

HOME,  
THE SCHOOL,  
AND  
THE CHURCH;  
OR THE  
PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY  
C. VAN RENSSELAER,  
CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

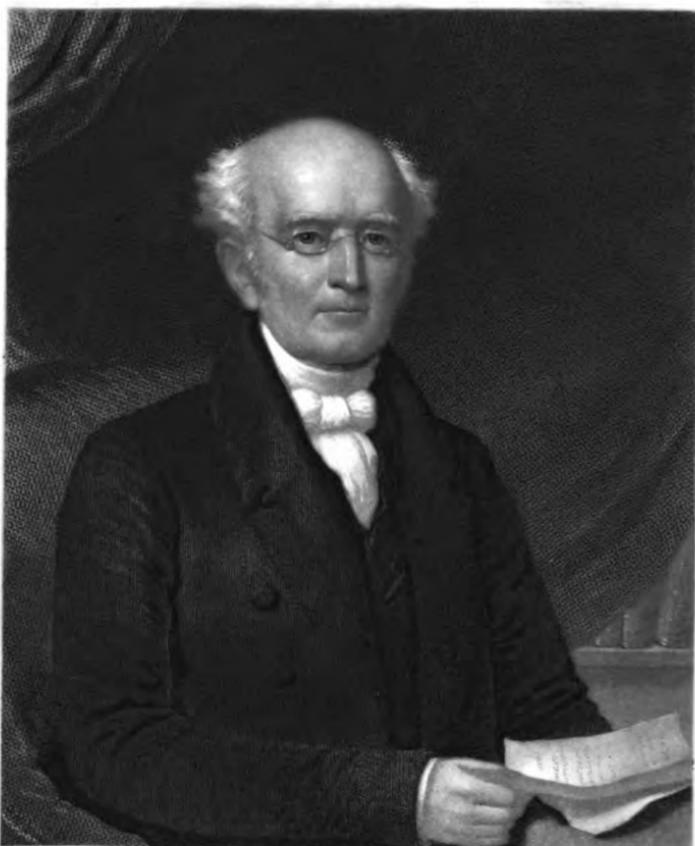
VOL. IV.

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## P R E F A C E.

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THE design of this Periodical is to keep before the Church the subject of Education in its departments of domestic nurture and public training, especially in reference to the work of the ministry. A large proportion of the Articles of the present volume are adapted to the edification of candidates for the sacred office. It is hoped, however, that ministers, as well as readers of every class, may find something in the volume to commend it to their attention and to promote their edification.

The Editor is encouraged in the publication of this Annual by the conviction that education at home, in the school, and in the church, is closely related to all the private and public interests of religion.

Although no direct appeal has been made, in any of the Articles, in behalf of the Board of Education, the hope is indulged that all our ministers will bring its claims before the churches. The Board of Education needs the benefit of the light, the prayers, the donations, and the general interest, imparted by an annual presentation of its objects. It is impossible to estimate the value of a public appeal to the people of God assembled in the sanctuary, on the subject of Christian nurture and the perpetuation of the ministry. The officers of the Board are labouring (however imperfectly) with self-denial, anxiety, and diligence, in the promotion of the objects committed by the General Assembly to their charge; and they sincerely solicit the co-operation of their brethren "beloved in the Lord."

C. V. R.

PHILADELPHIA, December, 1853.

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THE  
PRESBYTERIAN EDUCATION REPOSITORY.

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ARTICLE I.

CHILDREN BLESSED IN THEIR PARENTS.

BY THE REV. DAVID MAGIE, D.D., OF ELIZABETHTOWN, N. J.

“And the Lord said unto Noah: ‘Come, thou and all thy house, into the ark; for thee have I seen righteous before me in this generation.’”—GEN. vii. 1.

IN all the dealings of God with men, we find that mercy rejoiceth against judgment. The very threatening to destroy the world by a deluge was accompanied by a kind and gracious invitation to Noah to come with all his family into the ark. Not himself merely, but his sons, and his wife, and his sons' wives, were to be preserved.

Taking this invitation to the patriarch in its connexion, it seems like a bright and beautiful bow, formed on the background of a black and angry cloud. One family was to be saved from the wreck of a drowning world. Not a window of heaven could open, or a fountain of the great deep break up, until this entire domestic circle, as well those brought into it by marriage as those born in it, was securely enclosed in the ark. It was a household deliverance in which all the members were represented by their appropriate head. Brothers, sisters, and other relatives, of whatever degree, were left behind, and those only preserved, who made up the single, regularly constituted family. The reason given for this gracious procedure, is “for thee have I seen righteous before me in this generation.” Noah's personal piety not only saved sons, wife, and sons' wives from destruction by the deluge, but it led to influences which, we have ground to hope, rescued them from the bitter pain of eternal death. Thus it is that light shineth in the midst of darkness, and the very denunciation of judgments is coupled with a precious intimation of mercy.

We find here the germ of a doctrine, which runs through the whole Bible, and is daily carrying encouragement and consolation to the bosoms of thousands of pious parents. In covenant with God themselves, it cannot but be delightful to see the pale of this covenant including their children also. God's promise is first to them personally, and to their seed after them in their generations; and it is a promise which we are assured shall never fail, so long as the sun and moon endure. What can be more interesting to fathers and

mothers, as well as to sons and daughters, than such a topic. Let me explain the teachings of God's word on this important point, and see how these teachings are illustrated in the history of familiar domestic experience.

**FIRST.**—*How does the Bible speak of the union of children with parents, in covenant blessing?*

To prevent all mistake, let it be remembered at the outset, that every individual of the human family comes into the world with a depraved heart, and must be born again before he can see the kingdom of God. These are fundamental truths never to be given up or glossed over. We have the highest of all authority for saying, men go astray as soon as they are born. The children of the most godly parents on earth need the washing of regeneration, and the renewing of the Holy Spirit, just as much as do the children of the most wicked ones. If there be a blessing in the one case, which is wanting in the other, it is of grace, and not of nature. When Adam begat a son, after his own image, and in his own likeness, it was—he it never forgotten,—after his image and in his likeness as a sinner, and not as a believer in the promised Messiah. Evil is transmitted by ordinary generation, but not goodness; sin, but not holiness.

At the same time, it is a fact revealed with great distinctness, that children are often blessed for the sake of their parents. By the wise and gracious providence of God, they are born heirs of the mercies of his never-failing covenant. In virtue of their very birthright they enjoy advantages, and inherit privileges, which in multitudes of instances are made to issue in salvation.

Regard is had in these dealings of God to two important principles of man's nature,—the individual and the social. On the one hand the child is not so merged in the general family arrangement, as not to be under the necessity of putting forth his own personal acts of faith and repentance in order to salvation. Nor, on the other, does he stand so alone, as not to be influenced for time and eternity by his domestic relations. As an individual he must believe in the Lord Jesus Christ, and live a holy life, just as others; while as a descendant of pious parents, the grace to do this may come in connexion with specific promises. Piety is personal, and yet it is usually found in household enclosures.

You can scarcely doubt on this subject, if you attend to what the Scriptures teach. Listen to what God promised to Abraham, the father of the faithful: "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and unto thy seed after thee." Hear what the Holy Ghost says by the mouth of his servant David: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Harken to Peter's declaration on the Day of Pentecost: "The promise is unto you and to your children, and to all that are afar off,

even as many as the Lord our God shall call." Delightful testimonies, these; and yet they are but specimens of what the Scriptures abound in. As well by plain assertions, as by undeniable inferences, we learn that the piety of the father and the mother is graciously connected with the piety of the son and the daughter.

These declarations, I admit, are not to be understood so absolutely as to convey the idea that there can be no possible failure. God does not give up his sovereignty, or tie himself to any one specific method of converting men, or tell us in so many words, that every single child, even of pious parents, will inevitably be saved. This is more than we dare affirm. The promise must be regarded as, in some respects, a conditional one. It is only when parents endeavour faithfully to train up their children in the way they should go, that they keep themselves within the enclosure of these Divine pledges. But there is a blessing in the house of the righteous; and this blessing is seen in the coming forward of sons and daughters to take the place of fathers and mothers, and to transmit mercies which they themselves have received.

Consider, too, what is the main design of the family compact, as ordained by God himself. From the very first, this union, so tender in its nature, and so felicitous in its arrangements, was intended to wear a religious aspect. We degrade the subject, when we suppose that nothing higher and nobler was contemplated by it than the mere perpetuation of the race, and the filling of the world with a widespread population. Such, be assured, was not the chief purpose of God in setting the solitary in families. Let infidels and socialists pretend what they may; every intelligent reader of the Bible knows, that something infinitely more momentous was designed by an institution which bears so directly on man's highest welfare. God would thus hallow the social affections, and cause them to become vehicles of Divine grace. The bond which holds husband and wife together in such cordial fellowship, we are told explicitly is an emblem of the still more endearing bond which subsists between Christ and the Church.

To me, there is something delightful in looking upon the family state, as designed to promote the great ends of salvation. It is but securing to the parental example and instruction, the same blessing, in a somewhat different way, which is secured to the preaching of the gospel and the administration of the ordinances of Christ's house. No one can find anything strange or arbitrary in connecting such effects with such causes. Isaac is but acting, as we should expect to see the son of such a parent act, when he rebuilds the family altar at Beersheba, and Jacob, when he prays to the God of his father and grandfather. We simply see here the mercy of the Most High working out its appropriate results, in its own appointed way. The family piety and the morning and evening prayer may save souls from death, as well as the pulpit's proclamation and the sanctuary's privilege.

Far be it from me to intimate that anything is ever to supersede the preaching of the Gospel. Ministers are ambassadors for Christ, to beseech men, in his name, to be reconciled to God, and they will be needed until the world is filled with the knowledge of the Lord, as the waters cover the sea. But are we not encouraged to hope for special blessings, too, in the use of home instrumentalities? Baxter, you know, anticipated the time when the pulpit would cease to be the main means of converting men. His idea was, that young people would come into the church, converted at the domestic fireside, and only needing to be built up in the most holy faith. God speed the day! Any considerable approximation to such a state of things would cause Zion to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Besides, *special ordinances* have been instituted for the sake of authenticating the connexion of child with parent, in the blessings of eternal life. For this end, pre-eminently, were both circumcision and baptism appointed; and to look upon them in any other light, seems greatly to detract from their significance and importance. The idea held out was this, that the householder, upon coming himself within the pale of the Church, should bring his whole family along with him; and his profession of Christ's name, was designed to be the means of associating his offspring with the visible people of God. Thus it was that the representative principle worked in ancient times, and that we have good reason to conclude it was intended to work always. The outward form of initiation to the Church, is not, indeed, what it was in patriarchal and ceremonial days; but blessed be God, the line, along which the mercies of the covenant are wont to descend, has never been broken. In the highest and best sense, ours, therefore, is believer's baptism, inasmuch as it is the act of a Christian parent, entering into engagements, according to God's appointment, for his offspring, and laying hold in their name, and in their behalf, of the great promises of Divine mercy. Himself in covenant with God, he brings his children forward, that they may receive the seal of the same covenant.

As to any mystic virtue in the ordinance of baptism, making by the mere words of him who officiates, a child of the wicked one a child of grace, and turning an alien into an inheritor of the kingdom of heaven, there is none, and to imagine so is the essence of superstition. Nor is there any organic connexion between parent and child, that can secure any such result. The value of the rite, so far as I understand the matter, depends altogether upon the blessing of God, vouchsafed to the parent's faith and the parent's prayer, in the way of special promise and covenant.

In vain is it objected, that not a few of these very children grow up, only to wipe, with impious hands, the consecrating water from their foreheads. This is merely saying that there may be a Cain in the family of Adam, a Ham in the family of Noah, and an Absalom in the family of David. But surely, such events may be accounted

for, without the necessity of annulling one of God's ordinances, or concluding that he has forgotten the thing that has gone out of his lips.

In these several ways, the Bible seems all along to keep up the idea of a connexion between parents and children in the blessings of salvation. Most beautifully has it been said, this doctrine, that children are often blessed in their parents, is recognised everywhere. "It is breathed in the first promise to Adam, it shines out in the bow of Ararat, it fills the starry page of the father of the faithful, it is seen amid the fire and smoke of Sinai, it is inscribed on the bloody lintel of Egypt, and it appears in the Paschal supper." This is true, but it is not all the truth. Equally conclusive is the evidence of the later inspired oracles, as we learn from the little children brought to Christ by their mothers, from the fulfilled prediction on the day of Pentecost, from the baptism of the jailer and all his, at Philippi, and from the whole organization of the Christian Church. It looms up more or less distinctly, in almost every leaf of the inspired volume, and sheds its reviving influence upon hearts, which but for such encouragement, would be overwhelmed with despondency.

Nor have I yet exhibited the proof in its fullest strength. Even those cases, which at first view seem to make against the principle we are seeking to establish, are found, upon closer examination, to be decidedly in its favour. Let me select one out of many. Manasseh, you are all aware, was, in many respects, the worst king that ever sat on the throne of Judah, and yet he was the son of the pious Hezekiah. Twelve years old was he when his father died, and no doubt he received much good instruction, and listened to many prayers from paternal lips. This spring-time of the young prince's life, we cannot suppose was neglected. But soon he succeeded to the kingdom, and at length, became one of the most wicked men and bloody persecutors the world has ever seen.

So far all appears dark, but if we follow Manasseh along, we shall see that the Lord is not slack concerning his promise, as some men count slackness. The chain of descending blessings was not to break here. In old age, affliction brought the transgressor to a sense of sin, and after a dismal and stormy day, the setting sun gave forth tints of signal brightness. Who can hesitate to believe that this happy change was the result of early training? It was, indeed, Divine Sovereignty, but then it was Divine Sovereignty operating, as it always does, to encourage, and not to discourage human efforts.

Remember, I do not affirm, that in every individual instance, the children of pious parents will certainly be made the subjects of God's saving mercy. There are Hophnis and Phinias in the world. Room is purposely left in the working of the gracious scheme, for God to assert his own supremacy; room too is left for the child to act the part of a personal agent, in accepting or rejecting the blessings offered in the Gospel; and room is also left for the influence of

faithfulness and unfaithfulness, in the matter of early religious culture. But still, the Bible says to believing parents, "Ye are the seed of the blessed of the Lord, and your offspring with you." Such language is full of meaning. There is enough on these sacred pages to cheer the hearts of fathers and mothers, in the great duty of bringing up their children in the nurture and admonition of the Lord. But,

SECONDLY.—All this is *illustrated and confirmed in the annals of familiar, domestic experience.*

It would be no less pleasant than profitable, to take up the history of a number of pious families, with a view of learning how the mercies of the covenant come down, in a distinct line, from generation to generation. The result, I am confident, would both delight and surprise us. We should thus find in a vast majority of instances that, not only the character and standing of children for this world, but their piety and hopes of heaven are connected with the relation which their parents sustain to the Church of God. Case after case would tell us, that the faith of Timothy dwelt first in his mother Eunice and his grandmother Lois.

Careful inquiry will serve to convince us that estates die out of families, much more frequently and suddenly than does true piety. In a few short years we see the farm, the counting-house, the manufactory, and the family mansion go into other hands, while God's mercy runs on with scarcely a breach or a change. Not only does the Bible descend from father to son, but so too do Christian character, and religious usefulness. For several generations together there is no interruption in the family prayer, no vacancy in the pew of God's house, no unoccupied seat at the sacramental table. Many a proof of this could be found in the records of the New England Puritans. There are scores of families, we are told, in that favoured part of the land, that can trace back the chain of ancestral piety, by individual links to the May Flower, and the rock of Plymouth. For more than two centuries, they have never wanted a man to stand before the Lord. The same remark may be made of the Huguenots of France, who came to this country, and the Dutch of Holland. Though generations have passed away, and the rich have become poor, and the poor rich, we find the same love of the Bible, of the Sabbath, and of the ministry of reconciliation, in the descendants, which characterized the ancestors.

Were you to collect the statistics of our general church membership, or visit our Theological Seminaries to inquire into the lineage of the Sons of the Prophets, or turn aside to learn the character of the men who occupy the benches of our Elders, you would find this subject illustrated at every step. You see the matter brought distinctly out as you look over the names in our older Parish Registers. Every examination tells you that the mantle of the father falls on the son with surprising continuity. These facts do not set aside Divine

Sovereignty in the bestowment of blessings, nor impugn the doctrine of early depravity, nor make void the necessity of individual conversion ; but they do tell us as with angels' tongues, that God works by no means more constantly and successfully, than those of the family compact.

In no country, perhaps, has domestic piety been more cultivated or attended with happier effects, than in Scotland. Burns's beautiful poem, describing the Cotter's Saturday Night, as he takes down the big old Bible, which his sires before him used, reverently lays aside his bonnet, reads a chapter from the well-known pages, joins with his wife and children in a song of praise, and then kneels down to pour out his heart in prayer—is true to the very life. Long has this been the custom of the Scottish peasantry, and it has given an impress of sobriety, perseverance, and strength to that remarkable people, such as few others are known to possess. The altar set up by the father is not demolished by the son, nor does the morning and evening incense cease to rise from one age to another.

It would be easy to fill, not an article merely, but a volume, with incidents all going to establish the connexion between parent and child, in the mercies of the everlasting covenant. Some time since an English gentleman of education and talent, but a decided infidel, visited this country, and spent a number of days in the bosom of a well-regulated, Christian family. More recently he came again, and came a firm believer in revelation. His friends marked the change, but little thought they by what instrumentality it had been brought about. At length he told them, that when present at their family devotions, on the first evening of his former visit, after the Bible had been read, and they all knelt for prayer, the recollection of such scenes in his father's house, a quarter of a century before, rushed upon his mind and so agitated him that he did not hear one word. But his heart was touched, and he found peace only in the blood of the cross.

Now, note what it was that arrested the attention of this skeptic, and turned his feet into the way of peace. The circumstances were all impressive—his being in a friend's house, enjoying the rights of hospitality, and invited to join in the evening worship ; but this, be it not forgotten, did him good chiefly if not solely, as it led his thoughts back to the same kind of worship, under the roof of his own childhood. What a fact ! yet it stands not alone. Instances without number are occurring continually. The sinner is awakened by a faithful sermon, a pungent tract, or the remark of a pious friend ; but the sermon, the tract, and the remark, are mainly useful as they lead to reflection upon parental counsel and prayer. It is but the revival of bygone convictions. Thus it was with St. Augustine, and Philip Doddridge, and John Newton, and thousands of others, who have been valiant for the truth on the earth. The minister brings out the impression, but it was begun by the father

and the mother. In the public assembly, the crisis came, but it was prepared by long trains of serious reflection at home.

Many an aged saint, burdened with infirmities and unable to go in and out in the church of God, as in earlier days, is ready to wonder why the Saviour does not terminate what to him seems almost a useless life, and summon him away to his song and crown. But here the mystery is all explained. These venerable Christians live to pray for their descendants.

Not many years ago, there met upon the platform of one of our benevolent societies, two clergymen, one a grandson of Isabella Graham, the other a grandson of John Brown, of Haddington. It was pleasant to see these distinguished servants of God coming together on such an occasion, though living in different hemispheres, and each affording proof in his own person that piety loves to follow along in the channel of regular descent. A Christian lady present was so affected with the thought, that she sent up to the treasurer a note containing a contribution, in which were these words—"As for me, this is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth even for ever." Precious encouragement this! How can the parent's heart faint, or his hands hang down?

We can see the reason here why our missionaries are all so encouraged when they succeed in establishing household piety on heathen soil. The turning of one poor devotee of idolatry to the worship of the true God is a great matter, but to bring a family to walk according to the requirements of the gospel, is like opening a fountain in the wilderness, and streams in the desert. Then, they have something which under the blessing of the Holy Spirit looks like continuance and perpetuity.

Such is God's plan. Had it pleased him to do so, he might have saved men individually and singly, without any reference to the family compact, the domestic hearth, or the baptismal altar. But, everlasting thanks to his name, this is not the method, which he has seen fit to adopt. For the sake of cheering the parent's bosom, oppressed often with a sense of responsibility, and adding to the ties of nature the sanction of converting grace, he sends his mercies down, along the line of family lineage.

I would not press this point unduly. It is admitted that now and then, there seems to be a link gone in the chain of blessings, a break in the thread of communication, an altar neglected in the succession of sire and son. But all this may be easily explained, without in the least weakening my general argument. In the instances here referred to, the parents may have been really in the world, though nominally in the church, or the influence of the father may have worked against that of the mother. When such is the case, we are not surprised to witness very unhappy results. I have not forgotten

that the sons of Samuel walked not in the way of their father. I have not lost sight of David's lamentation over the ill-fated Absalom. I have not been blind to the blighting of parental hopes around me. But after all, I fully believe, that these are exceptions to the rule, and not the rule itself.

You may point me to this or the other child of pious parents, whose heart seems more fully set in him to do evil than those who never enjoyed his advantages. The fact, if just as you state it, is a sad one. But it is by no means proof, to my mind, that the confidence which such parents reposed in the covenant of God was unfounded. Not at all. It was not in vain that, morning and night, in the house and by the way, those burdened parents poured out strong cryings and tears to Him who is able to save. If the stream of salvation is not always in sight, it nevertheless flows on. For a time it may run under ground, but by and by we shall find it rising again to the surface, and rolling along with an augmented tide of mercies. If the good seed be buried, it is not lost. After a time—it may be a long and dreary time—it will spring up, all instinct with the power of an endless life.

A venerable minister of the gospel once said to his people, "As a public witness for God and truth, I must tell you never to despair. No distressed woman ever hoped more against hope than my mother. But she prayed and waited patiently, and put her trust in an omnipotent arm. Yes, and that mother lived long enough to hear her son preach the gospel, which he had once despised; and then she said, 'Now, Lord, lettest thou thy servant depart in peace.'"

When many years are gone, and hoary hairs sprinkle the head of the careless man, and the world is turned into a wilderness, he will wake up from his long stupidity, to tell of a father's counsels and a mother's tears; or should he himself, in the midst of all these advantages, stand out till the last, and go down to the dead under a double load of guilt, his children will hasten to lay hold of the blessings of the covenant. One generation is apparently passed over, but the next shares even more largely in the grace of the gospel. Such is the doctrine of Scripture, as illustrated by the history of families.

In view of what has been said, let me exhort you, CHRISTIAN PARENTS, to stir yourselves up to the exercise of fresh confidence in a covenant-keeping God. Tried, severely tried, you will no doubt sometimes be. In the tender years of your children, and while kept to a great degree detached from the influence of bad examples and pernicious counsels, you often see so much that is conscientious and thoughtful in them, as to encourage the hope that a work of grace has actually been begun in their hearts. But time passes on, and a change for the worse appears. The Bible is not read as it once was, nor are prayer and the Sabbath regarded as they once were; nor do they listen as they once did, when you speak to them of sin, and

Christ, and Heaven, and the serious child becomes a giddy, inconsiderate youth.

This is no uncommon occurrence, as thousands of anxious parents could testify. But gloomy as is the prospect, I charge you never give way to despondency. No instrumentality ordained for the salvation of men has such ever present, such ever applicable power, as that committed to your hands. Your influence precedes that of the pulpit, and it is more constant and abiding. One day in seven is usually allotted to the minister, but the whole week, with all its placid mornings and quiet evenings, belongs to the parent. If the preacher's work be like the pouring shower, yours is like the gentle and penetrating dew. Besides, everything—the disappointments of life, the restless couch, the sudden illness, the death of friends, all come to your aid. Only be faithful in seizing upon such incidents, and your labour shall not be in vain.

Yours, too, is a duty which cannot be devolved upon others. Whatever be the excellency of the day school, or the Sabbath school, in which your children have a place, neither of these institutions can supersede the necessity of kind and faithful home instruction. They may help you, but they cannot do the work for you. As an auxiliary to the efforts of the parlor and the fireside, their value is great; but if they be permitted to supersede these more frequent and more affectionate labours, they will do more harm than good. Nothing must be allowed to set aside the good old plan of family catechizing and familiar conversation. A hint given, a single sentence dropped, when the mind of the child is tender, may prove like “a nail in a sure place, fastened by the Master of assemblies.”

A heavy responsibility rests upon you as believing parents. Under God you are to furnish, from your own firesides, members for these communion tables, elders for these churches, and preachers for these pulpits. How noble the work intrusted to you by Zion's King! Be not disheartened. Set your children an example of consistent piety; instruct them carefully out of God's law, and be importunate in prayer on their behalf; and then hope on, hope ever. Let no unfavourable appearances stand in your way. Even should some of the branches die, and be broken off, the family tree will live, and bear fruit for ages to come.

