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ARTICLE I.

CHURCH AND STATE.

In a preceding number of this periodical a statement was given of the leading theories by which many seek to justify the union of the State with the Church. These theories have been drawn only from writers who profess to recognise the two organizations as distinct from each other, however inaccurately they may have defined the boundaries of either. It is scarcely necessary to apprise the reader, that on the one and on the other side of this intermediate school, are to be found two opposite poles of doctrine. The first may be said to find its ablest representative in the philosopher of Malmesbury; though as there is nothing new in error, Hobbes simply revived and modified the exploded dogmas of Democritus, which were propagated still later by the Epicureans. Regarding human law as the only source of moral distinctions, he consistently enough considered the Church the mere creature of the State, spoken into existence only as an instrument to accomplish the ends of civil policy. The second extreme is that held by the Romanists, who make the Church, on the contrary, engulph the State; as may be seen from the writings of Bellarmine, and others of the same communion. The extravagance of both these opinions is the best guarantee that they will never prevail. The former, we may hope, is already abandoned to the

therefore, even secretly to indulge this skepticism, which *looks benevolent* indeed, but whose actual operation is to palsy the right arm of Christian exertion on behalf of men exposed to everlasting misery. We may tax our ingenuity to invent excuses for a want of becoming zeal in this cause, and there is a fallen seraph standing close by to aid us; but that one plain text will bring us in guilty—that one simple and sublime command—“Go ye into all the world and preach the gospel to every creature; he that believeth shall be saved, and he that believeth not shall be damned.”

Ah! we stand in need of the reviving and quickening influences of the Holy Spirit! The grand difficulty with the Church is the want of more love and more faith, and more heaven-born zeal! When the Son of man cometh *shall he* find faith on the earth? Are there any of us who really do believe in heaven and in hell, in the cross and in the crown? Are there any of us who really do believe that He whose eyes are as a flame of fire will search for the blood of lost souls in our skirts at the great day of accounts?

ARTICLE V.

THE PRIMITIVE REVELATION OF A DIVINE AND INCARNATE SAVIOUR, TRACED IN THE HISTORY AND RITES OF BACCHUS.

The attention of the learned world is now very extensively directed to the hidden recesses and deeply imbedded contents of our globe, in the hope of discovering mysteries of our world's history which have, until now, been hidden from man. The same insatiable curiosity is found giving energy to the most persevering efforts to recover the knowledge which has been concealed for thousands of years under the veil of hieroglyphical and other ancient forms of writing, painting, and engraving.

These monumental witnesses have been reserved by God, that “in these last times” He might make the very

stones of the earth and the everlasting hills cry out against the pantheistic atheism and scoffing incredulity of the age. So far they have been made nobly to assert eternal Providence, and vindicate the ways of God to man; and as discoveries advance, such floods of light will, we doubt not, be poured upon the Sacred volume as to make it evident to the most blinded sceptic that it is far easier for Heaven and earth to pass away, than for one jot or tittle of all that God has said to remain unfulfilled.

There is still another storehouse of stratified facts which still remains in chaotic darkness, and from which new and independent evidence will, we believe, be derived to substantiate the claims of the Bible as being "all Scripture"—all "written by holy men of God who spake as they were moved by the Holy Ghost"—and all therefore given by inspiration. This treasury is the yet hidden and undisclosed mysteries of Pagan mythology, as it has existed in every age and region of the earth. We feel assured that in the deep strata of these mythological fables, and rites, and sacrifices, there are remaining fossil truths which, when dug out from their hard and slimy beds, and cleaned and cleared of all surrounding incrustations, will bring to light the great truths of primitive Revelation,—the doctrines, the faith, the hopes, and the consolations which lived in the hearts of the original fathers of mankind, as they received them fresh and pure from the Revelation of Heaven.

A specimen of such fossil remains we will now produce, and the real nature and amount of its evidence we will attempt to unfold. This is none other than the rites and worship of Bacchus, known as the son of Jupiter, and whose festivals, called Orgies, Bacchanalia, or Dionysia, were introduced from Egypt into Greece. These rites, and the whole mythology of this riotous Deity, involving as they do every species of revelry, indecency and debauchery, might seem to be essentially contradictory to anything pure, sacred, or Divine; and yet our object is nothing less than to trace through them the elements of the early prophecies concerning our Lord Jesus Christ.

There are many prophetic passages in the Old Testament, which all bear upon one grand point, and that is the appearance of a mighty deliverer who should come to

overthrow the kingdom of darkness, recover men from moral and physical evil, and restore the age of primitive peace and holiness. These vaticinations extend chronologically from the garden of Eden, through the patriarchal and levitical dispensations, to the advent of Him of whom they speak, and now extend to the second advent of the same glorious Being, at the final dissolution of all things by a fearful deluge of fire. To reveal and make known this coming Redeemer, as the foundation of human hopes and expectations, was the great end and object of the patriarchal dispensation. The knowledge of the Divine unity, the inculcation of morality, the illustration of the Divine attributes, or any truths of natural theology, which were already known, were wholly insufficient to meet the wants of man's fallen condition. Men must have understood the obvious and no doubt clearly explained meaning of the original promise concerning the seed of the woman. This was made evident to them by the visible manifestation of this voice of Jehovah—the word or name of the Lord in the garden. This character—the man Jehovah who spake with Abraham, wrestled with Jacob, and frequently appeared to the ancient patriarchs—always manifested Himself in the outward fashion as a man, and is ordinarily styled the angel or messenger of Jehovah.* By Him the institution of sacrifices was given to our first parents, and the language of Eve makes it plain that she understood the promised seed to be the Divine word or voice manifested in human form;† and the universal prevalence of sacrifices, as expiatory and vicarious, proves also that the doctrine of atonement, in its grand outlines, must have been made known to our first parents.

The apostacy of Cain consisted in the rejection of this atonement, and soon led among his descendants to open and absolute infidelity, while the doctrine of the Divine Redeemer was gradually merged into the astronomical hero-worship. Every child would thus become in hope and expectation, the incarnate Deity; and every man who had been remarkable in life, be honoured as Divine

* See Faber's *Horae Mosaicae*, B. ii. sec. 1, ch. 2, &c. and *Treatise on Dispensations*, vol. 1, p. 189, &c.

† Faber, *do.* p. 200.

in death, and be considered as having been translated to Heaven. The sun, the moon, the planets, and the stars were thus considered as the abodes of deities of which they were represented as the bodies, and hence the common language in which these heavenly orbs are described as incorruptible and immortal souls instinct with life.—Hero-worship and the worship of celestial bodies, which has prevailed in India, Egypt, Greece, Italy, Britain, Scythia, America, every where, must therefore have been blended into one system previous to the dispersion at Babel.

Hero-worship was grafted on the original promise of an incarnate Redeemer, and as every remarkable man—Adam, Noah, and other eminent personages—had been so regarded, the doctrine was established that the Divine Word had repeatedly manifested Himself in a human figure, had been born an infant, and had permanently dwelt among men for purposes of vengeance or reformation. The doctrine of an incarnate anthropomorphic Deity, under the express title of “the Son of God,” prevailed in the Babylonish empire down to the time of Nebuchadnezzar, (see Dan. ii. 25;) and to this day the principal God of China, Thibet, Siam, and other large Asiatic districts, is devoutly believed to be born incarnate as an infant in the person of the Dalai Lama. In Egypt the same doctrine prevailed, only that a bull was substituted for an infant. There are, however, recorded instances, even among the Egyptians, of human incarnations. The claims of Alexander, of Antony and Cleopatra, and of the Roman Emperors generally, even before their imagined apotheosis, are illustrations of the same doctrine.—Similar also are the Avatars of Hindostan, in which a God—who is sometimes depicted treading on a serpent, while the serpent is in the act of biting his heel,—successively descends to earth in a human or semi-human form. Thus also we find Paul and Barnabas, at Lystra, taken for incarnate manifestations of Mercury and Jupiter.

