

THE  
BIBLICAL REPERTORY.

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No. II.

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ART. I. *The Life of William Farel, prepared from original authorities*, by Melchior Kirchhofer, Minister at Stein on the Rhine, in the Canton Schaffhausen, &c. Vol. I. Zurich, 1831. 8vo.\*

THE lives of some men are an integral part of history; and of none is this statement more emphatically true than of the Reformers. Notwithstanding its immediate and ulterior effects, the Reformation is an event which has not yet been fairly estimated by the world. The time is coming when this mighty revolution will be seen to surpass, in every attribute of grandeur, all political convulsions put together; and when those who were the instruments of bringing it about, will, by general consent, take precedence of all who have been recognised as heroes. In the mean time, it is pleasant to extend our knowledge of their personal history, especially in the case of some, with the details of whose biography we have not been familiar. Among these we may reckon that impetuous thunderbolt, and terror of the papists,

\* Das Leben Wilhelm Farel's, aus den Quellen bearbeitet, von Melchior Kirchhofer, Pfarrer zu Stein am Rhein, Cantons Schaffhausen, Mitglied der Schweizerischen geschichtsforschenden Gesellschaft in Bern und korrespondirendes Mitglied der Gesellschaft zur Beförderung der Geschichtskunde zu Freyburg im Breisgau.

ART. VI.—*Common Schools.*

IN directing the attention of our readers to this topic, we trust we shall not be regarded as travelling out of our proper department, since the moral improvement of men is intimately connected with their advancement in knowledge. That a people without the least intellectual culture should become distinguished for piety, or for soundness of morals, is a thing so contrary to all history and observation, that we naturally associate the ideas of vice and ignorance; though we may not always be able to view as identical those of knowledge and virtue. If these remarks be correct, it ought to be made by Christians a subject of serious inquiry, in what way instruction to a certain extent may be communicated to every individual, and in what way the instruction given can be made to answer its most important design. On the first point we do not now propose to enlarge, as, in our country, the public mind seems to be in a measure awake to the importance of a general dissemination of knowledge among the mass of the community, and in many of the States liberal provision is made for the endowment and support of common schools. The very general establishment too of Sabbath Schools will afford to most children an opportunity of acquiring the rudiments of a common education, and will compensate, in a measure, though not fully, for the deficiency of common schools, in those sections of the country in which adequate provision is not made for their support.

Our remarks, therefore, will not be directed so much to the means of augmenting the number of common schools, as of the best method of conducting them.

To render any plan efficient, it must be adapted to the end had in view; and to make any system of education answer the purpose for which it is designed, such system must be accommodated to the nature of the object at which we aim. What then, let us inquire, is, or should be the great aim in every branch of education? Having answered this inquiry to our satisfaction, we may be prepared to speak clearly and definitely, in regard to the best mode of communicating instruction. And whatever answer a mere worldly minded man may give to this question, a Christian will cheerfully concede, that the great end of education is to fit those who are seeking it, to discharge, to the best of their ability, their duties to their Maker, and to society: and that, for the attainment of these objects, it is necessary that the mind be expanded and the heart improved.

The expansion of the mind, and the improvement of the heart,

are then the great objects after which we should seek in the education of youth: and these two things should never be separated. When united and carried to the greatest possible extent, they present us with the most perfect character, which can be formed among men; when totally separated, they can at best only produce a giant in vice and learning, or a dwarf in knowledge and moral excellence.

The importance of uniting knowledge and piety in the instruction of youth, has long been admitted in theory, yet too little heeded in practice. Ordinarily, an undue share of time and attention is bestowed upon the mere development and strengthening of the intellectual faculties; while apparently but little importance is attached to the nobler work of cultivating the moral and religious feelings. Not that Christian teachers and parents do not say, and say to their pupils and children, that they regard their religious improvement as vastly more important than any advancement they can make in purely intellectual matters; but with this declaration upon their lips, they often pursue a course which seems to contradict their professions. If their children or scholars conduct with sobriety and modesty, if they be respectful in their deportment and attentive to their studies, they seem to have very little anxiety about the state of their feelings in regard to moral and religious matters: and it becomes, if not the exclusive object of their care, their principal concern, to foster in the children a desire to excel in those things which serve mainly to expand the mind. Hence, it ought to be no matter of surprise, that children in most, if not in all of our schools, exhibit a vast disproportion in the amount of their attainments in ordinary and in religious knowledge, and far less anxiety to be good, than to be learned.