Some years ago I attended a funeral, where, by the side of the new-made grave, stood a widowed mother and a group of helpless children. Everything to the eye of sense seemed cold and cheerless. But that widow was herself a child of the covenant, and an humble follower of Christ. And as the clods of the valley fell upon the coffin of her husband, she committed herself and the beloved ones around her (the two youngest of whom she held by the hand), anew to the God of her fathers. That dedication was accepted! The mother lived to see all her children walking in the ways of piety, and several of them rising to distinction in Church and State.

How can we despond with such cases before us? It cannot be too

much for us to expect, when we receive a child at the hand of God, and take it to the altar for the sprinkling of baptism, and unite with it in the daily prayer, and follow it to its own bedside to teach it to say "Our Father," and bring it with us to join in the worship of the sanctuary; it cannot, I say, be too much to hope that God, in his own good time, will make our child his child, adopt it into his family, and make it an heir of his kingdom. Fathers, mothers, cast yourselves and your offspring afresh on the covenant mercy of the Most High. Beg him to remember the word on which he caused you to hope. Refuse to let him go without a blessing.

"This is just what I expected," said a pious mother when her first-born child, at a very early age, gave evidence of a change of heart; "this is just what I expected when I gave her to God in baptism." Blessed confidence this! According to your faith be it unto you.

MY YOUNG FRIENDS, learn to value, above all worldly good, the *blessing of a pious ancestry*. It is your happy lot to be found in the line of covenant mercies. To have had fathers and mothers, who taught you to read the Bible, sanctify the Sabbath, and offer the morning and evening prayer, is a favour, compared with which no inheritance of houses or lands is worth the name. In the presence of the great God, I warn you not to despise such a birthright as this. If tempted to go astray, think of the wishes of these your dearest and best friends. You cannot become profane and profligate, without bringing down their gray hairs with sorrow to the grave. Perhaps the father that dandled you on his knee, and laid the hand of blessing on your head; and the mother that nourished you in her bosom, and dropped the tears of mingled fear and hope on your infant face, are now in a better world. If so, be careful to guard against everything which you believe these dear friends would disapprove of, if you could see them now standing by your side.

But, beloved youth, I hope better things of you, and things that accompany salvation, though I thus speak. Have you read the memoirs recently published of two brothers, Robert and James Haldane? These men were born to wealth, and reared amidst titles and worldly honours; and both of them became officers in the British Navy, and were distinguished for their bravery. Happy was it for them that they had a pious mother; and though she died when the youngest was only six years old, she left an impress upon their characters never to be effaced. Hear what they say of that honoured woman: "Her life was a life of practical godliness and of cheerful trust in the Saviour. Often when she had seen us in bed, and supposed we were asleep, we overheard her praying that the Lord would fit us for his service on earth, and finally bring us to his everlasting kingdom." Are you surprised to learn that those sons both became eminently pious, and for many years laboured with distinguished success, in building up the kingdom of the Redeemer in their own, as well as in other lands? The mother's God was the God of her seed.

This blessing of a pious ancestry, is a blessing which cannot be "gotten for gold, nor can silver be weighed as the price thereof." Better this than a lineage, traced back to crowns and thrones. Oh! see to it, that you do not constitute a broken link in the long chain of descending mercies. Let not your own impiety turn aside the promised blessing of the Most High.

My son, know thou the God of thy fathers, and serve him with a perfect heart and a willing mind; for if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

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ARTICLE II.

MATERNAL INFLUENCE: ITS IMPORTANCE, SOURCE,  
AND EFFECTS.

BY THE REV. ROYAL ROBBINS, CT.\*

I. WOMAN was designed by Him who made her, to act an IMPORTANT PART, and fill a wide space, in the economy of the present world.

The indications of this truth are not at all ambiguous, or uncertain. However common it has been to ascribe a superiority of intellect to the male, we view this opinion as the result of prejudice, rather than of sober sense. The fortuitous, or rather the providential circumstance, that *power* is on the side of man, has led him to indulge a degree of superciliousness on the subject, as unworthy of himself, as it has been pernicious in its effects, upon those who ought to have been benefited by that power. It has induced him at times to deny that equal care and attention to the sex, in respect to their education, which are alike due to their own excellence, and to the character of the proper lords of the creation. But the abuse of which man has been guilty, derogates not in the least from the glorious workmanship of God. There is every appearance of equal attributes and endowments—of equal susceptibility of improvement; and, save in the single circumstance, that divine wisdom constituted man with greater strength of body, for the necessary purposes of being the head, there is no reason to deny the peculiar and commanding influence, which woman is destined by her Creator to exert. Her form, her stature, her features, her beauty, her taste, her lively sensibilities, her mental accomplishments—all indicate the important destinies she is fitted to fulfil, and declare her equality with man, in every object to be obtained by their separate or mutual influence. Indeed, it would appear, from the great diversity and peculiar character of her endowments, that the mere want of physical power was more than compensated. It would seem, that as moral influence is vastly superior to brute

\* This article originally formed the Introduction to an interesting little work, with the title of "*The Influence of Mothers*," compiled by the Rev. CHARLES A. GOODRICH.—Ed.

force, woman was designed, on the whole, to exert the greater influence of the two. But however this may be, it is evident from every characteristic of her nature, that the wisdom of God has qualified her to bear her full and equal part in the great concerns of life, and duty, and religion.

To these indications of nature, revelation annexes its authoritative sentence. In the original forming of man, as narrated in Scripture, we learn that woman, as a production of the Almighty hand, was designed to be a help-meet for him, and thus to be a companion and participator of his cares and toils—of his delights and sorrows. And throughout the Scriptures, we find the most pointed allusions to the dignity and importance of the sex—to the virtues of their hearts—and to the responsibilities annexed to their condition. But in respect to the rank which revelation has assigned to woman, especially the place which she occupies under the enactments of the new dispensation, we shall have occasion to speak hereafter. On the whole, it is a dictate both of nature and religion, that woman was made for purposes equally important with those, and to exert an influence equally controlling with that, which her more favoured, and more vaunted associate has claimed.

While the theoretic consideration of the subject is thus clear and satisfactory, we know, as a matter of fact, that females in many ages and countries, have been far from shining forth in the full glory of their nature. The privilege and the obligation, on her part, of exerting a wide and salutary influence, have often been denied her, or rendered nugatory through the pride, ignorance, and officious interference of man. Among all nations unenlightened by revelation, it has long been remarked, that woman has sunk far below her proper level in society. Under the besotting influence of sin and lust, she has, in these circumstances, degenerated into a slave, or a plaything. In savage communities, her degradation has ever been proverbial. In this condition her sex is the more uncultivated of the two, labours under greater disabilities, and has a larger share of burdens to endure. Every menial office and drudgery is rudely laid upon her. And after the performance of the most tedious and irksome services—services which, in civilized communities, are always assigned to the male, she is, more commonly than otherwise, treated with brutality and insolence, by her haughty and unfeeling lord. But, even in communities better informed, yet still unenlightened by the word of God, there are too many proofs of female debasement and oppression. Throughout the half-civilized nations of Asia, among few of whom the power of the Gospel has been felt, women universally are an inferior caste, made such by the institutions of society. Indeed, it is the genius of Paganism and Mohammedanism, the prevalent religions of those countries, to strip females of those high and endearing attributes, with which the Creator has endowed them, and which fit them for the station of wives and mothers, and mistresses of families. Under these religions, they are no longer the guardians of domestic

peace and purity, or examples of dignified virtue. Subject to the caprice, lust, or vanity of their masters, they have few or none of the prerogatives of their sex, and are incapable of moulding for their good, the beings to whom they give birth. Society never improves under the influence of Pagan and Mohammedan mothers in the East. The seraglio especially, though the paradise of voluptuousness and beauty, is the grave of intelligence and moral worth.

If we ascend, in our reflections, to the more enlightened Pagan nations, and even to the most enlightened, we shall find still, that great injustice was done to females, and that their merits and capabilities of improvement were not duly appreciated. Their degradation, however, was not universal or entire. There were occasionally, among these renowned nations, examples of female excellence. The sex was not lost to all its influence, when we read of one among the Bœotian women, who, upon being questioned why she did not wear ornaments, when all other women wore them, answered, that *her husband was her ornament*; and when we read also of the Roman Cornelia, the mother of the Gracchi, who, in default of jewels, such as were the pride of others, pointed to her *children as her jewels*. Indeed, in the earlier periods of the Roman people, the females were virtuous, though less attention was paid to their education than their merits deserved, and though their privileges bore an unfavourable comparison to those of the men. In the days of Roman voluptuousness and splendour, the female character lost much of its purity; while the sufferings of the sex were greatly augmented, by the practice of polygamy, and the facility of obtaining divorce. But the condition of Roman women, uninviting as we should consider it, was always superior to that of women among the Greeks. The law of seclusion, with the latter, was the badge of their bondage, and the severe condition of their virtue. To go abroad into society, or to shine in intellectual accomplishments, was to acquire a character of shame, or of infamy. Among the ancient Persians, a people who were not destitute of pretensions to refinement and knowledge, women were suffered to grow up without the discipline of virtue, and answered the end of their existence, in ministering to the voluptuousness of society. Thus in the most civilized and polite Pagan nations of antiquity, nothing like female education, as known in these times, was ever considered as either necessary, desirable, or important. We must look, therefore, to other institutions than those of Pagan wisdom, for the proper development of the talents and virtues of the sex. The evident designs of Divine Providence, in regard to women among all these nations, have been frustrated or perverted: and she who was ordained by her Creator to be the equal and dignified companion of man, has become the victim of his cruelties, and the slave of his pleasures.

It is an occasion of eternal gratitude to God, that in the religion of the Bible, woman is seen as an object of transcendent importance, and that in countries where this religion prevails, and in proportion

to its prevalence, she is regarded and treated as such. This was, in a measure, the case, even under the Old Testament dispensation—a dispensation in all respects of inferior light and privileges to those which were to follow. Among the chosen people of God, females were far more highly estimated, and their virtues and endowments had much greater sway, than in the surrounding countries of paganism. This we learn from the several beautiful eulogiums contained in the Old Testament Scriptures, concerning the virtuous woman, as well as from the examples there recorded, of female excellence. But Christianity has been peculiarly auspicious to woman. It has restored her to her true place and station in society. It has reinstated her, in all her just and endearing prerogatives, as she came from the hands of her Maker, in the garden of innocence. The genius of the Gospel is more fully exhibited in the revolution which it has accomplished in regard to woman, and the consideration attached to her, than in any other particulars touching the interests of the human race. Its influence has been relatively greater on woman, than on man. It had more to do for her in view of her previous depression. It has especially noticed her in the records of its early history. The Son of God showed singular benignity towards the sex, in condescendingly noticing the Marthas and Maries, the Joannas and Susannas of Galilee ; and in graciously receiving and rewarding their ministrations to his necessities. He showed herein the estimation in which the characteristic excellence of the sex should be held by all mankind. Wherever the spirit of Christ has prevailed in the world, a similar consideration has been bestowed on woman. In the purer ages of the church, she has been the cherished and honored vestal, especially charged with the care of keeping alive the sacred flame of domestic piety. She has aided, in the most efficient manner, by her more silent and unobtrusive influence, the colder champions of the truth, in the other sex.

It is not to be inferred, however, that in all the periods of Christianity, the sex has been equally sustained in its rights and in its dignity, or has been equally useful to the world. During the long ages in which Christianity was shorn of its glory, and darkness and corruption spread over the nations, man and woman sunk alike under the power of the evil influences which were so generally experienced. In the ages of chivalry, woman indeed received sufficient attention from the men ; but it was an attention, for the most part, dictated by a wrong spirit, and bestowed for wrong purposes. She became the idol of a disordered and wandering fancy, inspiring no respect but in view of her external charms, and of an ideal, unsubstantial perfection. Her mind was uninformed and undisciplined, left to suffer from vacancy of thought, or given a prey to all the wild vagaries of the brain. So far as chivalry was a beneficent institution—and it was better, perhaps, than the rudeness which preceded it—so far she may claim the honour of sustaining it. But nothing can justify the sort of adoration, which it was then customary to pay to beauty and a

name. Immediately after the ages of chivalry, women, in several European countries, became profoundly learned. Numbers of the sex in Italy, Spain, France, and England, shone in the first ranks of science and literature. They became professors in law and philosophy, acquired skill in the poetic art, and were adepts in the learned languages. Such were Modesta di Pozzi di Zori, of Bologna, an admirable poetess—Cassandra Fidele, of Venice, a lecturer of philosophy at Padua—the two Isabellas of Spain, eminent as linguists and preachers, and one of them honoured with the title of doctor of divinity—the three Seymours of England, excellent in Latin studies—Lady Jane Grey, an universal scholar—the eldest daughter of Sir Thomas More, a great Latinist; and several others, whose names cannot be here mentioned. These, however, were individual instances of greatness, while as yet the state of female society at large was low and depressed. In later times, as the influence of the Gospel has become more conspicuous, especially since the period of the Reformation, the importance of the intellectual and moral culture of females has been more sensibly felt, and continues daily, in many countries, to receive more and more attention. As a consequence, the character and influence of women have been constantly rising, and now rank among the mightiest means of producing those great moral changes, that distinguish the age in which we live. To enumerate the eminent women of modern ages—persons, who have shone in accomplishments of the understanding and the heart, cannot be necessary to give an idea of the advance of the sex in the scale of intellectual and moral worth. The names are every day before the public.

II. If we look for the SOURCE of the influence which woman now exerts, and which she was originally fitted to exert, in forming the character and destiny of mankind—if we look for the source of her influence particularly in the relation of mother, we shall be able to trace it to the following principles, among others.

1. *The close companionship which she holds with the junior members of the family*, gives her a large share of influence. The mother—the true mother, is emphatically at home. She lives at home, and nowhere else. Here is her dominion, and here are her cares, duties, and enjoyments. She is constantly employed about the affairs of the family, directing and controlling them according to her will and judgment. That minute inspection of domestic concerns—that assiduous attention to the wants, conduct, pleasures, and griefs of the children—that supervision of their unfolding intellects, and that forming of their moral principles, which, by the ordinance of Heaven and the consent of all ages, have been assigned to her, necessarily make her more the companion of the young, than the father can be. She mingles in their pursuits—her hand is everywhere visible in fitting up the little comforts of the household—her absence, when it providentially occurs, is noticed, as if the tutelary genius of the

place was withdrawn, and nothing can be successfully carried on, and nothing can be fully enjoyed, till her return. Thus keeping up an endearing correspondence with all the internal mechanism of the family, she acquires an intimate acquaintance with their hearts. Hence her influence is nearly unbounded. She holds in her hands, in an important sense, the present and eternal welfare of the interesting beings committed to her charge.

2. The influence of women, especially of mothers, may be traced, also, to *their keen sensibility—their peculiar power of sympathy*. Who, so devotedly as a mother, is the friend that interests herself in the group of beings which surround her—that feels for them in every condition—whose countenance lightens up with joy when they are pleased, or, with an expression of benignant sorrow, soothes the distresses which they suffer! Who on earth is such a comforter as a mother, and whose bosom is pervaded and thrilled by the call of danger, or suffering, like hers? To the relief of her offspring she flies, heedless equally of exposure, or of toil; and, with a fortitude, and sometimes with a strength, which seems to be more than she could possibly summon, she rescues her darling from the jaws of death. Over the sick bed she bends with an unwearied and unexhausted sympathy. She keeps her nightly vigils where her dear ones slumber, or suffer—marks the first symptoms of returning health with unmingled grateful delight—or notices the accession of disease only with the determination to meet the exigency with redoubled labours. Viewing the mother in this light, it is by no means surprising that she controls the hearts of those that are about her—that she becomes the life and soul of the domestic circle—and forms the great bond of union in the family, and throughout the community. From her, as a living fountain, flow forth the thousand tendernesses that refresh and gladden the heart. Around her cluster the innumerable courtesies and amenities that gladden and sweeten life.

3. A woman's and a mother's influence arises from *her nice discrimination of character, and her perfect knowledge of the causes by which character is affected*. Her situation and her pursuits, surrounded as she is by beings dependent on her care, and looking to her for direction, habituate her to judge of the disposition and motives of the heart. They qualify her to calculate the effect of influences, that operate upon the feelings and conduct of children. She is led by the ever-varying exigencies, which arise in the management of young minds, to distinguish with accuracy the differences of character—to mark minutely its several shades. The regard which a virtuous female has for her own character, induces her to weigh carefully the causes by which character is affected. She has usually a quick and keen apprehension of the dangers incident to the precious boon of reputation. She, therefore, not only guards it with care in her own case, but becomes peculiarly qualified to guide others to the acquisition or preservation of a good name. She becomes eminently fitted to guide her children, and, in effect, she forms their

character to virtue and religion, under the blessing of God. We speak of the virtuous—the religious mother—one whose spirit and conduct are regulated by the precepts of the Gospel. Her power of discrimination and judgment, in the management and education of the young, is an essential element of her salutary influence. It greatly contributes to the extent of that influence. Indeed, all mothers—they who pervert, as well as they who improve, the above mentioned attribute, hold the character and, of course, the destiny of their children, very much in their own hands. Under God, they are peculiarly responsible for its exercise, and for the moral power which it confers upon them.

4. The influence we speak of is to be further traced, *to the winning sweetness and delicacy of manner, which characterize woman's intercourse in domestic life.* The sacred regard thence inspired for her feelings and wishes, is one of the first principles imbibed, in a well-regulated nursery. None but the most hardened mind, can be found to trifle with the affections of such a being. It is treason against nature wantonly to inflict pain on a mother. It requires a hardihood—a baseness—a recklessness of soul, seldom known to the young, to meet her smiles and caresses with contempt and cruelty. Nature, not to say conscience, in almost every human bosom, pleads too powerfully in her behalf, on this account, not to do reverence to such goodness. The stern authority of the father is sometimes met with the high bearing of an unsubdued temper. The child feels, if he has the courage, that he may treat less scrupulously the power which peremptorily forbids his wishes, than he does the mother's winning, though it may be, firm address. Pride and passion are often excited and measured, against the rough and uncompromising control of the father; but the pleading, the bland, yet truly dignified manner of a judicious mother, urging her children to a virtuous course, how much more likely to take effect! Many a young man, for a time abandoned and given to sin, like John Newton, has recalled the image and the precepts of maternal tenderness, and thus broken away from the influences that had separated him from God and his duty. Such an instrumentality, then, God has ordained for the best of purposes, and it becomes us ever to acknowledge the mighty efficacy, which he has attached to it, through his providence and Spirit.

5. *The more extensive prevalence of piety among females and mothers,* accounts for the influence which attends them, as it also throws a peculiar lustre over their character. Of all the sources of a mother's influence, this must be by far the greatest. It begins the earliest, for it breathes its prayer before the infant can be conscious of its meaning, but not before God can answer it. It strikes its root the deepest, for where piety exists in the maternal bosom, it is the most active and efficient of all the principles that govern it. It will manifest itself in unceasing efforts to bring the infant mind under the power of the Gospel. The habitual exhibition of the Christian spirit, in

its most attractive forms, produces a silent but most important effect, on the little beings that watch every movement of her whom they are apt to regard as their dearest and most intimate friend. Facts show the striking results of maternal piety, in its influence over the minds of children, bringing them at length into the ways of holiness and salvation, through the grace of a prayer-hearing God. The history of the church points to the names of Augustine, Matthew Henry, Col. Gardiner, John Newton, Timothy Dwight, Richard Cecil, and many others, as principally indebted to the influence of godly mothers, for their experimental acquaintance with the religion of the Bible, and for their distinguished usefulness to mankind. When such are the fruits of maternal piety, we can scarcely rate its importance too high: it is the crowning effect of woman's influence. That instances of consecration, and signal consecration to the service of God, especially in its action on the domestic constitution, are far more frequent in the sex, than among the men, we suppose will be readily granted by all, who have taken the pains to inspect the features of the religious world, or who are familiar with the statistics of evangelical churches. In the affectionate and efficient piety of woman, God has appointed one of the most important means, of the moral renovation of the young, and the perpetuation of religion in the human race.

III. Having traced, in several particulars, the source of that influence, which, through woman, and especially the mother, is employed in forming the character, and determining the destinies of mankind, we will dwell, for a few moments, on the probable EFFECT of such influence, wherever it is *duly* exerted. We will show what may be expected, on a general scale, from the *faithful* application of a mother's power, in regard to the welfare of its objects.

What would not the world soon become under auspices of this kind? We may better arrive, perhaps, at a just conception of the result by viewing the case first of an *individual*. Of what importance is it that he should have an enlightened, godly, praying mother! His intellectual and moral character, his usefulness and happiness, his eternal life may be literally suspended on the exertions of such a mother. Are not the feelings and associations of his infancy and childhood, what she makes them? Does he soon forget how he was taught from her lips, to fold his hands, and bend his knees, and repeat, "Our Father, who art in heaven?" Is not the scene, at times, present to his mind, when he was accustomed to retire with her to the chamber of prayer, and required to bow down with her, and join in her supplications unto the Hearer of prayer? And will he not, as he arrives at maturity, recall many of the impressive lessons and warnings which parental, maternal love administered to him, in the careless and wayward period of his youth? Surely these things are not easily forgotten, while at the same time, the character has been silently forming under their influence. The great and good

men of all times have been reared by such a process. We must ask mothers especially, whether our sons and daughters shall be distinguished for their virtues, their talents, and their usefulness. We must ask a Hannah, and a Eunice, for that fear of the Lord which brings up a Samuel and a Timothy, to perform the high duties of ministers of religion. We must ask a Mary Washington, for that dignified virtue, and energy of character, which reared a patriotic hero. On the other hand, suppose the mother is not pious, is a woman of the world, or a devotee of a spurious Christianity: what unhappy impressions will she make on the mind of her tender charge! How given, probably, will he be to vanity, and sin, and pleasure—checked by no remonstrances—awed by no example of maternal wisdom and holiness! How will his headlong passions be ministered to—his corrupt appetites he pampered, by the foolish fondness or the inconsiderate impatience of a selfish, worldly, prayerless mother! And do the children of that misguided and misguiding Roman Catholic woman, who, on entering a church, bows to the images of the saints, and teaches *them* to bow also, ever lose the impression made on their minds—do they ever forget the lessons of a baneful superstition? How necessary, then, if the seeds of virtue, self-government, truth, intelligence, and piety are to be implanted, and to grow with a person's growth, that he should be blessed with the prayers and assiduities of an enlightened, and efficiently pious mother! How important that he should not be cursed with a vain, giddy, uninformed, unconscientious, undevout mother!

The importance of maternal influence, of the kind here described, is greatly enhanced, when we consider it in reference to an *entire family*. Commonly not one individual alone is affected, but a number feel the salutary control. And if we contemplate a whole family of children, as brought under the blessed influence of exemplary, maternal piety, its effects must be of corresponding importance. In this point of view, how essential is it that Christian principle, an informed understanding, and, if it may be, native good sense, should be the high characteristics of the female head of a family! She may favourably affect her whole household. She will probably have a degree of influence on the whole number, for their good. Her children will be trained in the way they should go, and when they are old, they will probably not depart from it. Her authority and care will produce submission, docility, sweetness of temper, and harmony of intercourse, throughout the subjects of her little dominion. Order, method, neatness, despatch, frugality, and thrift, will wait upon her steps. Her domestic plans, and the spirit with which she carries them into operation, will insure, if any instrumentality will do it, obedience, virtue, and intelligence, among her endearing charge; and as they grow in years, "the fair forms of truth and sentiment," with the love of which she has inspired them, will be more clearly inscribed on their minds. Or, if there happens to be a wanderer among the precious flock, and obstinacy, love of mischief, and addiction to vice, mark him for their victim, then, how faithfully will

he be followed up by the advice, entreaties, warnings and prayers, of the pious inmates of the household, especially the mother, until, if it may be, through the great mercy of God, he shall be restored to the fold. And suppose all of a family actually to become converts to righteousness, under the means that have been employed with children, from the earliest dawn of reason, with a view to produce such an effect, how indescribably important must be the event! How delightful the sight of a whole family devoted to God! What elements of happiness does not such a little community include! What an amount of usefulness will it not be the honoured instrument of achieving! What a beautiful representative would it not be of heaven, as heaven would certainly be its eternal home!

Finally, if we look at a *country* where pious mothers abound—if we select a nation of such families as these mothers might be supposed to make, the importance of the influence exerted will appear in a still more conspicuous light. It would strike the mind with an overpowering force. Let the mothers of a country be endowed with intelligence and moral worth, and how confidently might we not expect that they would mould the mass to virtue, to order, and to happiness! The sources of most of the evils in society would be dried up—intemperance, impurity, profaneness, sabbath-breaking, and other vices would be checked, at that critical period of life when it could be most effectually done—the means of pure and rational enjoyment would be immensely multiplied—honesty, truth, integrity, benevolence, and every virtue that goes to constitute worth of character, would extensively prevail—children would be sanctified, for the most part, in very early life—streams of salvation would flow through the length and breadth of the land—and hosts of champions of the cross would go forth to other nations, to subdue them unto truth and holiness. The example of one such nation would awe the world. Its influence would go far towards the world's conversion.

