

THE
BIBLICAL REPERTORY.

JANUARY, 1833.

No. I.

ART. I.—*Survey of modern German Works on Interpretation.*

FOR reasons which have been too often stated in this miscellany to need a repetition now, we think it important that the American student should have some acquaintance with the German works which relate to the study of the Scriptures. We do not, indeed, wish to see a criticism which puts all the foundations out of course introduced into our church; we dare not rejoice in the scepticism which already creeps into some minds with regard to the canonical integrity, the authenticity, and the inspiration of the Bible. But we are persuaded, that if the church consents to close her eyes upon the increasing facilities for biblical investigation which are possessed in Germany, and to turn away from the controversies which are there waged, she will find herself in a field of battle without armour, or, if armed, with the mail and greaves and heavy weapons of a former age, wholly unsuited to the emergency, and the new modes of attack.

With these impressions, we are about to lay before our readers a succinct review of recent German publications, in the biblical department. As our object is to give information, we shall borrow from every source which is accessible to us. The works

ART. V.—*The Annual of the Board of Education of the General Assembly of the Presbyterian Church in the United States.* Edited by JOHN BRECKINRIDGE, A. M., Cor. Sec., Vol. I.*

FROM a period not much later than the apostolic age, down to nearly the close of the last century, the Church strangely slumbered over her obligations to labour for the conversion of the world. But, within less than fifty years, this dream of ages has been disturbed; and she has shaken off her drowsiness, and renewed her strength, and come up with resolution and faith to the great work which the injunction of her ascended Master has devolved upon her. And when she came to find herself with the world for her field, and the principalities and powers of darkness for her enemies; when she looked out upon the empire of Paganism, and surveyed the length and the breadth of it, and recollected that superstition had wielded her iron sceptre there for ages; when she thought too of the extensive reign of Mahomedism, and Judaism, and of the darkness that envelopes a large part of nominal Christendom; and when she considered that the great work of driving away all this darkness, and breaking down all this superstition, and putting an end to all this error and crime, belonged instrumentally to herself, it was natural, that one of the first reflections which suggested itself should be, that there must be a mighty increase in the amount of effort, and in the number of labourers. She saw especially, that the ranks of the ministry were far from being filled up, as was required by the command of the Master, on the one hand, and the magnitude of the work on the other; and at first it seemed a problem of no easy solution, how this great deficiency could be supplied. Up to the period referred to, and even to a still later period, there had been no general and organized provision, with reference to this object; and what had actually been done by Christian benevolence, had been on so small a scale, and had, for the most part, partaken so much of the character of private and individual aid, that it seems not even to have suggested the great idea of an extensive organization.

Here, then, was a mighty exigency of the Church, which must, some how or other, be met; for it was apparent to every one, that unless ministers were provided to preach the Gospel, in

* As the work reviewed in this article, consists partly of contributions from some gentlemen who have been understood to have something to do in conducting this work, it is proper to state, that the review has been furnished by an individual who is in no way connected with it.

much greater numbers than they had been, or were likely to be, without some extraordinary provision for that purpose, the Gospel could not be preached to every creature. It was apparent, that there were young men enough, who might be advantageously employed in this work, provided only they could have the means of the requisite training; for, under the influence of our Sabbath schools, and Bible classes, and revivals of religion, multitudes of youth, in this country particularly, are every year introduced into the Church, and hopefully born into the kingdom. Here, then, were the materials for increasing the ranks of the Christian ministry; but these materials, in order to be used to advantage, must be moulded by a liberal education, and this must needs incur great expense. The spirit of Christian benevolence, which is always an inventive spirit, acting under a high sense of duty, and urged on by the necessities of the case, produced the idea of education societies; and, though the plan seemed to be embarrassed with some difficulties, yet, it went quickly into successful operation. And even after having been tried but for a few years, it has come to pass that it is regarded, on every side, as constituting one of the most promising fields of benevolent enterprise; and every one, who looks at all at the aspect of Providence, perceives that it makes not only an important, but an essential part of that great system of moral machinery, by which the world is to be evangelized. It were to have been expected that the Church would gain by her experience, on this subject, as on every other; and that some things, which at first might seem important, would, after an actual experiment, be laid aside; and that other things would come in their place, which experience would prove to be more useful; and hence it has turned out that the education system has, at no time, been stationary, since its introduction; many evils have been guarded against, and many changes for the better have been made, which were not thought of at first; and we doubt not, that future experience may suggest other improvements upon the system; but we cannot question, for a moment, that the system itself will last, and that its operations will constantly become stronger, and nobler, and more extensive, until it shall have contributed its full influence in spreading over the world the glories of the millennial day.

It has already resulted from the operation of this system, that many young men of talents and piety, who, but for this, would, in all probability, have passed their lives amidst the toils of some humble occupation, have been rescued from obscurity, and educated for the sacred office, and are now faithfully and successfully fulfilling its duties, some in various parts of our own country,

and others in heathen lands; while there are many more originally devoted to the same humble employments, who are now in a course of preparation for the ministry, and who will soon, in the common course of providence, actually be in the field. No one can estimate the amount of talent and piety which has hereby been brought into the active service of the Church; still less is it possible to calculate the extent of intellectual and moral influence which will, by this means, be secured, in favour of all the great interests of truth and holiness, in the progress of future ages.

It is manifest, then, that the provision which is made by our education system, while it is intended, ultimately, for the enlargement of the Church, and the extension of her triumphs, is adapted to secure a rich amount of blessing to the individuals, in respect to whom the system has its immediate operation. For, is it not an incalculable blessing to an individual, to have the opportunity of high intellectual culture secured to him; to be elevated from a station in which his influence would be extremely limited, to one in which it may be felt to the extremities of the nation, or on the other side of the globe? Is it not a blessing upon which no adequate estimate can be placed, to be thrown into circumstances most favourable to high attainments in holiness; to be legitimately honoured as an ambassador of God, and thus to be used as an instrument of carrying into effect the grand purposes of everlasting love? Surely, every one who is permitted to avail himself of the privileges of this institution, ought to consider himself deeply indebted to the goodness of God on the one hand, and the liberality of the Church on the other. It is the nature of the institution, that it scatters its blessings on the Church and the world, by first blessing the individuals through whom its benign influences are sent forth.