If, as Christians believe, great attainments in moral excellence constitute the highest glory of man, and assimilate him most to the character of God, ought it not to be regarded as the chief object with Christians to train up their children in that way, which will most effectually impart to them right apprehensions of their duties, and implant in them strong desires for advancement in piety? The cultivation of their minds, though exceedingly important, as an auxiliary in the moral instruction of youth, should never be regarded as the end, but merely as a part, or rather as a means of education; the completion of which consists in making the pupil both virtuous and intelligent, and in restoring to him, as far as it depends upon human agency, that image of God, in which man was originally created.

If it be inquired, how shall this be effected? What modifications should be made in the present plan of education? we an-

swer, that from the commencement of their pupilage, children should be taught to regard their religious instruction as the most important they can receive. It should be the first given on every day throughout the year, and it should be given in a manner indicative of its value. The absolute necessity of this kind of knowledge should often be insisted upon, and yet not to such an extent as to weary the attention of the child, and thus satiate his mind, if not create a disgust for the subject. The lessons should be frequent but always short, administered with a pleasant and mild expression of voice, and accompanied with a manner indicative of seriousness, and in no respect repulsive. As the children become more advanced, they should be directed to peruse daily a portion of the Scriptures, and other works of an entertaining and religious cast, and be required to commit to memory a part or the whole of some sacred ballad; and they should be strictly catechized as to the meaning of what they read. In this way their minds would be early trained to the proper performance of their office, and instead of becoming the mere storehouses for whatever may be committed to them, they would, by a thorough digestion of this intellectual food, soon attain to the strength and maturity of manhood.

We all know the permanence of early impressions, and the force of early habits; and it must therefore be evident, that it would be very difficult for children, when grown, to efface from their memories lessons given to them from their very infancy, and repeated with untiring assiduity. They would also find it difficult, if they were so inclined, to forsake the practice of reading the Scriptures, and of engaging in prayer and praise to God; and the good acquired by this course of mental discipline they could not possibly lose. It would become so easy, so natural, and we may add, so pleasant for them to analyze, whatever they should read or hear, and to view it in all its bearings, that they could never bring themselves to be the mere collectors and retailers of other men's sentiments. From being accustomed to reflect and judge for themselves, they would become capacitated to discharge with understanding the various duties which would devolve upon them as rational beings, and as members of civil society. On this point of early mental discipline we are the more disposed to insist, as it is a point still much neglected, though not to the degree it was before the general introduction of the Sabbath school system of instruction, which, in our view, has done far more for the cause of elementary education, by employing as far as possible the catechetical method of teaching, than has been effected by all the other systems put together.

Comparatively speaking, of what use would a mere ability to



read be, if the individual be not taught to think? It is true, indeed, that such in our country is the frequent interchange of opinions among men, and such the free and unrestrained discussion of public measures among all classes of society, that most persons do acquire the habit of reflecting upon whatever may meet their eye or ear; yet the facility with which they do so, is nothing in comparison with what it might be under proper training: such, for instance, as the kind we have suggested, and on which we propose to add a few words.

While we insist upon the importance of children being taught to think, we are by no means disposed to join in the outcry which is sometimes heard about the too much attention that is paid to the cultivation of the memory. In our opinion the memory cannot be too much improved, and no man can become a great man, or a learned man, without a good memory. Such a man's memory may not be equally retentive and prompt in regard to all subjects, but it will be more so with respect to those things in which he feels interested, and to which he devotes the principal part of his time and thoughts. That the memory may be too exclusively cultivated, we are fully aware; and that an undue attention is often bestowed upon this single faculty of the mind, we entertain not the least doubt: still we are prepared to maintain our position; and the proper remedy for the evil complained of, is not to cultivate the memory less, but the other powers of the mind more. To improve them all will not require upon the whole more time than the cultivation of a single one, and a child can be taught to think and reason, almost, if not quite, as soon as he can be made to commit his task to memory. Let the memory, then, be constantly exercised, and the child be taught to pass judgment upon all it reads or hears. If it have a mind prone to be inquisitive, either in regard to facts or to the reason of things, let its curiosity be indulged in regard to all proper subjects of inquiry. From an unwillingness to be troubled, parents and teachers often check a laudable curiosity, and thus do the child a serious injury.

In cultivating the memory, we would discard all artificial systems of mnemonics, and would rely solely upon a frequent exercise of this faculty upon matters adapted to the state of the pupil's mind. By pursuing this course, the memory will become as retentive, and even more prompt, than it can be made by any artificial system we ever heard of, and it will possess the additional advantage of being free from thousands of useless and ridiculous associations, and associations too wholly foreign to the subjects of which we are desirous the mind should retain a vivid recollection.