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### ARTICLE III.

## THE THREE PARTIES IN EDUCATION.\*

BY THE CORRESPONDING SECRETARY OF THE BOARD.

THE Board of Education desire, in the present state of the educational measures of the Presbyterian Church, to assist in the formation of a correct public sentiment on the subject of education. No plans can be successfully carried into execution without the agency of an enlightened public opinion, rendered operative by the grace of God through the convictions of truth.

The subject of discussion, deemed important at the present time, is the question, "WHO ARE THE TRUE PARTIES IN EDUCATION?" or

\* Part of the Annual Report of the Board of Education of the Presbyterian Church for 1852.

“Who are the responsible agents in the work, and WHAT THEIR RELATIVE RIGHTS AND RESPONSIBILITIES?”

The main object of the Board will be to vindicate the *Church* as one of the parties in education; but the general position taken is, that parents, the Church, and the State are respectively concerned in this great matter, each within its sphere.

#### PARENTS A PARTY IN EDUCATION.

The chief responsibility of the training of the young rests upon parents. The Providence of God, which has made children *dependent*, has placed upon their natural guardians the obligations of their education. *Parental affection* coincides with this arrangement of nature; and the *peace and happiness of families*, as well as *all the interests of religion* are closely identified with it. The *Scriptures* expressly charge parents with the duty of the religious instruction of their children. A quotation from each of the Testaments will suffice as a specimen of the general teachings of Scripture.

“And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

“Bring them up in the nurture and admonition of the Lord.”

Revelation thus throws clear light upon the suggestions of nature and providence; and as an additional safeguard, God has magnified the authority of parents by incorporating the obedience of children among the moralities of *His immutable law*. The family is in all respects a divine arrangement of wonderful privilege and power. The covenant promises run through it, like the rivers which watered our original Paradise. And amidst all the changes of the fall and inflictions of the curse, the family still retains glimpses of the glory of its first estate.

Parents are the original parties in education, by divine appointment; those upon whom devolve the main duties and rights relating to the bringing up of the rising generation. They are, therefore, responsible to God for the education which their children receive. This education is commonly given, partly at home and partly in schools.

1. Home education, it is universally admitted, should be conducted on religious principles. The manner in which the Scriptures require the religious instruction of children, is so emphatic that it constitutes an argument of great tenderness and power in favour of the personal religion of parents. God's plan is to teach religion to children through *the religion of their parents*. “These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children.” First, in the heart of the parent; thence to be transplanted into the hearts of the children. Another

remarkable peculiarity of Scriptural teaching on the subject of education is, that *its entire stress is laid upon religious instruction*. The knowledge of God and of the way of salvation is the great topic. Secular training is not the subject of Divine promises, is not the aim of revealed precepts, is not the object of the great plan of redemption. Everything centres about soul-knowledge. The nurture of the Lord, the training in the way the child should go, the beginning of wisdom, the early remembrance of the Creator, these are the points on which the Scriptures insist, and which parents are under obligations to make prominent. As the original parties in education, parents are set over the household to give law and knowledge to its inmates.

2. But education is not confined to the precincts of home. From the necessity of daily toil, from incompetency of parental qualification, and from real or supposed advantages of various kinds, children are sent to select or public schools for higher acquisitions. The responsibility of their education, however, still abides upon the parents. It is the duty of the latter to see that the schools where their children go are Christian schools, and that their teachers are Christian teachers. Circumstances may, indeed, be of so peculiar a nature as to preclude the possibility of making use of schools, where all the desired advantages can be realized. Every parent has, of course, the liberty of deciding what is duty, in subjection to the law of Christ. No plea is more false, however, in justification of non-religious schools, than the idea that religion does not belong to day-schools. Religion belongs to education wherever it is conducted. The principles of education are the same in the school as at home. Fireside principles are school-house principles. Religion belongs to the culture of the human soul in whatever place that culture may be conducted. And it becomes parents to remember that God will hold them responsible, according to their light and opportunities, for the irreparable evils brought upon their children by a mischievous and godless education.

Parents are the chief parties in the whole work. They are at the head of authority and of obligation throughout the entire process of training, private and public, and are always to be recognised as divinely instituted guardians of the children "whom God has graciously given" to them.

#### THE CHURCH A PARTY IN EDUCATION.

I. The Church is a party in education, because, in the first place, the TRUE OBJECTS AND NATURE OF EDUCATION NECESSARILY INCLUDE THE INCULCATION OF RELIGION.

The idea of training up an immortal being with no higher aim than to qualify him for certain duties in this life, is one of the false and popular maxims of the day. Education, in its true aim, takes a wider range than the life that now is, and comprehends both the mortal and immortal destiny of its subjects.

The true *object* of education includes religion. The training work has reference to all the powers capable of being trained, whether intellectual, moral, or physical. The mind is not the only part of the complex being which is to be subjected to the influences of education; but the feelings, and especially the moral feelings and discernments, claim the right of culture as inherent and essential elements of humanity. True philosophy acknowledges the conscience as an important department in the constitution of the human soul;—not an appendage, to be neglected or not according to circumstances but a constituent of the nature of man, susceptible of cultivation, and greatly needing it under all the exigencies of human depravity. Under no circumstances, then, can religion be properly excluded from a system of education. It enters into the training system as naturally and lawfully as any other branch of knowledge; and if its importance be taken into view, it is the last branch of instruction that ought to be undervalued. Indeed, it can only be banished from institutions of learning on principles which are as unfounded in true philosophy as in genuine piety, and which, by degrading man to a mere creature of intellect, cast indignity upon his moral and immortal powers.

The right of religion to form a part in the course of instruction is further evident when the *nature* of education is carefully considered. Education is an *enlightening* process. It adds to the stores of knowledge. It delivers from ignorance, and enriches with instruction. It develops the mind, and, in the process of developing, it furnishes materials of thought, and prepares it for an increase of acquisitions. Now, shall education enlighten the human soul on all branches of knowledge except those which relate to divine truth? Does not the very fact that the training is an enlightening system prove that religious, the highest kind of all knowledge, ought to be included among its lasting and precious results?

But education also secures the *discipline and invigoration* of the faculties. This is no subordinate, but a prominent result. A thorough course of instruction always strengthens and disciplines, as well as enlightens. The mind acquires a self-control, a readiness to use its powers, a capacity of enlargement, which cannot be over-estimated. And is it right, under circumstances of such advantage, to omit the discipline of the moral faculties, to pass over the subjection of the conscience and of the will to the law of God and to the Gospel of Christ? No considerations of worldly policy can justify the neglect of opportunities which can never be recovered, for strengthening the immortal part of our nature.

Again: education, in its nature, is a *moulding* process. It forms character, and gives direction to destiny. It has the elements of power. It controls the life, and sends forth its influences into eternity. No human being can undergo the processes of a course of education without receiving impressions for good or evil, which pass on with his years. There is a formative energy which works

throughout the soul. The absence of religion in such a process leaves human nature to its own corruption, and destroys any well-grounded hope of moral and religious development, which is "the chief end of man." Education without religion is one of the most dangerous and heaven-daring experiments ever devised. It is not necessary that the course of instruction should be pervaded by an irreligious spirit, in order to render it hazardous in its moulding influences. The mere absence of religion, like the withholding of the good seed, insures the growth of weeds and thistles on the human soil. Negation of good is in all ordinary circumstances the very presence of evil.

The celebrated Robert Hall gives the following emphatic testimony on this subject :

"Next to the infusion of positive impiety, the most evil element in which the mind can be placed is that out of which religion is expelled. To live without God in the world, and to converse with those who thus live, is, only in a lower degree than positive impiety, less dangerous to a creature who is in a state of probation, and whose everlasting interest depends on acquaintance with, and obedience to his Maker.

"I recollect, some years ago, that upon reading some very popular tales (moral tales, they are styled), the talent of which is exceedingly great, but which are distinguished by the total absence of religion, and the want of all reference to it, even in the scenes of death, the influence on my mind was such, that during the time devoted to that reading, it was with great difficulty and perplexity I was able to discharge my ministerial duties. It became, therefore, painfully evident to me that to be conversant long together with trains of thought, or associations of ideas, from which religion is entirely excluded, is of most dangerous tendency; for religion is a positive thing, and, at the same time, it requires to be brought into view; it must be realized by an effort of the mind; it addresses not itself to the senses, does not occur naturally in the paths of life; it lies in an invisible state, and can only be realized by a positive act of faith, and be made operative by a serious exertion of the mental faculties, by calling our attention to spiritual impressions, and thereby overpowering the mechanical and necessary operations of sensible objects."

If education enlightens, invigorates, and moulds, then religion should participate with its divine and holy truth in giving light, vigour, and direction throughout the whole course of instruction. And if the claims of religion are so prominent and authoritative in the educational work, as indicated by the objects and nature of education, it is clear that the Church, which is the guardian of the former, is one of the parties in the latter.

II. The Church is a party to education, because **TEACHING IS ONE OF THE FUNCTIONS OF THE CHURCH.** This position in the abstract will scarcely be denied. God makes use of his Church to "teach all nations." It is her very vocation to instruct in divine things. The great practical question here for consideration is, how far the teachings of *other* things besides pure religion is embraced within the scope of ecclesiastical authority?

In answering this question so as to bring general learning within the lawful sphere of the Church, it is important to remember, in the first place, 1. That *the proper knowledge of the Bible calls into requi-*

sition learning of every kind. History, geography, astronomy, mental philosophy, general literature, and in short, every department of knowledge is fairly subject to the demands of every one who desires thoroughly to understand the Scriptures. On the principle, therefore, that the greater includes the less, the Church has a right to teach the general branches of education as auxiliary to the interpretation and knowledge of the divine word.

2. It must also be remembered that, if secular knowledge is taught outside of the Church, and in a secular way, the opportunities for inculcating divine truth are rendered very unpromising. The Church cannot hopefully undertake the dissemination of religion throughout the world, when secular training is allowed to anticipate its aims.

3. In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the word, or by a union of the two? Certainly by a union of the two. All our missionary stations have elementary schools, and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff's care at Calcutta, has done as much to undermine Hinduism as all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it infidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmins, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

4. Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpourings of God's Spirit? Is religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear him. Conversions to Christ are the joy of *religious* institutions.

5. The facility with which ministers become teachers of general knowledge, and the admitted relationship between the two professions

of preaching and teaching, go far to establish the position taken. Probably nearly three hundred of our ministers are engaged in teaching, and many of them in immediate connexion with the work of the ministry. The fathers of our Church signalized themselves as instructors of youth. Numbers of them personally established and superintended schools and academies. Did those men depart from their ordination vows? On the contrary, did not the general commission to preach the gospel, and to feed the lambs, authorize them to devote a large part of their energies in training the rising generation and in bringing the gospel to bear upon their minds and hearts through the apparently circuitous, but really direct course of public education?

6. Another principle, already alluded to in this Report, confirms the position that teaching is a function of the Church, viz.: the Scriptures lay no stress on *secular* education, but abound in exhortations in favour of *religious nurture*. If the religious so far exceeds the secular, if the two naturally go together, and if the religious belongs to the Church, then the right and duty of the Church to include the whole within its proper sphere is no unnatural inference.

Teaching being a function of the Church,\* the latter is one of the parties in education.

III. Another circumstance, throwing light upon the position of the Church respecting education, is, that **HER CHILDREN ARE MEMBERS OF THE CHURCH**. They sustain a covenant relation to God, and are within the enclosures of His visible kingdom, and thus entitled to the oversight of its appointed officers.

"The visible Church," says the Confession of Faith, "consists of all those throughout the world that profess the true religion, *together with their children*, and is the kingdom of the Lord Jesus Christ, the *house and family of God*," &c.† If children belong to the house and family of God and are members of the kingdom of the Lord Jesus Christ, then the constituted authorities of the house and kingdom are under obligations to see that such members are trained up "in the way they should go."

The doctrine that the children of believers are members of the visible Church is uniformly maintained in the Confession of Faith. Thus in the Larger Catechism, the answer to the *sixty-second* question is, "The visible Church is a society made up of all such as in all ages and places in the world do profess the true religion, *and their children*."

\* Dr. Junkin, in his inaugural address, on Christian education, says: "Without fear of contradiction, therefore, from any quarter, we affirm **TEACHING** to be the leading, the all-important function of the Church."

For a full discussion of this point, reference is made to the sermon preached by Dr. Hodge, before the Board of Foreign Missions, in 1848; and to Dr. Junkin's address, at his inauguration as President of Washington College, Virginia. Both of these discourses have been republished in "**HOME, THE SCHOOL, and THE CHURCH**."—*Ed.*

† Chapter **xxv.**, section ii., p. 134.

Again, a part of the answer to the 106th question is, "Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are in that respect, *within the covenant.*"

In the administration of baptism, a part of the instruction to be communicated is, that, "*children are federally holy,*"\* that is to say, they are to be regarded as included in the covenant of grace, and are the subjects of divine promises.

One more quotation from our standards will show that the doctrine of our Church places children in a very intimate relation to her authority, and enjoins their careful education. "Children born within the pale of the visible Church, and dedicated to God in baptism, are *under the inspection and government of the Church*; and are to be taught to read, and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ."† It would be impossible for language to express, in clearer terms, the duty of the Church, to watch over the education of her children, and to combine with all secular instruction that knowledge which accompanies salvation. The language of the standards of our Church sanctions the fundamental principles of our plans of education, both as to the union of learning and religion, and the "inspection" of ecclesiastical authority.

The basis of these teachings of our formulas is the Word of God, especially that tender saying of our Lord, when he blessed little children, "Of such is the kingdom of heaven." Our commentators, generally, agree in referring this declaration to the Church of Christ, of which infants are thus acknowledged members.

IV. In the fourth place, THE ORDINANCE OF BAPTISM justifies the Church in acting as a party in education and in establishing for her children religious institutions where their training may be conducted on principles which recognise their immortality.

The sacraments of the New Testament give peculiar solemnity to the ideas expressed in their administration. It will be seen that these ideas as enjoined at Baptism, correspond with those in other parts of our standards, relating to the bringing up of children. The following are the words of our book :

"The minister is also to exhort the parents to the careful performance of their duty, requiring :

"That they teach the child to read the word of God ; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty ; that

\* Directory, ch. vii., sect. iv., p. 499.

† Do., ch. ix., sect. i., p. 504.

they pray with and for it; that they set an example of piety and godliness before it; and endeavour by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."\*

Two prominent ideas in the sacrament of Baptism are, *first*, the dedication of the child to God, the Father, Son, and Holy Spirit; and, *secondly*, the openly assumed obligations of the parents to use every available and proper methods to imbue the child with the spirit and knowledge of religion. These two ideas cover the whole ground of Church education. The sacrament makes the Church a party to the instruction of her youth. For shall she exact covenant engagements of the most sacred character, and afford no opportunities to enable her members to fulfil them? Shall the world be allowed to secularize institutions of learning, thus dishonouring the King of kings, to whom her youth are solemnly dedicated, and disowning the truth of his grace, of which she is the "pillar and ground?" Shall the Church require that the child shall be taught to read the word of God, and then submit to the necessity of sending him to an institution where that word is not made the basis of instruction? Shall prayers be exacted, and then institutions encouraged where prayer is never uttered? Shall a godly example be enjoined, and then teachers be set over the child, whose example is often irreligious in fact, if not in form? In a word, shall the sacrament of the Church enjoin a thoroughly religious nurture, and the practice of the Church rest satisfied with the nurture of the world? Let any person go from the administration of the ordinance of baptism on the Lord's day, to a religious academy on the succeeding day, and he will recognise the careful watchfulness of the Church in the consistent system of her instructions. If she is not a party to education, who is?

V. Again. The Church is a party to education, because she has A GREAT INTEREST IN THE WORK.

It is said, that the State has a great interest in enlightening the minds of her citizens, and in qualifying them for the performance of their civil and political duties. But, how much higher interest has the Church in training up men for "glory, honour and immortality?" Besides enlightening, it is her aim to convert, to sanctify and to save; to inculcate, in addition to all other knowledge, love to God and love to man, and especially the love of God towards men, as manifested in the redeeming work of Christ.

Is it said, that the State can attend to secular and the Church to religious knowledge? This division of education into the human and the divine so as to secure separate and opposing agencies, is one of the most cunning stratagems of Satan. No such dividing line is authorized by the great Proprietor, who owns the whole estate. The entire work of education is, from the nature of the case, to be carried on religiously; and religion is an important part of the whole

\* Directory, ch. ix., section iv., p. 487.

work. There may be a division of labour, but no exclusion of religion. Every department of education must be conducted religiously, or in a religious spirit; and Christianity may be, and should be inculcated even in departments of knowledge, where formal religious instruction is not admitted. It is impossible to make a partition of secular instruction to the State, and of religious instruction to the Church, if the mind and conscience act and react on each other. Moreover, by existing arrangements, the Church has nothing to do with the public religious teaching of the children of her congregations except on the Sabbath; so that the partition referred to is dishonouring to religion in its conditions as well as in its nature. It is true, that the children of pious parents may receive religious instruction at home; but aside from the circumstance that the teaching hours and the teaching place of school ought never to be without the matter that should be taught everywhere, there are three facts which render it important for religion to be taught at school. 1st. Many pious parents do not give much, if any, daily religious instruction to their children. 2d. Whatever may be the amount of knowledge communicated at home, there is a demand for more at school. And 3d. The children in the congregation, whose parents are not pious, receive no religious teaching at home at all. The parcelling out of the kinds of instruction cannot, therefore, be tolerated on the principle of an equal dividend of advantage. The Church is sure to lose by any such process. Her true position is to afford her youth all the instruction she is capable of imparting through her own divinely ordained agency, especially on the Sabbath, and to afford them all the additional advantages that may be easily and of right demanded in the organization of the daily school.

The Church has the greatest possible interest in the religious training and in the salvation of her youth. Unless early life be improved in the assiduous inculcation of the truths and duties of religion, there is comparatively little hope of the formation of character on a religious basis. However much interest the State may have in the qualifications of her citizens to discharge aright their political obligations, the Church has much more at stake in preparing the rising generation to "seek first the kingdom of God, and his righteousness." The Church, therefore, in view of the momentous interests involved, is a lawful and rightful party in education.

VI. The Church is a party in education, because SHE IS ABLE EFFECTUALLY TO SUPERINTEND AND TO PROMOTE THE WORK. And this in three respects.

1. The Church has the *true educational spirit*. She is committed in all her principles to take a deep and affectionate interest in the young. "Feed my lambs" is the exhortation of the Redeemer. "Parents, bring up your children in the nurture and admonition of the Lord" is the apostolic precept. Baptism, as has been mentioned, enjoins consecration to God, and religious instruction of a

thorough kind. The Sabbath Schools of the Church carry forward the lessons of religion in the sanctuary. The true excellence of all this care is, that it is of a religious nature. The aim of the Church is high as heaven. Her educational spirit has a concern for the communication of spiritual as well as temporal knowledge; and in this enlarged and Christ-like sensibility, she possesses a claim of being able to engage in the work with a zeal suited to command confidence and success.

2. The *officers* of the Church, the guardians of her spiritual affairs, have the requisite qualifications to superintend the education of her youth. The ministers and elders of the Presbyterian Church are a body of men far more competent to manage educational interests than the politically selected and elected trustees of the State schools. The latter are frequently not only ignorant, but destitute of principle and even of morality. The State does not ordinarily prefer religious men for any office; and the frequent incapacity of incumbents to fill their trusts, from the higher to the lower departments, is a fact not particularly encouraging in regard to the administration of educational affairs. In many cases, however, excellent officers are provided by the State, but they are not believed to be, on an average, equal to those furnished by the Presbyterian Church in her ministers and elders.

3. The Church can alone *supply teachers* possessing the true qualifications for their calling. If our views of education are correct, fitness to teach religion is one of the highest qualifications of a general teacher. This great profession has been deeply degraded by the secular spirit in which all the operations of education have been carried on. Many engage in teaching with the same mercenary views which influence the pedlar in disposing of his wares. Not unfrequently, too, teachers are persons of low moral character. One of our Presbyteries lately met in a neighbourhood where the district school was taught by an intemperate Roman Catholic. Although laudable efforts are being made in some of the States to improve the qualifications of teachers by the establishment of Normal schools, yet with every improvement devised by State legislation, the fundamental qualification of piety is overlooked. The teachers who are furnished through the Church by the grace of God with this high endowment, are the only safe ones to whom the training of youth can be intrusted.

The Church possesses, in her educational spirit, intelligent officers, and trustworthy teachers, the ability to conduct the work of education on a true and safe basis.

VII. THE HISTORY OF THE CHURCH proves it to be a lawful party in the training of the rising generation.

The Board beg leave to refer to their Report of 1848, for statements in some detail, in proof of the historical connexion between religion and learning. At present, they merely recall the attention

of the General Assembly to the fact, that the Presbyterian Church has been the unwavering advocate of its right to engage in the work of education. CALVIN, the acknowledged father of free common schools, devised and successfully established a complete system of Christian education in the republic of Geneva. JOHN KNOX, who, in the Providence of God, was then an exile from Scotland, tarrying at Geneva, imbibed the spirit and wisdom of the French Reformer; and on his return to Scotland in 1559, immediately took measures in the General Assembly of the Church of Scotland to establish throughout the country the system of parochial schools, whose fame is Scotia's and the world's.

The American Presbyterian Church, at a time when its feeble congregations and scattered population rendered it difficult to accomplish much in a systematic manner and by ecclesiastical authority, undertook the supervision of an institution of learning. In 1739, the "Synod unanimously approved the design," "for erecting a school, or seminary of learning." In 1743, the Presbyteries of Philadelphia, Newcastle, and Donegal, agreed to "open a school for the education of youth;" but believing that "the proper method for this end cannot be so well secured without the Synod," the matter was again referred to the Synod, who took the school under their care in 1744.

The College at Princeton was established through the agency of the Synod of New York and New Jersey; and a close connexion existed between that body and the college, until the Theological Seminary at Princeton went into operation. The relation of the Presbyterians to the provincial government under George II. may have been a reason why a more formal connexion with the Church was not recognised. It is well known that Gilbert Tennent, among others, was opposed to allowing the State any share in the government of the institution.

In 1771, the Presbytery of Hanover took up the subject of education, and persevered in measures which ultimately resulted in establishing Hampden Sidney, and Washington Colleges, in Virginia. In 1791, the Synod of Virginia took measures whose prosecution resulted in the Canonsburg Academy in the Presbytery of Blainstown, afterwards Jefferson College, Pa., and in the Academy of the Presbytery of Transylvania, Kentucky, which finally resulted in Centre College. No chapter in the educational history of the Presbyterian Church is more significant of the duty and necessity of ecclesiastical action in the training of the rising generation, than that supplied by the history of the Transylvania Academy, Kentucky.\*

Without entering into further details, it is sufficient to observe that other Synods continued to take action on the subject of denominational education, until the Assembly of 1847 finally sanctioned the general plan. It may be affirmed, therefore, not only that the Reformed Churches generally, and the Presbyterian Churches in par-

\* Dr. Davidson's History of the Presbyterian Church in Kentucky.

ticular, of Geneva and Scotland, recognised their right to engage in the training of the young, but that our own Church in this country has always taken the same view. Circumstances, indeed, have caused her to acquiesce in State institutions in different places and at different times; but she has never done homage to the State so far as to surrender her own absolute right to educate, whenever she has seen fit to exercise it. The measures of education, adopted by the General Assembly for the last five years, are the crowning testimony of our Church in regard to her being a lawful party in education.

VIII. A true survey of this interesting subject takes in eternity as well as time; and the REVELATIONS OF THE ETERNAL WORLD will disclose that the Church was a party to education.

Many of the inhabitants of heaven will *reach their destiny of bliss* through the religious training of the Church. God has ordained among second causes, none more influential of salvation than a Christian education. There is no surer guidance for the right road than right training. Multitudes out of every tribe, and kindred, and tongue, and people, will owe their salvation to the religious instruction imparted in early life. And just in proportion to the care exercised by the Church in this great work, will the wisdom of her measures be exalted throughout eternity, and her intimate and legitimate alliance with education be disclosed. During the last year, several hundred of our youth have been converted to God in institutions of learning. When we consider the multitude brought to Christ through faithful religious instruction at home and in the school, and then consider the influence wielded by these in the salvation of others, the Church will stand forth, in heavenly glory, an admitted party in the great work of Christian education.