Though there is nothing in being a beneficiary of this institution which ought to be regarded, in any painful sense humiliating, still, it is manifest, that persons who avail themselves in this way of the charity of the Church, sustain a relation to her in some respects peculiar; and that relation involves peculiar duties, which it were criminal to overlook; or, perhaps, we should rather say, there are certain things which duty would require of a theological student, under any circumstances, which the peculiar circumstances of a beneficiary urge upon him with additional force. We will glance at some of those traits of character which the beneficiaries of our education societies are called upon to cultivate with peculiar care, in view of the relation which they sustain to the Church.

And the first thing which we shall here notice, is *economy*.

The reasons for this are so obvious, that we scarcely need hint at them. It is certainly a dictate of reason and propriety, that they who are supported by the bounty of the Church, should endeavour to contract their expenses within as narrow limits as they can; for, whatever they expend beyond their strict necessities, is so much fraudulently taken from the treasury of the Lord. It is true, indeed, that our great institutions for the education of young men for the ministry, make their appropriations with much discrimination, and the extreme limit which they have set for their donations does not ever approach to extravagance; nevertheless, it may often be in the power of a young man to sustain himself on less than the usual appropriation, especially if he have some other means of support on which he may partly rely; and this remark applies, with even greater force, to those who are educated by private, than public charity; because, in this case, the wishes of the beneficiary are likely to have the greater influence. But, in every case, whether the charity be private or public, he who avails himself of it, is sacredly bound to reduce his wants and expenses as far as he can. If he allow himself to receive any thing more than is actually necessary to the successful prosecution of his studies, especially if part of that which the Church appropriates for his support, is appropriated by himself to the gratification of pride, or for any other unworthy purpose, he not only squanders the charity of the Church, but has an account opened against him which will be likely to cover him with confusion in the great day of reckoning.

Now, while we record with satisfaction that most of the beneficiaries with whom we have been acquainted have manifested a commendable spirit of economy, and have seemed disposed to help themselves as much as was in their power, we are constrained, in honesty, to state, that this remark has its exceptions; and that we have occasionally met with one who was justly chargeable with a spirit of extravagance. We have even known a few instances, in which a young man has been marked for the particularity of his dress, and the dandy-like style of his movements, and for his profuse liberality in giving away money where neither justice, nor charity, nor any thing better than ostentation required it; and when an inquiry has been made concerning him, the unwelcome secret has come out, that he was a charity student destined for the ministry. We earnestly entreat every young man, as he values his own character or influence, and as he would refrain from stabbing the cause to which he is professedly devoted, to avoid even the appearance of this evil. It is a great evil, as it respects himself, because it at once indicates a bad spirit, and is fitted to cherish it; while it serves greatly to weaken the

confidence which may have been reposed in him, and to cloud his prospects of future usefulness. But even this is not the end of the evil; for one such instance exerts a mighty influence against the general cause of charity, and the particular cause of education; and even many good men have their confidence in this benevolent plan shocked, and begin to doubt whether it would not be wise, to turn their contributions into some other channel; while those who are glad of an apology for doing nothing, and who take pleasure in blazoning the imperfections of ministers and theological students, triumphantly point to such a case, as if it brought the whole system of charity, and the whole ministry of the Gospel into utter contempt. We are far enough from wishing to detract aught from the comfort of our beneficiaries, in any respect, but we are sure, that this matter of rigid economy, if they duly consider it, cannot fail to commend itself to their good judgment, and to fall in with their convictions of duty.

Another trait which ought especially to characterize our beneficiaries, is a *modest* and *unassuming* manner. It must be acknowledged that it has sometimes happened, that the sudden elevation of a young man from an obscure station to some degree of public notice; from the farm or the work-shop to the college or theological seminary, has worked so strongly upon certain principles of his nature, that he has scarcely seemed able to keep the right balance of his faculties. Sometimes he has shown himself under the influence of an intolerable vanity, which has seemed to claim a degree of importance which has thrown almost all around him into the back ground; and, at other times, and, perhaps, not less frequently, there has been the acting out of a dogmatical and domineering spirit, which would fain bring others to bow to its own dictation. We have known instances, especially, in which young men in the circumstances to which we have referred, have claimed vast treasures of wisdom in relation to the subject of revivals, and have gone out for a few weeks from the institution where they were supported by the bounty of the Church, to visit places in which revivals have been in progress; and, instead of falling in with the views, and assisting the labours of the stated pastor, they have set themselves in opposition to both; and, if they have not openly denounced him among his own people as a formalist, they have, at least, broadly hinted that he was far behind the spirit of the age, and that the cause of revivals would never prosper under such cold and inefficient ministrations. Now, far be it from us to impute this, or any thing like it, to the mass of our beneficiaries, for we have the best of evidence that their deportment is, in these respects, in a high degree exemplary; nevertheless, we know that such cases have occurred, and we are

desirous, if possible, to prevent the multiplication of them. It were intolerable arrogance in *any* theological student, to exhibit such a deportment as that to which we have referred ; but, in one who receives his education from the charity of the Church, it is doubly revolting. It becomes all, especially of this latter class, to be uniformly humble and modest, in every part of their conduct ; to show themselves, especially when they are cast among ministers, more disposed to learn than to teach ; and, instead of dictating to their superiors in age and standing, the course they should pursue, to listen with attention and respect to their suggestions and counsels. Let a young man, who is known to be a beneficiary of some charitable institution, go out into the world, or among the churches, with a haughty, and dictatorial, and self confident spirit, and he will awaken prejudices on every side of him, against the institution on whose charity he lives ; and, so strong and extensive will be the impression that its funds, at least in one instance, have been perverted, that it will, not improbably, languish to some extent in consequence of this example. But, on the contrary, let this young man show himself an example of modesty, and humility, and docility, and all the unobtrusive virtues, and the institution which has sustained him will be likely to gain friends wherever he goes ; and, though he may not open his lips to solicit an addition to its funds, yet, there will be a charm in his character, which will have the effect of the most eloquent pleading.

