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ART. I.—*History of the Planting and Training of the Christian Church by the Apostles.* By Dr. Augustus Neander, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, etc. Translated from the third edition of the Original German, by J. E. Ryland. Complete in one volume. Philadelphia: James M. Campbell and Co. 1844. 8vo. pp. 331. *J. M. Alexander*

THE translator of this celebrated work has given us a brief memoir of the author, which is, in substance as follows. John Augustus William Neander, was born at Göttingen, January 16, 1789. His youth was spent chiefly at Hamburg. Having renounced Judaism, he began his academical studies at Halle, in 1806, and completed them at Göttingen, under the venerable Planck. After a short residence at Hamburg, he commenced, in 1811, at Heidelberg, as a theological teacher; and in 1812 became theological professor extraordinary. Here he published his work on the Life and Times of the Emperor Julian. The next year he was called to the University of Berlin. His work on St. Bernard soon followed. In 1818 appeared his history of the Gnostics. His next labour was the interesting and learned Biography of Chrysostom. In 1825, he published his 'Denkwürdigkeiten,' or Memorabilia of early Christianity. All these

orthodox, we readily grant ; for whatsoever doth make manifest, is light. It is this description of writers, and this style of disquisition, which we would unhesitatingly recommend to young theologians. They have one obvious claim upon our preference, that they accord in their chief peculiarities with the characteristic of the American, or what is the same thing, the British mind. It is the school from which proceeded the clear-sighted and unambiguous Bulls, Pearsons, Chillingworths, Tillotsons, Baxters, Watsons, Edwardses, and Paleys, of a former age. On the other hand, the taste for German writers on dogmatic theology, is factitious, alien to the genius of the Anglo-American mind, and productive, wherever it exists, of debilitating and rhapsodical musing.

Our current of remark has led us into some strictures, which do not apply in all their force to the great writer before us. Indeed we are afraid it may seem to border on arrogance, that we should have ventured to take any exception to the works of a venerable theologian and noble scholar, who is perhaps the most celebrated professor of Germany, and whose works we never open without instruction and delight. But however sincere our feeling of all this may be, the duty of pointing out error, according to the measure of our ability, is imperative. While the work of Neander remained in its German dress, we felt no desire to take it up, though within our reach ; but now that it has appeared in a translation, from the press of a popular and enterprising publisher, we have seen no way to escape from our conviction.

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*J. V. Moore*

- ART. II.—1. *The Missionary Chronicle*: Containing the proceedings of the Board of Foreign Missions, and of the Board of Missions of the Presbyterian Church and a general view of other benevolent operations. Vol. XII. January, 1844.
2. *The Missionary Herald*: Containing the proceedings of the American Board of Commissioners for Foreign Missions, with a view of other benevolent operations. Vol. XL. January, 1844.

THE Missionary enterprise is at present, unquestionably, the characteristic movement of the church. Whatever be

the feelings or pursuits that obtain in any part, or even the whole of the visible communion of saints, yet there is none at once so deep and pervading, and none that possesses so fair a claim to the privilege of naming the ecclesiastical age in which we live, as the increased zeal of Christians to extend the Master's Kingdom. This feeling exhibits itself, not only in the embodied efforts that are made through Missionaries abroad, and Missionary organizations at home, but in a seemingly increasing desire to know the whole ground on which this responsibility rests. We find an increase of books and periodicals bearing on this general subject, which seems to indicate an increasing desire in the public mind to investigate and understand the facts and reasonings on which this enterprise is founded. These various productions, with their countless variety of motives, statements, arguments and illustrations, present us with a tolerably correct view of the mind of the church, in this matter.

In looking over these publications, and especially those which stand at the head of this article, we have been struck with the fact, that although many of them are the productions of Calvinistic pens,\* and the two periodicals named are the official organs of the most prominent Calvinistic bodies in the country, yet there is so little that is peculiarly Calvinistic in their mode of treating this subject. Motives are drawn from the condition of the heathen, the promises and threatenings of God, and the general principles of duty; but few if any are drawn directly from those peculiarities of doctrine that constitute so important a part of their creed.