A regular classification of subjects, and a distinct arrangement of the various parts of a discourse, oral or written, with frequent practice, are all that is requisite to make the memory tenacious and ready. No other method can make it more so. In the communication of knowledge, therefore, care should be had to give to the youthful mind a clear and connected view of every subject, since this method is essential to the perfection of the memory, and to the due exercise of the other faculties of the mind. For, until some order and consistency is given to the facts, the mind is not prepared to pass a judgment upon them, and if the business of arranging them be left wholly to the pupil, from inexperience he will be incompetent to the task; his thoughts will be confused, and he will not be able to reason or to judge. To permit a young child therefore to read several pages a day, without any explanation of their meaning, may indeed, if he should read aloud, render him familiar with the sounds, and improve his enunciation, but can be of no other benefit, but rather a disservice to him, as it would accustom him to negligence in perusing books, and leave his mind barren of ideas.

In the earliest stages of instruction, when of necessity it must be chiefly oral, the lessons should be short, often repeated, and level to the capacity of the child. They should soon be made to have some connection with each other, and some general inferences should be made from them. Thus they would become familiar to the pupil, strengthen his memory, and prepare the way for the more full development of all his intellectual faculties.

As the child advanced in age, books conveying some religious, others ordinary, but all of them solid and useful information, and written in a familiar and pleasing style should be placed in his hands. Let the teacher then read and explain a small portion of the work, and require the child to study the same portion until he becomes perfectly familiar with the sentiment, and is able to answer any questions touching the passage which might be proposed to him. After this, he should be required to read his lesson aloud, when every defect in his reading should be noticed and corrected; a comparatively easy task, when the child understands what he reads, but quite the reverse when he pronounces the words in a sentence without regard to their import.

In the latter case, he may indeed learn to articulate the words distinctly, and pronounce them with accuracy, yet of necessity his enunciation must be imperfect. How can it be otherwise? there is nothing to guide him in the matter of emphasis, and he is just as likely to lay the stress of his voice upon a wrong word as upon the right one, and even more so. He may, indeed, by the aid of his teacher, learn to read particular sentences with great pro-

priety, yet it is obvious that his ability to do so will be of very little service to him in the enunciation of those passages, for the correct reading of which he has received no instructions. A boy that does not know the meaning of a single French, German, or Italian word, may be taught, by frequent practice, to utter whole sentences in any one of these languages with perfect accuracy; and yet, in such a case, nothing is more apparent than that his instruction will be entirely useless to him, as it respects the right enunciation of the unknown language: and if the pupil does not comprehend the meaning of the passage he is reading, it matters little whether the passage be one in his own or another tongue.

That the correct reading of one's own language is an accomplishment of prime importance, and the accomplishment which should demand the first attention of every pupil, we deem it unnecessary to argue. There can be no dispute on this point: and yet, if the above remarks be correct, it is obvious, that the task will be exceedingly difficult, if not impracticable, to teach a pupil to read correctly his own or any other language, if he be not at some time taught to make himself master of the sentiment contained in the passages which constitute his exercises in reading. On the other hand, the mere understanding of what one reads, is not the only thing requisite to secure a proper enunciation of sentences; there must also be a facility in the management of the voice, which can be acquired only by constant practice and careful observation of defects. The great inattention to these matters, on the part of both teachers and pupils in most of our schools, is sufficient to account for the paucity of good readers, even among the best informed portions of the community. When a child reads with facility, it will accustom him to weigh well the import of his lessons, if he be required frequently to give the ideas in language different from the authors: and if when he shall have learned to write, he be further required to express in writing the author's sentiments, it will facilitate much his essays in the matter of composition. By a process of this kind, the child will be taught to analyze the thoughts of others, and to arrange and combine with accuracy those of his own. He will also be the better able to appreciate the force of an argument, and to detect the want of connection in a train of thought.