There are considerations also connected with the peculiar circumstances of a beneficiary, which should bring him to the most *diligent* and *vigorous* use of his powers in the acquisition of knowledge. No theological student, whatever may be his pecuniary resources, has a right to fritter away his time, and waste the energies of his mind in indolent inaction. He who gave him his time and his faculties, and to whose service he has professedly consecrated himself, requires that he should use all to the best advantage, and bring all as an humble offering to his Lord and Master. But it is manifest that the *Church* has a peculiar claim in this respect on her beneficiaries, inasmuch as it is through her instrumentality, or the instrumentality of associations which owe their existence to her influence, that the opportunity of a high degree of intellectual culture is secured to them. Not that we would encourage such intense and close application of their powers as would sap the constitution, or in any degree impair health ; so far from this, we would urge to all proper means for the preservation of health, as one of the primary duties of every student ; nevertheless, we maintain that great diligence in the acquisition of knowledge is perfectly consistent in

ordinary cases with keeping up a healthful state of the body. Let every beneficiary, then, realize that he is under special obligations to make the most of his opportunities for cultivating his powers and increasing his stock of useful knowledge. Let him apply the most rigid rules of economy in the disposition of his time. Let all the various parts of his employment, so far as possible, be reduced to system; otherwise he will often waste more time in determining what to do, than would be necessary to perform the duty which immediately devolves upon him. Let him see to it that his acquisitions are all of a useful kind; all such as can be turned to account in the great work in which he is to be engaged; such as will qualify him the better for rightly dividing the word of truth, and in feeding Christ's sheep and lambs. Some theological students, and some beneficiaries too, devote much of their time to light reading; but this can never be defended on any principle which a Christian should not be ashamed to acknowledge. Whenever a beneficiary does this, he ought to read his rebuke in the recollection, that the hand of Christian charity has placed him there solely for the purpose of being trained for the service of Christ and the Church; and that in consenting to occupy such a place, he virtually pledged himself that he would bring to the great work he had in view, the best improvements of which he was capable.

There are, moreover, some special reasons why beneficiaries should fix on an elevated standard of *piety*. The fact that they are destined to be ministers of the Lord Jesus, and have so direct an agency in building up the temple of the living God, is, indeed, a sufficient reason why they should not be contented with any moderate religious attainments; but when it is considered that they are educated at the expense of the Church, and that the amount of their usefulness must depend ultimately in a great degree on the form and consistency of their Christian character, they surely cannot fail to perceive that there are peculiar claims upon them for a simple and entire devotedness to the Redeemer's cause. Here again it gives us pain to record that we have witnessed more than one example of a charity student, especially during his collegial course, becoming sadly imbued with the spirit of the world, and casting a deep, if not an enduring reproach upon his Christian profession. We have known instances in which young men have for a time after leaving college, engaged in the business of school-keeping; and have shown themselves, in the circle in which they were thrown, the merest creatures of levity; and when the communion season has come around, it has turned out to the astonishment of all who have known them, that they were professors of religion; and a

little further inquiry has brought out the still more surprising fact, that they have been kept at college by public charity, and have their eye upon the ministry as their future profession; or else it comes to be whispered by those who know most concerning their plans, that their minds are becoming unsettled in respect to their profession, and that, peradventure, they may, after all, resort to law or medicine. We say we have known cases, in which beneficiaries in these circumstances, have sunk in their daily deportment every characteristic of true godliness, and have had no other companions than the vain and gay, and have been fully in league with all the levities of the world, insomuch that they were justly regarded as doing more for the injury of religion than any openly irreligious persons around them; and one case we have known, in which an individual in these circumstances has been suddenly summoned to his last account, and has left the world mourning over his wretched inconsistency, and warning his companions to beware of the influence of his example. We would affectionately expostulate with every beneficiary who has entered on such a melancholy course of backsliding, before he has wandered irrecoverably; and with equal earnestness would we exhort every one who has hitherto held fast his integrity, to keep himself deaf as an adder to the voice of temptation. In every part of the course of his education, whether it be earlier or more advanced, let him bear in mind that he owes it not only to the Head of the Church, but to the Church herself, that he keep his eye steadily fixed on an elevated standard of Christian character; that he keep his heart filled with the love of Christ and of souls; that he keep himself in all respects unspotted from the world. Let him beware that nothing interferes with his self-communion and private devotion, those great duties on which the life of piety so much depends. Let him be careful that his intercourse be regulated in such a manner as to subserve rather than hinder his growth in piety. Let him avoid all scenes of levity, of vain and idle discourse, as tending most directly to wither his Christian graces, and destroy his religious enjoyment. While he avoids all airs of affected sanctity, and cultivates that cheerfulness which the Gospel not only sanctions, but inspires, let him see to it that he habitually maintain that dignified and serious deportment, that edifying Christian conversation which becomes him as a professed disciple of Christ, and especially as a candidate for the sacred office.