But still further, this primeval promise is found preserved more wonderfully in the belief that these incarnations of the Deity should be, and had been, Virgin-born. A Virgin-birth is ascribed to the oriental Buddha, to the Chinese Fo-hi, to the Egyptian Phtha, to the Aztack Mex-

tili in Mexico, to the classical Mars and Perseus, and even recently to the Tartar Zenghis. This idea prevails generally throughout the east, where the source of this idea is traced up to a prophecy delivered thousands of years ago.

"The followers of Buddha," says the *Asiatic Researches*,* "unanimously declare that his incarnation in the womb of a Virgin was foretold several thousand years, though some say one thousand only, before it came to pass. Divines in India declare that the surest proof of the Divine mission of an Avatar is his coming being foretold; that prophecies concerning a Saviour are often repeated, some very plain, and others rather obscure; that they are, in short, one of the fundamental supports of their religion. It is declared in the *Vicrama-Charitra*, that the birth of a Divine child from a Virgin had been foretold one thousand years before it happened, nay some say two thousand. The time of his birth is thus ascertained from the *Cumarica-Chanda*, a portion of the *Scanda-Purana*. When three thousand and one hundred years of the *Cali Yuja* are elapsed, then Saca will appear and remove wretchedness and misery from the world. Saca is the title of the Virgin-born Buddha. Whenever, it is added, the Deity condescends to be born of woman, the person is one, but there are two natures. To this distinction we must carefully attend, in order to reconcile many seeming contradictions in the *Puranas*; and more particularly so with respect to *Vaivaswata* and *Satyavrata*, who are acknowledged to be but one person. The Divine nature is an emanation of Vishnou in his character of the sun; and *Satyavrata* is the human nature.—These two natures often act independently of each other, and may exist at the same time in different places."

We might pursue the subject by showing how even the part of this early prophecy relating to the atoning sufferings and death of this great incarnate Redeemer has been as strikingly preserved,† as in the fable of Prometheus and Hercules, but we pass on to illustrate even in the fabulous legends of Bacchus the preservation, amid the most grievous perversion, of primeval Messianic predictions.

Passing from the original promise and prediction of Christ, we find Abraham assured that the incarnate deliverer should come in his posterity, and that in his seed all the nations of the earth should be blessed. (Gen. xxii. 18.)

* Vol. 10, p. 27

† See Faber's *Three Dispensations*, vol. I. p. 312, and p. 342.

The next recorded prophecy respecting the Messiah was given by the patriarch Jacob immediately before his death, which has been thus rendered :*

“ The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until he come, SHILOH.
And to him the expectation of nations.
Binding to the vine his colt,
And to the ivy-vine the foal of his ass,
He washes in wine his garment,
And in the blood of grapes his raiment.
Darker *his* eyes than wine,
And whiter *his* teeth than milk.”

The next prophecy of Christ is that of Balaam, found in Numb. xxiv. 17-19, and which has been thus rendered.†

“ I shall see him but not now,
I shall behold him but not soon ;
He cometh, a star out of Jacob,
And riseth, a sceptre out of Israel
And trampleth the regions of Moab,
And overthroweth all the children of Seth.
And Edom is a possession,
And Seir is a possession of his enemies ;
And Israel doeth valiently,
And he ruleth (a star) out of Jacob ;
And he destroyeth the remnant of the city.”

Now it would appear as if the personages and rites of the classical God Bacchus had reference to the traditional perversion of these prophecies.

The name Bacchus is from a word signifying a star, and the festivities of Bacchus were probably called the festivities of the Star.‡ Bacchus, therefore, was the personification of the prophetic seed and star. And as it is said “ there shall come a star out of Jacob,” so Bacchus was said to be born from his father’s thigh, and is therefore in the Orphic hymns styled “ the child of the thigh.”|| Bacchus was always represented with a star on his forehead and a sceptre in his hand. “ The Egyptians,” says Macrobius, “ draw on a sceptre a sort of eye, and by this

* See Lamb’s Hebrew Hieroglyphics, Appendix p. 150. † Ibid. p. 151.

‡ Ibid. p. 151. || Ibid. p. 152.

picture represent Osiris," who is the same as Bacchus. In Grecian mythology he sits upon a celestial globe bespangled with stars. The whole history of Bacchus is full of allusions to the symbol of the bull, the Egyptian representation of the incarnate Deity, and to the serpent. And thus the author of the Orphic hymns* styles him the Deity with two horns, having the head of a bull, revered in a double form and adored in conjunction with a beautiful star. Among the Arabs, Bacchus was worshipped under the title of Deis-Ares "the divine Sun."

Now a star or sun in the hieroglyphical system of all pagan nations denoted a God, according to the established doctrine that each star was animated by the soul of a hero who had dwelt incarnate upon earth.†

Bacchus is pictured as the most beautiful and lovely of Gods or men, as enjoying everlasting youth, and yet a venerable father. Ovid, borrowing his description from some Orphic hymn, says,

"tibi enim incorrupta juventa est
Tu puer æternus, tu formosissimus alto
Conspiceris cœlo."

He is described coming from the East as a mighty conqueror, riding in a triumphant car drawn by lynxes or tigers, the most savage of beasts, subdued and tamed by him to his yoke.

Qualis odoratis descendens Liber ab Indis
Egit pampineos fraenata tigride currus.

He is then represented as extending his conquests to the West, and subduing every part of the habitable globe; and these conquests are not the fruit of his martial prowess, but of his divine influence and persuasive eloquence. He then went on civilizing the whole earth, not indeed by employing arms, but by bringing into subjection the greater part of mankind, captivated by his persuasive reasoning, accompanied with poetry and music. He was not warlike nor addicted to battles and dangers, but to peace and to the general good of mankind. For these benefits he is esteemed as a God among all nations.

* Faber's *Mysteries of the Cabiri*, vol. I. p. 133, where the original is given.

† See quotations from Horapollus and Plutarch, in Faber's *Eight Dissertations*, vol. I. pp. 301, 302.

The Greek hymns transmitted to us under the name of Orpheus, are many of them translations from some older language, and were sung at the sacred feasts to the gods. Among these hymns there are nine or ten addressed to Bacchus. One of these hymns is equally curious from its contents and title. It is addressed to him under his title of *Baccapoor*, and is as follows :

“Come blessed Dionysus, dispenser of light, with the forehead of a Bull ;
Bessarus, and Bacchus, of many names, almighty ;
Who exultest with swords, and with blood, and with inspired priestesses,
Shouting down Olympus, loud thundering, furious Bacchus.
Smiting with thy sceptre, terrible in thine anger, revered by all the gods,
And mortal men, whosoever inhabit the earth ;
Come, blessed, leaping in triumph, bringing great gladness to all people.”

Among the names given to Bacchus in the Orphic hymns occur the following :*

“The first born.” “Good counsellor.” “Indescribable, mysterious.” “Father of Gods, and also Son.” “Immortal Deity.” “King Bacchus.” “Sacred cion. Sacred branch.” “The holy one.” “The medicine.” “Mysterious plant of Jove.” “The Son.” “The child,” were common titles of Bacchus.