From the foregoing remarks, it will be seen that in our opinion one great object of every teacher should be to secure the thorough mental discipline of his pupils, and that from the commencement of their instruction. A regard should be had to this most important object, in every branch of study. Not that it is to be viewed as the sole object in any one branch of education, but merely as an essential part of all. We should object equally to a system

of instruction, which should have an exclusive regard to mental discipline, and to its opposite, which, overlooking it entirely, would respect only what might be called the practical parts of education. In our opinion they would be equally defective, for while the one neglects that which alone can render mental discipline of any real practical importance, the other, professedly aiming at utility, neglects that which is essential to its perfection. Hence in teaching arithmetic, the teacher's object should be, not merely to make his pupil understand why it is necessary in order to add the fractions  $\frac{1}{2}$  and  $\frac{2}{3}$ , they must be reduced to a common denominator, and why it is, that the change in the denomination does not alter the value of the fractions, and other principles of the science, both the more simple and the abstruse; but he should also aim to make his pupil familiar with the practical operation of the science: a thing which can be effected by frequent practice and by no other method, and which, to the large majority of pupils, is of vastly greater importance than the mere knowledge of the principles. Let neither be neglected, the learning of the one will not interfere in the least with the acquisition of the other, but will rather aid in it. We have adverted to this particular topic, from an apprehension that the present rage to simplify every thing, and to render it easy, has a tendency to make teachers overlook the benefits of the old mode of accustoming children to long and tedious calculations, while they seek to avoid the defects of those teachers, who, from ignorance or some other cause, were wont to neglect entirely all explanations of the theory of numbers.

Thus also in teaching geography and grammar, the study of the principles and practice should be blended. So that, while the pupil is able to tell that a particular place is in a certain latitude, he should not be ignorant of what is meant by *latitude*, or that a certain *noun* is governed by a certain *verb*, in the same member of the sentence, he may not be at a loss for the reason, why, in the example before him, the verb governs the noun, rather than the noun the verb.

The subjects referred to, comprise the whole of what is usually taught in our common schools; and we have noticed them chiefly for the purpose of showing, that these different branches of study may, besides their ordinary use, be made to bear effectually on the discipline of the youthful mind, and that every teacher should see to it, that in the instruction of his pupils, this object be kept continually in view, not that we reject entirely the old system of instruction as altogether useless: on the contrary, we would retain the whole of it, and supply its deficiencies in the way above



mentioned, since, in our opinion, it is not radically wrong, but greatly defective.

Defective, however, as we believe the old system to be, we are not of those who suppose that the pupil must commit nothing to memory, the import of which he does not fully comprehend; or the reasons for which he is unable to explain. There are many things which it may be of primary importance, that a child should be taught to say, the meaning of which it will be impossible for him to comprehend: *e. g.* he must be taught to pronounce the letters of the alphabet, and then combine them into syllables and words; but can he, prior to this comprehend how these representatives of elementary sounds are made to represent a compound sound, and which he is taught to associate with a particular object? It matters not whether the child be taught to repeat the letters in the order in which they occur in the alphabet, or as they are presented to his mind in a particular combination: the difficulty is the same, for he cannot tell why the letters in the word *horse*, rather than those in the word *mule*, represent the sound which he is wont to associate with the idea of a horse. He associates the letters with the animal, because he is taught to do so, but he knows not whether the connexion between them is a natural or only an arbitrary one. Shall a child therefore not be taught these things, because he cannot fully comprehend the nature and power of letters? For ourselves we doubt much, whether the plan of making children acquainted with letters of the alphabet, by accustoming them at the first to view the letters in combination, has any decided advantage over the old plan, although in our own case, we enjoyed the benefit of the new. The greater progress is, in our apprehension, more apparent than real. But this after all is a point about which we feel but little concern; our principal object in this part of our observations, is to combat what we deem an error of no small magnitude with respect to the religious instruction of children.

There are many discreet and well-informed Christians, who seem to doubt the expediency of requiring children to commit to memory any thing which is not perfectly level to their capacities. Hence they object to the use of all such treatises in the education of children as the catechisms of our church. Ought they not in consistency to object to young children being taught the Lord's prayer, or the answers to such questions as these: Who made you? Who redeemed you? Who sanctifies you? What child in a thousand, when first taught the answers to these questions, understands the import of either the questions or answers? And yet who will venture to say that no child should be made familiar with these expressions until he can

comprehend them? Is not every Christian parent desirous, that, from the very dawn of intelligence, his child's memory should be stored with the fundamental truths of religion? And does not this desire originate from a conviction, that the earlier the impression, the more permanent it will be, and that it is of great moment that the very first exercises of the child's reason should have respect to the relation it sustains to its Creator? Without this previous instruction, how could any such direction be given to the child's mind? If then this amount of instruction to the infant mind be confessedly advantageous, although it be at the first not fully comprehended, it settles the question, that good may result to children from treasuring in their memories, expressions embodying the first elements of Christian knowledge, even prior to the time they become capable of appreciating the precise import of the words employed to convey these elementary truths. For ourselves we see no greater difficulty in the way of a child's reflecting with profit upon any "form of sound words" which may have been impressed upon his memory, than would exist if the same words were presented for his consideration on the pages of a book, at a time when he may be supposed capable of comprehending them: and besides, he would be more likely to make them the subject of serious thought, when that time comes, and to experience more permanent benefit in his meditations upon them, from the very circumstance of their being engraven upon his memory.