Several causes may have contributed to produce this omission. The missionary organizations of the present day were instituted at a time of comparative reaction in doctrinal fervour. The panting combatants on the field of polemics had tacitly concluded an armistice. Whilst this truce continued a new field of action seemed suddenly to open to the energy and enterprise of the church, and the attention of her champions was directed from what were

\* We feel called upon to apologize for the use of the word Calvinism so often in this article. It is a serious evil to designate the truth of God by the name of a man. There is not a principle included in the system called Calvinistic, which was not held by Luther and the English Reformers, and which was not taught by single theologians merely, but by large bodies of men, even in the Romish church.

regarded as matters of theory in which they must differ, to matters of practice in which they could agree. With some, these doctrinal peculiarities were not brought to bear on this department of effort, because they were not brought to bear on any part of practical Christianity, being regarded as mere theoretical speculations having no point of contact with the usual tenor of the Christian life. They were viewed with that indifference which is the natural result of the comparative coldness if not ignorance that so frequently attends the mere didactic investigation of truth.

With others the omission has been more studied and intentional. Regarding the Missionary cause in the light of a great Catholic movement of the church, they feared to bring these distinctive doctrines to bear fully upon it, lest they should be charged with sacrificing to sectarian bigotry the interests of a world. As it has so often been charged on Calvinism that it tends to chill the warmth of sympathy and cut the sinews of effort, they feared to connect it with the cause of missions, lest by such an association the latter should bear some of the odium and hostility that are heaped on the former.

Whatever may have been the cause of this course, its propriety may justly be questioned. Truth is the measure of duty; and these doctrines if they are true at all must cast their roots deep into the heart of the Christian system. Hence it would seem strange if they had no bearing whatever upon the great work that God has entrusted to his church. Moreover by this course we furnish a plausible support to the charges of those who oppose these doctrines, that they are merely speculative and esoteric, and that when active at all, we are so not in consequence but in spite of our creed. The impropriety of this course is still more strikingly obvious when we find that it runs counter to the example of God himself. Whatever we may think of the Calvinistic system, its most prominent doctrine, that with which it usually stands or falls, is that God has a people, whom he has chosen from the sinful world, and whom he has determined to bring to himself by the use of the means of grace. It is precisely this doctrine however that we find God himself on one occasion using as a motive to perseverance in missionary labour. When the great missionary to the gentiles was on one occasion discouraged by the blasphemies and opposition of the Corinthians when the gospel was brought to them, we are told that God ap-

peared to him by night in a vision and said, "Be not afraid, but speak and hold not thy peace; for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city."\* This declaration of God, (which must refer to these who were afterwards to believe, and not to those who had done so already, as they were fully known to Paul), embodies the very principle for which we contend. It presents the doctrine of an elect, chosen band, who were yet mingled with the luxurious and blaspheming Corinthians, as the motive for perseverance in those labours by which they would be ultimately called to those privileges that awaited them. And might we not rise still higher and ask, what, according to our view of the economy of grace, were the grounds on which the great missionary system was originally instituted? What were the motives that actuated the Divine Missionary in coming to live, to suffer, to teach and to die on the earth? Were they not what are called the peculiar doctrines of the Calvinistic system? Was it not to rescue his own sheep, to redeem his own church that the great shepherd laid down his life? If then we believe that these doctrines were the great motives that operated when the missionary enterprise was devised in eternity and begun in time, we cannot surely regard them as devoid of practical bearing in carrying forward this work to its completion.

In accordance with these suggestions we propose to offer some remarks, on the influence of the doctrines of grace, commonly called the Calvinistic system, on the missionary enterprise.

In proposing this subject for discussion, we do not mean to cast any aspersion on other systems of doctrine, or endeavour to assert that they have an unfavourable influence on the cause of missions. This would be at once unkind and unnecessary. Nor is it our object merely to attempt a defence of this system from the charges of its opponents, that it tends to chill and close up the heart in stoical apathy. If we did nothing more than this our efforts would be little better than a bootless play at polemics. Our principal aim will rather be, assuming that we believe these doctrines as they are contained in our standards, to endeavour to draw from them fresh motives for diligence and encouragement in the great work of the world's conversion.