Instruction will be carried forward *for ever* among the saints within the circle of the Church on high. The knowledge acquired here, which is but in part, will be perfected above. Our education is progressive beyond this life, amidst advancing attainments from glory to glory. In heaven there is no separation between knowledge that is secular and that which is divine; but all the knowledge of the redeemed will render supreme homage to spiritual things, and Christ be all in all. The Church triumphant will see her ransomed ones engrossed with those themes which the Church militant insisted upon magnifying in her earthly institutions. Amidst the revelations of eternity, and the perpetual acquisitions of the saints, the superior importance of religion will be realized in full vision. The subjects which will thus occupy the Church for ever and ever, justly claim now such influence from her supervision as entitles her to be a party to their inculcation.

All the measures of Christian education terminate in *glory to God in the highest*. God is their aim and their end. A merely secular education will be seen, in the light of heaven, to have been trifling

with knowledge and probation, with truth and eternity. Christian nurture, on the other hand, will shine forth in its enduring relations to the declared glory of the Most High.

The Board believe that the Church is justly entitled to be regarded a party in education, because the true objects and nature of education necessarily include the inculcation of religion; teaching is one of the functions of the Church; children are considered by our standards as members of the Church, and under her care: the ordinance of baptism justifies the Church in establishing for her children religious institutions; the Church has a great interest in the work; the Church is able effectually to superintend and to promote it; the history of the Church proves her to be a lawful party in the training of the rising generation; and the revelations of eternity will confirm the important relations of the Church to this great subject.

#### THE STATE A PARTY IN EDUCATION.

The State may also be considered a party in education.

The object, however, of the State, in its organization, is not to teach, but to administer justice and to protect mankind. The defence of the rights of persons and of property, and the general welfare of society, are the special ends to be secured by the State. Any participation in the work of *education* is rather the result of the voluntary surrender of this power, or the neglect of its exercise by parents and the Church, than inseparable from the true nature of State supervision.

It is clear that the State has a great interest in the education of the community. Not only are general prosperity and enterprise identified with education, but the prevention of crime seems to follow in its train. The State also has peculiar facilities to conduct the work, arising in part from enrolling its citizens under its authority without reference to denominational preferences; and in part from the ability to secure the requisite amount of funds by taxation. Under certain circumstances, the State might engage in the work of education without detriment to the interests of religion; as, 1st, when there was a uniformity of religious sentiment which admitted the direct teaching of the doctrines of grace in the public schools; or, 2d, when the law authorized the application of the public funds to institutions under the care of religious bodies (provided these bodies were all evangelical), leaving each to decide the quantity and quality of religious instruction; or, 3d, if there were sufficient Protestantism, and sufficient union among Protestants, to require the inculcation, under religious teachers, of the general views of religion common to evangelical denominations. None of these conditions, however, can be expected to prevail in this country to any great extent, or even for a long time in districts where they at present may have toleration.

The mere reading of the Bible, which is accepted by many as a

compromise in the way of Christianizing the public schools, does not fulfil the purposes of a religious education. For, 1st, what would be thought of a teacher who would consider the mere reading of a lesson in arithmetic, geography, or history, as a substitute for its regular study, and for its satisfactory inculcation upon the mind? 2dly. Religious truth communicated irreverently, or without the religious spirit, as would commonly be the case under the State system, is, in ordinary circumstances, more likely to harden than to benefit. And, 3dly, there is no prospect of the permanent introduction of the common version of the Bible in our schools, in the midst of Roman Catholic agitation, and the opposition of Infidelity and Indifferentism. As a practical question, therefore, education under State authority is reduced to a secular basis, the exceptions not being sufficiently numerous or permanent to complicate the issue. Nor can it be seen what right the State has to teach religion at all, unless on the principle of the union of Church and State,—an idea universally repudiated in this country. Neither in theory nor in fact, therefore, can the State system be expected to differ from its present prevalent character of religious indifferentism.

The value of State interposition, in its existing form, rests mainly upon the advantages arising from the intellectual elevation of the community. These advantages are believed by many to be so great as to render the public schools not only the least of evils, but public blessings. The Board of Education are disposed to regard the common schools of the land in the most favourable view their peculiar and anomalous character will bear. But the State system at best, is an unsatisfactory substitute for a higher and a better system. The General Assembly, under whose authority the Board act, have recommended a plan of education far superior in theory and practice; for this plan aims at securing the salvation of the soul, in connexion with the highest attainments of temporal knowledge.

Although the State, as one of the parties in education, may assume the power to establish institutions of learning, just as any individual may on his own responsibility, it is maintained, that the State has not only no monopoly in the work, but that its agency is properly of inferior authority to that of both parents and the Church.

These brief hints respecting State connexion with education, lead to the following more formal conclusions:

1st. The State has no divine warrant, in the nature of its organization, to take part in the work of education, much less to control it.\*

2d. Its agency, in its present form, and under present circum-

\* "The whole functions of civil government may be summed up in a word—**THE ADMINISTRATION OF JUSTICE.**" *Dr. Junkin.*

"We search in vain within the Bible, or in the book of true philosophy without it, for any evidence, that teaching was ever committed by the Creator to the civil magistrate, as one of the functions of his office." *Do.*

stances, may be justified by the exigency arising from the neglect of the original parties to supply the wants of the community.

3d. State education must practically exclude religious teaching.

4th. The present State system is an inferior and temporary dispensation, which, like some things under the law of Moses, may be tolerated as antecedent to the introduction of a more perfect system.

5th. State co-operation, by means of pecuniary grants to Christian institutions, may be lawful under circumstances which involve no connivance with fundamental error.

The chief interest, which the Board of Education have had in this discussion, is to sustain the prerogatives of the Church of Christ in the instruction of her children. Whatever may be yielded to the State temporarily, and in view of present exigencies, it is clear to the Board, that the Church has a divine title to engage in the work of public education; and that it is both right and wise for the General Assembly to persevere in efforts to establish religious institutions of every grade, under the care of the Church, as extensively as possible.

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#### ARTICLE IV.

### CATECHETICAL INSTRUCTION BEFORE THE REFORMATION.

BY THE REV. JOHN PROUDFIT, D.D., NEW BRUNSWICK, N. J.

THE great instrument by which God has chosen to diffuse and perpetuate his truth among men, is THE LIVING VOICE. John Bunyan, as usual, clothes a great truth in a quaint conceit, when he represents "Ear-Gate" as the principal entrance to the town of Mansoul, through which Diabolus first carried the city, and against which those valiant soldiers of the great King Shaddai, and Captain Boanerges and Captain Conviction, "did bend their main force." The pen and the press, powerful as they are, are mostly powerful in seconding, extending, and perpetuating the impressions of the living voice. They are utterly inadequate to the first publication of truth, or to the making immediate, profound, and general impressions on the minds of men. They could never have called the world to repentance and preparation for the coming of the Son of God as did "the voice" of John the Baptist. They could never have sent out the "line" of the Gospel "into all the earth, and its words unto the ends of the world," within the space of a quarter of a century, as it was "sounded forth" by the preaching of the apostles and primitive Christians. They could never have rolled up the population of Europe in one vast surge, and precipitated it upon Asia, as did the preaching of Peter the Hermit. They could never have made or begun the Reformation, though they had a mighty and indispensable agency in

extending and completing it. They could never have awakened the slumbering churches of England and America as did the preaching of Whitefield and Wesley. They could never have agitated the general mind of Britain and of this country, as we have recently seen it done by the presence and the voice of one man. The pen and the press have done, and are doing, great things, and will do greater still. But they cannot transcend their office. They cannot pass out of their sphere. Their power must be exerted, for the most part, upon minds and communities already attentive, thoughtful, and mature. To arouse the soul, to pour into it the vivifying power of new truth, is the peculiar work of the living voice, trembling under the vast emotions which that truth has already awakened, and transmitting those emotions, by the mysterious and irresistible power of sympathy, to other souls.

If this truth has, in any case, a special and peculiar force, it is in its application to the training of the young. Then, especially, is "Ear-Gate" the main avenue, and the voice the most effective, in fact, the only effective instrument, when truth is to be adapted to the ever-changing moods of the young mind, all eager as it is for knowledge, yet impatient of protracted attention; curious of facts, yet easily wearied of abstractions; earnest and tender, yet prone to levity; deeply and keenly susceptible at once to the things of the spiritual and the sensible world. Oral instruction was the great ordinance of God for perpetuating religion in the ancient Church. "I know Abraham, that he will *command* his children and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19. "These words which I command thee this day—thou shalt teach them diligently unto thy children, and shall *talk* of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. "Tell ye your children of it, and let your children *tell* their children, and their children another generation." Joel i. 3. "The priest's *lips* should keep knowledge, and they should seek the law *at his mouth*." Mal. ii. 7. Thus, the whole historical and spiritual life of the Church was to be borne along from generation to generation by the living voice of parent, priest, and prophet.

In what precise form this oral instruction was administered, cannot now, we believe, be determined. The Hebrew words used to denote the process (ספר—to *narrate, rehearse*, Joel, i. 3, and שן—to *inculcate*, lit. to *sharpen*, Deut. vi. 7), signify a constant and earnest oral teaching, but imply nothing as to the recipient of the instruction. Josephus represents *constant oral tuition in the law of God*, as the great peculiarity and incomparable excellence of the Hebrew system, and the true cause of the unquestionable superiority of Jewish morals, and of the deeper influence of their religious and ethical system on the hearts of the people. "Our legislator," he says, "beginning at once from the earliest culture, presented the law as the most beautiful and necessary of instructions, and required the

people to assemble every week to *hear it*, and to *learn it thoroughly*; a method which all other legislators seem to have neglected."\* This process (denoted by ἀκρόασις and ἐκμανθάνειν) seems to come very near to the *question and answer* involved in the later idea of catechetical instruction, but does not necessarily imply it. Κατηχέω does not occur in the ancient Greek writers, nor in the Septuagint. The latter translate the Hebrew words, signifying to *teach*, by the usual Greek words, προβιβάζω, &c. It never occurs with the signification, to *instruct*, till it is so used in the New Testament.† There it occurs in six passages, in all of which, save one (Acts, xxi. 24), it clearly bears the sense of *oral tuition in divine truth*. The religious instruction of Theophilus (Luke, i. 4), of Apollos (Acts, xviii. 25), and of the Jew addressed by Paul, as the representative of his Church and nation (Rom. ii. 18), are all alluded to under the term κατηχέω. The Christian convert and disciple (Gal. vi. 6) is denominated ὁ κατηχούμενος, and his pastor or teacher ὁ κατηχῶν. Paul also uses the word (1 Cor. xiv. 19) to denote *intelligible and edifying Christian instruction*, as distinguished from "speaking in an unknown tongue." "In the church, I had rather speak five words with my understanding, that *by my voice* I might teach others also (ἵνα καὶ ἄλλους κατηχήσω), than ten thousand words in an *unknown tongue*." These are the only instances in which it occurs in the New Testament. They disclose, however, not only an idea, but a method which, destined to undergo a gradual expansion, was to assume a vast importance and power in diffusing through the world the truth and life of Christianity.

If we look simply at the form and derivation of κατηχέω, it seems to intimate a process vocal and audible on both sides (*qu.*, κατ' ἤχῳ διδάσκειν), in which the thought and voice of the pupil give back an *echo* to that of the teacher. For the special signification of ἤχώ, in distinction from other Greek words of like meaning, is *sound returned*.‡ Such a meaning must, however, rest on the derivation of the word, and not on its use; though Melancthon and D'Outrein have claimed even the latter in its support. "Κατηχέειν," says Melancthon, "signifies not simply to teach, but carries with it the idea of reading or lecturing, and hearing the pupils recite what has been said;" and again, "that method of teaching in which the utterances of the master are called forth by questions, is properly denoted by κατηχέειν."

It was not so understood, however, by the early Christian writers. All their Κατηχησῆεις are composed in a direct and continuous form, without question and answer. The earliest composition which is

\* Ὁ δ' ἡμετέρος νομοθετῆς—εὐθὺς ἀπο τῆς πρώτης ἀρχαίματος τροφῆς—κάλιστον καὶ ἀναγκαίωτατον ἀπέδειξεν παιδεύματῶν τὸν νόμον—ἐκαστὸς ἐβδωμάδος ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐπέλεσε συλλέγεσθαι καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν. ὃ δὴ πάντες οἱ νομοθεταὶ εἰκάσι παραλείπειν. Joseph. Cont. Apionem, lib. ii. s. 17. Op. tom. ii. p. 1378. Ox., 1720.

† We meet with it but once in Josephus, where it simply means to *communicate verbally*. Agrippa, in a letter to Josephus, says, ὅτ' ἂν συντόχος μοι καὶ ἀνός σε πολλὰ κατηχῶσιν τῶν ἀγνωσμένων. "When we meet, I will myself *communicate* to you *verbally* many things of which you are not now aware." Jos. Vit. Op. tom. ii. p. 940. Ox. 1720.

‡ "Sonus—ex reflexu et repercussione geminatus." Hen. Altng. prol. ad Cat. Pal., p. 1.

noticed under this name, in the history of the Church, was written by Dionysius, a bishop of the church of Corinth, about the middle of the second century. Eusebius, in his notice of Dionysius,\* calls it *ἐπιστολή ὀρθοδοξίας κατηχητικῆ* ("an epistle explanatory of Christian doctrine.") Nicephorus says, more fully, Dionysius not only laboured to instruct and edify those who were specially under his charge, but sought to impart divine truth to those who dwelt in other regions (*τοῖς ὑπ' ἄλλοδαπίς*), showing himself accessible to all, and addressing general epistles to them; one of which is to the Lacedæmonians, *κατηχησὺν περιέχουσα ὀρθοδοξίας περὶ ἐρήνης τε καὶ ἐνώσεως ὑποτιθεμένη* (lit.) "containing a catechism of orthodoxy, entitled, 'Concerning peace and unity.'"† The most ancient production of the Church, therefore, to which ecclesiastical history has given the title of "catechism," was a letter from a Christian pastor, containing an exposition of the great truths of Christianity, and designed to promote "peace and unity" in a neighbouring church.

Cyril of Jerusalem has left eighteen *Κατηχήσεις* or Catechetical Discourses, which are simply short and plain homilies on the principal points of Christian doctrine. As they are much the most considerable remains of this kind which have come down to us from the early Church, some notice of their contents will not be without interest, showing, as they do, the topics, method, and intention of catechetical instruction in the fourth century. They afford internal evidence that they were composed, as Jerome states,‡ "when the author was a young man." Still, they are beautiful and instructive, though by no means free from the superstitions which disfigure the productions of the fourth century.§ They are arranged systematically (*κατ' ἀκολουθίαν*, as the author expresses it), so as to lead the catechumen to a complete elementary knowledge of Christian doctrine. To each address is prefixed the following title: "Extemporary catechetical discourse to those who were about to be enlightened [*i. e.* baptized||] at Jerusalem, designed to introduce the candidates for baptism" (*Κατήχησις φωτιζομένων ἐν Ἱεροσολύμοις σχεδιαθεῖσα ἐσαγωγικῆ τοῖς τῷ βαπτίσματι προσελθοῦσι*), with the special subject of the address, and the portion of Scripture to be expounded, annexed. They are preceded by a *Προκατηχήσις* (prefatory catechetical discourse), from which we make a few extracts. "Already," thus he begins, "ye who are about to receive Christian baptism, the odour of blessedness is upon you; already ye are gathering spiritual flowers to weave celestial crowns; already the fragrance of the Holy Spirit is breathed upon you; already ye have come into the vestibule of the royal palace.

\* Ecc. Hist. iv. 23.

† Niceph. Call. Ecc. Hist. iv. 8.

‡ "Ex'ant ejus (Cyrilii) *κατηχησεις* quas in adolescentia composuit." Hieron. Cat. Script. op. tom. i., p. 101 (ed. Erasmi).

§ These have led Rivet and others to question their genuineness. But they are, we think, undoubtedly Cyril's, though probably to some extent, corrupted by interpolation.

|| It is scarcely necessary to state that *φώτισμα* is used by the Greek fathers as equivalent to *baptism*; *φωτιζόμενοι* denoted those who had been prepared by catechetical instruction to receive baptism; *φωτισθέντες*, those who had actually been *baptized*.

May you now be led in by the King himself! The blossoms of the trees have already appeared. May the fruit ripen to perfection! . . . He cannot lie who hath said, that 'to those who love God, all things shall work together for good.' God is bounteous to do good; but he waits for the free choice of every one. . . . If thou bringest thy body hither, but dost not dedicate thy mind, it profiteth nothing. Simon the Sorcerer was baptized, but he was not enlightened. He washed his body with water, but he did not illuminate his heart by the Spirit.\* . . . Thou wert heretofore called catechumen, being instructed without. Thou shalt no more be instructed without, but within; (*δοκέει περιηχῆ ἀλλ' ἐντρίχῃ*.) . . . Thou hast entered on the strife. Finish thy course. . . . Abide in catechetical instructions, even if we prolong them much, lest thy mind grow faint; for thou puttest on armour against hostile powers. . . . Thou hast many enemies, take many weapons. . . . It is needful that thou shouldst learn how to pierce the Greek, how to combat with the heretic, the Jew, and the Samaritan. And lo, here are the weapons, and that most effective 'sword of the Spirit.' . . . Look not on these catechetical discourses as on the congregational homilies (*τὰς συνήθεις ὁμιλίαις*). They, too, are good and worthy of faith; if we neglect them, however, to-day, to-morrow we may learn them. But if the instructions given in order, pertaining to 'the washing of regeneration,' be neglected to-day, how will the defect be repaired? Consider this as the season for the planting of trees: unless we dig and deepen (*βαθύνωμεν*), how is it possible afterwards to plant aright that which is now planted amiss? Look upon catechetical instruction as on the building of a house: unless we bind the house together with girders (*δεσμοῖς ὀκκοδομητῆς*), as the building goes on, so that nothing be insecure, the whole structure will be ready to fall asunder. But we must lay stone upon stone and add joint to joint, and rejecting all superfluous materials, so must the building rise to its complete form. Thus we bring to thee the stones of knowledge. Thou must hear the things which pertain to the living God. Thou must hear the things which pertain to the judgment. Thou must hear the things which pertain to Christ. Thou must hear the things which pertain to the resurrection; and many things are to be delivered in due order which are now spoken in a scattered way (*σποράδην*), but are afterwards to be reduced to system. Yet, if thou do not bind these things together, and fix in thy memory the things spoken first and afterwards (*τῶν πρώτων καὶ τῶν δευτέρων*), the architect indeed doth his part of the work, but thou wilt have a tottering house of it."†

The works of Gregory of Nazianzum contain one catechetical oration.‡ It is entirely on the subject of baptism, and gives a full and rather fanciful exposition of the propriety of calling it *illumination*, and of terming the baptized *illuminated*. It contains little

\* It will be seen that the good father was quite clear of the heresy of *baptismal regeneration*.

† Cyrilli, Op. p. 1-9. Tho. Miller, Oxon. 1703.

‡ Orat. 40, εἰς τὸ ἅγιον βαπτισμα. Op. (Ed. Bened.) tom. i. p. 691.

solid instruction, being written in that declamatory and somewhat turgid style which marks most of the productions (especially the prose), of that writer. His hymns are more simple and edifying than his sermons.

Of Gregory Nyssen\* we have one, divided into forty parts, intended especially, as he tells us in the preface, to meet the objections and difficulties of Pagans, Jews, and heretics of various sorts, without any mention of the young, to whom, in fact, these discourses would be wholly inappropriate, from the abstruseness of the points which they handle, the very first of them being designed to show, for the conviction of the Jews, that the trinity of persons is not inconsistent, in the nature of things, with the unity of the Divine nature.

Chrysostom has left two *κατηχησεῖς*,† which are beautiful models of this kind of composition. They, too, are addressed *πρὸς τοὺς μελλόντας φωτιζέσθαι*, i. e., “to those who were preparing for baptism.” The first expresses his joy on beholding around him an assembly of the young brethren. The second contains some remarks which are interesting from the light which they throw on the nature of the exercise. “I come,” he says, “to seek some fruit of those instructions which were formerly addressed to you. For I do not speak that you should hear only, but that you should remember the things which are spoken, and that you should give a manifestation of this in your actions, not so much to us as to God, who seeth the secrets of the mind.” This renders it not likely that a *vocal response* or *recitation* of what had been delivered formed at that time a part of the exercise. The response was to be given, “the harvest,” as he afterwards tells them, was to be “presented” in their lives.

All these are direct and continuous addresses. *There is no Κατήχησις of the early Church in the form of question and answer.*

The communication of instruction by *ἑρωτησεῖς* and *ἀποκρίσεις*, dates, it is true, from a very early period. We have specimens of it in Justin Martyr,‡ in Basil of Cæsarea,§ and in Athanasius.|| The subjects handled in this way, however, were for the most part of an abstruse and controversial character. Some of the “questions and answers” of Basil seem to have been intended for the benefit of the young and ignorant, but the greater number are solutions, rather, of difficult and disputed questions in theology and ethics. Certain questions appear to have been proposed to the catechumens when applying for baptism. These are alluded to by Cyprian when he

\* Greg. Nyss. Op. tom. iii., p. 43, &c. (*Λογος κατηχητικὸς ὁ μῦθος.*) Paris, 1638.

† Op. (Ed. Bened.) tom. ii. p. 225, 234.

‡ See his *Ἑρωτησεῖς Χριστιανικαὶ πρὸς τοὺς Ἑλλήνας*, (“Christian interrogations to the Greeks,”) which are followed by their answers. Op. Just. Mart. p. 159, &c. Colon., 1686.

§ Basil has left three hundred and thirteen solutions of doctrinal and practical difficulties in this form. Op. tom. ii. p. 581–753. (Ed. Bened.)

|| *Πρὸς Ἀντίοχον, περὶ πλείστων καὶ ἀναγκαίων ζητημάτων*, &c.: “Concerning various and necessary questions in the Holy Scriptures which are the subjects of controversy, and, are useful to be known by all Christians.” Athan. Op. tom. ii. p. 275, &c. 1601.

speaks of the "interrogatio quae fit in baptismo;"\* of which he gives one example in the same passage, as follows: "Credis in vitam eternam et remissionem peccatorum per sanctam ecclesiam?" ("Dost thou believe in eternal life and the remission of sins by means of the holy Church?") Augustine incidentally gives another of these questions: "Si dixerimus catechumeno, credis in Christum? Respondet, Credo." ("If we say to the catechumen, dost thou believe in Christ? He answers, I do.") But these questions were plainly intended simply to ascertain the fitness of the catechumen for initiation into the church by baptism. The proper catechetical instruction of the early Church was given in direct and continuous discourse. The application of question and answer was a much later idea.

Oral religious instruction, in a familiar way, suited to impress the young and unenlightened mind, and excite it to attention and recollection, is the proper and universal idea expressed by *κατήχησις*.† This was held in the highest estimation in the early Church, not only as a means of holy nurture to her own children, but of recovery to the lapsed, and of conversion to Pagans and others who were yet without. The fathers of the Church were general and firm in the belief that they had direct scriptural and apostolic sanction for the practice. They looked upon the *γάλα* of Paul (1 Cor. iii. 2; Heb. v. 12, 13), and the *λογικὸν ἀδολὸν γάλα*‡ of Peter (1 Pet. ii. 2), as referring distinctly to familiar oral instruction in Christian truth, adapted to young and simple minds, and interpreted the *στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ* (Heb. v. 12), and the *λόγος τῆς ἀρχῆς τοῦ χριστοῦ* (Heb. vi. 1), as denoting the elements of Christian doctrine imparted in the catechetical form. Those who were under this kind of instruction were regarded as *ἐν πρόθυροις τῆς ἐυσεβείας*,§ "in the vestibule of piety." Cyril speaks of them as "caught with the hook," "enclosed in the nets of the Church." One class of Christian ministers was specially charged with this sort of instruction, and were called *κατηχούμενοι* or *κατηχηταί*—catechists. Apartments in connexion with the church edifices were at a later period appropriated to this use, and were called *κατηχούμενα* and *κατηχουμένηα*. Female catechists were employed to instruct young and ignorant persons of their own sex.‖ The zeal

\* Epist. LXX Op. p. 301. Bishop Pearson's ed.. 1700.