We may add in this connexion, that the obligation which rests upon every candidate for the ministry to hold himself ready to take such a field of labour as Providence may mark out for him, however obscure and humble it may be, rests with peculiar force

upon every beneficiary. The Church has nurtured him for her own use; and in consenting to avail himself of her bounty, he has virtually consented to be disposed of, as respects his sphere of labour, at her pleasure, or rather, at the pleasure of her Head, as indicated by the dealings of his providence. It is therefore with a peculiarly ill grace, that a beneficiary suffers himself to confer greatly with flesh and blood, in respect to the place of his destination as a minister; and especially that he turns his back upon the more obscure field of labour, to which, peradventure, providence plainly directs him, and looks with a wishful eye and an impatient heart, to some more public station for which his talents do not qualify him, and to which the finger of God does not point him. The truth is, that when he places himself upon the funds of the Church, there is an implicit engagement on his part, (to say nothing of pious obligation to the great Master himself) that he will cheerfully accept any station which providence may assign to him; that he will count no sacrifice too dear to be made for his Master's honour; that if it be the will of heaven, and that will be signified to him, that the field of his labours should be in the wilderness, or beyond the ocean, he will cheerfully separate himself from friends or from country, and if need be, resign his choicest earthly comfort, to fulfil the purpose, and proclaim the truth, and advance the honour of his gracious Master. We repeat, this should be the spirit of every theological student, and especially of every beneficiary. Under its influence, he will not be hasty in selecting his ultimate sphere of labour. It will rather, for a time, at least, keep him in an undecided state, while it renders him specially observant of all those indications of providence which may have a bearing upon the great question. Let this spirit be manifested by all our beneficiaries, and while it will be most favourable to their own comfort and usefulness, it will encourage the Church, to go on increasing, by her benevolent efforts, the number of her ministers.

Now, if it be a matter of great concern to the interests of religion, that our beneficiaries should exhibit, in a very high degree, the several traits of character to which we have referred, particularly that they should regulate their expenses with strict economy; that they should be modest and unassuming in all their deportment; that they should apply themselves with exemplary diligence to the acquisition of useful knowledge; that they should steadily adhere to an elevated standard of Christian character, and should hold themselves always ready to go even into the most humble field of labour, if such be the will of the Master;—if it be of great moment that these things be not only in them, but abound, then, surely, it devolves upon those who conduct our

education societies, to render their influence subservient, so far as possible, to the attainment of these great ends. The first and most obvious duty which they owe to those who are under their care, is a *close and paternal supervision of their conduct*. This supervision should be exercised with the utmost kindness on the one hand, and with great fidelity on the other. It should extend to every thing which is likely to have a bearing on ministerial character and usefulness; while yet it should be as far as possible from a jealous and officious scrutiny. It is scarcely necessary to add, that the individual to whom this office is entrusted, holds a place of great responsibility; and that, in order to the successful discharge of it, he should possess peculiar qualifications. It might not become us here to speak of the living whom we may regard as filling this station with eminent dignity and usefulness; but we *may* speak of one who was not long since labouring in this responsible and laborious vocation, but who has been suddenly called by his Master from his labour to his reward. We hardly need say, we refer to the lamented Cornelius. He was endowed with an assemblage of qualities which eminently fitted him to exert a powerful influence over the young. There was in him a nobleness of spirit which could never stoop to a mean action, united with a tenderness of spirit which could enter into all the minute circumstances of another's wo. There was a dignity which always commanded respect, a cheerfulness which delighted every circle in which he moved, a deep and earnest piety, which gave a complexion to all his conversation and deportment. And, withal, he was a most accurate judge of character, and knew how to accommodate himself, with the best effect, to the varieties of disposition with which he had to mingle. He watched over the young men committed to his care with paternal vigilance and affection: with the utmost facility he entrenched himself in their hearts, for, his very countenance told them that he was incapable of abusing their confidence. When he died, multitudes of youth, who had been guided and blessed by his influence, and many who are now actively engaged in the ministry, wept as if the tidings of a father's death had reached their ears. And the whole Christian community felt, that one of the most honoured and useful of Christ's servants, had been called home to his reward.

But, to return from this digression, into which a warm regard for the memory of a friend and brother has carried us, we cannot but think that the Corresponding Secretary of the General Assembly's Board of Education, has fallen upon a very happy, though simple expedient, for elevating the purposes and characters of their beneficiaries, in the publication of the Annual whose title is

placed at the head of this article. It is got up in an exceedingly neat, though not extravagant style; and, while it is sufficiently tasteful in its execution to claim a fair standing with the annuals of the day, it is sufficiently plain to be in keeping with the subjects it embraces, and the end at which it aims. Besides a variety of articles, adapted with great felicity to the circumstances of those for whom the work is especially designed, it contains engraved likenesses of several men whom thousands regard it a privilege to love and honour. We greatly mistake, if this does not come as a most acceptable offering to the young men whose condition it particularly contemplates, and if it does not prove to have been auspicious of great good to the cause for which it is designed as an auxiliary. We predict also, that its good influence will by no means be limited to beneficiaries, or even theological students; for we are sure, it contains instructions and counsels which many, who are far advanced in the ministry, must contemplate with delight and profit.

It is our purpose, in what remains of this article, to notice briefly the several essays and discourses which compose the work, though our limits will not permit us to do any thing like justice to any of them. If we can succeed in commending the book to the attention of theological students, and those who have already entered the clerical profession, so that they shall be induced to procure and read it for themselves, our main object will be answered.