\* Acts xviii. 9, 10.



We may remark farther, that it is not necessary to our design to show that in point of fact those who have held these doctrines have been most energetic in the cause of missions. Our object is not so much to show historically what their influence has been, logically what it ought to be; not so much their actual as their legitimate influence. We admit, and in reference to many instances, we rejoice to be able to make the admission, that some who adopt other and diverse creeds have made most noble efforts in this most noble cause. These facts, however, can prove nothing adverse to the favorable influence of the Calvinistic system on this department of Christian effort. Error may produce activity as well as truth. Although truth is in its own nature brighter than error, yet this force is only felt in fact by truthful minds. Men usually differ more widely in their sentiments than they do in their conduct. There is a moral and spiritual inertia which prevents them from carrying their principles whether good or bad, fully and consistently into action. Hence we often find fewer good works than we might have expected among those who hold the truth, and fewer bad works than we might have feared among the advocates of error.

There cannot be faith without works, but there may be works without faith. Indeed so congenial to the human heart is a justification by works, that in many cases the farther men depart from the purchased though priceless salvation of the Bible, the more scrupulous do we find them in the discharge of what they regard as good works. Hence the Romish penitent, the Jewish bigot, the Mohammedan dervish, and the Hindoo fakir, will perform labours and make sacrifices for false religions that could rarely be exacted from professors of the true. And even in the work of extending particular dogmas by missionary labour, no men have been more indefatigable than the wily and treacherous Jesuits; and no missionaries have been more zealous and self-denying than we have sometimes seen the turbaned emissaries of the prophet of Mecca. Yet no one on these grounds, would for an instant think of questioning either the truth, or the practical tendency of the doctrine of justification by faith alone.

On the same grounds then, when we see men who hold what we are constrained to regard as error more energetic in the cause of missions than those who hold the truth, we account for it on one of the following suppositions.

Either the latter to some extent are holding the truth in unrighteousness; or the activity of the former is the result of that feverish and delirious strength that is sometimes imparted by error and enthusiasm; or the error that they hold has not been carried into practice; or, what we hope may be the most frequent explanation, the truth that is interwoven with their system has operated so powerfully as to neutralize the error, and they act from the same love to God and man that inspires those whose doctrinal views are more correct, because they have been sanctified by the same Spirit independently of the errors of their creed. Laying aside these cases, together with those who have hypocritically made these doctrines of grace a pretext for that callous and cold-blooded indifference to the condition of the perishing heathen, that flowed from their own graceless hearts and not from the doctrines they thus slandered; and making the necessary allowance for the inconsistency of the human heart, its natural aversion to these humbling truths, and its imperfect sanctification in this life, we are better prepared to approach the consideration of the legitimate influence of the Calvinistic system of doctrine on the missionary enterprise. In further prosecuting this design, we will bring forward some of those motives and states of mind that seem to be most important in the missionary character, and endeavour to show that they are not only legitimately but eminently fostered by the Calvinistic system.

The first we adduce is our *estimate of sin*. The work of missions was instituted for the destruction of sin. This is grounded on the fact that sin is an evil. The man, whether infidel in theory or practice, to whom sin is no evil admitted and felt, is a man who can never appreciate the missionary feeling. Just so far then as we regard sin to be an evil, will our sympathies and efforts be excited for its removal. That system of doctrine, therefore, which gives the strongest representation of the evil of sin, will be most likely to call forth our sympathies and stimulate our efforts in the great work of its destruction.