† Διὰ τοῦτο καὶ κατήχησις λέγεται ἵνα καὶ ἀπόντων ἡμῶν ὁ λόγος ἡμῶν ἐνηχῆται τῆς διακονίας. "For this reason is it called *κατήχησις*, (lit. *a sounding forth*), that even when we are absent, the word may resound (or echo) in your minds." Chrys., *ubi sup.*

‡ Γάλα ἡ κατήχησις. ("The milk spoken of by the apostle is catechetical instruction.") Clem. Alex. Strom. on 1 Cor. iii. 2, who also largely expounds the same passage in this sense in his Paed. Op. p. 98. Lutet., 1629.

§ Greg. Naz. Or. 40.

‖ Jerome thinks (Comm. in Rom. xvi. 1) that it was in some such way that Phoebe was "a servant of the church at Cenchrea," which he translates, "in ministerio ecclesiae quae est in Cenchraeis." He quotes also the instance of Priscilla, who, with her husband, assisted Paul "in opere doctrinarum;" and states that, in his own day, deaconesses in the Eastern churches gave private instruction to persons of their own sex. The early history of these churches is rich in the names of women of eminent piety and high endowments. Basil, in his letters, often speaks in terms of grateful admiration of his mother, and grandmother, the latter of whom, he says, "formed and moulded his early

and activity with which the Christians plied these means of diffusing a knowledge of their religion and converting Pagans, drew on them the profane irony of Lucian, who, in one of his Dialogues,\* burlesques the name of "catechumen," in connexion with "the marvellous wisdom of the Christians" and the "eternal life" for which they professed to hope.

In some of the larger and wealthier churches, the office of catechist appears to have been distinct, but generally, we think, was included in that of pastor and minister of the Word; and Jerome and Augustine have observed, that while the Apostle Paul has in other cases separated the functions of Christian ministers, he has spoken of these two together: "pastors and teachers." (Eph. iv. 11.) Some of the most valuable names of the ancient Church are enrolled among the catechists of Alexandria. Pantæus, Clemens Alexandrinus, and Origen, head the list. Pantæus was the teacher of Clemens, as Clemens was of Origen, and in both cases the pupil succeeded his master in the office of catechist. Jerome entitles Clemens *κατήχησων* magister,† and Origen adjutor *κατήχησεως*,‡ which renders it probable that in the Church of Alexandria that office was a distinct one, and formed the proper occupation of those eminent men. Jerome says that Origen availed himself of the great concourse of youth who flocked to him for literary instruction, to teach them in the Christian faith.§ According to Eusebius,|| when the entire charge of catechetical instruction was devolved upon Origen by Demetrius, then bishop of that church, he immediately forsook his profession of literary teacher, to devote himself wholly to that work. In such high estimation was the business of catechetical instruction then held, as to command the whole time and labour of the greatest minds of the Church.

And in the like estimation it continued to be held so long as truth was looked upon as the proper glory and power of Christianity, and *the teaching of truth* as the great means of converting souls and rearing up a holy posterity to perpetuate the Church. But when the *ecclesiastical* spirit overcame the *evangelical*, and the Church grew more and more worldly and material in all her institutions and in-

years by the doctrines of godliness:" (*ἡμᾶς ἐτι νηπίους ὄντας ἐπλάττε καὶ ἐμόρφου τοῖς τῆς ἰσοβείας δόγμασιν.*) Ep. 204. Cf. Ep. 223: "From my childhood, I learned how to think of God from my blessed mother [Emmelia], and my grandmother, Macrina." (*ἐκ παιδὸς ἔλαβον ἔννοιαν περὶ Θεοῦ παρὰ τῆς μακαρίας μητρὸς μου καὶ τῆς μάμης Μακρίνης.*) The abtruse discourse of Gregory Nyssen, the brother of Basil, "On the Resurrection," is in the form of a dialogue with their sister Macrina, occasioned by the death of Basil, of whom, says Gregory, Macrina was at once the sister and the instructress. If Christian ladies of that age were capable of discoursing in the strain there ascribed to her, modern education has certainly little reason to vaunt its superiority.

\* Mors Peregrini.

† Alexandriae ecclesiasticam scholam tenuit et *κατήχησων* magister fuit. Catal. Scrip. Ecc. cap. 48.

‡ Ibid. cap. 64.

§ Concorsus ad eum miri facti sunt, quos ille propterea recipiebat, ut sub occasione secularis literaturæ, in fide Christi eos institueret. *Ibid.*

|| Ecc. Hist. lib. vi. cap. 3.

strumentalities, relying on the secular arm rather than the sword of the Spirit, and adopting the usages of Paganism in order to convert Pagans, and making more of a splendid ritual than of a pure faith, and magnifying church orthodoxy above vital piety, and addressing the senses by shows and music and incense, rather than the soul by the vivifying light of truth, catechetical instruction of course declined. During the proper period of Papal domination, it was almost extinct and forgotten. The peril of awakening intellect and stimulating thought, is an *arcanum imperii* of all despotisms, and pre-eminently of that, the most enormous and inexorable despotism under which the prostrate intellect and soul of man ever groaned. There were occasional attempts, in councils held for ecclesiastical discipline, to revive the practice of catechetical instruction. It was enjoined on the clergy in the canons of the Council of Braga, A. D. 572, of Tourain, 813, and of Mentz, 1347. The Capitularia of Charlemagne also required it, and directed, moreover, that it should be given *in the popular language*. But the spirit of the dominant Church was too strong for the edicts of princes or the canons of councils. Rubrics, breviaries, rosaries, and agends, were much more to the mind of Rome than catechisms. They amused and tranquillized the minds of men with a semblance of religion, but did not implant those fructifying germs of thought and irrepressible aspirations which always accompany truth. Images were, in her esteem, a much safer medium of instruction than books.\*

Few and meagre, however, as were the catechetical productions of that dark period, they are never to be forgotten. There is a curious specimen still extant, of a German catechism, composed by an unknown monk of Weissenburg, in the ninth century, containing an explanation of the Lord's Prayer and the Apostles' Creed, and (instead of the ten commandments) *a list of the deadly sins*.† This substitution was not unfrequent during that period. The Papal Church has never faltered in her policy to abrogate the law of God, that she may keep her own traditions.

As the spirit of life began to stir in the Church, and resistance to Rome waxed stronger, catechisms were multiplied. The Waldenses, in their Confession of Faith presented to Francis I., allude to catechetical instruction as in use among them. John Wickliffe composed in English several tracts under the title of *Pauper Rusticus*, intended to teach the poor the principal truths of Christianity, "without an apparatus of many books." Among these were an exposition of the Creed, the Lord's Prayer, and the Ten Commandments.‡ Huss wrote a catechism in his prison at Constance, which is still ex-

\* "Gregorius Papa idola et imagines in templis collocavit, ut essent pro libris imperite multitudini." Sibelius, quoted by Van Alphen, Prol. ad Cat. Heid. p. 17; as if idolatry were a refuge from ignorance! This was, indeed, throwing the blind man into the ditch instead of attempting to restore his sight.

† Augusti, Versuch einer Einleitung, &c., p. 33.

‡ From the decrees of the Councils of Braga, Tourain, and Mentz, it appears that these were of old considered the heads of catechetical instruction.

tant among his works. And (stirred up, it is said, by these examples) Gerson, the learned and excellent Chancellor of the University of Paris, wrote a tract (how sweet the title!), "*De parvulis ad Christum trahendis*," and spent the last days of a life, distinguished by the highest honours of genius and learning, in *catechizing little children*. He was, however, looked upon as a bringer-in of "new measures" into the Roman Church, and complains bitterly of the "sloth, infidelity, and indifference to the salvation of immortal men,"\* which prevailed in his time, and of the "shameless perversity† with which, both openly and secretly, his efforts for the instruction of the young were thwarted," declaring that "his zeal in this work was almost imputed to him as a crime." He passionately intreats Christians to instruct little children, and lead them, in love, patience, and humility, to Christ. This man, the glory of the Roman Church in the fifteenth century, passed the last years of his life in flight and exile. He was wont, shortly before his death, to assemble young persons and pray with them in the vulgar tongue, exclaiming, "O my God, my Creator, have mercy on thy poor servant, Gerson!" If any one demand how such unquestionable traits of deep and earnest piety are to be reconciled with the part he took at the Council of Constance, we answer that it is one of those inexplicable contradictions which are occasioned by the attempt to reconcile fidelity to Christ with servile reverence for a despotic Church. Gerson was, after all, an unflinching Catholic. After having, in the above treatise, portrayed with glowing beauty the act of Christ inviting and embracing little children (Mark x. 14-16), and exhorted all Christians to conduct children to Christ, as the brightest and most indispensable manifestation of their Redeemer's spirit, he thus drops, in an instant, from the Christian into the Catholic, concluding in these words:‡ "I wholly submit myself, nevertheless, in this matter, to the authority of my gracious superior; nor shall I oppose my own wisdom or judgment to the counsel of my spiritual friends; so that my zeal being tempered by this humility, I may not so run as to run against" (the authority of the Church). What is this but setting the authority of the Church above that of the Head of the Church? Gerson was one of the "Reformers before the Reformation." But, verily, the time was not yet. A bolder and mightier champion of the truth was at hand, who would not only *run against* that despotic Church, but shake the whole fabric by the force of his onset.

\* Videte quanta etiam vel inertia vel infidelitas! dum animos immortalium salutem non curare Christianos, &c.

† Immo qualis impudentissima perversitas hujusque nunc aperte nunc occulte impedit, &c.

‡ Submitto tamen omnia auctoritati benevoli superioris me in hac parte, &c. . . ne ut sic currens incurram. Gersoni Cancellarii Parisiensis, Op. tom. ii. tit. xxxiv. 1499. This ancient and curious edition of Gerson is in the Astor Library.

## ARTICLE V.

## QUALIFICATIONS OF TEACHERS.

[The following hints on this important subject, have been selected in the absence of a more formal article, which has not been received.—Ed.]

## CHARACTERISTICS OF A GOOD TEACHER.

No mistake can be more fatal, than that any sort of person is good enough to take charge of a school. It is, on the contrary, a function which requires a rare combination of endowments.

1. The teacher, and of course his wife, should have acute moral perceptions, especially in benevolence, justice, and piety. A defect in these, utterly unfits the teacher to watch the manifestations of the pupils, and guide them aright. The inquiry *here* should be searching; the minister of the applicant's parish, and his respectable neighbours should be called as witnesses to his fulfilment of moral duties in all the relations of life; and, to whatsoever extent mere external duties may be certified, reject the candidate on any overt act established of cold-heartedness, unfairness, falsehood, or profanity.

2. Teachers must be fond of children and their society, and patient of their innocent monotony, and often waywardness; otherwise the duty will be irksome, and imperfectly performed.

3. The teachers must be of a cheerful, lively, active temperament and manner, which never varies or flags; with a faculty for fun, and jokes, and stories, to keep the children alive, attentive, and happy.

4. There must be perfect command of temper, imperturbable patience, and great kindness and gentleness of manner towards the children, so that they will respond to the teacher's treatment of them, as they would to that of a kind parent. If he is musician enough to sing readily any air, and can play the violin or flute, so much the better.

5. He must be quick, alert, and observant, and not a movement must escape his eye, or a sound his ear; and, as such a person certainly will do, he must possess a store of useful knowledge of all kinds, scriptural and secular, which he can communicate in a ready, striking, and attractive manner, so as to command the delighted attention of his pupils, rouse them with the wonderful and the curious, and form an habitually pious and moral frame of mind, by connecting a religious and moral impression with all he so communicates.

6. He must have discriminating good sense, and judgment, and tact to ascertain the characters of his pupils; and with a degree of firmness and authority, which kindness and even familiarity shall never endanger, so that, while he can descend almost to be a child with the children, he retains complete command of them.

Lastly. The Teacher's *whole heart and soul* must be in his duties, which, collectively and singly, are of a nature to require the energy of an enthusiast.—*Chambers's Infant Education.*

## REQUISITE QUALIFICATIONS OF AN INSTRUCTOR.

I shall call your attention to *the requisite qualifications of an instructor*. The subject is one of high importance. It is not every one of those, even, who possess the requisite literary attainments, who is qualified to assume the direction of a school. Many entirely fail of usefulness, though possessed of highly cultivated minds. Other ingredients enter into the composition of a good schoolmaster.

1. Among these ingredients, COMMON SENSE is the first. This is a qualification exceedingly important, as in keeping school, one has constant occasion for its exercise. Many, by no means deficient in intellect, are not persons of common sense. I mean by the term, that faculty by which things are seen as they are. It implies judgment and discrimination, and a proper sense of propriety in regard to the common affairs of life. It leads us to form judicious plans of action, and to be governed by our circumstances, in such a way as men in general will approve. It is the exercise of reason, uninfluenced by passion or prejudice. It is in man nearly what instinct is in brutes. It is very different from genius or talent, as they are commonly defined, but is better than either. It never blazes forth with the splendour of noon, but shines with a constant and useful light.

2. *Uniformity of temper* is another important trait in the character of an instructor. Where this is wanting, it is hardly possible to govern or to teach with success. He, whose temper is constantly varying, can never be uniform in his estimation of things around him. Objects change in their appearance as his passions change. What appears right in any given hour, may seem wrong in the next. An uneven temper, in any situation of life, subjects one to many inconveniences. But when placed in a situation where his every action is observed, and where his authority must be in constant exercise, the man who labours under this malady is especially unfortunate. It is impossible for him to gain and preserve respect among his pupils. No one who comes under the rule of a person of uneven temper, can know what to expect, or how to act.

3. A capacity to *understand and discriminate character*, is highly important to him who engages in school-keeping. The dispositions of children are so various, the treatment and government of parents so dissimilar, that the most diversified modes of governing and teaching need be employed. The instructor who is not able to discriminate, but considers all alike, and treats all alike, does injury to many. The least expression of disapprobation to one, is often more than the severest reproof to another; a word of encouragement will be sufficient to excite attention in some, while others will require to be urged, by every motive that can be placed before them. All the varying shades of disposition and capacity should be quickly learned by the instructor, that he may benefit all, and do injustice to none. Without this, well-meant efforts may prove hurtful, because ill-directed, and the desired object may be defeated by the very means used to obtain it.

4. It is desirable that teachers should possess much *decision of*

*character.* In every situation of life this trait is important, but in none more so than in that of which I am treating. The little world by which he is surrounded, is the miniature of the older community. Children have their aversions and partialities, their hopes and fears, their plans, schemes, propensities, and desires. These are often in collision with each other, and not unfrequently in collision with the laws of the school, and in opposition to their own best interests. Amidst all these, the instructor should be able to pursue a uniform course. He ought not to be easily swayed from what he considers right. If he be easily led from his purpose, or induced to vary from established rules, his school must become a scene of disorder. Without decision, the teacher loses the confidence and respect of his pupils. I would not say that if convinced of having committed an error, or of having given a wrong judgment, you should persist in the wrong. But I would say, that it should be known as one of your first principles in school-keeping, that what is required must be complied with in every case, unless cause can be shown why the rule ought, in a given instance, to be dispensed with. There should then be a frank and easy compliance with the reasonable wish of the scholar. In a word, without decision of purpose in a teacher, his scholars can never be brought under that discipline, which is requisite for his own ease and convenience, or for their improvement in knowledge.

5. A schoolmaster ought to be *affectionate.* The human heart is so constituted, that it cannot resist the influence of kindness. When affectionate intercourse is the offspring of those kind feelings which arise from true benevolence, it will have an influence on all around. It leads to ease in behaviour, and genuine politeness of manners. It is especially desirable in those who are surrounded by the young. Affectionate parents usually see their children exhibit similar feelings. Instructors who cultivate this state of temper, will generally excite the same in their scholars. No object is more important than to gain the love and good will of those we are to teach. In no way is this more easily accomplished than by a kind interest manifested in their welfare; an interest which is exhibited by actions as well as words. This cannot fail of being attended with desirable results.

6. A just *moral discernment* is of pre-eminent importance in the character of an instructor. Unless governed by a consideration of his moral obligation, he is but poorly qualified to discharge the duties which devolve upon him, when placed at the head of a school. He is himself a moral agent, and accountable to himself, to his employers, to his country, and to his God, for the faithful discharge of duty. If he have no moral sensibility, no fear of disobeying the laws of God, no regard for the institutions of our holy religion, how can he be expected to lead his pupils in the way that they should go? The cultivation of virtuous propensities is more important to children than even their intellectual culture. The virtuous man, though illiterate, will be happy, while the learned, if vicious, must be miserable. The remark of the ancient philosopher, that "Boys ought to be taught that which they will most need to practise when they come to

be men," is most true. To cultivate virtuous habits, and awaken virtuous principles;—to excite a sense of duty to God, and of dependence on Him, should be the first objects of the teacher. If he permit his scholars to indulge in vicious habits,—if he regard nothing as sin, but that which is a transgression of the laws of the school,—if he suffer lying, profaneness, or other crimes to pass unnoticed and unpunished, he is doing an injury for which he can in no way make amends. An instructor without moral feeling, not only brings ruin to the children placed under his care, but does injury to their parents, to the neighbourhood, to the town, and doubtless to other generations. The moral character of instructors should be considered a subject of very high importance; and let every one, who knows himself to be immoral, renounce at once the thought of such an employment, while he continues to disregard the laws of God, and the happiness of his fellow-men. Genuine piety is highly desirable in every one intrusted with the care and instruction of the young; but morality, at least, should be required, in every candidate for that important trust.

If you look back to the characters of the different instructors under whom you were placed, you will probably find that to some of them you listened with great deference, that you were anxious to please them, and desirous of gaining their good opinion; while to the esteem of others you were indifferent, and regardless whether you gained their good will or not. To meet with some of them *now*, affords you pleasure, while to meet with others, is a source of no satisfaction. And what is the reason? You will answer that these different men were of very different characters; that they showed very different degrees of interest in their business; that they possessed very different qualifications, and very unequal shares of solicitude for your welfare. Let me ask further, which were those traits which pleased you, and which pleased the school generally? Was the master pleasant and obliging, or was he morose and ill-humoured? and with which was the school best pleased? Was he affable and condescending, or was he mute and regardless of everything but his own ease? and on which account did you like him? Was he punctual to his time, to his promises, and to his threats, or regardless of all? and on which of these accounts were you willing to be directed by him? Did he appear affectionate and kind in all his intercourse, or did he seem to delight in giving you pain and fear? and with which of these traits of character were you better pleased? Did he convince you that he was your friend, and that he desired your good, even at the expense of his own ease? or did he act as if he were the friend of no one but himself? Was he ever ready to assist you to the extent of his ability, or did he send you away without answering your questions, or solving your difficulties? Did he prove to you by his whole conduct, that he desired to benefit the school in the greatest degree of which he was capable, or did he appear to regard little else than to obtain the stipulated reward? and on which account do you now remember him with affection and interest?

You are at no loss to decide on these questions. Let these questions then serve as a directory to you, in making the inquiry how *you* can secure that degree of confidence on the part of your scholars, which will enable you to benefit them in the degree which you desire.

#### RULES TO SECURE THE CONFIDENCE OF SCHOLARS.

If you ask for particular directions how to secure the confidence of scholars, I would say,

First, Endeavour to convince the scholars *that you are their friend*,—that you are friendly to their improvement, and desire their best good. It will not take long to convince them of this, if you are so in reality; and if you pursue the course with them, which would, with your own instructor, have excited this belief in you, in regard to him. Remember, however, that merely a declaration of being their friend, will be very far from proving you to be such, or convincing them of it. You would not have been convinced by the mere declaration of your instructor, if this declaration had not been supported by his conduct. Expect not, then, that telling your scholars you are a friend, and greatly desire their good, will gain you their confidence. You must *prove* it to them by showing a greater regard for their welfare than for your own ease.

Secondly, In order to secure a proper degree of their confidence, *you must not be hasty*. Be not hasty to reprove, be not hasty to praise; be not hasty to promise, be not hasty to threaten; be not hasty to punish, and be not hasty to forget a fault. Whatever is done in haste, is seldom done well. In school it must of necessity subject you frequently to the mortification of countermanding your order, of failing to fulfil your promise, or of exciting the belief in the minds of your scholars that you are forgetful.

Thirdly, Never allow yourself to *speak angrily* or unusually loud, and be sure never to fret or scold.

Fourthly, Be *punctual* in everything. Punctuality in business of every kind gains confidence. It prevents the loss of time, and secures opportunity for every duty. It is nowhere more important, than in schools. Without it you can accomplish but little. If, after due deliberation, you make a promise, be sure to keep it. If you say that neglect of duty will be followed by punishment, be sure to inflict it. If you require a child to do this or that, see that it is done exactly as you require. To let him go when he has obeyed you but in part, will be but little better than not to be obeyed at all. By being punctual in fulfilling every promise, you will not be accused of falsifying your word—your scholars will not tease you a second time for any indulgence which you may once have denied them. They will know what you mean when you say “Yes,” or “No;” and thus you will have their confidence.

The next general direction which I wish to give, is, *Be willing to DEVOTE YOUR WHOLE TIME, and strive to make the most judicious use*

of it. If you have made no reserve of any part of your time, the whole belongs to your employers. If no such agreement have been made, it seems to me manifestly wrong for you to use any considerable portion of it for your own private benefit, instead of that of the school. This rule ought to be observed, whether the school be large or small; whether your wages be high or low. If you have made an engagement, for even less than a fair compensation, this apology cannot alter your obligation to the children placed under your care. You had your choice whether to engage or not. If you have engaged to keep the school, without having made any reserve, you are under obligation to give your pupils all the time which you can render useful to them.

But you may inquire how you can spend the whole of your time profitably for your school? I will answer you by giving some account of my friend Benevolus. On commencing his school, his first object was to learn the state of improvement, the capacity and disposition of every scholar. His next inquiry was, how shall I benefit each scholar to the utmost of my power? This inquiry was continued with him, during the whole time he was with them, and excited him to constant effort to do them good. The copy books of the school were all carried to his room, and his first work in the morning was to prepare them for writing through the day. He ruled them himself, and wrote out all the copies. This occupied his time, till it was necessary to repair to the school-room. When the morning exercises were finished, two or three of his scholars were expected to hand in letters or compositions each day, in their turn; and the intermission of the regular exercises was devoted to correcting them, and suggesting such improvements as might be beneficial to the writers. In the evening he met a class or more, as might be convenient, and devoted his attention usually to a single branch. One evening he had a meeting of his scholars in arithmetic; the next, he assembled his grammarians, especially those who were beginners. The third evening of the week was devoted to a class in geography; the fourth to a class in reading, and the fifth to spelling. If not otherwise occupied, he would be busy preparing illustrations to be used in the school next day. Thus Benevolus found enough to do during the whole day. He was never out of employment. Seeing him so much engaged for them, the scholars became as much engaged for themselves. Parents also became awake to the interest of the school, and used every effort to produce an early and a constant attendance of their children. Benevolus taught not only in a single district, but successively in several; the same means were used by him, and the same results experienced. He found but very few who did not become greatly interested in their studies. The spirit of the instructor seemed to be infused into the whole school, and parents were commonly forward to acknowledge that the school made more than double the progress it had usually made before."—*Hall's Lectures on School-keeping.*

## ARTICLE VI.

## ON FEMALE EDUCATION IN OUR COUNTRY.

BY THE REV. C. VAN BENSSELAER, D.D.

In walking to the academy to night, I saw a beautiful star on the edge of the mountain. It was Venus retiring in her glory, and smiling a farewell on the world at the close of another day. Young ladies, it was your own star, emblematic, I trust, of the bright end of another academic term. May rays of light always cheer the departure to your homes on either side of the mountains; and may the glowing skies of God ever remind you of the home, eternal in the heavens!

There is nothing in the firmament, or in all external nature, like the human form lighted up with immortal mind. God's six day's work was perfected in our mother Eve. Woman was given to man as his companion and friend, starting into life—not like Venus, from the unknown deep—but from his own divinely formed body, flesh from his flesh, and immortal with a nature like his own. Sister, daughter, wife, mother, are four words of humanity which, above the language of angels, speak to us of happiness and love.

A training place for daughters, like this seminary, is worthy the enterprise and the care of Christianity. I honour him whose mind and heart projected this undertaking. A seminary, dedicated to God, has hopes and results which circle beyond this world and the ages of its habitation, and passing beyond stars and systems, concentrate in the person of the Son of Man.

Ladies and gentlemen, I have come by invitation to partake in the ceremonies that terminate the summer session of the academy, and to speak to you on some appropriate theme. I have selected one, whose very height, like your mountains, has inspired me to look upon it, and yet which fills me with dread at the thought of ascending it. The subject is both elementary and general. It is, THE TRUE PRINCIPLES OF FEMALE EDUCATION, AND OUR COUNTRY AS A FIELD FOR THEIR APPLICATION. Of course, nothing more than a few brief hints can be given within the limits of this address.

