I have had to *erase* much for the same reason. Please see that the *proofs* are correct.

Yours in the Gospel, and in the hope of a blessed immortality.

S. J. CASSELL.

Again he says, under date of April 12, 1853 :

* * * "How little did I think the evening you were here, that before you had been well seated in your chair at home, I should have *another article* for your Review!! But it is even so, and my "prolific pen" is really seeming to become *ambitious* of new offspring! I have no desire, I am sure, to be prominent in your Review, or anywhere else. True, the *pen* is all I *can use*, in the way of public usefulness; and it is also *necessary*, yea *essential*, to relieve my bodily and mental sufferings. Still I dislike to be *voluminous*, or anything else of the kind." * * * .

ARTICLE IX.

CRITICAL NOTICES.

1. *History of the Reformation of the Sixteenth Century, Volume Five.* By J. H. MERLE D'AUBIGNE, D. D., *President of the Theological School of Geneva, and Vice-President of the Societe Evangelique.* Translated by H. WHITE; Translation carefully revised by Dr. MERLE D'AUBIGNE. 518 pp. 12 mo. Robert Carter & Brothers, New-York. 1853.

The immense popularity of the preceding volumes of this History, while it whetted the public expectation, rendered the issue of the present volume all the more dangerous to the author's reputation. All that he might hope to accomplish was simply to sustain the interest he had already excited; to surpass it, was beyond the reach of the most sanguine desire. The dramatic interest of this volume seems to us below that of the earlier volumes: but whether this be due to the absence of that freshness and novelty which characterized those; or whether it may not be that the scenes were less thrilling, and less within the dramatic range, we will not here undertake to decide.

This criticism touches, however, only the incidental merits of this volume, and not in the least affects its substantial value. It is still a truthful and graphic picture of the English Reformation,