We would then have every child in our Church taught, as soon as practicable, the Shorter Catechism, the Lord's Prayer, and the Apostles' Creed, and such other pieces as would tend to furnish the mind, as soon as it becomes capable of understanding them, serious and profitable subjects of meditation.

The religious instruction of children cannot be begun too soon, nor pursued with too great earnestness: it should ever be regarded by the parent and teacher as his chief duty with respect to the children under his care. The other matters enumerated are important in reference to their usefulness to men, but this is essential to their own future happiness.

The subjects of study which ordinarily in common schools demand the attention of the pupil, have all been briefly noticed; and the remarks relative to the instruction of an individual child may be transferred to classes of children, and that too with the additional advantages which are always to be derived from several children reciting together. On the proper mode of conducting a school, we shall only farther observe, that the exercises of the school should every day be commenced and concluded with

reading a portion of Scripture and with prayer, and the discipline should be always parental, uniting decision with mildness.

Having now presented our views with respect to the best method of elementary instruction, and the proper method of conducting a single school, we will add a few words on a general system for common schools.

That the best interests of every civil community are intimately involved in the extensive establishment of common schools, and in the general dissemination of knowledge through all classes, is a point universally conceded by intelligent and liberal minded men, and that the best interests of the Church are also closely connected with the instruction of her children, is a fact not to be denied. It becomes, therefore, the duty both of the citizen and Christian to make ample provision for giving to all children within the range of their influence the best possible education; by which phrase, we understand an education that will best fit them to discharge their duties to their God, their country, and themselves. Of necessity, the education of most must be limited to such subjects as are usually taught in our common schools, and this amount of knowledge will be sufficient for the ordinary duties of life, if the acquisitions in these branches of learning be such as, with proper attention on the part of teachers and parents, they may be made. If to an adequate provision for thorough instruction in these subjects, there could be added a well digested and thorough arrangement for imparting, in due proportion, sound moral and religious instruction, there would be but little for us to desire in the matter of common schools.

But of necessity, the State in the adoption of a uniform system for Schools, must dispense with all extended plans for the religious instruction of children; yet this fact does not release the Church from her obligations to have all the children within her pale well instructed in sound religious doctrine, as well as in the ordinary learning of the schools. The plan, therefore, which we would recommend to the attention of all Christian churches is, that they should consider themselves as charged with the duty of superintending the education of all the children within their respective limits, so far, at least, as to furnish them with the means and opportunity to acquire sound, wholesome instruction in morals, religion, and in all the branches of an elementary education; and that suitable persons, selected by each church, for the express purpose, should have the oversight of all the common schools, supported at the expense of the church: that these inspectors should prescribe the course of study, select the teachers, superintend the instruction, provide the means of sup-

porting the schools, and, in short, have the entire management of them. The great advantage of this plan is, that the schools being considered as under the special care of the Church, all concerned will be more likely to bear continually in mind, that the most important of all knowledge, which the child can acquire, is the knowledge of God and of his Son Jesus Christ, whom to know is life eternal. Those studies, which will fit him for usefulness among his fellow-men, will be made the object of his careful attention, without being permitted to employ all his time and absorb all his thoughts. By such a course of training, he will be the more restrained from the indulgence of wicked propensities, and more inclined to the practice of all manly and Christian virtues, and much more likely to walk in the fear of God, when removed from the inspection and control of parents and instructors.

In places where there are persons of various evangelical denominations, yet all agreed as to the importance of a thoroughly religious education for their children, and agreed also as to the fundamental truths of the Gospel, they might unite for the purpose of supporting a Christian school, in which the great principles of revealed religion shall be sedulously inculcated. That there is no insuperable barrier in the way of their doing so, is evinced by the fact, that Christians of different denominations do frequently unite in the support of Sabbath schools, whose ultimate object, in every case, is to impress upon the scholar's mind the nature, value, and necessity of religion. Thus also in common as in Sabbath schools, the Bible ought to be the great text book from which the child should derive his rules of conduct, and the articles of his creed: he should be required to study it carefully, to become familiar with its histories of men and of nations, and of God's providential dealings with both; he should be made fully acquainted with God's promises, his threatenings, and with his kind design in giving the Scriptures; in the hope he may, from his personal experience, be able to testify "that all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may become thoroughly perfect."