“The mysteries of Bacchus consisted in part,” says Faber,† “of a scenical exhibition of his dilaceration by the Titans, and of his subsequent restoration to life by Rhea.”

“The whole indeed of the mystic rites of Osiris were the same as those of Bacchus. Hence we find that he also was supposed to have been torn by the Titans, and to have been restored to life again.”

“The mysteries of Adonis were of precisely the same nature, and referred to the very same event. He was first bewailed as dead ; but, in a short time, his votaries forgot their former grief, and with loud acclamations celebrated his supposed revivification.”

“The mysteries, indeed, by the name of whatever god they might be called, were invariably of a mixed nature, beginning in sorrow and ending in joy. They described the allegorical death and subsequent revivification of the principal arkite deity.”

* Lamb's Hebrew Hieroglyphics, Appendix pp. 157, 158.

† Mysteries of the Cabiri, vol. II. pp. 331, 334, 335, 337.

There is always connected with the history of Bacchus an account of his descending into Hades, and returning thence triumphant over the powers of darkness ; to this Horace alludes :

“ With golden horn supremely bright
You darted round the bending light,
Far beaming through the gloom of Hell :
When Cerberus, with fear amazed,
Forgot his rage, and fawning gazed,
And at thy feet adoring fell.”

Bacchus is termed in the Orphic hymns *τρίφυνος* and *τρίγονος*, “ of three natures,” “ thrice born.”

Bacchus was always represented as attended by a crowd of followers, singing triumphant songs ; and of these the most conspicuous character was Silenus, an aged individual, riding upon an ass, surrounded by nymphs and fawns bearing bowls, in which they crushed bunches of grapes, and with the juice of which his face and garments were sprinkled. He and his attendants were crowned with garlands composed of ivy and vine leaves. As the chief personage, BACCHUS, in these mysteries was a personification of Balaam's prophecy, so SILENUS was the personification of Jacob's prophecy, and the name itself is derived from SHILOH.

“ The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until he come, SHILOH.
And to him the expectation of nations.
Binding to the vine his colt,
And to the ivy-vine the foal of his ass,
He washes in wine his garments,
And in the blood of grapes his raiment ;
Darker his eyes than wine,
And whiter his teeth than milk.”

Another part of these ceremonies consisted in a Phallic procession. Was not this a memorial of the covenant of circumcision given unto Abraham and originally a scenic representation of that rite ; “ This is my covenant which ye shall keep between me and you and your seed after thee ; every man child among you shall be circumcised—In THY SEED shall all the nations of the earth be blessed.”

This was followed by a troop of females bearing baskets of flowers and fruits, in which were live serpents, and

part of the mysteries consisted in putting them into the bosom, and letting them pass through between the body and garments. In an Orphic fragment, among other symbols of the mysteries of Bacchus are given, "beautiful golden apples from the harmonious Hesperides." Here I consider we have a representation of the first promise given unto Eve in Paradise, that the seed of the woman should bruise the serpent's head.

Thus it appears that every ceremony and symbol used at these mysteries can be traced to some prophecy respecting the promised seed, and there cannot surely remain a doubt of their having been instituted to keep alive a memorial of this great event; although the Greeks and Romans so perverted them, as to obliterate all traces of their original meaning.

Those who were rightly initiated into these mysteries were considered as secure of prosperity in this world, and of happiness in another state of existence; but perfect faith was required to entitle an individual to these high privileges, and hence the ancient proverb:

"Many are called but few are chosen."

These sacred mysteries were probably retained and observed in their true character in the East until the Christian æra. The Magi who came to worship our Saviour, had seen a remarkable STAR in their own country, which they considered a proof of the advent of the promised king. They immediately, knowing "the star must come out of Jacob," journeyed to Jerusalem, the royal city of the Jews, looking there for him who was born King of Israel. They were thence directed to Bethlehem. And the STAR again appearing pointed out to them the spot where the infant Saviour lay, thus confirming their opinion that now the ancient prophecy was accomplished, and an end was put to those mysteries which were instituted and observed to keep alive among mankind the expectation of the promised seed.

In drawing this analogical proof to a close, we would observe that the mysteries of Bacchus were performed in Palestine among the Canaanites,* and that on one of the

* See Encyclopedia Britannica, 7th ed. vol. xv. pp. 659, 664, 663, and Gales Court of the Gentiles, vol. I.

sculptured Sarcophagi of the early Christians, a bacchanalian scene, as typifying Christian truth, is represented.*

It has therefore been well said that mythology is full of the exploits of the Son of God.

FORTH comes Socinus, pranked in learning's pride,
 Prepared the ways of God supreme to scan,—
 Saying the SAVIOUR, whom men crucified,
 Was but a "creature-prophet," but a man—
 And lo! a voice from Egypt's pyramids
 Sounds forth the name of dead Osiris, slain
 By evil Typhon, and aloud forbids
 To call him less than God. From Syrian plain
 Is heard the voice of Tyros' dark-haired daughters,
 Wailing in vain for him, their Saviour God,
 Their lost, slain Thammuz, o'er the deep blue waters.
 And Greece from all her isles, replies aloud
 Of murdered Orpheus, Bacchus, Hercules—
 DIVINE, though slain; Saviours and DEITIES.

From this subject we may learn many lessons.

It teaches us a lesson of deep humility. Man is wise only as he is enlightened by the wisdom that cometh from above. Left to himself, his wisdom becomes foolishness, and all his science "philosophy, falsely so called"—Romans, ch. i. 21—26.

So it was very speedily with the race of Cain. So it was ultimately even with the race of believing Abel and Enoch. So it was also in the post-diluvian world. Man did not like to retain God in his knowledge, because God wars against his wicked ways and his evil imaginations, and therefore man loved the darkness of superstition and idolatry, rather than the light of the knowledge of the glory of God—because his deeds were evil. Thus we find the pure, spiritual and divine revelation concerning a coming Redeemer transferred to weak, erring and corrupt mortals, and transformed into the rites and orgies of one of the most obscene and demoralizing of pagan Deities, even as we now see the purity and simplicity of the gospel changed into the sensualism of an idolatrous superstition, which changes the truth of God into a lie, that it may subject man to the ordinances and commandments of men,

* See the Church in the Catacombs, p. 183.

and under the terrors of hierarchical penances enslave while it ensnares and corrupts its victims.

There is also found in this subject a striking confirmation of our faith in the inspiration and truth of scripture,—in the divine nature of the incarnate Son of God—"God manifest in the flesh,"—in the doctrine of atonement and redemption,—and in the future triumph and universal establishment of the gospel of Christ.

In his prophecy Balaam seems—to use the words of Mr. Faber:

"As it were, to be suddenly rapt into future times, and to behold with open eyes as visibly present before him the august personage whose manifestation he is about to announce. Gazing with strained orbs upon empty air, as to Balak and the surrounding attendants he would appear to do, he vehemently exclaims: *I see him, but not now; I behold him, but not nigh.* He then proceeds more calmly to describe the dignity and origin and exploits of the apparition which had presented itself to him: an apparition, unless I greatly mistake, the very same as that which, on his journey, he had already beheld, under the name of *the Angel* or *the Messenger of Jehovah*; that Messenger, who is ever celebrated as being no other than the man-Jehovah himself. A star that should have dominion, is to come out of Jacob; and a sceptre is to rise out of Israel. The person thus hieroglyphically exhibited, is to smite the corners of Moab and to destroy all the children of Seth. Edom is to be his possession: and Seir is to become subject to him. For Israel is to do valiantly: and this remarkable descendant of Jacob is to destroy him that remaineth of the city."