I. The true principles of female education may be briefly analyzed, without exhausting the subject, into a few prominent particulars.

*First.* The mental faculties of the sex claim development, development in harmony, and development in extent equal to the varieties of providential demand. The day has gone by, that has held woman in mental subjection. As society has emerged from barbarism, and especially as Christianity has sent forth its benignant and reforming influences, the sex has arisen to the possession of its rights and to the reception of the homage due to its co-equal and congenial nature. Mind, wherever found, is capable of enlightenment and discipline, and therefore should receive it. Without deciding details, it may be laid down as a general principle that the faculties of the female mind possess capabilities of growth, which it would be tyranny to repress.

Harmonious development is one of the principal aims of a sound education. The faculties of neither sex will endure the influences of unequal cultivation; and inasmuch as the organization of woman is more refined and delicate than that of man, her mind is perhaps more readily affected by unskilful training. As the perfection of a rose, or camellia, consists in the even unfolding of its flowers and leaves, so the harmony of woman's intellectual development is essential to the beauty and glory of her nature. The perversity of a one-sided education leaves its mark of wo upon character for life. There is scarcely any thing against which the Christian teacher should more contend with all the appliances of his noble art, than against the unequal unfolding of faculties which God created in a sisterhood of equality. If the reasoning power be unduly cultivated, for example, what a shade of gloom might it cast over the bright graces of social life; or if the imagination receive an undue proportion of excitement, how it might disqualify the mind for the sober realities of life and introduce alienation in the household circle of the soul! Harmonious culture is nature's culture, is true educational culture.

To what extent the female faculties should be developed is a question which cannot be settled by a general rule, unless it be "the more the better." The tendency is rather to cultivate on too low than on too high a scale. A complete education in all branches of learning is not, indeed, demanded for all the girls in the country; but, on the other hand, a goodly number are entitled by their condition of life and the circumstances of society to the benefit of an enlarged course of studies. The education of neither sex should disparage the social worth of the other. Sound public opinion will commonly regulate the institutions of learning in such a manner as that those of both sexes shall preserve the relation of mutual adaptation. The progress of society requires, at this time, a higher grade of female education than was in vogue at previous periods. Providence is making demands upon the daughters and mothers of the land, which justify special effort for the fullest intellectual discipline and advancement. Whilst "one star differeth from another star in glory," it can never be wrong to provide institutions of learning, specially suited to prepare for the highest spheres of usefulness in life. The common school, the academy and the college constitute forms of educational training required for the wants of both sexes. Order is Heaven's law; and order in variety. The academy is no disparagement of the common school; but on the contrary, it is its kindred and its natural associate. The different grades of schools, academies, seminaries and colleges promote the general advantage of the sex and of society; just as the fragrance, beauty and usefulness of a garden depend upon the variety of its flowers, vegetables and fruits. One of the first principles, then, to determine the true course of female education is, mental development of the right kind; development in harmony, and in the proportions of attainment indicated by an ever ruling Providence.

2. Another principle is, that the good, old-fashioned course of education is applicable to females as well as males.

There is no essential difference between the faculties of the two sexes. As there are shades in the same colour, which even a woman's eye, however skilful, can sometimes scarcely detect, so the two distinct physical organizations may originate slight varieties more or less undiscernible. On the whole, it is clear that the difference between the male and female intellect is not sufficiently great to warrant any substantial variation in the mode of education. The boys of any one class in school or college will exhibit more variety of intellectual character than exists between boys and girls in general. The same appliances, therefore, may ordinarily be used in the education of the whole human family.

The "good, old-fashioned course" implies, among other things, the use of the classics, mathematics and general literature. If it be true that the classics are better adapted to strengthen and improve the mind than any other studies, as tested by long experience, then no good reason can be assigned why females should not be subjected to the same thorough, disciplinary processes. By rejecting such studies from our female seminaries, we either dishonour these ancient means of exercising the intellect, or we dishonour the sex from which we withhold them. Observation shows that girls have quite an aptitude in the acquisition of language. There is, therefore, nothing in the nature of the case to justify the exclusion of the classics. On the contrary, our confidence in them, as intellectual agents, imposes the obligation to make them a part of every thorough course.\* Girls should begin to learn the Latin, when young. No period of life is so advantageous for discipline and improvement as the period of youth. In New England, the principal female academies incorporate the classics in their system of instruction. Algebra, Kame's elements of Criticism, Butler's Analogy, Mental and Moral Philosophy, Natural History, and similar studies of high degree, may be profitably used in the class room. The examination we have witnessed to day in the Blairsville Seminary, shows that a thorough discipline of the faculties is both desirable and practicable. The old-fashioned course of training is the best one by which to promote the intellectual elevation of our daughters.

\* "Lady Jane Grey's fame as a scholar if we look to the age in which she lived, cannot be too highly extolled or too loudly applauded. The letter she addressed to her sister, in the Greek language, the night before her execution, the purport of which was, to exhort her to *live and die in the Christian faith*, is equal proof of her uncommon proficiency in classical learning and her presence of mind upon that trying occasion.

It is well known that Elizabeth was intimately acquainted with the Greek and Latin classics, nor was her knowledge of the French and Spanish languages less profound. Roger Ascham her preceptor, says, "Yea, I believe, that besides her perfect readiness in Latin, Italian, French, and Spanish, she readeth here now at Windsor, more Greek every day, than some prebendary of this church doth Latin in a whole week!

Harrison who published a book in 1577, says 'The stranger that entereth the court of England upon the sudden, shall rather imagine himself come into some public school of the University, where many give ear to one that readeth unto them, than into a prince's palace, if you compare this with those of other nations.' The hours now bestowed at the glass (or at tea) and the toilet, were then passed in studying the writings of the ancients."

Let it be distinctly understood that an extended course of study does not necessarily imply a superficial attention to the great elementary branches of a good English education. Exactly the reverse. The best foundation to build upon is our native language of solid rudiments and strong simplicity. There is a modern fashion of "accomplishing" young ladies in French, piano music, dancing, and sundry "extra" superfluities, which is at the expense of spelling, writing, and common sense. This neglect at the foundations is sure to open cracks in the ill-built walls, however decorated and gilded inside. An enlarged course of studies demands thorough elementary preparation. It is this unseemly superficiality which has tended, more than any thing else, to bring female education into disrepute. The old method of uniting varied and extensive acquisition with early drilling in first principles is the only security of success. As thus explained, the studies which enable so many young men to rise to high attainments and influence, should be used to draw out the intellect of the other sex also.

3. *Religion* should be recognised as an essential and prominent element in female education.

Religion always pertains to training every where. It is as natural a part of it, as fruit is of a tree, or fragrance of a flower. But are there any special reasons why religion should never be dissevered from the female course? Certainly there are; as for example, the *female susceptibility to religious impressions*. Without explaining the nature or causes of this susceptibility, I content myself with relying upon the fact of its existence. Providence clearly discloses it. Two-thirds of the communicants of our churches are of that sex, to which belonged the mother of our Lord. Of the 220,000 communicants in the Presbyterian Church, about 140,000 are females. What is this but the encouragement of God to those who are charged with female education, to mingle religion with their instructions? Whilst no class may be lawfully omitted, let the girls be the last to be neglected!

Woman, too, has less to fall back upon in the cares and trials of life. She particularly needs the supports of her God amidst the vicissitudes of providence. Man may go forth into the world and breast its storms; he may find relief in the very industry and enterprise which surround him, and of which he himself forms a part; he may employ public reliances, however delusive, to withdraw his mind from inward contemplations. But woman! lonely woman, sorrowing at home and left to herself, needs in a peculiar manner divine consolations. Compassionate educators of the sex, should you not endeavour, with God's blessing, to lead daughters and sisters to the enjoyment of His favour?

Let it not be forgotten that woman has the training of immortal mind. To her belongs in a peculiar manner the formation of human character. The influences which spring from her early instructions go far towards the perpetuation of religion in the world. Mother! Thou didst help to mould my heart, to restrain my passions, to establish me with holy truth, to win by example my youthful thoughts, and

commend Christ by a love prompted and enlarged by His own! How the annals of providence, which even in this world are not of obscure decyphering, will be unfolded to the honouring of Christian mothers, saved by grace and saved with their children in Jesus Christ!

And how peculiarly is religion an ornament of female character! A young girl, with the light of heaven upon her brow, is almost as an angel of God. Even a worldly person is compelled to do homage to her loveliness. There is a sacredness in her presence, whose voiceless utterance is to the heart. Nor is this gracious power seen only in youth. It strengthens, as years mature the character. It increases, like the light of early morning going up to noon-day height; and in the glory of the sunset of age, its last rays are brilliant with colours unknown even to noon. Girl, mother, grandmother; Christianity hails thee as the servant of the Lord, wherever thou art in age, or station, or place, or clime! Education must employ its intensest energies to imbue its course of learning with religion. Whatever may be the training of men—and other than religious may it never be!—let female training, here and every where, now and forever, be unto Christ.

FOURTHLY. Female education should have *some special adaptation to the sex*. Whilst the general plan of conducting it may substantially resemble that which experience has proved to be the best for all, it is wise to accommodate it, in some of its details, to the demands and tastes of actual life.

*Music*, for example, has an acknowledged home in the temple of female organization. Its strains, especially its sacred strains, should be welcomed within the portals. I by no means advocate an excessive attention to this fascinating art. A girl, all music, is less accomplished than with none. There may be, and there often is, a sinful waste of time in pursuing musical lessons. But music, properly regulated, ought always to be somewhat prominent in female education. It is so sweet in itself, so congenial in its influences, so pleasant as a resort, so suited to home, so useful in praise!

*Sewing, embroidery, &c.*, are arts not to be neglected. The highest educated woman should never be ashamed of her needle. It is a household implement whose use becomes the sex. A plain thimble is a greater ornament to the fingers than a diamond ring. That education is defective, at home or in the academy, which gives no instruction in the powers of the needle. The Bible says: "Let her lay her hands to the spindle; let her hands hold the distaff."

*Painting* has a special claim upon refined taste and delicate manipulation. It is fairly entitled to cultivation, as beautiful, innocent, pleasing, harmonizing with nature and useful. Painting is commonly regarded as the sister of music; but lest the strong sisterly affections might detach the two from life's realities, I have placed the educated seamstress between them, to whisper to music that there is sewing as well as singing to do, and to admonish painting that the brush and the needle ought each to have their turn.

*The household arts*, how I shall speak of them so as not to impair

their dignity? Can female education be complete without them? Some attention ought to be occasionally, if not regularly, given, at least in boarding schools, to the department of household affairs. The minutia of its training may be wisely left to those who better understand it; but I will only add that, in the judgment of many, every woman ought to have some insight into the management of every day matters. Of a wise woman, it has been said: "She looketh well to the ways of her household, and eateth not the bread of idleness."

*Botany* is a pretty science for the female mind. Girls naturally love flowers. They love to plant them, to look at them, to smell them, to pluck them, to arrange them, to water them, to admire them, and to wear them. Therefore girls ought to understand something about them. Botany is useful as a study as well as pleasing as a science. It promotes habits of observation, strengthens the memory, contributes interesting knowledge, and leads the thoughts to God.

Other studies\* might be included among those we have been contemplating, but enough has been said to illustrate the principle involved.

The general principles, by which to regulate a course of study in a female academy, as now exhibited, are left to the decision of candid judgment. These principles are mental development of a high order; according to the methods of approved discipline; with a marked attention to religion as a controlling power; and with some adaptation to the peculiar tastes and circumstances of the sex.

Let us now consider the other branch of our subject.

II. OUR OWN COUNTRY, AS A FIELD FOR THE APPLICATION OF THESE PRINCIPLES OF FEMALE EDUCATION, presents some encouraging aspects.

In the first place, there is no country where the *social equality of the sexes is more openly acknowledged*. Woman is here upheld in the possession of her sacred rights. Our domestic condition is eminently conducive to her intellectual activity. The very principles of our republican government inculcate, both directly and by natural inference, respect for her claims. The rights of woman are not extorted in formal declarations, but are freely tendered by the general spirit of American liberty and law. Even strangers are impressed with the universal homage rendered to woman by all classes in our country. Such being the state of public opinion, female education has rare and inviting opportunities for its successful prosecution. Instead of jealousy to counteract measures for the social advancement of the sex, every encouragement exists for the furtherance of efforts in behalf of institutions of learning. Not only are the com-

\* The study of the French language seems to be regarded by many as peculiarly befitting females. In this sentiment the writer does not at all concur. There are very few French books which girls would be likely to read with much profit; and the general characteristics of the literature of the language are repulsive in the extreme. Where any special call exists for the acquisition of French, it may not be rejected on these grounds.

mon schools impartially open to girls, but academies and even colleges are established for their intellectual culture on a scale that aims at meeting every demand. Other countries do not seem so fully to appreciate the importance of woman's training, or to present the same motives to it in the circumstances of their social state. America, it is believed, offers a favourable and unrivalled field for female education in every stage. Our female seminaries, becoming more and more numerous, are the joy and the honour of the land. They are the keystone in the arch of general cultivation, bridging the separation of the two sexes and admitting all to privileges of equal intercourse in the great journey of life. I rejoice that, my native land, with all the good things which belong to its heritage, magnifies the choice things of home; that here our daughters may receive an education suited to their wants and inspirations, and have free opportunity to glorify God with cultivated intellects and enlarged understandings.

SECONDLY. *The peculiar energy of American mind requires the directing and restraining power of female cultivation.* Whilst our country offers special opportunities, its peculiar state requires that these opportunities be embraced with all vigor. The tendency in American society is too much in the direction of outward activity. Merchandize, agriculture, the arts, are all-engrossing objects of pursuit. The material is the idol of this worldly generation. What enterprise, what energy, what intellect are put forth, in the acquisition of wealth and in the execution of plans of personal aggrandizement! Society suffers from this over-doing of the eager love of gain. Like a magnificent ocean steamer, racked by the too powerful working of splendid machinery, it is shaken to the very centre by the tremendous energy of business high-pressure. Fortunately, there are providential arrangements to moderate these excesses of social life. Among these, is the influence of woman, mediating in favour of relaxation and home. The business talent, employed in counting-room, field and shop, can be best restrained by a superior cultivation in the family circle. God has given to woman a power of moulding character, which though quiet as household retirement, is strong as sovereign law. The influence of the wife, daughter, mother, is felt on every farm in the country, and in every store of the city. It belongs to woman to check undue aspirations, to soothe with genial intercourse, to repress the tendencies to worldliness, to allure by the charms of home, to unite in pleasant conversation, to conciliate and influence by equal and superior cultivation. It is impossible to estimate the compensations of her presence in the stern realities of the world. No country needs the interposition of these domestic safeguards more than our own. There is, therefore, a peculiar demand for female education. Woman's functions, as intervener between worldly ambition and domestic peace, cannot be performed without a cultivation capable of securing homage. Education in the common school and in the academy thus becomes all important in its relation to the business activities characteristic of American mind.

THIRDLY. *The rare openings for female service in our country* make it an interesting field for the application of the right principles of education. There are at least three departments which offer peculiar inducements to the energies of female character.

1. The department of public instruction comes peculiarly within woman's province. The office of teacher in institutions of learning demands a large number of highly gifted and well-trained females. It is universally admitted that female teachers are altogether the best for young children. There is an adaptation to the wants of the little ones, a kind appreciation of their character, a condescension to their difficulties and trials, a loving sympathy with their feelings in study hours and at play time, which mark out the gentler sex as their natural instructors. Hence the common schools in many parts of the country, especially in New England, greatly prefer females as teachers. The higher seminaries for the sex, of course, look chiefly for their instructors to ladies of richly cultivated minds. So that there is very great encouragement to females to qualify themselves for the work of instructors by means of a thorough and liberal education. And what office is there of higher aim than that of teacher? There is none that so comes in contact with the human soul and is able so to mould it intellectually and religiously. The office of the ministry is higher in official authority, and has a greater range of influence. But ministers do not generally possess the same amount of influence over an equal number in their congregations as a teacher does in her school. Never can there be a more congenial theatre for the exercise of her faculties than in the training of the young. How beautiful the spectacle to behold a lady of cultivated mind, of pious, devotional spirit, of pleasant utterance, of graceful condescending manners, at the head of her class, inculcating knowledge secular and divine! No country presents stronger pleas than ours for female teachers. Would that more in the upper circles of life were willing to receive the dignity and honours of this great profession!

2. Another department, making a demand upon educated female talent in our country is that of philanthropy and religion. A great work is to be done for the cause of truth and morals by active female influence. Our sabbath schools require a far better educated and more competent set of teachers, of the unprofessional class, than is commonly found in them. Our female benevolent societies, tract distribution, prayer meetings, call for educated and capable ladies to superintend and give interest to them. The temperance reformation in like manner has great faith in the power of woman to advance its aims. It is impossible to read the salutation of Paul to the females in Rome, who "bestowed much labour" on him, who "laboured in the Lord," who "laboured much in the Lord," without feeling that the power of the sex in promoting religion should be used by every wise "master-builder." In short, the cause of religion and philanthropy, much as it has always depended upon the co-operation of woman, might acquire a great accession of strength by the increased educational privileges of the sex.

3. *Literature* is another department, standing wide open with garlands upon its gates for the admission of educated ladies. The female pen has done no mean service already in the propagation and defence of truth, and in the pleasant entertainment of the public mind through general literature and the genial effusions of poetry. A large number of Sunday-school and other religious books have come fresh from the female heart to make their unending impressions. There is far too little conscience on the part of highly cultivated ladies in using the press as the vehicle of the influence which providence and grace have given them. No country was ever more inviting to female writers than our own. Our monthly and weekly periodicals might be made far more interesting by a large addition of their contributions; and our general literature be graced with many valuable publications of well qualified authoresses.

The three departments of public instruction, philanthropy and literature are eminently favourable to the cultivation of female intellect in our country. The proud world may indeed despise the modest, unobtrusive worth of woman in any of these occupations; and fashionable circles may imagine that the highest end of creation is adornment of person, dissipation of time, and vain display of wealth and of trivial accomplishment. But the great aim of Christian woman is to do good, in whatever station God may have placed her, and with whatever gifts endowed her. Let her take courage and go forward in unambitious but earnest effort.

“ With the mild light, some unambitious star  
 Illumes her pathway through the heavenly blue—  
 So unobtrusive that the careless view  
 Scarce notes her where her haughtier sisters are—  
 So ran thy life. Perhaps, from those afar,  
 Thy gentle radiance little wonder drew,  
 And all their praise was for the brighter few.  
 Yet mortal vision is a greivous bar  
 To weigh true worth, For were the distance riven,  
 Our eyes might find that star so faintly shone,  
 Because it journeyed through a higher zone,  
 Had more majestic sway and duties given,  
 Far loftier station on the heights of heaven,  
 Was next to God, and circled round his throne.”\*

FOURTHLY. Another aspect of our subject comes before us. *The great moral destiny of this republic demands the highest order of woman.* Our country is undoubtedly destined to exert a powerful influence in the affairs of the world. Its greatness already towers aloft amidst the glory of kingdoms and the monuments of national achievement. The little colonies of our early history have been consolidated into a nation, whose territory counts its parallels of latitude by a score, and whose circles of longitude expand from 10 East of Washington to 45 West. Within this magnificent domain, bounded by the two great oceans of the world, lives a people whose general

\* G. H. Boker.

ingredient of sturdy Anglo Saxon is healthfully diversified by the traits of all nations. With resources unlimited, with population rapidly increasing, with a position commanding eastwardly, westwardly, or southerly, with a self-reliance nurtured by Providence and never yet thwarted by the power of man, and with a religious character hopeful in its ultimate development, our country must needs take an influential part in future history. As God has led on the world to its present condition of civilization and progress by selecting particular nations to be prominent actors of His plans, so there is every reason to believe that the United States are at least one of the modern nations, predestined to assist the marshalling of events in all future ages. The English language, that of our country in common with Great Britain, is the language of Christianity. This fact alone guarantees predominating weight. Religion is the great civilizing, all-conquering element. The signs of the times not obscurely foretell the national greatness of this Anglo Saxon, Christian land. Our "manifest destiny" is to propagate civil liberty and religious freedom throughout the world; to advance civilization and the cause of Christ on every continent.

In this vast and sublime work, educated woman has a prominent allotment. Nothing great has ever been achieved, and made permanent in the history of human progress, without the help rendered through the social elevation and influence of the female sex. There have been prowess of arms, enterprise of commerce, high cultivation of the arts, attainments of literature, accumulations of wealth; but no nation has ever yet prospered that rejected woman's elevation from among the powers of social life. The progress of our country eminently requires the conservatism, the holy zeal, the purity, the energy of Christian womanhood. The sex should be educated to perform the part of a high destiny. Education alone can give the qualifications demanded for a day of national eminence in the ingathering of the nations unto God.

#### YOUNG LADIES OF THE ACADEMY!

I turn from my subject to you. It is pleasant to pass from the abstract to the living embodiment, from glimpses of principles to glances of sight, from the truths of discussion to the existences of nature blooming with hope and joy. Now is the time, ladies, to act your part in the grand scenes of Providence to which the world is advancing. Each has a good and great work to do, if each is faithful to God, to the sex, to the race. Education, the object of your daily effort, is only the means to the end; and the end is to serve God through the gifts and privileges of His goodness. Shrink not with faint-hearted timidity from the thought of present and future duty. The Creator had high objects in placing Eve by the side of Adam in Paradise; and all of Eve's daughters must perform the obligations of their sex in winning back the world from the tempter's power to the true authority of the "seed of the woman." Bitterly knowing the difference between "good and evil," it is yours to aid

the triumphs of Redemption throughout the earth. If you would be useful, young ladies, you must add to your knowledge, religion.

Permit me, as a plea in behalf of personal religion, to remind you of the special obligations of the sex to Christianity. Whatever religion has done for man, it has relatively done more for woman. The blessed Master, instead of despising the sex, as the philosophers had done, selected them as his companions and friends. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him;" but not they alone. No, the company was enlarged by the loving companionship of Mary, and Joanna, and Susanna and "many others" who "ministered unto him of their substance." Our Lord, in thus associating females with his holy band of disciples, left to all ages the authority of his example in behalf of woman's social elevation and influence. Christianity is pre-eminently woman's friend. Its progress is the acknowledgment of her equal rights, of her domestic power, of her mental cultivation, of her reign of love. Oh ye, who are indebted to the gospel of Christ for all the privileges of home, education and life, come to your Saviour. Come to Him, who died for you, uniting in His glorious person the sonship of Mary with the Sonship of God!

[It is proper to state that the foregoing address on female education was delivered at the Blairsville Female Seminary, Pa., on September 27th, 1853.—Ed.]

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## EDUCATION.

BY J. BOWRING.

A child is born—now take the germ and make it  
 A bud of moral beauty. Let the dews  
 Of knowledge, and the light of virtue wake it  
 In richest fragrance and in purest hues.  
 When passion's gust and sorrow's tempest shake it,  
 The shelter of affection ne'er refuse,  
 For soon the gathering hand of death will break it,  
 From its weak stem of life, and it shall lose  
 All power to charm; but, if the lovely flower  
 Hath swelled one pleasure, or subdued one pain,  
 O who shall say that it hath lived in vain,  
 However fugitive its breathing hour?  
 For virtue leaves its sweets wherever tasted,  
 And scattered truth is never, never wasted.

ARTICLE VII.

RELIGIOUS INSTRUCTION IN COLLEGES.

BY THE REV. C. VAN BENSSELAER, D.D.

“THE importance, nature, and extent of religious instruction in colleges” is the subject assigned for one of the hours of this Inauguration Festival. I rejoice in the magnitude of the theme. It is a good thing to stand among the mountain ranges of the moral creation; to look upon the awe-inspiring altitude and expansion of topics involving human destiny; and from the clefts in the rock to catch glimpses of the goodness of God’s truth passing by in unspeakable majesty.

The elevated themes and associations of education are appropriate objects of our meditation to day. Our faith is aided by sight. An institution stands before us, covered with the ivy of half a century, and hallowed by the prayers of the pioneers of Western Pennsylvania. If those men of precious memory were in the land of the living and in this assembly, with what fervour would they pray “GOD BLESS THE COLLEGE!” Their joys would mingle with ours in the repair of its breaches, the building of its towers, the endowment of its resources, and the increased sympathy of the Church and of its friends. To them, as to us, *religious instruction* would be of paramount interest on this auspicious occasion. And oh! if we had seen the visions of glory, which have greeted their eyes in the revelations of a better world, what light and zeal might irradiate the speaker in uttering, and melt the hearers in acknowledging, the truth pertaining to this discussion. The help that we all need in our weakness, do thou, God of our fathers, supply!