That such a representation is given by the Calvinistic system, cannot we think be doubted by any one who is even slightly acquainted with its details. It teaches that the evil of sin is so great, that by the offence of one man, judgment came upon all men to condemnation; that by sin came death and all the woes of life, not as mere natural and hereditary calamities, but as the wages of that sin; and that it subjected to the sway of the pale monarch, even the ten-

der infant that had not sinned after the similitude of Adam's transgression, by the personal violation of a known law. And so deep and damning is the stain left by sin on our souls, that no washing of our own can cleanse it; the blot can be removed by nothing but blood, and that the blood of the lamb of God, the infinite Redeemer. And so sternly, by its teachings, does justice demand against this foul evil that every transgression should receive a just recompense of reward, that it cannot be forgiven by a mere act of sovereignty. The bleeding and suffering victim of Calvary hung not upon the cross as a mere theatrical display of the evil of sin, but he bore our sins in his own body on the tree, and was made a curse, and even sin for us before we could be made the righteousness of God in him. And so deep has been the stain left on every part of our nature, that not only is it not all washed away when the soul is first laved in that fountain that is opened to the house of David, but the last lingering blots of its pollution are only removed by the drops from that fountain that mingle with the cold waters of death.

When we view sin in this light, as an evil so foul, so pervading, so destructive; as that, the punishment of which wrung out the agony of the uncomplaining Saviour; as that, from which as an evil felt, but not comprehended, the blind nations of the earth, in their strange and wild, but often significant ceremonies, are darkly feeling after an unknown deliverance without which they must perish; in a word, when we look at in the light in which it is represented by the Calvinistic system, there is surely that which is peculiarly and eminently calculated to call forth our deepest sympathy with a world that is crushed by it, and our cordial hatred of the foul and tenacious evil, that like a dreadful night-mare has so long brooded over the earth.

Another motive of great efficacy in the missionary character is love and gratitude to God.

If there were nothing impelling us to labour for the removal of sin but the intrinsic wretchedness of the sinner, our sympathetic feelings would lead us to engage in the work of missions. But when to the love of man is added the love of God as a motive to action, sympathy expands into religion. The nature and efficacy of this love to God, will ordinarily depend on the view we take of his relations to us. We may be bound as rational creatures to love the being who is infinitely excellent. With the Epicurean we may create a Deity, who, though the *beau ideal* of all per-



fection, shall be perfectly isolated from his creatures, and may attempt to love so beautiful an abstraction, but this love at best will be but cold and shadowy. Distinct however from this general and abstract affection, or at least one of its most glowing types is a love of gratitude, that is excited in view of our estimate of God's benefits to us. This affection our Saviour has distinctly recognised as not only a common and natural but also a legitimate spring of action when he said "To whom little is forgiven the same loveth little." According to the rule of Jesus Christ himself, in these words, the strength of this affection will ordinarily be proportionate to the estimate we make of the amount of benefit received. Whatever system therefore represents the gifts of God to us individually as greatest and freest, will naturally lay the broadest foundation for that grateful and constraining love which forms so important an element in the missionary character. Such an exhibition of the love of God do we think is made by the Calvinistic system. Representing the evil of sin as peculiarly great, it of course magnifies the deliverance from that evil which is effected in our redemption. And it teaches that this redemption was not fortuitous but designed, and designed from eternity; not constrained by the demands of justice, but the effluence of free and sovereign mercy; not made for us because it was foreseen that we would become God's friends by the exercise of our free-will, but made that we might become God's friends because it was foreseen that without it, we would continue to be God's enemies; making us not merely redeemable but redeeming us: not merely salvable but saving us; cumbered with no condition of merit but unconditional demerit; leaving nothing unprovided, nothing dependent solely on our weak and corrupt hearts, but working in us both to will and to do of his good pleasure; not giving us a hope that may be wrested from us in an hour of trial, but assuring us that, as our unworthiness was not sufficient to prevent the Spirit from entering our hearts, that same unworthiness will not drive him away. We are enabled to say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus our Lord." They who think, either, that God was bound in justice to offer them salvation; or that this salvation was designed for them in no more special

sense than for those who were in hell when it was wrought out; or that they have had a most potent and essential agency in the work of regeneration, cannot surely feel that they owe so much to God as those who believe the opposite opinions.