Mr. Faber, in a very ingenious and learned investigation into this passage as found in the original, has shown that by the words translated "the corners of Moab" we are to understand the idolatrous Magi, Brahmins and Druids—the idolatrous priests who once extended from Hindostan in the East to Britain in the West, and who, it was here foretold, should be smitten or eradicated by the victorious star of Jacob. He has also shewn that by the words rendered "all the children of Seth," we are to understand the votaries of Seth, Baal-Peor, or Adonis, that is, the chief God of Paganism, by whatever different names he might be distinguished in different ages and countries, and whom He, this star, should also smite by turning them graciously to himself.

Such is the prophecy, and has it not, to use Mr. Faber's language, already been in good part accomplished? The Druids of the Celts, the Priesthood of the Goths and the Greeks and the Romans, the Patim or Grove-Prophets of Canaan, and the Petahs of Egypt, have long since been smitten by the victorious star; and the idolatrous system, which they advocated, has long since been eradicated. The same fate has attended the Teopixquis of Mexico: and their spurious virgin-born god has been hurled from the sacred ark within which he was enthroned. Nor have the solar priests of Peru been able to save themselves from the widely stretched-forth arm of Messiah: their theology, substantially the same as that of Mexico and the old world, has vanished from off the face of the earth. Even in our own days, we have witnessed the mild triumphs of the Prince of Peace in the principal islands of the great Pacific ocean: and the result there also has been the abolition of the kindred priesthood and idolatry of ancient Babel.

Much, however, yet remains to be done throughout the ample regions of the East and in the hitherto well nigh impenetrable recesses of Africa.

We have often heard of the invincible prejudices of the Brahmins: and we have been assured that the conversion of the Hindoos to Christianity is a perfectly hopeless task. We are aware likewise of the jealous vigilance of China: nor are we ignorant of the resolute antipathy to the Gospel, which has long been evinced by the inhabitants of Japan. Yet, after all that has been said and written on the subject, it is difficult to conceive that the haughty prejudices of the Brahmins, whether of the Sainic or Vaishnavic or Samanean School, can have surpassed the no less haughty prejudices of their western brethren, the Druids; and it is equally difficult to imagine that the jealousy of China, and the antipathy of Japan, can have exceeded the political suspicion of Rome, and the philosophical contempt of Greece.

Neither can it, with truth, be said that a division into hereditary castes, which some have too hastily deemed peculiar to Hindostan, presents an insurmountable barrier to the introduction of Christianity. The Egyptians and the Celts, the Mexicans and the Peruvians, were divided into castes exactly similar to those of the Hindoos in point

of arrangement and dignity: nor is the modern deprivation of caste, as pronounced by a Brahmin, at all more formidable than the ancient excommunicatory interdict, as fulminated by the whole College of Druids, with their Archimage at their head.

And when the allotted times of the Gentiles shall have been fulfilled, and when the missionary converts of the House of Judah shall commence their predetermined labour of love: it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the earth, and they shall be no more remembered; and I will cause the prophets and the unclean spirit, the Patim and the fatidical Seth or Python, to pass away out of the earth.

Then shall the Maghas of the Parsees, whether scattered through the regions of Balk and Bokhara, or sojourning in the southern empire of Hindostan, exchange their mediatorial Mithras or Mahabad, for the real mediator Christ: then shall the Brahmins of the Gentoos renounce their serpenticidal Chrishna: and then shall the Lamas of the Samaneans, whether presiding in Boutan, or Tartary, or China, or Japan, or Siam, or Ceylon, reject as abominable the worship of their Virgin-born Deity, and uncorruptedly submit themselves to the Sceptre of the mystic Star of Jacob.

ARTICLE VI.

CRITICAL NOTICES.

1. *A History of Colonization on the Western coasts of Africa.*
By ARCHIBALD ALEXANDER, D. D. 2d edition. Philadelphia:
Wm. S. Martien, 1849.

We are glad to find that a second edition of this interesting work has been called for by the public, which we heartily commend to the perusal of all who feel an interest in the amelioration of our free people of colour, and in the evangelization of Africa.

The command "to replenish the earth and subdue it," is still in force. And to what people does it equally belong to possess and cultivate the extensive and fertile regions of Africa, as to the sons of Africa in this country, who need a home where they may enjoy equal privileges with others, and where they may be the instruments of diffusing among the barbarous natives the light of Christianity and civilization? If ever the negro race are raised from their degraded state of ignorance and vice in Africa, it will probably be by the return of the descendants of that race, spread over so large a part of this western continent and over the West India Islands. If the wise and benevolent plan of civilizing Africa, and putting an end to the slave trade, devised by Sir Folsom Buxton, and which was attempted to be carried into effect at so great expense of life and money, had adopted the principle of sending back the emancipated negroes from the British colonies in the West India Islands, instead of attempting to settle colonies of white Europeans in the deleterious climate of Africa, the object sought, so important and desirable, would, in all probability, have been accomplished. And if the colony of Sierra Leone should need to be recruited, it will be found expedient to invite the most enterprising and best educated of the negroes of the West Indies, to emigrate to that country.

Liberia may be considered as a star of promise, which twinkles in the dense darkness which overshadows the African continent.

This community may be said, without exaggeration, to be the most extraordinary upon earth, when all the circumstances of its origin and progress are taken into view. Providence has evidently and remarkably smiled upon the enterprise, and, we trust with confidence, will defend it against all who may attempt its destruction. Let those, then, who oppose the scheme of African colonization, beware, lest they be found resisting what God approves. As for himself, the writer is as fully persuaded that the plan of colonizing the free people of colour in Africa, is wise and benevolent, as he ever was of the wisdom and benevolence of any human enterprise. The history of Liberia is, in this edition, brought down to the period of its complete independence.

2. *Sketches of Virginia, Historical and Biographical.* By the Rev. WILLIAM HENRY FOOTE, D. D., Pastor of Presbyterian Church, Romney, Va. Philadelphia: Wm. S. Martien, 1850.

The continuation of Mr. Foote's valuable labours will meet, we trust, with that welcome and encouragement which it deserves. Its interest and value will be evident from its contents, which are as follows:

Introductory chapter.—Virginia in 1688.—Rev. Francis Makemie and his Associates.—The confinement and trial of Rev'd. Francis Makemie for preaching in New York, 1707.—The Scotch Irish.—Siege of Londonderry.—Presbyterian Colonies in Virginia.—Rise of the Presbyterian Church in Hanover county; and Rev. William Robinson.—Ministers visiting Hanover after Mr. Robinson, and previous to Rev. Samuel Davies.—Virginia in 1743; Commissary Blair; William and Mary College.—Rev'd. Samuel Davies from his birth to his voyage to England.—The mission of Messrs. Davies and Tennent to Great Britain.—Journal of the Rev. Samuel Davies, from July 2d, 1753, to February 13th, 1755.—Rev. Samuel Davies.—From his mission to Great Britain to his death.—Three auxiliaries to the cause of liberty of

conscience.—Progress of freedom of conscience during the times of the Revolution, and the aid given by Mr. Jefferson and Mr. Madison.—James Waddell, D. D. and the Churches of the Northern Neck.—Log Colleges.—Hampden Sydney College.—Rev'd. John Blair Smith and the revival of 1787-8.—Rev'd. William Graham.—Liberty Hall and Washington College.—Rev. Drury Lacy.—Mary Moore.—The commission of Synod, with sketches of Legrand Marshall and Lyle.—Moses Hoge, D. D.