I. The first point, that claims consideration in opening the assigned discussion, is the general IMPORTANCE OF RELIGIOUS INSTRUCTION IN COLLEGES. Its nature, and the extent of its introduction, depend very much upon the opinions entertained of its value.

1. Religion has claims for admission into a course of liberal education, as *the chief branch of human knowledge*. It is pre-eminent among the acquisitions of men, yea, and of all created beings. The highest kind of learning and wisdom is that which relates to God, his existence, attributes, government, plan of grace, and the duties of a state of probation. Deprived of this knowledge, a course of education would be comparative vanity. The scriptures, which are our rule of faith and practice, lay all the emphasis of training upon training in *religion*. The object of the covenant, of divine commands and of promises, is “nurture in the Lord”—a glorious end, ever kept in view on the pages of revelation. Secular knowledge has indeed its place, and a prominent place in all instructive arrangements.

Connected with the development of the human faculties, and with preparation for usefulness in life, it necessarily forms a component part of all mental acquisition. But no knowledge of earth can compare with the knowledge of God. The latter excels in nature, is supreme in value, and endures eternally amidst the grandeur of its heavenly home. Religion has the right of admission into a course of education on the broad ground that it includes the highest branches of learning.

2. The *true nature of education* demands religious as well as secular instruction. Education is a science, founded upon a survey of the human constitution, and naturally expands into three great divisions. It is partly *physical*, in consequence of the union of the soul with the body. This department of education deserves more care than is commonly allotted to it. Some knowledge of the structure of the human frame, of physiology, and of the laws of health, may wisely be incorporated into the college course. *Intellectual* education, which has almost monopolized the public training period, originates also in the nature of man. The mind requires both illumination and discipline. All its faculties demand cultivation, and cultivation in harmony. The memory, the reasoning power, the imagination, the taste, each gain or lose as the mental constitution receives appropriate development in all its parts. A one-sided education is defective on philosophical principles, because the mental constitution enjoins the proper training of every faculty. For a similar reason, *moral and religious training* belongs to the educational course. Conscience, rather than reason, is the characteristic of man. The power of obedience to moral law, of worshipping God, of discharging duty in the perception of obligation, of partaking of an incorruptible inheritance through the blood of the Cross and the grace of the Spirit, marks the human race with a distinction of glory. The moral faculties have, therefore, the same kind of sanction in human nature, the same scientific right for admission into the educational course as the intellectual. If education, as has been intimated, becomes one-sided when one or more faculties of the mind are cultivated at the expense of others, how much greater is the calamity when a whole class of faculties are consigned to neglect, insubordination, and dishonour. The Grecian sophists depreciated man's moral nature in their methods of instruction; but scarcely more so than the liberal philosophers, and often Christians, of the present day. Religion can hardly be said to be a branch of knowledge in many of the institutions of the country. It is taught incidentally rather than authoritatively and systematically. It is sometimes introduced with perhaps a latent purpose to save appearances and to satisfy weak suggestions of conscience, and too frequently it is left in the predicament of an "optional study." The educator should protest against this disparagement. The study of religion is founded upon true philosophy, and is a deduction from the very constitution of the human soul. The instructor, who omits it from his course, impairs the perfection of his work; he is like a sculptor who, in chiselling to

the nicest standard of art portions of a beautiful statue, leaves other portions a mass of unwrought, misshapen marble. The physical, mental and moral constitutions have each irresistible rights in education. They form three natural departments, united by the very notion of their distinctness, and one by the bonds of their separation. They constitute the triangle of practical measurement, the base lines in the survey of life, by which the great problems belonging to the sphere of man's destiny are calculated with a moral, partaking of the nature of mathematical, certainty.

3. The *prosperity of literary institutions* depends upon their honouring God in the inculcation of religion.

A college is a little community by itself, and has its laws of life and government. The question whether such a community can flourish without religion, is intuitively answered by all who have a just sense of the value and power of the gospel. It will be sufficient to state, without expanding, three ideas in regard to the dependence of literary institutions on religion. 1st. God honours them that honour him. A college, whose course of instruction excludes divine things, has no scriptural warrant to expect prosperity. 2d. The internal administration of an academic institution depends upon those genial influences which have their growth and cultivation in Christianity. And 3d, the community will have no confidence in colleges, whose curriculum disowns divine truth. The number of its patrons must be necessarily small. If religion is connected with the prosperity of society at large; if it forms the foundation of public virtue and morals; if it cherishes industry, order, subordination; if it binds together all classes and interests, and advances the general condition by its benignant sway and divine sanctions, then religion must be as useful for a College as for the State. Its incorporation into a course of instruction is a matter of policy as well as of obligation. Henry Martyn was accustomed to say that the existing plans of education crucified Christ between two thieves, the classics and mathematics. There is much substance in the remark; and the curse which fell upon Jerusalem will fall on the degenerate hill of science. Institutions which dishonour the Lord of glory cannot expect the favour of his Providence. The true basis of collegiate prosperity is religion. May Washington College be prosperous in the homage it renders to God and to truth!

4. The *interests of Church and of State* are identified with the inculcation of religion in colleges. A primary design of all the early colleges in the United States was to assist in the education of ministers. Thorough mental and moral discipline, and enlarged acquisitions of knowledge are useful, if not necessary qualifications in discharging the functions of the sacred office. Our fathers wisely established institutions with the view of furnishing the opportunities of education to the youth of the church. All our theological seminaries require, as terms of admission, a college diploma, or its equivalent. So that colleges are still, as they always have been, the training places of ministers. Religion, therefore, should occupy an

appropriate prominence among the objects of youthful study and acquirement. We do not advocate the introduction of what might be regarded as properly, professional studies, but simply those which concern every christian scholar in his early career. If the right kind of religious instruction were furnished at this preparatory period, there cannot be a doubt that the church would have ministers of more enlarged scriptural knowledge, and of a richer practical experience, as well as an increase of numbers. Corresponding advantages would be realized to the educated membership of the church. The *State* is also concerned in this whole subject. Her judges, her legislators, her rulers, her civil officers of high degree, usually acquire in collegiate life the preparations for future eminence. Our argument is strengthened, therefore, by all the considerations which render morals and religion important requisites in the public service. Further than this, educated mind, whether in public or private, directs the common mind, and largely contributes to the formation of public opinion. Every private citizen, who has received a liberal education, generally possesses in the community where he lives, an influence proportioned to his intellectual and moral character. How unspeakably important, in all these views, is the exaltation of religion in our institutions of learning! Church and State unite in representing to every college in the land that religious and civil interests, of every kind and degree, are depending upon the principles of education adopted and applied within their walls.

5. Another thought on the topic under discussion is, that the *eternal welfare of thousands of students* depends upon the relation religion is made to sustain to the college course. Many of the students come from families where little or no religious instruction has been imparted; whilst others who have received christian nurture, are yet living without hope and without God in the world. The large majority of young men in our institutions of learning profess no practical knowledge of Christ. Can it be a serious question whether they shall be met with views of truth and immortality in the midst of their literary pursuits? What shall it profit a student if he shall gain the whole world of knowledge and lose his own soul? Or what amount of learning can he give in exchange for his soul? The collegiate period is unquestionably an influential one in the formation of mental and moral character. In the great portrait-gallery of graduates, half a century does not obliterate the characteristics of classmates; and age makes a less difference in moral than in physical traits. As the young man leaves college in character, so he commonly leaves life for eternity. His salvation trembles in the balance between the literary and the religious. Behold the scale is making a move in the wrong direction! Educators for eternity, throw ye in the weight of truth at the crisis which registers immortal destiny!

Literary institutions are favourable places for the inculcation of religion. Wonderful have been the revivals of religion which have blessed the more evangelical of our American Colleges! These are

but the first fruits of a glorious harvest laid upon the altar of redemption. God commonly bestows blessings as the reward of means used in dependence upon His grace. Harvard University has had no revival for more than a century. A departure from the faith and zeal of evangelical christianity has there received a terrible retribution which demonstrates in another form the problem of the true relation of religion to a college. Did we but trust God more, and evangelize the whole curriculum of studies in our schools, academies and colleges, how many precious youth instead of meeting a dreadful doom might be made heirs of everlasting life! President Edwards thus alludes to the importance and practicability of mingling divine with human learning in colleges :

“I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think that *it is practicable enough so to constitute such societies that there should be no being there without being virtuous, serious, and diligent.* It seems to me to be a reproach to the land that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected, as to his morals; as it has certainly sometimes been with these societies: it is perfectly intolerable; and any thing should be done rather than it should be so. \* \* \* \* \* And, as thorough and effectual care should be taken that vice and idleness are not tolerated in these societies, so certainly the design of them requires that EXTRAORDINARY MEANS SHOULD BE USED IN THEM, FOR TRAINING UP THE STUDENTS IN VITAL RELIGION AND EXPERIMENTAL AND PRACTICAL GODLINESS; so that they should be holy societies, the very place should be as it were sacred; they should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning: there ought to be as much, and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness.”

“TO TRUE AND EMINENT HOLINESS!” Oh, how different the views of this “man of God,” in regard to the purposes and resources of a literary institution, from those entertained by secular educationists and opposers of religion!

Let it be remembered that there are causes always at work to undermine the faith of students. Mere secularity is itself an awful temptation. Literary diligence is a snare to the youthful mind. Scepticism, which sweeps through the darkness of the world's sky with its coma of terror, sometimes makes a college the focus of its course. Intemperance, gambling, debauchery find ready victims among the young. In short, religion can alone give security against the fatal temptations, which invade collegiate life. Fathers, when they grasp the hand of their son, going for the first time to college, and mothers when they give their farewell kiss in tearful love, little realize how much of the future of the young collegian's destiny is almost irrevocably fixed upon his return with the diploma in his hand. The

endless happiness or misery of multitudes of youth is depending, under God, upon religion as an element in education.

The importance of keeping God's truth before the mind and conscience of literary young men cannot be too earnestly and solemnly appreciated by institutions of learning.

II. The NATURE of the religious instruction to be given in the College course, now comes under consideration. This will be developed in answering the question, "What is the *object* of the instruction to be imparted? The object can be nothing less than to save the soul. The students should be taught those things, which are suited through grace, to bring them to Christ and to promote the religious life. They need the instruction common to "man's estate of sin and misery," including the special adaptations which belong to a course of literary training. The nature of all religious instruction is historical or general, doctrinal, and practical.

1. A knowledge of *Bible history* is an important part of Christian learning. The historical portions of the Old Testament, contain records of Providence and Grace which unfold the plan of Salvation. For four thousand years God was preparing the world for the reception of Christ. Promises, prophecies, types, ceremonies, statutes, sacrifices, sacraments, all the provisions of the ancient dispensation were witnesses to the coming day of redemption. The mighty scheme which God was thus elaborating for ages, ought to pass in studied procession before the mind of the youthful scholar. There is a wonderful tendency in this historical knowledge, to remove scepticism, and to deepen and solemnize the impressions of christian truth. As the world needed the discipline of the ancient dispensations, preparatory to the era of the "fulness of times," so an attentive study of all the divine arrangements which educated the human mind into the expectation and reception of the Messiah is, from the nature of the case, highly promotive of christian docility and faith in all ages. The ante-diluvian, patriarchal, mosaic and christian dispensations, like the studies of the four collegiate years, are bound together by the ties of relative arrangement, intimate communion, and harmonious progression. The knowledge of Bible history, in all its parts, enters into the very idea of christian instruction. Much general knowledge, pertaining to Biblical antiquities, the evidences, geography, interpretation, &c., is included under this particular head.

2. *Doctrinal* knowledge should be taught in colleges, as a part of religious instruction. Mere morality is insufficient. God has never taught salvation through morals. The precepts of the moral law are necessarily included in religion; and hence a clearer exhibition of their nature and of their authority has been made by revelation. But revelation stops not at Sinai. Its pillar of fire and cloud of glory lead a wandering world, through the track of ages, to the cross of Christ. The Gospel proposes a system that is remedial in relation to law. The atonement of the crucified Saviour is necessary to deliver the sinner from legal doom, and to advance him to the condition

of spiritual obedience. The doctrines of grace, having glory above mere moral precepts, must be embraced in a course of instruction.

Doctrinal knowledge must, further, be distinguished from general, indefinite, or what the world calls "unsectarian," views of religious truth. There is no substitute for thoroughness of inculcation. Far be it from us to exalt creeds above the Bible. Their value consists in their conformity to the Scriptures. When a church, comprising piety and learning in its membership, honestly believes that her confession of Faith is scriptural, she ought to teach it in all meekness and boldness. There is nothing like "the truth, the whole truth, and nothing but the truth." The world has had too much experience of Presbyterian doctrines to doubt their salutary influence on old and young, on individuals and communities, and the church herself living on the truth of her adopted articles and enjoying the blessed experience of their suitability to human want, ought to be ever forward in propagating them at her domestic altars, in her institutions of learning, and in her public congregations. God has blessed the doctrines of our catechism and other standards in the conversion, sanctification and salvation of souls. Better weapons and armour cannot be found for the day of warfare. The truth that brought our fathers to glory is the truth for us and for our children. Let us teach doctrine above morality, and doctrine according to our own standards.

3. The nature of the religious instruction, suited to colleges, also includes the *practical*. And this in three aspects. 1st. Practical, in order to lead the soul to Christ; to win the youthful student to commence a religious life. Any thing short of this is a failure. "The chief end of man is to glorify God and to enjoy him forever." All the knowledge, the counsels, the exhortations, communicated to college students, ought to have a reference to their highest interests for time and eternity. "The redemption of the soul is precious, and it ceased forever." 2d. Practical, in order to promote the formation of Christian character on a high standard. The students, if pious, should be so familiarized with the characteristics of vital religion, as to understand its nature and be encouraged to press forward for its attainments. The fact that some of them are looking to the ministry as their profession, renders still more important the cultivation of the Christian graces, as one of the ends of instruction. Piety may become vigorous or may languish, according as it is nurtured, or left to itself. The piety of students needs to be wrought within, and then brought without. Like the weaver's shuttle, instruction should go to and fro, running truth and practice into the texture of the soul. 3d. Practical, in the sense of a general regulation of life. If the religious knowledge communicated fails to lead to Christ and to practical piety, it may at least subserve the interests of morality. The public opinion of a Christian institution ought to be formed and arrayed against vice. Profanity, intemperance, gambling, licentiousness, cannot ordinarily make head-way against the power of truthful teaching and training.

The general nature of the religious instruction to be communicated

in colleges, then, is, *first*, historical and general; *secondly*, doctrinal; and *thirdly*, practical. Let us now inquire how far this instruction may be wisely carried.

III. The EXTENT, to which religious instruction may be conducted in colleges, is a question upon which unanimity of opinion cannot be expected, even among ardent friends of Christian education. I shall endeavour to carry with me the judgment of my respected brethren here assembled, according to the best light given me—premissing that although I speak by their authority, they are not responsible for my sentiments.

It is obvious that religious instruction may be conducted either formally by text-books and recitations, or more generally by means of the other opportunities incidental to the college community.

I shall *first* consider the subject in connection with TEXT-BOOKS AND RECITATIONS.

1. All will admit that the *Scriptures* should be studied in a Christian institution. The Bible is pre-eminently the great text-book of human learning in all stages of education. It is a matter of astonishment that, amidst all the plans for enlarging the college course and making provisions to increase its general influence and usefulness, so little homage has been paid to the word of God. Written by the greatest men through divine inspiration; its subjects comprehending antiquities, doctrines, morals, prophecies, miracles, biographies, of permanent interest in all ages; adapted above all books to awaken and train the intellect; replete with sublime imagery, poetry and eloquence; containing the charter of human liberty and of national prosperity; and bringing personal gifts of life and immortality to a fallen, dying race; the Bible ought to be rescued from its educational by-place, and be the acknowledged "book of books" in the literary course. The sentiment advanced for your consideration, is that the Bible should be studied at College, in the English, Greek and Hebrew languages; and so studied as that its entire contents shall become familiar to all the students.

The *English Bible* naturally forms the basis of instruction. So remarkable is the merit of this translation and so auspicious the circumstances in which it was undertaken, that the translation may be almost called the inspiration of Providence. God's truth was taken from its Hebrew ark of shittim wood overlaid with gold, and deposited, wide open, on the solid-gold table of Anglo-Saxon literature. The English version is now the standard of the language. The rich utterances, in our mother tongue, of God's ever-living truth, should be among our habits of thought and speech, from the lispsings of the nursery to the graduation in college halls. I maintain before God and angels, and the Synod of Wheeling, and the trustees of Washington College, and this Christian assembly, that the Bible in the English language, ought to be studied through and through, by every youth sent here for education. The definite mode of accomplishing this important end may be left to those who are charged with the

supervision of the institution ; but as something may be expected on this point from the speaker, a few suggestions will be made, hereafter.

The use of the English version does not supersede the study of the scriptures in the Greek and Hebrew languages. The *Greek Testament* is commonly studied, in some of its parts, in our American colleges. It is worthy of consideration, whether it ought not to be studied entire, without any omissions. As a means of mental discipline, of perfecting a knowledge of Greek literature, and of bringing the mind in contact with the most important and latest revelations that Heaven has given to man, the Greek scriptures have a fair claim for at least one thorough perusal in a four year's course. Every class in college should be engaged a part of every term in surveying the riches of God's grace in Christ, through the medium of God's selected language.

The *Hebrew* scriptures have also good claims to be received into the curriculum of a liberal education. *First*, because the Bible is the standard of faith ; and every educated man ought to be able to consult the original text, written by holy men of old as they were moved by the Holy Ghost. *Second*, because the Hebrew is the oldest, as is supposed, of all existing languages, if indeed it is not the original language ; and therefore every scholar ought to drink at this old moss-covered spring. *Third*, because the Hebrew, like every other language, has the tact of cultivating the judgment, improving the taste, sharpening the memory, and accomplishing useful purposes of education. *Fourth*, because a knowledge of the Hebrew will afford much satisfaction and pleasure in after life, as a department of learning within reach and mastered by youthful diligence. *Fifth*, because the Hebrew has an important relation to the Arabic, Syriac, Ethiopic, and other cognate languages. *Sixth*, because candidates for the ministry, who are in considerable numbers in all our colleges, would be greatly advanced in their theological education by the study of the Hebrew.\* *Seventh*, because the Hebrew would introduce college students to a closer acquaintance with the word of God, the principles of its interpretation, and the great truths treasured up by the Spirit in pure, idiomatic language. And *Lastly*, because the Hebrew is likely to be of more permanent value to the general student than some of the studies in the ordinary college course.

These views of the English version and of the Greek and Hebrew originals do not, as is conceived, claim too much for the Bible, as one of the classics in education. Reason and revelation unite in giving such a prominence to the divine word, as is due to its Author, its subjects, and its present and everlasting rewards.

2. Next to the Bible, come the *Catechism, Confession of Faith, and other standards* of the Presbyterian Church. "The Catechism

\* The Free Church of Scotland requires a knowledge of the Hebrew before commencing the study of divinity. Is it not time for our own Church to make this improvement in her theological course?

in a college"! Yes, let the light of the Westminster divines shine upon childhood, youth, manhood and old age! There never was an uninspired book that delineated truth in greater purity, with better arrangement, in terser language, in more Catholic spirit, or with more permanent adaptation to the wants of the soul. Dr. Green, during his administration at the College of New Jersey, required all the students to learn the Catechism of their respective Churches. The Presbyterian young men of course studied the Shorter Catechism. There was no dispensation from the rule, except where a denomination had no Catechism, and then a substitute was provided. It is related that two students of the Society of Friends asked to be excused from any *memoriter* religious exercise, on the plea that the Friends never had used any Catechism. "No, young gentlemen," said the President, "I cannot excuse you. Please to learn the whole of the sermon on the mount." As the sermon on the mount contains one hundred and eleven verses, the religious exercise of the young Friends was no great easing off from the study of Westminsterianism.

The *Confession of Faith* and the *Form of Government* of the Presbyterian Church ought to be studied in our colleges, either through lectures, or by recitations, or by both. As a young man grows up in knowledge, he should be instructed in all the doctrines of truth. No family-teaching can supply the demands of the collegiate period, and render unnecessary careful attention to the standards of the Church. If truth be the ally of holiness, then clear and definite views of it are of great practical importance. And our youth can only be established in the faith and kept secure amidst the temptations of error and the delusions of proselytism, by understanding the nature of our doctrines as set forth in the scriptures.

Our Presbyterian institutions must be mindful of their covenant obligations in this day of taunting liberality. Even the world will honour us for the conscientious discharge of duty. The temptations to abandon our own youth to diluted doctrinal instruction, for the sake of conciliating other churches, is a device whose day is past. All latitudinarian pretexts of Christian liberty are equally shallow. Principle and policy require that our educational course should be imbued with love to our own Church, in her doctrines and form of worship. Let the true blue, studded with the stars of our faith, wave upon our ramparts and towers, rallying our own, and creating in others respect and good will.

3. Religious instruction in colleges should be carried to the extent of using works on *the Evidences of Religion, Natural and Revealed*. This department, in its proper acceptation, includes a wide range. Alexander's *Evidences of Christianity*, Butler's *Analogy*, Hornes' *Introduction*, Paley's *Natural Theology*, &c., are exponents of its richness. In proportion as our Academies rise to the use of any of these or similar text books, our Colleges may substitute other works. The Bible in its evidences is a great department. Infidelity has been labouring to assault the strongholds of Biblical truth by a boastful

array of learning and literature. Our collegiate course is bound to supply the clew to escape from this subtle labyrinth, and to enable our educated young men to come forth under the guidance of true learning.

4. Religious instruction in colleges should be pursued to the extent of a thorough elementary course of *mental and moral philosophy*. A close union exists between philosophy and theology. Inquiries respecting the powers and susceptibilities of the human mind, the laws which govern its phenomena, the influence of motives on the will, the nature of virtue, the standard of moral rectitude, almost necessarily determine views of divine truth. Jonathan Edwards' philosophical works have done more to establish Calvinism in the world of intellect than all the sermons he ever preached. Cotemporary with him, Dr. Francis Hutcheson, the father of speculative science in Scotland, taught alluring heterodoxy from the Chair of Moral Philosophy in the University of Glasgow, and had an active agency in scattering the seeds of Unitarianism over Scotland and Ireland. The German philosophy of the present day is allied with the prevalent rationalism and skepticism in the land of the Reformation. It is impossible to deny the relation between mental and moral science, and systems of divinity. Our students must be furnished with the true outlines of these sciences, in order to be established and fortified against "philosophy falsely so called." The popular mind of the Church, not being ordinarily disturbed by abstract speculations, may have prejudices against these high and interesting literary pursuits; but it is necessary to resort to them in order to maintain "the old landmarks" and drive back invaders from the heritage of truth.

The question now arises how the religious instruction, whose extent has been sketched, can be inlaid into the college course; how the Bible in the Hebrew, Greek and English; the standards of the Church; works on the Evidences, and on mental and moral philosophy, can be taught without injury to the usual studies.

(1) The great principle to be adopted, in order to carry into practice these views of religious instruction, is that *one recitation each day* should be devoted by every class to some one of the branches indicated. If an hour, or some days perhaps half an hour, can be spared, the work can be done. Let it be remembered in vindication of this allotment, that the religious is really the most valuable part of education; that it disciplines the mind whilst it cultivates the moral affections; that there is great variety in the subjects of the department; and that Christianity has been long dishonoured by accepting a subordinate position. Divine truth has been consigned to a retired niche in the training Palace of all nations, instead of being elevated to the central platform beneath the dome. A daily recitation in the Greek, or Hebrew, in the doctrinal standards of the Church, in the evidences or antiquities of the Bible, or in the topics of mental and moral philosophy, would give impressions of divine things to young men, not readily eradicated in after life. This daily recitation could be conducted in entire harmony with a thorough classical and mathematical

course. All that is necessary to honour religion in education is *the will to do it*.

(2.) In addition to the regular daily opportunities offered in the recitation room, God has set apart the *Sabbath* for definite religious instruction. The Sabbath in a college! alas, how little is made of its precious, sacred time! Besides the public exercises of religion in the house of God, the Sabbath has a right in the college, as in the family, to private instruction. Dr. Green introduced into Nassau Hall a College Bible class, which in his administration was made an instrument of usefulness, as well as honour, to the cause of Christ. He required the presence both of the Faculty and students; and if one of the Professors was absent, the President personally inquired into the reasons. After going through with the recitation, which was usually on four chapters of the Bible, in the Old and New Testaments alternately each week, he was accustomed to conclude with an earnest, practical exhortation, which was regarded by many of the students as the most eloquent, impressive and useful of all his discourses.