When God then requires of us, to proclaim his glory to every creature, shall not gratitude lead us to do something for him who has done so much for us? Shall we refuse to say "come," to the wretched and perishing millions of the earth, when called to do so as a testimony of our affection to Him, who fixed his eye of love upon us from the far depths of eternity: who wrote our names in his unblotted book, and who with his own Son has given us all things pertaining to life and godliness? Having done everything for us, shall we do nothing for him when the motive is, "freely ye have received freely give?" Surely, the man who believes himself to have been a wretch so vile and helpless by nature as this system represents him, and rescued from merited damnation by a redemption so priceless yet so free; so undeserved yet so sure; and bestowed not at random but by an eternal purpose of mysterious grace on him; will be ready to give to the cause of God in the propagation of this truth, not merely his paltry pelf, but the uncoined treasures of his heart.

It is also essential to the missionary character, that it include strong faith, and an humble self-renouncing dependence on God in our prayers and efforts.

In carrying the gospel to the heathen, as in every other work for God, with faith we can remove mountains, without it an atom will impede us. If the system we are considering tends to call forth the strongest exercises of faith, it will in this respect have a favourable influence on the missionary enterprise. That this is the case, we think will be evinced by a moment's reflection.

One of the principal objections usually urged against this system is, that it demands too much implicit credence in what we regard as the plain declarations of God, however unable we may be fully to reconcile them with other declarations he has made, or with the deductions of our own reason. It is undoubtedly one of the characteristics of our system, that it is not careful to travel behind the record, and seek other verification of its statements than the authority on which they have been made. However this may operate against the reception of the system at first,

yet after it is once received, a stronger exercise of faith must certainly be demanded continually to act upon it than is required by those systems that are more entirely within the grasp of human reason, which less sternly assert, and unlike the system that Paul held, have less necessity for asserting, "Nay, but O man! who art thou that repliest against God?" In this, it evinces its origin in the Bible, which is usually content to lay down the formulas of truth, to rest on their own intrinsic evidence, or on the authority by which they are announced. It is this peculiarity that makes Christianity a religion of faith. Were there nothing unsupported by mathematical demonstration, nothing that could not be explained fully by logical or critical apparatus, there would be as little virtue in the belief required by the Bible, as there is in that demanded by natural science. The great philosophical excellence of the Bible scheme of faith is, that it demands for its reception an anterior preparation of heart, and hence is alone of all other systems of belief adapted to the reformation of the world. This peculiarity does not consist in an absence of evidence, but a demand for the best and surest evidence, the internal witness of the truth, the force of which finds a response in the higher and better parts of our moral and spiritual nature. This peculiarity in the mode of presenting the truth, and in the demand that is made for faith in that presentation, characterises alike the Calvinistic system and its source, the Bible; and its legitimate influence on the minds of those who embrace it, tends to cherish that faith that is so important an element in the Christian and therefore in the missionary character.

Again, in another aspect of this faith which is by no means contradictory but only supplementary to that just given, its strength, in praying and labouring for the spread of the gospel, will depend somewhat on our opinion as to the certainty of success. If there were no certainty in human action, and no specific design to be accomplished by God in every movement of his people, they might well fear that their efforts were often gratuitous and misdirected. But believing that they are simply carrying out the designs of God himself in all that they do for the glory of his name, they may feel confident that whilst their immediate designs may fail, and their labours not accomplish that which they expected, yet God's design shall never fail, and their labours shall bring about precisely what

God has determined. Can we not then pray and labour for the world's conversion with a stronger faith, on account of our belief that God has decreed to give the heathen to his Son for an inheritance? And that he has decreed these very prayers and labours as a part of the means? And that he has a chosen people among the heathen, whom he has determined to save, and whom he is able to convert by his own almighty power in the use of the instrumentalities he has already ordained? Surely if uncertainty tends to engender doubt, certainty should produce faith; and if fear of failure makes the heart waver, confidence of success should make it firm.

It is however essential to this faith that it should be accompanied with humble, self-renouncing dependence on Divine power in our exertions. No noise of human tools is to be heard in the erection of that temple, which is founded on the apostles and prophets, and of which Jesus Christ is the chief corner-stone; no human arm is to uphold the ark of God, even though it may seem ready to fall; for the work is performed not by might nor by power but by the Spirit of the Lord. If then the Calvinistic system has a tendency to cherish this spirit of self-renouncing dependence on God, it will thus far be favourable to the missionary cause.