The author says, "it was in contemplation that the sketches in this volume should be continued to a later period. Materials were procured in abundance; and a number of sketches prepared, viz: James Turner—Cary Allen—The old Churches, and Church yards in the valley—List of all the members of Hanover Presbytery, from its formation to the year 1786, with short notices of many of the brethren—and Cornstalk, the Shawanee chief. But the size of the volume forbids their insertion. The appearance of a second volume will depend upon the reception the present volume may meet with from an indulgent public." We call upon our Ministers and our brethren generally to secure the fulfilment of this promise by the purchase of the present volume, of which we will hope to give a fuller notice in future.

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3. *Thoughts on Public Prayer.* By SAMUEL MILLER, D. D., L. L. D. Professor in the Theological Seminary at Princeton, N. Jersey. Philadelphia: Presbyterian Board of Publication, 1849.

This is the last gift of the good and lamented author, to whom, while living, prayer was his vital breath, and of whom it may be said that prayer was .

His watchword at the gates of death—
He entered Heaven by prayer.

This work supplies a vacuum. To students for the ministry it is of eminent importance, nor is it less valuable to all who wish to

take part in social or family worship in a manner at once edifying to themselves and others. Like all the author's works it is characterized by plainness, instruction, refinement of taste, and dignity of sentiment. The work is both historical, didactic, and practical. Its contents are:

Introductory Remarks.—History of Public Prayer.—Praying towards the East.—Prayers for the Dead.—Prayers to the Saint, and to the Virgin Mary.—Prayers in an Unknown Tongue.—Responses in Public Prayers.—Posture in Public Prayer.—The claims of Liturgies.—Frequent faults of Public Prayer.—Characteristics of a good Public Prayer.—The best means of attaining excellence in conducting Public Prayer.

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4. *The Footsteps of Messiah. A Review of Passages in the History of Jesus Christ. By the Rev. W. LEASK, author of Our Era.—The Evidences of Grace, &c. 2d edition. Philadelphia; William S. Martien, 1850.*

"It is unnecessary," says the author, "to state the nature and design of this work. It is not a life of Christ, nor is it the substance of sermons or lectures; although, probably, those who are in the habit of listening to the author's discourses may find in it passages which they have heard from his lips. I have been of opinion, for a considerable period, that the facts of the Saviour's history involve important principles, connected both with the Christian dispensation, and the intellectual condition of men; that that history is more than the record of a wonderful life—more than biography; that it is, in short, inspired didactic narrative. The present volume is the result of this idea. It is a review of certain passages in the Redeemer's history, as given by the Evangelists; and an effort to indicate those principles which the respective passages appeared to me to contain. Thus, for instance the lowly circumstances of the Saviour's birth suggested the subject of the first chapter: "Greatness, independent of earthly

splendour; and the conduct of the eastern Magi presented the thought of "Philosophy kneeling to Christianity." The headings of the chapters refer to the place where, or the circumstances under which, the events written about took place. The principal title of the book was selected for its simplicity, as conveying the idea of progress, without raising expectations regarding the character of the work, which I might not be able to satisfy. There are many other passages in the Evangelic narrative which I had selected and arranged for remark, but the apprehension that to increase the size of the volume, would be to defeat my desire for its usefulness, by preventing its circulation, led me to omit them. The order followed will be found in harmony with the usual chronology. As to the style in which the volume is written, it is not my province to say much; but as I wish to transcribe the impressions made upon my own mind to that of the reader, I have studied clearness, and I hope I shall be perfectly understood."

Mr. Leask has a high character abroad as a sound, evangelical, and interesting writer. The graphic manner in which he carries out his plan in this work, will be evident from his chapters, which are: Preface.—The Manger.—Greatness independent of Earthly Splendour.—The Layes.—Philosophy kneeling to Christianity.—The Midnight Flight.—Tyranny Frustrated.—The Temple.—The Power of Sinless Intellect.—The Jordan.—The Heavenly Attestation.—The Wilderness.—The Tempter Foiled.—The Passover.—The House of God Purified.—Samaria.—Acceptable Worship Defined.—Capernaum.—The Dispossession.—"The Mount of Beatitudes."—The Messiah as a Preacher.—Jerusalem.—The Sabbath Cure.—Nain.—Life Restored.—The Sea of Tiberias.—The Storm Hushed.—Cesarea Philippi.—The Claim to Messiahship.—"The Holy Mount."—The Transfiguration.—The Feast of Tabernacles.—Principles Enunciated.—The Samaritan Village. Ignorant Zeal Rebuked.—The Sanhedrim.—The Conspiracy.—Gethsemane.—The Redeemer's Agony.—Calvary.—The Crucifixion.—The Burial.—Melancholy Thoughts.—The First Day of the Week.—The Resurrection.—Galilee.—The Evidence Complete.—Mount Olivet.—The Ascension.

5. *A Treatise on Justification.* By Rev. GEORGE JUNKIN, D. D. Second edition, revised and enlarged. Philadelphia: William S. Martien.

This is a very able and valuable work, revised and enlarged, and possessing what we consider essential to all didactic works, a full index. Every question bearing on the moral character and government of God, the primitive and present condition of man, the nature, plan, and method of justification; the necessity, character, and extent of atonement; original sin; the utter inability of man to restore himself to the favour of God; the intercession of Christ; saving faith; good works and sanctification—will be found treated of, in this volume, in that clear, logical and connected manner by which the author is distinguished. The title of the work is selected as brief and comprehensive, because “justification is the central doctrine of Christianity, around which all others revolve, and with which all revolve round the central sun of eternal truth. It is, therefore, not thought necessary that the title should even now be changed, although a short chapter on Sanctification has been added.

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6. *Thoughts on Sacramental Occasions, extracted from the diary of the Rev PHILIP DODDRIDGE, D. D. with an introduction by JAS. W. ALEXANDER, D. D.* Philadelphia: William S. Martien, 1846.

With this work we have been for some years acquainted, and have regarded it as fully entitled to the commendation bestowed upon it by Dr. Alexander, who has performed a good part in bringing it before the Christian public of the United States.

“It was the custom of Dr. Doddridge to make serious preparation for the solemnities of sacramental days. As an instance passages might be cited from a meditation bearing date October, 1730. From this it appears that by devotional reading and prayer,

accompanied with fasting, he endeavoured to bring his mind into a frame suitable to the engagements of so tender an occasion."

The subsequent pages show, that as he advanced in life, Dr. Doddridge was led to feel a sympathy more and more warm, in sacramental exercises, with those who were under his pastoral charge. For the sake of young ministers, who may read these sentences, it may not be unprofitable to add, that such communion with one's flock tends very much towards faithfulness and comfort in parochial labour. Late in life our author's retrospection of these services was humble and edifying.