The Introductory Address is from the pen of the Corresponding Secretary of the Board of Education, and is well fitted to confirm the Christian community in the conviction, that that important office has been filled by the Board with great discretion and good judgment. The Address is particularly designed to guard candidates for the ministry against the peculiar temptations by which their path is beset. They are affectionately cautioned against the love of popular applause; against the tendency to pride and indolence, and other evils which result from the present efforts to increase the number of candidates for the ministry; against superficial preparations for the sacred office; against the temptations connected with the choice of a field of labour; against undervaluing the institutions and standards of their own Church; against mingling too much, or improperly, in society, or indiscreetly and hastily forming connexions; and, finally, against neglecting the proper means of the preservation of health. These various topics are presented in a luminous and impressive manner, and, we think, cannot but be considerably pondered, and religiously improved by those to whom they are addressed. The remarks on the delicate subject of hastily form-

ing engagements of marriage, and lightly treating them, are specially worthy the attention of theological students. It cannot but be conceded that cases of this kind have sometimes occurred, which have most deeply wounded the cause of Christ, and brought a reproach upon the ministry, which no subsequent acts of penitence, on the part of the individual concerned, could ever remove. No matter how it is to be accounted for, the fact is unquestionable, that, on no subject, are even good men so liable to be misled, so liable to do things in a moment which involve a train of evils that reach through a life, as that of the matrimonial connexion. Men who are wise, and discreet, and deliberate, on all other subjects, often show themselves children, and even fools, on this; and say and do things, which bring against them the shafts of ridicule from every direction. If our theological students would all heed the wise counsels which the worthy writer of this Address has given them, it would secure them from much mortification and regret, and the Church and the ministry from being wounded by means of their indiscretion.

Next to the Introductory Address, follows a discourse, by the Rev. William S. Plumer, of Virginia, on the Scripture doctrine of a call to the Gospel Ministry. After noticing the distinction between an ordinary and extraordinary call, a general and a special call, he proceeds to consider in what the evidence of a special call to the ministry consists. Those which he enumerates are, a desire for the work; a deep and abiding sense of personal weakness, and unworthiness; some comfortable degree of confidence, notwithstanding, that God will sustain us; a high practical estimate of the office, and its appropriate pleasures and consolations; the wishes of judicious, impartial, and pious people, and the consent of the proper authorities, together with the necessary qualifications for the work, or the capacity, means, and desires of acquiring them. These qualifications he represents to be, an experimental acquaintance with the truths to be taught, prudence, knowledge, and the power of communicating knowledge in an appropriate and impressive manner. And the consideration which crowns all the rest, as furnishing evidence of a call, is a full conviction of duty, based on a due consideration of the several points which have been previously discussed.

The subject of this discourse is an exceedingly practical one with every theological student, and ought to be diligently and devoutly considered by every one, who thinks at all of directing his attention towards the ministry. It is a fearful thing to run here without being sent; and yet, we are forbidden to doubt that this is the melancholy fact in respect to multitudes who find their way into the sacred office. And, we have no doubt, that cases

often occur, in which young men who have inconsiderately commenced their preparation for this work, have found themselves painfully embarrassed in their progress, from not having maturely considered the previous question of a call; and, have either retired from their preparatory work in despondency, or else have prosecuted it in presumption, and have rushed into the ministry from mere secular considerations. We would affectionately urge every youth, at the very threshold of his preparation for this great work, nay, while he is revolving the question whether he will enter on such preparation, to put to his conscience the solemn interrogatory, whether he is really called of God to the sacred office; and, let this great matter be decided in view of all the light which he can gain, and with a deep sense of the momentous interests which must be involved in the determination. If this subject be left to come up at some subsequent period, when he has actually entered on his preparatory studies, there is every probability that it will be decided by his feelings and wishes, rather than by supplicating divine light and guidance, and by devoutly attending to the leadings of Providence. Mr. Plumer's discourse embraces, for aught we see, every important point involved in this subject, and, we have no doubt, that it will serve to clear away the doubts, and shed light upon the path of many a young man who has become perplexed in his inquiries on this difficult and momentous subject.

The third article is from the Rev. Doctor Miller, and is designed to urge the importance of a thorough and adequate course of preparatory study for the Gospel ministry. The considerations by which this point is urged, are drawn from the nature and importance of that public service which the sacred office demands; from the fact that very few who do not lay a good foundation in the beginning, ever supply the deficiency afterwards; from the peculiar state and wants of our country; from the predominant influence which the press exerts, and seems destined in a still higher degree to exert, in every part of our land; from the fact that ample and mature study is of great importance, as a substitute for that experience which cannot be possessed in the outset of an ecclesiastical course, and for the general formation of the character; and, finally, from the history of the Church. It is hardly necessary to say, that these various topics of illustration and argument are presented with great perspicuity, elegance, and effect; for, we are not aware that the venerable author has ever written any thing, which was not marked by these qualities. No man could have written on this subject under greater advantages, and we doubt whether any man could have written with better effect.

If we mistake not, the article now under consideration is not less timely, than judicious and able. We have learned, with no small regret, that there is an increasing disposition in various parts of the Church, to make short work of the business of preparing for the ministry, and to become actively engaged in the duties of the sacred office, while yet there has been scarcely a foundation laid for the requisite preparation. There are young men who profess to be so much impressed by the wants of the world, and to desire so much to be actively engaged in the service of their Master, that they offer themselves for license to preach, (unless they take it upon them to preach without license) while yet they have scarcely advanced beyond the alphabet of theological science; and, unhappily, there are some ecclesiastical bodies who are ready to fall in with their mistaken views, and send them forth utterly unfurnished, to the great work of preaching the Gospel. We would earnestly exhort all young men, who are making improper haste to get into the ministry, and who regard it a needless sacrifice of time and labour to go through with the prescribed course of preparatory study—we would earnestly recommend to them to study, and ponder, and apply the weighty remarks of Dr. Miller; and, if they are not convinced of their error, it betrays either a deficiency of discernment, or an obstinacy of opinion, which, of itself, forbids every hope of their usefulness in the ministry. If we knew all respecting that storm of fanaticism that has for some time past been sweeping through some portions of the American Church, it scarcely admits of question, that we should know that one of its leading elements was ignorance, in those who had set up as spiritual guides. As the Church would hold fast her scriptural standards, her noble institutions, and, we may add, her genuine revivals, let her beware of the earliest inroads of an ignorant and untrained ministry. Let her claim it as her privilege, that those who minister at her altars, and explain to her the words of eternal life, should be well instructed men, able rightly to divide the word of truth; and, if she uniformly assert this right, and treat those who set up for teachers before they are taught, as intruders, she will soon entirely free herself from the burden of an ignorant and conceited ministry. We do not suppose the evil of which we complain, in our own Church, at least, is yet very extensive; but it is too great an evil to be patiently borne by any church, in any degree; and it never can exist where there is a correct public opinion.