It is a stereotyped objection to this system, that by giving too much prominence to Divine efficiency, it destroys all necessity, and hence all stimulus, for human effort. Although the objection itself is a misrepresentation, yet the truth of which it is a perversion, is one of the most precious parts of the system. Whilst it teaches the necessity of effort and the sin of neglect as strongly as they can be taught, it also teaches that these efforts are not to be regarded as of themselves at all adequate to the result. Man is regenerated not only by sovereign grace but by sovereign power. It teaches that mere moral suasion will not raise the dead; that the mere sowing of the seed, will not give the increase; that the mere preaching of Paul will not open the heart of Lydia. Like the prophet we must cry, though our voices be echoed only from the bleached bones of the valley. Like the priests who compassed Jericho, we must sound the trumpet of the gospel, believing that the walls and battlements of Satan will soon lie prostrate at our feet. This is the Christian paradox, when we are thus weak then are we strong. Our faith will grow stronger in God as it grows weaker



in ourselves, and will be like the weakest plants that have the strongest tendrils.

It is also essential to the missionary character that it embody unflinching firmness and perseverance in the midst of discouragement and trial. The end is so vast, and the means in themselves so feeble and inadequate, that there is need of all that can inspire firmness or impart encouragement in this great and arduous undertaking. Can we again draw on this system for these states of mind?

The first point has to some extent been anticipated. The man of faith is a man of firmness. Faith if not identical at least is closely connected with firmness, and alike with it is the opposite of wavering. The great reason then why the most eminent supporters of the Calvinistic system have been so remarkably distinguished for their indomitable firmness, is that they have been so eminently characterised by faith. There is something in the constant conviction that we must rest not on human but divine efficiency in the last resort, and that we are stayed not on the fluctuating decisions of self-determining wills, but on the eternal purpose of the eternal God, that gives energy and stability to our efforts, and causes the arms of our hands to be made strong by the hands of the mighty God of Jacob. Believing that we are immortal until our work is done, we rely on the same infallible purpose to guide, which we hope to protect, and go forward inspired by the cry of onset, "The sword of the Lord and of Gideon."

The doctrines we have been considering, are also eminently calculated to furnish motives to encouragement and perseverance in those trying circumstances, so often encountered in the prosecution of missions. We can conceive of few situations more imperatively demanding encouragement, than that of the missionary: who, perhaps solitary and unaided by the counsel and efforts of those on whom he has hitherto relied, cut off from the cheering sympathies and associations of a Christian land, stands on the threshold of one of the teeming cities of the east, glittering with its countless minarets and pagodas; and sees before him the myriads of its idolaters, ignorant, degraded, deceitful; prejudiced against him and the self-denying religion he proclaims; bound by every tie of interest, appetite, association and hereditary feeling to the indulgent superstition of their fathers; and hedged in by innumerable and seemingly almost insurmountable obstacles of language, habits and



laws. But when the heart of the missionary is ready to sink within him at the hopeless prospect, this system whispers to him in the name of the Lord, his cheering words to Paul at Corinth, "Be not afraid for I have much people in this city." God's work is here for you to do, or you would never have been sent hither, and though you may labour through a life of discouragement, yet this life of discouragement is a part of God's plan for converting the world. You may die without seeing a solitary fruit of your labours; but are they therefore in vain? Are the first rays of the dawning light, the first drops of the coming shower, the first germ of the budding oak, though feeble and obscure, therefore useless or in vain? Are the drops that filter silently through the dripping rock, though unseen and uncared for by man, the less certainly hastening on by God's direction to swell the gurgling fountain or roll in the mighty river?

Thus if the missionary be inspired with the whirlwind impetuosity of the present day, which is impatient of every process that does not end in a quick and exciting result, and cannot trust God farther than it can see the palpable workings of his power, this system points him to nature, elaborating the best and grandest results of her mighty plan, by slow and gradual processes; and tells him that the same God is working in the same way, by means over which he has the same perfect control, to accomplish a similar purpose that was formed from eternity. Its language is, "though the vision tarry wait for it, for at the end it shall surely come, it will not tarry."