The remark is frequently made, that sacramental occasions have not the same interest which they had in former years. It is believed by the writer that the complaint is not unfounded. In ridding the ordinance of that burdensome extent of service, which was justly chargeable on the old Scottish method, the fast, the repeated preparatory services, the discourses on successive days, and the tedious serving of table after table, we have, on the other hand, lost much that was comely, and glowing and delightful.—How many of us recall, with a pensive satisfaction, the impressions made even on our infant minds by the solemnities of a sacrament, as dispensed in our earlier days, and particularly in those parts of the country where Scottish Presbyterianism most prevailed. Such occasions were infrequent in rural parishes, from the necessity of the case. They were sought, as they still are in Scotland, and in a measure among Scottish people here, by multitudes, from all the country side. Ministers of the Gospel came together in large numbers, and amidst circumstances the best fitted to awaken high emotions, and cultivate kindly affections. There was a part for every one in the days of continued service, and in the addresses delivered, where the method of sitting around a proper table was observed. Aged Christians who may read these lines, will acknowledge that memory can recall no seasons in which there was so much of the manifestation of God in his sanctuary, as in these great sacramental gatherings. Whole assemblies were often bathed in tears, and moved as the trees of the wood are moved by the wind. The holy sympathy could not but extend itself to the speakers on these occasions. The reper-

cussive influence from a profoundly touched assembly, is more productive of eloquence than all the canons of rhetorical school; and the unpremeditated gush, over the sacramental emblems, has been worth more than the elaborate lucubration of weeks, which the preacher had brought in his manuscript. These were times of revivals; and it is by means of the extraordinary assemblages and penetrating influence of such communions, that the chief advances of our Church were made. These were days of gladness, when the beauty of Zion was admired of her sons, and when thousands were brought to acknowledge Christ. And whatever may be thought of the admission, I hesitate not to own, that we have gained nothing as a Church by magnifying the convenience and the decorum of ordinances at the expense of fervour and joyfulness and life.

It is not intended, by these remarks, to reproduce the obsolete forms. We have forms enough already; and the era of careful, decorous, liturgical enactments, is usually that of coldness, worldliness, and decay.

It would ensure no good end to restore four-days-meetings, fasts, successive tables, numerous addresses, or any measures or ceremonies, however proper, without the spirit which informed them.—But it is meant, and that very distinctly, to express a desire for a more careful, earnest, and affectionate observance of the Lord's Supper. There are many who feel, though delicacy has somewhat repressed remark on this point, that there is danger lest, in certain quarters, the proper and genuine import of this sacrament should be altogether lost sight of. Many who read these lines will call to mind occasions, in which the Lord Jesus Christ, in his priestly character, has scarcely been mentioned at His own table. Every thing, in such cases, may be true, orthodox, instructive, solemn, nay even edifying—yet not sacramental, evangelical, tending to the cross. The very solemnity of these occasions may be harsh and legal. The grand, characteristic idea of the ordinance, *a suffering Messiah*, may be superseded by another, which, however valuable, is not the appropriate one. Has it not become, in certain Churches, a common thing for the Minister to leave the Atonement, that is to say the principal subject of this memorial,

to be gathered out of the words of institution, while he spends his whole strength upon the important but secondary topics of vow, covenant, engagement, obligation to the Church, solemn professions, and the like. Let it not be suspected that we would silence the latter ; but we would earnestly desire that the appropriate and cardinal doctrine of this ordinance should have its due place.

It is a very serious consideration for us who minister, that the tone and character of sacramental assemblies, will bear a general proportion to the nature of the instructions which fall from our lips at such seasons.

The "Action Sermon" of the days of our fathers may have been a formal, unwieldy, even a superstitious thing ; but then it was seen to contain the principal thing, Christ. Although we can all testify, with satisfaction, that it is far otherwise with the majority of our Churches, yet it is lamentably true that in some congregations the people have come to expect no particular reference to the work of expiation, in the sermon before the communion. And then what a change in the addresses at the sacrament itself ! Time was, when the chief outbursts of affectionate, holy eloquence took place at these times ; and when the assembled worshippers were lifted up in sympathy with the varied emotions of their leaders. Such addresses to the people were remembered and talked of for a life-time. But they pre-supposed a work of ardent piety in the speaker. It is this thought which connects our train of remark with the little book before us ; and its republication, it is believed, will prove useful to young Ministers.

7. *The Blood of the Cross.* By the Rev. HORATIUS BONAR, KELSO.
"The precious blood of Christ as of a lamb without blemish and without spot," 1 Peter i. 19. Philadelphia : William S. Martien, No. 142, Chesnut-st. 1849.

This is a most attractive and interesting little volume, by one of the most devoted and pungent writers of the warm hearted and evangelical Ministers of the Free Church of Scotland. Neither

saint nor sinner can read it without profit and pleasure, and while it may lead the sinner to Salvation, it will, by the blessing of God, build up the believer in his most holy faith, and in the full assurance of faith and hope and joy.

"That blood," says the author, "has been shed upon the earth, and that this blood was no other than the 'blood of God,' all admit who own the Bible. But admitting this, the question arises, how far is each one of us implicated in this blood shedding? Does not God take it for granted that we are guilty? Nay further, that this guilt is the heaviest that can weigh a sinner down?"

"If so, then is it not a question for the saint, how far have I understood and confessed my participation in this guilt, incurred by my long rejection of the slain one? How far have I learned to prize that blood which, though once my accuser, is now my advocate? How far am I now seeing and rejoicing in the complete substitution of life for life,—the Divine life for the human,—which that blood-shedding implies?"

"Is it not also a serious question for the ungodly, is this blood-shedding, really and legally chargeable against me? Is God serious in saying that he means to reckon with me for this? Is this blood, at this present moment, resting over me as a cloud of wrath ready to burst upon my head as soon as my day of grace runs out? Is it on account of my treatment of this blood that I am to be dealt with at the seat of judgement? Is my eternity really to hinge on this?"

"If so, what course can I pursue? Can I, like Pilate, take water and wash my hands, saying, I am innocent of the 'blood of this just man?' No! that is hopeless. My long rejection of it must involve at least something of the guilt; how much, remains yet to be seen. If I cannot clear myself, and if I cannot extenuate my crime, then I must either brave the trial and the sentence, or make haste to enter my protest against the deed, as the only course now remaining for me.

"In such a matter, there is room neither for delay nor uncertainty. Let the matter at once be inquired into, and put beyond the reach of doubt. Is it possible that any one can rest with less than a certainty of forgiveness, so long as such a charge is hang-

ing over him? Either he does not understand its meaning, or he is resolved to set it at naught.

"Reader! rest not till you have got matters thoroughly settled between God and your soul. This settlement must be on solid and immovable grounds. But these grounds God is presenting to you in the blood of His only begotten Son. Consider them well. They are your all for eternity! You need not fear risking your soul upon them. Oh! well for you, if you were but settled there. There would follow a lifetime of peace in this world, and an eternity of glory in the world to come."

8. *The Present Earth, the Remains of a Former World. A Lecture delivered before the South Carolina Institute, Sept. 6, 1849. By ROBERT W. GIBBES, M. D. member of the American Association for the advancement of Science, &c. &c. Columbia, S. C. 1849.*
9. *An Address on the Sphere, Interest, and Importance of Geology; delivered December 8, 1849, in the Hall of the House of Representatives, by R. T. BRUMBY, M. A. Professor of Chemistry, Mineralogy, and Geology, in the South Carolina College. Published by the Trustees. Columbia, S. C. 1849.*

In the pamphlets, whose titles appear above, we have evidence that Geology is about to assume among ourselves a degree of importance which it has not possessed in the minds of our fellow-citizens hitherto. There is no intelligent man who is wholly ignorant of its facts and its theories, and yet, comparatively few have made it a subject of protracted and thorough study. For some years past no systematic instructions have been given in this department in the State College of South Carolina; a defect which is now remedied by the zeal and industry of the present Professor of Chemistry, Mineralogy, and Geology. Under the incumbency of a former Professor, some years since, the study was made the occasion of ministering to skeptical views as to the Sacred Scrip-

tures. The State is fortunate in having one to preside over this department now, who would sooner abjure the study itself than do aught to impugn the veracity of the Divine word.