Next in order, comes an Address to Students of Divinity, by the excellent and deservedly celebrated John Brown of Haddington; one of the most useful and venerable ministers whom Scotland produced, during the last century. This Address has

often been printed before, and it deserves to be printed often hereafter. It embraces a variety of topics, directly bearing on the great vocation of a minister, all of which are discussed with a degree of intelligence, directness, and unction, which justly entitle the Address, not only to a place in the present work, but to be transmitted, as, we doubt not, it will be, to all coming generations of theological students. The author of it has, many years since, departed this life; but his name is still fragrant in the Church, and his writings constitute a monument of his talents and piety which is imperishable.

The fifth article in this volume is contributed by the Rev. J. W. Alexander, and contains an impressive appeal to Theological Students, on the subject of Foreign Missions. The writer endeavours to show, and does successfully show, that the true missionary spirit, should be considered as identified with the true spirit of the ministry; that every man, who enters the sacred office, should have all the moral heroism, and self denial, and devotedness to Christ, which are requisite to constitute a good missionary; and, that each one should seriously revolve the question, whether it may not be his duty, personally, to go and carry the Gospel to the inhabitants of the wilderness, or into the very heart of the empire of paganism. The remarks are adapted to fall with great weight upon the conscience of every candidate for the ministry, as well as to quicken the Church to a higher sense of obligation, in respect to the missionary enterprise.

The article by Mr. Alexander is very appropriately followed by an address on the same general subject, to the Missionary Society of St. Andrew's University, by that most promising and justly lamented youth, Urquhart. We remember to have heard his excellent biographer, Mr. Orme, who has now gone to his rest, and who had a principal share in bringing forward this extraordinary young man, speak of him in terms of admiration, both in respect to his talents and virtues, which showed that he regarded him as one of the first young men of the age; and the same high testimony to his extraordinary genius and excellence, he has recorded in his biography, in which there is an uncommon union of sound judgment, good taste, Christian feeling, and strong and generous sensibility. If there were no other production of Urquhart remaining, than his Address on Missions, it would be enough to justify all that Mr. Orme has said, of the brilliancy of his intellect, and the strength and fervour of his piety. We are not surprised to hear of the wonderful impression it produced on the Society before which it was delivered; for, it is made up of burning words, and burning thoughts; it is pervaded, throughout, by a bright and holy glow of love, and de-

votion, and Christian heroism, which will force into exercise the most frigid and stagnant sensibilities. We would say to every young man who has his eye upon the sacred office, whether in nearer or more remote prospect, read and ponder the address of this lamented and extraordinary youth, until the spirit which breathes in it, breathes and burns in your own bosom. If he could speak to you now from the gloom of the sepulchre, or, rather, from amidst the glories that surround the throne, he might, indeed, tell you of the sweet music that falls upon his ear, and the heavenly splendours that blaze upon his eye, and the hallowed ecstasies that elevate and entrance his soul; but, it is not easy to conceive, how he could appeal to you in a way better fitted to attract your affections and regards, towards that great cause to which he had given himself by a solemn consecration.

We next find an address from the Rev. Dr. A. Alexander, to Candidates for the Ministry, on the importance of aiming at eminent piety, in making their preparation for the sacred office. This is urged from the consideration, that, without some degree of eminence in our piety, it is scarcely possible that we should possess satisfactory evidence of its reality; from the consideration, that eminent piety is not only necessary to the peace and personal comfort of the minister of the Gospel, but is requisite to prepare him for the faithful, diligent, and successful discharge of the duties of his office; from the consideration that the example and daily walk of a pastor, is of the utmost importance to his usefulness among his people; that without eminent piety, no man can be qualified to solve cases of conscience, and to direct the perplexed and troubled spirit in the way of peace; and, finally, that it is the only thing which can render the ministerial work delightful. In every part of this most interesting field, the writer has shown himself entirely at home; and, no theological student will do himself justice, who neglects to give this address a diligent and repeated perusal.

As personal piety is the one thing needful to every man, in respect to the salvation of his soul, so eminent piety is emphatically the one thing needful to the Christian minister, in regard to comfort and usefulness in his work. Not that this can take the place of other qualifications, or that any degree of piety, without something more, can justify a man in taking upon himself the sacred office; nevertheless, where this is wanting, where there is either no piety at all, or only a very small degree of it, not the most brilliant natural endowments, nor the most extensive literary or theological attainments, can supply the deficiency. Eminent piety alone is a security against the perversion of intellectual gifts; it pours light on many a path on which thick darkness

would otherwise rest ; it brings consolation into the heart in those hours of sadness and wo, which are found in the calendar of every minister's life ; and it enables him to labour with courage, and faith, and perseverance, against obstacles which, to a mind more earthly in its aims and purposes, would be quite overwhelming. There are many circumstances that put in jeopardy the piety of theological students, which, there is reason to fear, many of them do not sufficiently consider. There is danger that the intellectual labour involved in their preparation for the ministry, will be urged upon conscience as an apology for neglecting suitably to keep the heart ; and especially to attend to the duties of closet devotion. There is danger lest their daily intercourse with each other should assume too much of a worldly, and even trifling character, and should render them at once unfitted and indisposed for the exercises of devotion. There is danger that a spirit of unhallowed ambition should seize hold of them, and they should count more upon that honour which cometh from man, than that which cometh from God only. And if these, or any similar temptations prevail, nothing better is to be expected than that they should bring with them into the ministry the spirit of the world, which will inevitably be a blight both upon their usefulness and their comfort. Let the candidate for the ministry then, while he neglects no part of the appropriate preparation for his work, take heed especially to his personal piety, remembering that if he fails here, the deficiency is fundamental. Let him see to it, that his heart is constantly imbued with the spirit of the Gospel ; that his life is constantly conformed to the precepts of the Gospel ; and then, the consolations, and hopes, and encouragements of the Gospel will be his, through all the difficulties and trials of the work that is before him.