Does his heart sink with discouragement as he sees the wickedness and degradation of those with whom he has to deal, and compares them with the means he possesses for their removal? It tells him that the election of God is not of works but of grace; not because of holiness but to holiness; and his calling not by moral suasion acting upon the yielding heart, but by the invincible Spirit of God. What if the infatuated enemies of God and their own souls, be as mad against the truth as was Saul of Tarsus, yet they may as soon and as unexpectedly be converted. What if years of labour have been expended, and wickedness seems to have yielded scarcely a jot, yet at God's own time, his Pentecostal power will suddenly come, and as in the South Sea Islands or among the Karens of India, multitudes will be gathered in of such as shall be saved.

Does he fear lest the new-born convert may yield to the

seductive blandishments that assail him, and relapse into his former idolatry, and thus all the labour bestowed upon him be lost? It tells him that nothing can separate them from the love of God which is in Christ Jesus our Lord; once gained they are gained forever, the charter of their title to heaven having this seal: "The Lord knoweth them that are his." Thus when the love of many waxes cold, and the brightness of their example is dimmed or eclipsed, the perseverance of the saints becomes to a desponding missionary or a desponding church the sheet-anchor of hope.

Are labourers cut down just as they enter the field, or in the midst of usefulness? It assures him that this is not a mere casualty, but designed by God to hasten on the desired consummation; by strengthening the faith, increasing the dependence and humility, or quickening the exertions of those that remain.

Does he fear lest by the inroads of vice, superstition and infidelity, together with the beleaguering hosts of the beast and the false prophet, the pure and evangelical church of God may perish? It tells him that whatever may happen the church is safe. It has been destined from eternity to ultimate triumph, has been purchased by the priceless blood of the only-begotten, and the gates of hell shall never prevail against it. It is a vine of the Lord's right hand planting, and had it been destructible, it would long ere this have perished. It was planted in an hour of deadly strife with a mightier foe than human arm ever grappled; it was watered with a richer blood than was ever poured out on a field of glory; it has been rocked by the storms and tempests of centuries; the moss and hoar of ages have covered the scars of its wounds; the sword of the Jew and the battle-axe of the Roman lie shivered at its root; and a thousand creeping parasites of error and superstition have grown from its soil, spreading their rank and noxious foliage over it, and threatening to smother it with their baleful shade; in fine, all has been done to uproot and destroy it, that could be done by earth or hell, yet it stands, and shall stand forever, "for the mouth of the Lord hath spoken it."

Leaving the a priori investigation, let us for an instant turn to the evidence of facts, and inquire, whether the conclusions to which we have arrived in the foregoing reasonings, are sustained to any extent by facts, to that extent at

least that practice usually sustains principle. Has it been the practical effect of this system, to cultivate the traits of character to which we have alluded ?

If we have not mistaken the voice of history, it will be found to testify, that the men who have been most zealous and most willing to sacrifice and suffer for the truth, are men who were distinguished by their adhesion to these doctrines. Without entering into any extended specification of names, we appeal to the attentive reader of the history of the church, whether the most eminent witnesses of the truth in the dark ages, the men who laboured and suffered most for their opinions, were not to a man, the disciples of Augustine ; whether the " few noble," into whom was concentrated the missionary spirit of the church, were not men moulded by these doctrines. Those within the Romish church, in whom we recognise most of the type of genuine Catholicism in religion, such as the Port-Royal Jansenists, and those without her, who contended most manfully and successfully against her corruptions, were men who held and prized these doctrines. The Calvinists of Holland flung down the gauntlet at the feet of Spain, and sealed their devotion to the truth with their blood. The Calvinistic Hugonots of France, and Puritans of England were the men who most freely watered with their tears and blood, the seed-thoughts of civil and sacred truths in the old world and in the new. The Calvinists of Scotland possess the noble pre-eminence of being the champions of Christ's crown, of pouring out more blood and treasure for this glorious truth than any other division of the army of God. We are willing that any Calvinistic community be selected at random, in which these doctrines in their purity have been held, and compared with any other community, similarly situated other wise, in reference to all those traits of character that are available for any department of Christian effort, and we are content to abide the result of a candid comparison.