The Lecture of Dr. Gibbes is mainly an attempt to show the compatibility with revealed religion, of the theory that the present earth was constructed out of the remains of a former world. To this end he adduces the testimony of those many theologians and pledged defenders of the Scriptures, who have given in their adherence to this theory, and have admitted that the creative power was put forth upon our earth through the almost infinite cycles which are supposed to have preceded the refitting our globe for the abode of man.

Prof. Brumby's Address is an able and well written discussion of the subject he handles. In the close he thus sums up the topics of his discourse:

"I have endeavoured, this evening, to illustrate the necessity of renouncing the influence of prejudice and preconceived opinions, when we engage in the study of physical science; and to show that, instead of discrepancy, there is real harmony between Geology and Revelation.

"I have attempted, also, to explain succinctly the nature of geology, by defining its object, ascertaining the sphere of its investigations, tracing its scientific relations and dependencies, and evincing its claim to a high rank among the branches of physics.

"Lastly, I have aimed to prove its importance, by showing that as, for near half a century, it has engrossed the attention of governments, communities, and philosophers, more than any other part of human learning, constituting the great, peculiar scientific characteristic of the age, no one wholly ignorant of it can fully perceive the spirit of his times, and his own true position; that geological writings embrace a large portion of European and American literature; that as geology is full of poetry and romance, it gratifies the desire of young and old for the marvellous, without vitiating the taste, or corrupting the heart; that it affords fields of research adapted to every capacity; that its pursuit, far from being incompatible with professional success, is essential to the discovery and comprehension of all the causes of diversity of cli-

mate, and the local prevalence of peculiar diseases ; that it affords important aid to painters, sculptors, architects, and other lovers of the fine arts ; that it forms an indispensable element in the education of skilful engineers, miners, and intelligent agriculturists ; that it is eminently useful to historians, jurists, and civilians ; that it has developed principles, which must form the basis of all future attempts to remodel and improve the systems of classification in Natural History ; that it enlivens the imagination, strengthens the understanding, calms turbulent emotions, and refines and humanizes the soul ; that it brings with it its own peculiar rich reward, placing us in delightful communication with nature in all her retreats, whether in rugged mountains, desert wastes, or fertile plains ; that it has yielded most forcible illustrations of natural theology ; that it has confounded infidelity, and strengthened the Christian's faith, by supplying wonderful coincidences between scientific and revealed truth ;—above all, that it has proved conclusively, by incontrovertible arguments, drawn from the everlasting hills, the inspiration of the first verses in the word of God !”

There is no science in all the circle of human research which can stand in opposition to Divine Revelation. Science is but a knowledge of the works of God, and a perception of that all-wise plan which reigns throughout them all. It is a learner before it can be a teacher. It always will be found, when it has reached its ultimate results, compatible with the word which God has spoken. One cannot gainsay the other. The Geology or the Astronomy, which contradicts the Scriptures, is no true Geology, and no true Astronomy. It is a theory of short sighted man who is comparatively of yesterday and knoweth nothing. When the facts which the industrious student of nature gathers up are sufficiently ample, and his deductions reach the exactness of a science, we have no fear that they will stand opposed, in any degree, to the declarations of Moses.

Notwithstanding the considerable names among theological men who have declared for the great antiquity of our globe, there still remain others, neither weak, ignorant, nor superstitious, who think all those formations in which animal exuviae are found, were deposited since the six days work of creation. Great are the

difficulties on either hand. The demands of modern Geology are not free from them. And he who strives to bring the same facts within the period during which man has resided upon the earth, acknowledges them to be great. Both the one and the other require the intervention of a Divine hand; the one to supply in their needed place the materials for the formations as they are supposed to occur; the other to quicken the operation of the powers of nature beyond their present ordinary action, and to furnish what was wanting in them to the end attained. We see not why the one of these is entitled to the name geologist more than the other, or why the latter should be regarded as opposing science and injuring the cause of truth which he is aiming to subserve.—Neither the one nor the other denies the facts, however much their theories may differ. No man has a right to exclude a creating and disposing hand, nor a special providence and concurrence of Deity in the changes of nature. Thankfully will we receive all that Geology has to bestow. Her facts we value, the labours of her learned students we duly appreciate. If she offers us a *theory*, we shall not leave behind us the lamp of Revelation as we examine its claims. The Creator, whose hand was employed in these things, has spoken. It is the height of reason, as it is of piety, to hearken to His voice.

10. *Cardiphonia, or the utterance of the Heart, in the course of a real Correspondence, by the Rev. JOHN NEWTON, Rector of St. Mary, Woolnoth, London. With an introductory Essay, by DAVID RUSSELL, D. D. Dundee. Presbyterian Board of Publication: Philadelphia. 12 mo. pp. 494.*

Some one has compared the experimental works of Baxter to Sandal wood, which continues to give forth its fragrance for ages: the comparison will as happily illustrate the peculiar excellence of Mr. Newton's epistolary writings. Few names are more cherished than his in the Church of God; partly because he was so strik-

ing an example of the sovereignty and power of Divine grace; and partly because of the refreshing character of his compositions. The *Cardiphonia* needs no eulogy from us: it has already received the highest commendation it could receive, that of being received into the hearts of God's people; of occupying a place, not on the bookshelf of the student, but among the devotional guides of the pious. It is matter of joy to us, that a new and pleasing edition has been put out by the Board of Publication, and that it will be diffused among thousands who will welcome it as they do the face of an old friend. The introduction, written in the form of an Essay, by Rev. Dr. Russell, gives a discriminating analysis of the main topics handled in the letters which follow: affording to the reader, who is not already familiar with him, a most favourable introduction of the devoted author.

11. *The Christian's Daily Walk in Holy Security and Peace.*
By HENRY SCUDDER, late Minister of Collingborn-Ducis,
Wiltshire. Recommended by Dr. Owen and Mr. Baxter.
Presbyterian Board of Publication; Philadelphia. 12 mo.
pp. 342.

This is another contribution to the religious literature of the present day, drawn from the forgotten treasures of past generations. We know not of any better work for our Board of Publication, than that of recovering from oblivion the writings which were known and valued two hundred years ago. The title of this book will indicate its character. It defines the nature of walking with God—urges the duty and obligation of it—gives minute counsels for beginning, continuing, and ending the day with God. It discusses the duty of special humiliation and fasting, the proper observance of the Sabbath, and the nature of the sacraments. It contemplates the Christian in solitude and in society, in prosperity and adversity—distinguishes between his lawful and his unlawful cares—enlarges upon the peace of the believer—the imped-

iments to it, the false fears which disturb it, and the true means of its preservation. Like most of the writers of his day, Mr. Scudder abounds in quotations from Scripture; which, though to the superficial reader they interrupt the flow of his style, more than compensate to the serious and devout reader in the weight and dignity imparted to his sentiments. There are few topics arising in the Christian's daily experience which are not touched in this volume; many of them indeed of the highest importance, as the nature of assurance, the nature and properties of saving faith, &c.—and all handled in a searching and practical way far removed from controversial disquisition. To a class of Christians, we fear too small a class, this work will be very acceptable—the serious and earnest Christian will hail it for the assistance it renders in searching into the depths of his own heart. We earnestly hope it may do its part in recovering our generation from the flip-pant religious reading of the present day, to the more nutritious but severer devotional reading of our fathers.