The plan could be easily enlarged, if thought desirable, so as to unite all the churches, whether of the same or different denominations, in any particular section of our country, in one combined effort to extend this system of Christian education to all within their reach; and thus the more feeble churches might be able, by the assistance of their more wealthy neighbours, to make adequate provision for the instruction of all the children under their care. An association of this kind could be easily



formed, by any number of churches engaging to enter into the scheme, and by each one selecting a given number of persons, who shall act as a Board of Managers to transact the business of the association. Each church should be at liberty to establish as many schools within its own limits, as it might deem necessary for its own wants, and then pay over to the managers of the general association any surplus funds, to be applied at their discretion, for the benefit of the poorer churches and more destitute places.

This enlargement of the plan would of course require great care and attention on the part of those who are entrusted with the management of affairs. Yet we can see no greater difficulty in the way of its execution than has been met and overcome in establishing Sabbath school associations, or in the establishment of societies to supply feeble churches and destitute places with preaching. Let every church consider itself both a school and missionary society, and there will soon be no lack of funds, no want of persons to devote themselves to these works, and no scarcity of well sustained and prosperous schools and missions.

It should be distinctly recollected by the reader, that the enlargement of the plan is not at all necessary to its entire success in those churches, which are wealthy enough to support a sufficient number of good schools for the education of all the children belonging to them.

Some may suppose that the above suggestions are useless, as it respects those States where adequate provision is made for the support of common schools. To this opinion we might assent, if we had regard to nothing else but the intellectual culture of the youthful mind, and the fitting of our youth for the performance of the duties which are hereafter to devolve upon them as citizens. But this, though a most important end in the education of children, is not to be regarded as the chief one. "To glorify God and to enjoy him forever, is the chief end of man," and every system of education, that fails to impress this upon his mind through the whole course of his pupilage, is an extremely defective system.

In one, if not in many of the States, the rule for distributing the public school funds, so far from interfering with the plan here suggested, would aid directly in giving it effect. In New Jersey for example, any number of persons associating themselves and selecting three or more trustees of a school, have the right to draw, from the funds devoted to the support of public schools in each township, a sum proportionate to the number of children in the School. Of course, the trustees of the church schools would be entitled to their share of the public funds, and

might employ it in paying for the tuition of those children, whose parents should be unable to defray the expense of their education. The plan adopted in New Jersey, removes all ground for jealousies among the different religious sects, and it might be easily introduced in those States where a different plan is pursued. But if this could not be done, and if the churches should be deprived of all such aid in the education of her children, we believe she would be amply repaid, for all her additional expense and trouble, in giving to her children the rudiments of a thoroughly religious education.

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ART. VII.—*Roman Catholicism.*

IT is common for error to assume a specious garb, and thus receive the honour due only to truth. This she finds it not very difficult to do, even when the wise and learned sit in the seat of judgment; and quite easy when the votes of mankind at large are to decide the question.

The most iniquitous system of error is not the most easily detected. Error does not become truth, by merely adopting its garb. The theory which disgusts by its absurdity, or the doctrine which shocks by its profanity, is the least of all to be feared. Indeed, to be worn with effect, the garb of truth must be so adjusted as to hide every deformity. If those who promulgate opinions which destroy the soul, would only give to each of them its true name; if those who are busy behind the scenes, in this fair but fatal arraying of falsehood, would only lift the veil, and exhibit them naked and unadorned, then would they come forth among us comparatively harmless. But this is not the fashion of the sophist. To confound truth with error, that they may both be blended in confusion, is his very object. And as darkness is thus the result which he desires, so, in obscurity and concealment, he chooses to operate from the very beginning. And thus it comes to pass that when most dangerous his system is found most difficult to be exposed.

It is not strange therefore, that the advocates of error (always crafty) should mingle truth with their errors. Connected with a portion of heaven-born truth, a vast amount of error may be palmed upon the world. Men seldom buy pure gold, because, with the multitude, all is gold that glitters. Few men can separate the alloy from the purer parts of the mixture. All they demand is, that their coin should shine, and pass current with their fellows; that their system of opinions should have the ap-