The eighth contribution to this volume is from the Rev. Charles Hodge, Professor of Oriental and Biblical literature in the Theological Seminary at Princeton. The subject was naturally suggested by the department which the author occupies in the seminary, being, "the necessity of a knowledge of the original languages of the Scriptures." The considerations by which this is urged on the attention of theological students are, that no translation can make a full and fair exhibition of its original ; that without a knowledge of the original languages, no one can be qualified to explain the word of God, or to defend the faith, or to resist and put to silence gainsayers ; that ignorance of these languages will prevent our access to the best sources of theological knowledge ; that an acquaintance with them is becoming so common, that we cannot be expected to maintain without it a respectable standing among our fellow clergymen ; that

it has been made a requisite for admission into the office of the ministry by almost every denomination of Christians; and that the acquisition requires no great labour, and will prove a source of constant pleasure. The remarks of Mr. Hodge on these several points are every way worthy of the high character he sustains, as professor of biblical literature. They ought to impress every student with the importance of being specially thorough in this part of his preparatory course, and of continuing to search the Scriptures in their original languages as long as he lives. It is a great fault with many, that they suffer their professional cares to drive them to a great extent from this delightful and highly necessary department of sacred learning, so that, after a little time, the knowledge they had actually acquired has so nearly faded from their minds, that they have neither the disposition nor ability to turn it to much practical account. Professor Hodge's address, though designed particularly for students, comes with monitory effect to many who have long been in the ministry, and who, instead of being able to read the original Scriptures with more ease than when they left the seminary, are, peradventure, scarcely able to read them at all. We hope that such, as truly as those who are only candidates for the ministry, will profit by the professor's well-timed and judicious remarks.

Next in order is a Baccalaureate discourse from the Rev. Dr. Green, the late venerable President of Princeton college, addressed to the graduating class of students in that institution, in 1820. It contains a judicious, luminous, and able discourse on the subject of "literary diligence," and breathes throughout the affectionate and patriarchal spirit with which such an occasion was fitted to inspire such a man. The discourse is chiefly occupied with a consideration of the *nature* of literary diligence; and after having stated some difficulties with which every industrious student will have to contend, and some errors which he must endeavour to avoid, such as indolence, spending too much time in company, indulging a desultory or fluctuating state of mind, an improper fondness for miscellaneous and light reading, and neglecting the proper means of preserving health, the preacher defines literary diligence to consist "in a steady, laborious, unwearied, but discreet attention to the most important objects of study, while one is training for active life; and in the same attention to professional studies and duties, after he has entered on such a life." Though the discourse, from the occasion for which it was designed, could not have so direct, much less exclusive, a bearing on the case of theological students, as if it had been specially intended for them, yet it is full of sound principles of common sense, and Christian discretion, and true piety,

which every candidate for the ministry should not only ponder well, but carefully reduce to practice. The venerable author of this discourse has published the most of his Baccalaureate addresses in a different form, and we scarcely know where there is to be found a richer treasure of pious sentiment and practical wisdom, adapted especially to the circumstances of educated youth, than in the volume which contains them.

The tenth article is an "Essay on the wants of the world, and the way to relieve them;" by the Rev. William Nevins, of Baltimore. After illustrating in a very striking manner—a manner, we may say, peculiarly his own—the moral and spiritual wants of the world, he shows that there is an ability and opportunity to impart; that there is, to a great extent, a disposition to receive; that much preparation has been made for the extensive diffusion of the Gospel; that the Lord's harvest is to be reaped and gathered in by human labourers; and that the number of labourers now employed bears but a small proportion to the extent of the harvest. And having followed out these several thoughts with great beauty and power, he infers, in conclusion, that the whole strength of the Church should be put forth at this particular crisis. This is a stirring article, conceived and executed with much elegance and energy of thought, and exhibiting attributes of mind which show that the writer of it ought frequently to be heard from the press as well as the pulpit.

We come now to a part of the volume, which, we confess, has wrought deeply upon our sensibilities; for it spreads out before us, in a simple and felicitous manner, the biography of two individuals who once sustained to us the relation both of friends, and fellow students, but who had only given promise of what they might be to the Church, when the Lord of the harvest was pleased to summon them away. The individual whose biography is first recorded is John S. Newbold, of Philadelphia. It is not our intention to present even an outline of his brief but interesting life; though we should do injustice to our feelings if we were not to pause a moment to record some of the grateful recollections we have of his character. His mind, with little of brilliancy, was yet vigorous and discriminating; he could perceive clearly, and judge correctly, and investigate patiently and successfully, but it was not given him to lift himself on the wings of imagination into other worlds, or to wander amidst fields of beauty and grandeur which his own fancy had created. His heart was the seat of every kind and generous affection. There belonged to his nature a tenderness and benignity of spirit which every one felt and admired who had the privilege of his acquaintance. His manners were gentle and unobtrusive, while they

showed the simplicity, and humility, and benevolence of his feelings. His religious character was consistent and elevated. His piety was at once rational and cheerful, on the one hand, and deep and earnest on the other. Though he was conscientiously of a different communion from most of those with whom he was associated in his preparation for the ministry, yet in all that respects the reciprocal interchange of Christian feeling, and the union of Christian effort, there was not the semblance of a barrier between him and them. To have become exclusive or uncharitable, not only his Christian character but his natural constitution must have been melted down and formed anew; for there was not a chord in his soul either as it came from his Maker's hand, or as it was re-fashioned by the operation of the Holy Spirit, which could vibrate to the touch of a sour and unhallowed bigotry. But wasting disease came upon him, and death quickly followed in its train; and long since has the grave closed upon his mortal remains, though we doubt not that heaven has received his immortal spirit. We are sure there are many who remember what he was, who will unite with us in saying, "Very pleasant wast thou to me my brother!"