But leaving these general examples, if we come down to particular instances, we shall find our former conclusions completely verified. We pass by Paul and Peter as illustrations not because we think them beside our purpose, for we recognise them as furnishing the most perfect examples of the legitimate influence of these doctrines, but because it is unnecessary here to contend for disputed ground. What

must be the legitimate influence of doctrines that kindled the light of the great Augustine, that glorious star in the church's bright galaxy, whose broad disc, catching the sinking light of the apostolic days, flung it forward through a thousand years of darkness, whose bright orb never set during the darkest hour of that long and cheerless night of the church's hope, but was a polar star to the faithful witnesses of every age? What is the tendency of a system on which the character of Martin Luther was formed, that man of mighty faith, who coming forth, a lonely monk, from his solitary cell, with the word of God in his hand and the love of God in his heart, raised a voice that all the thunders of the Vatican could not drown, a voice whose very echoes are the household words of religious freedom? It is idle to talk of that system as enfeebling that moulded the iron man of Geneva, the strong and high-hearted Calvin; who turning away in his own sunny France from as bright a path of glory as ever glittered before a youthful eye, went to a land of strangers, a lonely, friendless and persecuted exile, to toil and suffer for an ungrateful people, and though bowed down with labour, disease and penury, outliving all that his heart held dear, left alone in the world and taunted with this very bereavement as the blasting mark of Divine displeasure, yet self-poised or rather God-stayed in his great and magnanimous spirit, moving onward solitary and unaided in his high and stern career, trampling alike on the seductions of wealth and menace of power, until he had planted the standard of Reformation on that munition of rocks against which the gates of hell shall never prevail. And look at the Puritan the very child of Calvinism, and whether you see him raising a voice in the Halls of Westminster which shook England's throne to the centre; girding on a sword before which the haughtiest powers of Europe quailed; or when vanquished retiring with his unconquered heart to the fastnesses in the rocks, and making the mountain glen and midnight air to ring, with the hymns of his lofty cheer; or braving the perils of a wintry ocean, a cheerless coast, and a savage wilderness, only that he might kneel on the naked granite and offer a free prayer to the God of his fathers, wherever you see him you find him the same stern, lofty, unflinching man of adamant. Can the system that produced such men be unfavourable to any department of effort? Has it been so in fact upon missions? Who first of the Reformers went forth to tell



the heathen of the unsearchable riches of Christ? A band of Genevan Calvinists. Who were the most instrumental in God's hand, by their personal toils, and privations in awaking the modern spirit of missions in the church? Brainard, Eliot, Edwards—Calvinists. And who were the first to give an embodied impulse to that spirit? The records of missionary organization will answer, British and American Calvinists. By them it was begun, in a great measure carried on, and many of its brightest trophies under God obtained. These facts we think are sufficient to prove, that the actual influence of Calvinism has, to a degree at least sufficient for the argument, been favourable to the missionary enterprise.

The length to which our remarks have been protracted rather than a conviction of having completed the discussion, warns us to come to a close. It remains for each one who holds the system we have investigated, to see that he furnishes another illustration of its influence, and not a new instance of its abuse. As yet, with all that we can adduce historically in favour of the point discussed, there is barely enough to save the argument, not to illustrate it; enough to show the tendency but not to exhibit the influence of these doctrines. Let us see to it, that whilst holding and contending for the truth we do not neglect to send it to the perishing; and that it be not said to us after all our vociferous applause and contention for our pure and noble system, "thou wicked and slothful servant, out of thine own mouth will I condemn thee."

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ART. III.—*The History of the Presbyterian Church in Ireland, comprising the civil History of the Province of Ulster, from the accession of James the First, with a preliminary sketch of the progress of the Reformed Religion in Ireland during the sixteenth century, and an appendix consisting of original papers:* By James Seaton Reid, D. D., minister of the Presbyterian Church, Carrickfergus. Waugh and Innes, Edinburgh, 1834. Two volumes. 8vo. *Michael Alexander*

These volumes, though they have been for some years before the public, in Europe, have not, till lately, reached our hands. And our design in noticing them now is not to