12. *Converse with God in Desertion and Solitude.* By Rev'd. RICHARD BAXTER. Revised for the Presbyterian Board of Publication. Philadelphia: 18 mo. pp. 143.

A plain and profitable discourse from the prophecy recorded in John xvi. 32, of Christ's desertion by His followers at His Crucifixion: in which Mr. Baxter describes the comfort and support flowing from God's presence with the believer when left in solitude by the desertion or death of friends. A little book, full of consolation, is often of great value at those seasons when the burdened soul has strength to take up only the crumbs, and would loathe a fuller repast.

13. *Is Christianity from God? or a Manual of Christian Evidence.* By the Rev. JOHN CUMMING, D. D. Presbyterian Board of Publication: Philadelphia: 18 mo. pp. 330.

The author tells us in his preface this work is not meant for

learned theologians, but for Scripture readers, City Missionaries, Parochial and Sunday School Teachers, &c. The work is, therefore, simple and exceedingly well adapted to the end in view.—The topics discussed are: the immortality of the soul—the proof of God's existence—the necessity and antecedent probability of a Revelation—genuineness, authenticity, and Inspiration of the Scriptures—general characteristics of the Bible—the charges against the Bible of contradiction and inconsistency—doctrinal difficulties—particular texts cavilled at. The more laboured treatises on the evidences are beyond the reach of uncultivated minds, and presuppose a patience of research, and an amount of leisure which but few enjoy. Yet it is important that all classes should possess the means of obtaining at least an elementary knowledge of these subjects. To these, this little manual will be highly useful.

14. *Plain Thoughts about Great and Good Things.—The Saint and the Sinner.—The Providence of God displayed in a series of interesting facts.* Board of Publication: Philadelphia.

The first two of these little books are from the pen of W. S. Plumer, D. D. and are excellent specimens of a simple but dignified style, in which Divine truth may be brought, without difficulty, within the comprehension of very young persons. The third is a collection of interesting and very pertinent facts, illustrating the doctrine of a particular Providence.

15. *Conversations of a Father with his Children.* Series first, pp. 180. Series second, pp. 174. 18 mo. Presbyterian Board of Publication. Philadelphia.

These are two entertaining little books, conveying a good deal of information to youth, and affording a valuable hint to parents

as to the possibility of amusing and instructing their children at the same time. Each conversation closes with a spiritual application, adapted to fasten good impressions upon the conscience.

16. *Madagascar and its Martyrs.* 18 mo. pp. 156.—*Scenes in the New Hebrides*, pp. 72.—*Moravian Missionaries—Africaner or Missionary Trials.*—*Mr. Moffat and the Bechuana.*—*Terror by Night.*—*Bechuana Girl.*—*Jejana, or the Converted Hottentot.*—*Heathen Sacrifices.*—*History of Mary and Lucy Gutzlaff.*—*The Pilgrim of Monghyr.*

We group together these little works of the Presbyterian Board of Publication, because they all relate to one subject, and are designed to interest the children of the Church in the work of Christian missions. The persecution in Madagascar, the conversion of Africaner, and the labours of Mr. Moffat, told in the simple style of these little books, are well suited to awaken the interest of the young in the Heathen; and afford also a practical argument, level to their understanding, of the worth of the Gospel. There can be no objection to see our Sabbath School Libraries filled with books of this character; which would as greatly interest the young as the purely fictitious illustrations of truth.

17. *The Little Italian Boy.*—*The Little Jewess.*—*Story of the Samaritans.*—*Scripture Lessons in Verse.* 18 mo. Board of Publication: Philadelphia.

These are stories also for children: the first designed to give them some knowledge of the fundamental errors of the Papists; the second aims to interest them in the condition of the Jews.—The stories are all short, and likely to engage the attention of youthful readers.

18. *The Bedfordshire Tinker.* 18 mo. pp. 85.—*The African Preacher.* 18 mo. pp. 139. *Presbyterian Board of Publication: Philadelphia.*

The first of these books contains a brief and simple account of John Bunyan: a writer whom every reading child is bound soon to know in his entertaining and instructive allegories of the Pilgrim's Progress and the Holy War. The second, written by the Rev. W. S. White, of Lexington, Va. gives a truly interesting history of an old African negro in the State of Virginia, who being made the subject of renewing grace, was long and familiarly known as the African Preacher. We have been much edified in the perusal of this simple memoir, and could wish it an extensive circulation. There are few at the South who cannot call to mind instances almost as remarkable of deep and ardent piety amongst coloured persons embraced within the circle of their acquaintance. Perhaps the example of Mr. White may stimulate others to give to the world memorials of some of these, similar to those furnished in this volume. It is peculiarly gratifying to trace in actual life the elevating influence which the Gospel exerts upon human character; elevating, too, without pushing beyond the sphere which Providence has allotted. No persons can be found, perhaps, who so perfectly exemplify this influence, as the pious slaves of the South: as some of the purest instances of unaffected piety are found among them—and in every such instance, the character is refined and exalted, without detriment to that subordination of feeling and conduct which their relation involves—in every such instance, this relation itself is sanctified in their sight, by the clear recognition which they are led to take of God's Providence in disposing their lot, as well as of the particular agency which their bondage has had in their conversion to God.

19. *The Doctrine of the Unity of the Human Race examined on the Principles of Science.* By JOHN BACHMAN, D. D. *C. Canning: Charleston.*—8 vo. pp. 312.

We have read this important book of Dr. Bachman's with un-

mingled satisfaction. The few first pages we had seen, through the author's kindness, as they were issuing from the press, but not till too late an hour for us to do justice to the work in our present number, do we obtain it complete. The discussion of the fertility of Hybrids shows the hand of a master. That theory is completely demolished. From this, Dr. Bachman proceeds to those various topics which are involved in the scientific treatment of the argument for the Unity of the Race. The book increases in interest as we advance in its perusal, abounding in instructive facts and reasonings, which reveal at every step the practised student of nature. We see no escape from the conclusions to which the discussion leads. And we think that those to whom the word of God is of no authority, will find it hard to set aside the conclusions of science. We shall indeed expect to find the Scriptural view of the Unity of the Human Race still the object of attack: The race of skeptics is not extinct. It will not die out till the Son of man cometh. Every department of Philosophy, Archaeology, and Science is made in these days to contribute its share of opposition to the plain teachings of the Divine word. But their argument is destined to be overthrown. We most heartily commend this Essay of Dr. Bachman's to the perusal of our readers. It is a work of originality and true merit, and the most satisfactory discussion we have met with, of several of the most important points involved in this extensive subject. We would be glad to say more, and to bring forward its principal results and reasonings to the notice of our readers. But we trust they will resort to the book itself, and obtain them undiluted and fresh from the pen of the distinguished author.

ERRATA.

Page 286, line 19, read *life* for *mind*.

" 292, " 23, " *process* for *proofs*.

" 296, " 12, dele *then*.

" 300, " 13, read *holiness* for *holeni*.

" " 17, " *according* for *accordingly*.

" 301, " 12 and 13, from bottom, read *of the works* for or
their works.

" 303, line 12, from bottom, read *the matter* for *it*.

" 304, " 4, " " " *as* for *being*.

" 311, " 7, " " insert *at* before all.

" 316, " 9, read *strata* for *shape*.

" 318, " 6, from bottom, read *simple* for *single*.

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