The other individual whose biography is here sketched, is the lamented Larned; a man, than whom, perhaps, no other of his age has acquired a more distinguished name, especially as a preacher, in this country. It was impossible to know him without being impressed with the conviction that he was formed to be great; that, let him move in whatever sphere he might, he was destined to leave behind a brilliant track. His form, his countenance, his movements, all exhibited an air of majesty which would attract the attention, and awaken the respect even of the passing stranger. His mind bore the impress of incomparable beauty, while yet it was endued with gigantic strength. He had a comprehensiveness, a promptness, and yet a discrimination of intellect, which enabled him to look at a great subject in its extended and remote bearings, and at a deep subject in its perplexed and intricate bearings, and to convert the whole, as if by a magical touch, into a broad field of light and glory. In extemporaneous discussion, and in a train of abstract and connected thought, we have sometimes known the fire of his imagination to burst forth with a splendour which left his audience in astonishment, that a mind that could reason so acutely and profoundly, could yet glow and flash so resplendently. But it was in the pulpit, more than any where else, that the mighty power of his intellect, and eloquence was felt. His fine expressive countenance, his majestic attitudes, his striking and graceful gestures,

his flexible and commanding voice, in short, the *tout ensemble* of his manner, gave an advantage to his sentiments which few public speakers ever possess. He could awe the spirits of his hearers by appeals which seemed to have borrowed the solemnity of the next world; or he could charm them by images of light and beauty which seemed to reflect the brightness of heaven; or, he could melt them by strains of inimitable pathos which showed the depth and strength of his own sensibility; or, he could enchain them by some process of close argumentation which compelled their intellects into vigorous exercise, and bore them onward in a luminous track to his own conclusion. It was not strange that such remarkable powers should have attracted public attention wherever the display of them was witnessed; or that many strong hopes should have been formed of the extensive usefulness that would mark their developement and exercise in the progress of future years. But he who, in his adorable sovereignty, often blasts the hopes of his people to bring them to rest more entirely upon himself, was pleased, at the very moment when the hopes of the Church in respect to this extraordinary young man were strongest, to call him by death from the field of his labor. He fell a victim to one of the most rapid and malignant of maladies, but his faith and fortitude never forsook him while his reason and speech continued. He died amidst the tears and lamentations, not only of a bereaved flock, but, we may almost say, of a whole city. His memory is embalmed in thousands of hearts, and his name is surrounded with a halo of glory.

The last of the articles, which go to make up this interesting volume, is an address delivered by Dr. Spring at the last annual examination of the students in the Theological Seminary at Princeton. The design of the address is to consider the requisite qualifications for a useful minister. These are ardent and uniform piety; being well instructed in the oracles of God; an untiring diligence and energy of action; abounding in the spirit and duty of prayer; possessing a due degree of earnestness and zeal; a kind and fraternal spirit; and that uniformity of character which the Gospel requires. These various branches of the subject are treated with the good sense, and piety, and ability which usually characterize Dr. Spring's productions; and we have no doubt that the address was listened to with deep interest, and will be extensively read, both with interest and profit. We are happy to see that it has been published in another form, and is likely to gain an extensive circulation.

In taking our leave of the unobtrusive, but deeply interesting

little work which has called forth this article, we cannot but congratulate the Board by whose authority it is sent forth, the young gentlemen whose benefit it particularly consults, and the friends of the education enterprise at large, that there is at the head of these benevolent operations a gentleman in whom the Christian community have entire confidence, and whose benign and conciliatory influence is likely to be extensively felt in various parts of the Church. It has given us sincere pleasure to know, that he and some of his coadjutors have manifested a most friendly and generous spirit towards a sister institution; and that some who are concerned in conducting the operations of that institution, have, in turn, manifested no want of cordiality towards this. This is as it should be; and our prayer is, that there may be no strife between them; that, so far as may be, they may be fellow-helpers to the same great end, and may both live in the confidence, the prayers, the benevolent regards of the Christian community. And may both be managed in such a manner, that while each shall enjoy the privilege of distinct and independent action, they shall together form a most efficient part of that great mass of moral machinery, by which the Gospel is every where to be extended, and the whole earth subjected to the Redeemer's benign and peaceful reign.

ART. VI.—*The Evidences of Christianity in their external division, exhibited in a course of Lectures, delivered in Clinton Hall, in the winter of 1831—2, under the appointment of the University of the City of New York.* By CHARLES P. McILVAINE, D.D., Rector of St. Ann's Church, Brooklyn; Professor of the Evidences of Revealed Religion, and of Sacred Antiquities, in the University of the City of New York. *New York: Published by G. & C. & H. Carvill, pp. 565.*

WHEN it is considered how many excellent treatises have appeared in the English language, on the Evidences of Divine Revelation, it might, at first view, be thought a work of supererogation to add to their number; for, it may be asked, what can now be said on this subject, which has not already been repeatedly said, and that in the best manner? But, however specious this view may be, we have no doubt it is incorrect. There is no danger of having too many well composed books, on