The influence of a good Sabbath service has always a happy influence on the religion of the week. When the daily recitations on the direct or collateral topics of Christianity are aided by the authority and power of the Lord's day, the result of the whole is immeasurably increased. Like the second column of a line of figures in simple arithmetic, Monday is begun by carrying forward at least *ten* into its figures.

Now to this whole scheme of religious recitations in colleges, many will bring forward *objections*. Some of these objections will be here briefly noticed, before proceeding to consider the other methods of exerting a religious influence upon students.

1st. One objection is that "the thing is *impracticable*." But it **HAS BEEN DONE!** Luther did it at Wittenberg and Calvin at Geneva. Both of those Universities were as distinguished for religious as for general learning. Even the German universities of the present day include the Hebrew among their studies on the general ground of classical consistency. The Puritans of New England early infused religion into the studies of Harvard and Yale, or rather they based every thing upon it. At Harvard, the students were accustomed to read the Hebrew Bible at morning prayers and the Greek Testament at evening prayers. President Quincy says that "In every year and every week of the college course, every class was practised in the Bible and catechetical divinity. At the beginning of the last century, the Assembly's catechism *in Greek* was recited by the Freshman class, and Wollibus' and Ames' system of Divinity, by the other classes. Wollibus, Ames' Medulla, and the Assembly's catechism *in Latin*, were also studied at Yale." At the present day, the schedule of studies in Hanover College, under the supervision of the Synod of Indiana, provides for a daily, or tri-weekly, recitation by all the classes on some of the subjects related to religion. It is, therefore, perfectly practicable to make enlarged provisions for

Christian training in colleges. The students will pursue such studies with interest, and the community will sustain all institutions which thus honour Christianity. The only impracticability is in the want of conscience to do the thing.

2d. Another objection is that "it would *interfere with the classical and mathematical course.*" This objection assumes that the classics and mathematics have a right to interfere with religion, which cannot be proved. Cæsar, Cicero, Demosthenes and Homer have no right to cast out Moses, David, and Paul who spake "as they were moved by the Holy Ghost;" nor have Euclid, Olmstead and Day any claim to supersede other prophets and apostles of the Lord. This controversy for greatness might be settled, as in the times of our Saviour, by bringing a child into the audience, for it was said, "Of such is the kingdom of heaven!" That declaration settled the controversy. Human destiny is eternal. The classics and mathematics must keep in their place, or at least not conspire against the great training element of religion. The fact is, however, that there is room enough for all, in the recitation room. No essential curtailment is required, especially in view of the advances gradually made in the college course, by leaving to the Academy what formerly belonged to the former. Washington college designs to enlarge its classical and mathematical course in the very act of making its religious improvements. It is perfectly clear that the highest purposes of a complete, literary education can be accomplished, in connection with a greatly increased attention to religious studies. Indeed, the true idea of a finished education consists in its harmony. The plea of "no time," like the plea of impenitence, is met by the answer "you must find time."

3d. Another objection is that "religion, pursued to this extent, becomes *professional, and more properly belongs to candidates for the ministry.*" I deny that the proposed amount of religious knowledge belongs exclusively to the clergy; and least of all that it is safe to commit to them the interpretation of the Bible in the original Hebrew and Greek. Mensuration, and surveying, and navigation, and the calculation of eclipses, may be said to be professional in a far truer sense than any of the studies recommended in this address. It is not professional but educational for college students to understand the original languages of the scriptures and the doctrines and evidences of religion. All that has been contended for is, that a student should be trained up in divine things, just as he is in the classics and mathematics. As his mind expands, his studies in all kinds of learning should be adapted to his advancing state.

4th. It has been objected that "the union of religion and learning *hardens the heart.*" It is sufficient to say that all experience is the other way. Secular learning, left to itself, has a natural tendency to allure the mind away from God and to promote self-sufficiency, worldliness and scepticism. Religion, brought into the affairs of every day life, is attended with the happiest consequences. The more it is studied the more, ordinarily, it is appreciated. Prudence is, of course, necessary on this and on all subjects. With the prom-

ised "wisdom from above," educators can daily bring divine truth before the mind under circumstances of unusual hope and promise. God takes care of His Word; and all objections will vanish before the witness of Providence.

5th. Only one more objection will be noticed, viz: "The course of instruction marked out is *sectarian*." Although this objection is generally urged by those who are great sectarians themselves, it deserves a candid answer. If religion properly enters into education, the persons who give instruction in seminaries and colleges are bound to teach it according to their own conscientious views. The obligations of conscience cannot be surrendered in the very act of discharging a religious duty. The Presbyterian Church is no more sectarian in her plans of education than in the ministrations of her sanctuaries; and her object in both cases being to teach the truth as it is in Jesus, she has no alternative but to do it in the terms of her own standards.

Experience shows that it is impossible to accommodate divine truth so as to make it acceptable to all classes of minds. Attempts to liberalize the Gospel deprive it in the end of its power. One portion of divine truth must be abandoned after another, until finally the remnant is scarcely morality. In this way religion has been driven from the common schools in many parts of the country. The best plan is for each branch of the church to establish colleges for its own youth, and to endeavour to perfect in them its own system of religious instruction. What might be gained in conciliating other denominations is lost in creating disaffection in our own ranks. Presbyterians may congratulate themselves in having a doctrinal system which united the churches of the Reformation. Our articles coincide with those of the Church of England, of the Congregational and Baptist Churches, and of almost all the branches of the great Presbyterian family. Our system is able to endure the stigma of sectarianism. It is a sectarianism that has been distinguished for good fruits, for morality, patriotism, active religion, and those virtues which unite families and communities in the bonds of christian brotherhood. If it has some severities, it is not destitute of qualities that have always commended it to the world. Our church has the manliness to profess openly its principles. Instead of meanly proselyting in the dark, it relies for success upon a candid and decorous exhibition of the truth. Until all christians shall merge their peculiarities in doctrinal articles which shall gain universal acquiescence—a consummation not yet attained—the Presbyterian Church is under obligations to give religious instruction according to her own standards, and in a spirit of charity and good will to all.

There are OTHER MODES of religious instruction besides the formal mode by recitation. These are of a more *practical* character, and are eminently influential, through divine grace, in turning to a profitable account the general and doctrinal knowledge already prescribed. The extent, to which religious instruction should be carried in colleges,

demands a consideration of these incidental opportunities, afforded by the organization of a literary institution.

(1.) The *exercises in the chapel on the Sabbath* are of great importance in promoting religious life among the students. There are few more interesting audiences than those composed of the classes of a college, and of the families of a Faculty. The congregation is indeed, a large household, all the members being grown to years of discretion and engaged in pursuing a common education. How the eloquence of Davies must have thrilled through the hearts of the young worshippers in Nassau Hall! Dwight worked a revolution in Yale College, through the power of God, which made his preaching efficacious in destroying infidelity and in leading many sons into glory. Dr. Green's administration at Princeton, was distinguished by pulpit energy and fidelity. A harvest field of the richest prospect is opened within the area of a literary institution; and he, who is girded by grace to wield the sickle of the Gospel, may bring home with rejoicing abundant sheaves of his careful labour. Revivals have been begun, and carried on, amidst the earnest discourses of presidents and professors, and pastors, unfolding life and immortality in the courts of literature.

(2.) *College prayers*, morning and evening, are impressive means in solemnizing the mind, and of leading the thoughts to God. Far too little importance, it is feared, is attached to these exercises. The mornings and evenings of the forty weeks of an academic year, afford opportunities, which, if heartily embraced, might bring down many a blessing from above. More attention should undoubtedly be paid to give interest, variety, simplicity, fervor, to these exercises. In addition to the prayers, a large part of the Bible might be read through, every year. The forty college weeks contain two hundred and eighty days, and if a chapter be read every morning and evening, there would be five hundred and sixty chapters read every year. These, added to the one hundred and sixty recited on the forty Sabbaths and to the number on week days recited in the Greek and Hebrew, would bring almost the entire contents of the Bible annually before the college. The psalms and hymns of the chapel have a delightful tendency to cultivate devotional feeling; and most graduates remember for many a day the solemnities of the college choir. In short, the devotional services of the morning and evening sacrifice, should throw a glory into the sky of knowledge, like unto the rich and mellow rays of the rising and setting sun.

(3.) *Recitations in general studies, not religious*, afford frequent occasion for the introduction of religious remarks. The classics, which bring to view the gods of Paganism, are open to the corrections and qualifications of Christian criticism. The natural sciences, especially astronomy, bring thoughts of God to the mind; and belles lettres may gather from the Scriptures the most appropriate and decorative illustrations. A word or two, thrown in with prudence, may perchance counteract scepticism, confirm belief, or add dignity and force to the truth. An arrow, shot at a venture, may enter between the

joints of the armour, at the height of the mental conflict. It cannot be doubted that a pious and judicious teacher may do much good by suggestive reflections on the topics of the ordinary recitations.

(4.) The *evening meetings in the week, for prayer and exhortation*, may be rendered greatly subservient to the cause of religion by some attention on the part of the Faculty. A weekly lecture properly devolves upon the immediate supervision of the College Officers; and the social prayer-meetings of the students might be occasionally attended for their encouragement and profit. Religion in a church and community is greatly influenced by these appointments for prayer and praise and exhortation. Minor though they may seem to the eye of sense, they open heaven to the eye of faith, and introduce the worshipper to his Lord and his God. A College Faculty, intent upon doing good among the students, will watch over the evening devotional meetings with a godly jealousy.

(5.) The cause of religion may be promoted in a college by the *administration of proper discipline*. As good morals and social order depend for protection upon the laws of civil society, so in a college, the authority of government must interpose in behalf of virtue, and for the subjugation of vice and immorality. Where evil habits have begun their work of corruption on a young student, they should be subjected to the mild and salutary restraints of discipline. It is in vain to have colleges, if wickedness walks unrebuked through their walls. "If the foundations be destroyed, what can the righteous do"? Virtue and religion need the safeguards of government. No ordinary vigilance must be put in requisition to detect and conquer intemperance, gambling and other college vices. The Faculty should make it well understood that they "do not bear the sword in vain." Discipline should be mild and firm. Dr. Dwight used to say that the chief concern in the administration of the affairs of a college was its discipline. For the adequate performance of its duties, great sagacity is necessary. Want of discipline will injure any college, whilst its proper exercise in a Christian spirit will overawe evil, promote virtue and religion, gain offenders, and contribute to the general prosperity of the institution. The government of God is sustained by discipline, and so must human governments, whether in the form of families, colleges, communities or nations.

(6.) Another mode of assisting the growth of religion in colleges is by *Christian intercourse and conversation*. False ideas of dignity would keep up a marked reserve between Professors and students. The two extremes of lofty official pretension on the one hand, and of a careless want of self-respect on the other, are to be alike shunned. Every condition of the social state has its duties; and among the duties of the College state is personal watchfulness of the Officers over the young men in the institution. Christian intercourse and conversation, conducted on scriptural principles of courtesy and prudence, cannot but exert the most benign influences. The tongue is never more "the glory of the frame" than when it speaks of

Christ to the young. There is nothing like a personal talk on religion, face to face. No substitute can ever be found for it. Love shows itself in the look, in the tone, in the manner, in the grasp of the hand, in the word spoken, in the nameless sympathizing signs of its gracious, living presence. Oh, how good it is for a Christian teacher to go and converse with his pupils! How thankful would parents be to know that colleges had men in them, who would personally counsel their sons, and give them the advice their temptations require! Oh, my brethren, is it all a dream that Christian intercourse may be preserved in a literary institution? May God in His grace mould Professors' hearts to condescend to students' wants!

The great JONATHAN EDWARDS, whose grave is by the side of Burr and Davies at Princeton, said: "I cannot see why it is not on all accounts fit and convenient for the governors and instructors in the colleges, particularly, singly and frequently to converse with the students about the state of their souls." The distinguished Dr. DODDRIDGE, in giving an account of his academy in one of his letters, says: "I will not, Sir, trouble you at present with a large account of my method of academical education: only would observe that I think it a matter of vast importance to instruct them carefully in the scriptures; and not only endeavour to establish them in the great truths of Christianity, but labour to promote their practical influence on their hearts. For which purpose, I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but I bless God it is amply repaid in the pleasure I have in seeing my labour is not in vain in the Lord." Thus speak these two great men, both of whom were instructors of youth. I am persuaded that the officers of every college in the land would find it for their own good, and for the good of the students, to do as Edwards and as Doddridge did.

(7.) Finally, much can be done to aid religion in colleges by the life and example of those who superintend them. The personal religious character of instructors is an indispensable element of the successful cultivation of piety in an institution of learning. Holiness of life must be known and read of all students; and there are no shrewder judges of human nature. Many a youth, who cannot well construe Greek, can read through formality, or lukewarmness, or wrong conduct, without consulting the lexicon of common fame. A teacher's character should be a model of religion. The whole subject of education has become so secularized in this country that the piety of a Professor, or teacher, is regarded among his secondary qualifications. It is impossible, however, to teach religion except through religious men; and as religion rightly occupies a high rank in the literary course, the teachers of all kinds of knowledge should all be religious teachers. This is one of the fundamental principles in Christian education.

IV. Having thus endeavoured, respected brethren and friends, to commend to your consideration the importance, nature and extent of

religious instruction in colleges, the general connection of the subject, as well as the circumstances of the occasion, authorize me to yield to the wishes of the Synodical committee in adding something on the relations of the Church to christian education.

Washington College is now a Synodical institution. Its President, elected by the Synod of Wheeling has been inaugurated, and will commence the functions of his important office under the authority of the Church. In vindicating church supervision in the work of education, it is scarcely necessary to say that whilst this is deemed a very important question in all its bearings, theoretical and practical, it becomes us to have charity towards all who differ from our views and who prefer colleges to be under the care of private corporations.

The arrangement between the Synod of Wheeling and Washington College is believed to be the best of all arrangements for conducting collegiate education, for the following reasons :

1. It is the *prerogative of the Church to guard the interests of religion*. If the principles of the preceding discourse are true, religion, by right and by policy, ought to be a prominent subject of instruction, even so prominent as to be daily inculcated by recitations and in other modes. A college is in fact a religious body, and not a political one. It is eleemosynary in the eye of the law; and originating in benevolence, its purposes can be best accomplished through religious men. The Church, which is the mother of us all, has the highest authority in religion; and therefore has pre-eminently the right to engage in christian education. The question is, not whether the Church is the *only* body that has this right, but whether it is one of the bodies, and the chief body, concerned. If religion forms a part of the college course, and if it is the prerogative of the Church to teach religion, then the Church may superintend a college, whenever she thinks the cause of religion demands it.

And here it may be remarked that the President of a college ought always to be a minister of the Gospel, extraordinary cases excepted. The nature of the instruction committed to him, is by the common law of colleges, chiefly of a religious kind; and the Church, which is the principal party engaged in the work, is properly represented by one of her highest official officers. So thoroughly is this idea admitted in New England that, at the last election of a President in Yale College, the gentlemen chosen, who was a layman, considered the election to the Presidency as a call to the ministerial office, and was actually ordained in view of it. However doubtful such an interpretation of a ministerial call may be, according to Presbyterian ways and customs, all will probably concur that the President of a college ought to be a minister of the word. The Church can best teach religion through her own authorized expounders.

Again. The church has a connection with education, not merely in her general claims to teach religion, but in her special interest in the young by *covenant engagement*. The human race are brought to the knowledge of God by training as well as by preaching. Christian nurture is an instrumentality, not second to any other.

God has ordained it for the perpetuation of religion in the world. The ministry preach the word, but parents, and teachers who are their substitutes, teach it and train up in it. The church has the admitted oversight of family instruction, and the session can exercise discipline, if it be neglected. Baptized children and youth are, according to Presbyterian government, members of the church; and as such their education is properly a matter of ecclesiastical supervision, both at home and at college. The church is under obligations to see that institutions are established to meet all the wants of the public educational course. Her own welfare is bound up in the welfare of her sons and daughters; and the covenant of God, sealed with baptism, commits to her the work of education, as part of her sovereign rights and sacred privileges.

Further; The church can give *higher security for religious instruction* in colleges than a private corporation. A body of men, perpetuating their own legal existence, some of whom are members of no church, differing in opinion as to the value of religious instruction, and fearful of making the institution sectarian, such a body cannot be ordinarily expected to meet the ideas of the church in spiritual matters. Indeed, it needs no argument to prove that the church will attend to the religious interests of a college, far better than a mixed corporation independent of her authority.

The general relations of the church to religion constitute a strong argument for her connection with educational institutions.

2. An additional argument is derived from the fact, that the church is *more conservative and stable* than self-perpetuating trustees. The defection of Harvard University is a lesson for the times. Never were there nobler and more pious men than in that old Puritan corporation in the days of the Mathers. The motto of the corporation seal remains the same, "*Christo et ecclesie*,"—for Christ and the Church. Yet that seal is held by men who "deny the Lord that bought them," and who entertain views of the church proportionally diverse from the original founders. A large amount of funds have thus been diverted from the great moral purposes of the donors. The independent corporation is Unitarian; although the Congregational churches of Massachusetts, as a body, disown that heresy.

Take another case within the State of Pennsylvania. Dickinson college, founded by Presbyterians, but now under Arminian influence, is another warning on the subject of private corporations. The Trustees had contentions among themselves; became embittered against each other; assumed unwise authority over the Faculty in regard to college discipline; and there being no higher power to control them, the institution declined, and they made it over, with all its buildings, its beautiful grounds, its library, its apparatus and its funds, to another denomination of Christians.

Religious bodies, are, indeed, liable to change and decline, like every thing human. But the church of the living God has promises of stability and perpetuity, which civil corporations can only share by deriving their life from her life.

3. Church superintendence in education has a powerful effect in *stimulating christian nurture at home*, and in *properly magnifying the subject in all its relations*. One of the great evils of the times is the prevalent neglect of religious training in families. Education having almost entirely passed out of the control of the church and been managed by the state and by private instructors and corporations, the community has gradually experienced a reaction, tending to depreciate the religious element everywhere. Not the least of the benefits, attending ecclesiastical supervision, will be the exaltation of the whole subject of christian education in the minds and hearts of God's people. The discussions and action of the church have already excited a new interest. Every school, academy and college, established with a definite view to the introduction of religion into the literary course, is an argument read and felt by fathers and mothers in behalf of increased parental fidelity. The supervision of education by the church, literally brings the matter *home* with new emphasis. Our ministers and elders have become more and more engaged. More sermons are preached; more responsibility is felt; more thought and conversation are elicited; more prayers are made; more work is done. You see how it is, brethren, within the bounds of the Synod of Wheeling. When did topics of christian education ever more fully engross the attention of christians? When were the obligations to train up youth in the ways of piety more impressively realized, either directly by the inward convictions of believers, or more indirectly by the formation of a sound public opinion? When were funds more easily secured to establish institutions of learning and religion, and more zeal, self-denial and holy energy exhibited in prosecuting the good cause? All public efforts for the Redeemer's kingdom have necessarily private relations of power. How the foreign missionary operations invigorate the religious life of families, and draw forth the interest and sympathy even of children! There is wonderful influence in christian organization. It extends far beyond its public manifestations, and in fact gathers energy for its perpetuation from the wide spread ingatherings, of silent, individual contribution. In Scotland, where ecclesiastical supervision in education has acknowledged sway, there is more thorough family religious training than in any other land. The harmony between the public and private management of the great educational interests, expresses itself in the religious character permanently inwrought into the whole system of training. Were Scotland to surrender her public ecclesiastical control to private individuals, or to the state, there is reason to apprehend a depreciation of religious responsibility in her households. The idea that families will do more for religious training in consequence of the deficiency in public institutions, is a "flattering unction," which neither reason nor experience will acknowledge as sound. Public defalcation is the indication of private fault; the breaking of the machinery but exposes the flaw. The delinquency of educational institutions can never expect to find supplemental activities elsewhere. The re-action is rather against, than in favour of other remedial agen-

cies. The true plan is to make public and private effort harmonious, correlative, mutually sustaining. One of the most hopeful of all the results of church supervision is the stronger interest it is likely to develop, in behalf of religious training, throughout all our families and households.

4. The doctrine of Church supervision over institutions of education is one of the plainest truths of *history*. Banishing religion from schools, and severing the Church from the educational work, are two Americanisms of dangerous experiment. From the earliest times the Church has been foremost in devising, sustaining and managing institutions of learning. In the days of primitive Christianity, private corporations did not assume to keep the Church from immediate contact with her youth. At the period of the Reformation, in Germany, France, Switzerland, Holland, Scotland, the Church was acknowledged to be the party that had lawful charge of the rising generation. Our Presbyterian fathers in this country always claimed the right of the Church to carry on education, and they exercised their rights according to opportunities. Princeton College was chartered at a time when it was very difficult for Dissenters, especially Presbyterians, in any of the Colonies, to obtain any kind of charter for literary institutions. A Presbyterian *Synodical* institution was out of the question. But our fathers did the best they could under the circumstances. After rejecting one charter, probably because, among other reasons, the Government wished to appoint three or four of the Council of the Province trustees,\* they finally accepted one, which named *twenty-one Presbyterians* as the original trustees; and of these, eleven were ministers, and the rest either ruling elders or communicants, and all of them members of the Synod. This was as near to a formal ecclesiastical connexion as it was possible then to attain. The Synod nurtured the College into life; sent Davies and Tennent over to Great Britain in its behalf; and at different times, down to 1802, appointed a Professor of theology in the institution. Our other Presbyterian Colleges, without exception, have also originated in the Church. The three, which are the only ones now existing on the model of Princeton, were originally under the care of their Presbyteries. Washington, and Hampden Sidney, in Virginia, were under the care of Hanover Presbytery and the old Stone Academy in the Chartiers settlement, since grown into the flourishing college of Jefferson, was the child of the Redstone Presbytery, born and nurtured ecclesiastically. At the present time there are sixteen Presbyterian Colleges under Synodical supervision. So that it has become the established policy of the Presbyterian Church, at the present day, to superintend colleges with her own blessed oversight. And where under the sun, either in this region of country, or in the whole world, are there better men—without disparaging others—to manage institutions of learning, than Presbyterian ministers, elders and laymen?

\* Life of Edwards, by Dwight, p. 266.

The first fruits of ecclesiastical interest and power in the superintendence of this college, have been laid upon the altar of the Lord in the rich offerings of an initiatory endowment. I say *initiatory* endowment, because the other part of a complete one is yet to come, and it will come. The old *Redstone Presbytery* settlements have grown up into two Synods, with a dozen Presbyteries, each stronger than the original one, and most of them twice and thrice as strong. And why will all the money, required for this Synodical College, be obtained from the descendants of the old settlers and the other inhabitants within this favoured territory? Because it is FOR THE LORD! Because it is to establish an institution of learning, in which religious knowledge shall be prominent among the attainments of scholarship, and in which the salvation of the soul shall never be lost sight of, from day to night and night to day throughout their earthly train. Let the institution commend its plans of education to the christian community; and if funds be wanting, funds will come. Who made these glorious hills and vales of Washington county, built up the Alleghanies to greet the morning sun, and sent the mighty rivers of the West along their flowing courses? He, who has the hearts of all men in his hands. *He* can supply great motives to the minds of His people; *He* can fill them with love for the sublime and beautiful in moral enterprises; can bring before them, through the grand destiny of a christian college, visions which range above the hills and expand beyond the streams, and take in the circuit of ages and generations, and lay all their treasures of hope and joy at the throne of God and the lamb!

Blessings descend upon thee, venerable institution of the church's care! Represented by a name, which kindles the associations of civil liberty, thou art also bound to the church by the "name which is above every name." The eagle of the State shall be guided in his course by the wings of the sacred dove. Blessings rest upon Washington College! Neither adversity nor prosperity is to be dreaded; cloud and clear sky equally unfold God's purposes in the seasons. The star of thy destiny shines bright in the heavens, free to all the constellations. HIGHER YET SHALL ASCEND THAT STAR!

The preceding address was prepared by the appointment of the Committee *ad interim* of the Synod of Wheeling, and was delivered at the inauguration of the Rev. JOHN W. SCOTT, as President of Washington College, Pa., on September 20th, 1853.

## ARTICLE VIII.

## YOUNG PREACHERS.

[From the Free Church Magazine, 1853.]

A GOOD deal has been said, of late, on the subject of the probationers of the Free Church. On the one hand, there have been pretty loud complaints, from some of them, of the neglect which is practised towards them, and of the grievous hardships which they sustain from not enjoying regular opportunities of officiating in vacant congregations. On the other hand, there have been complaints against some of them, arising from their reluctance to undertake the charge of missionary preaching-stations, or to become located in any place which does not hold out the speedy prospect of a permanent appointment. They have been accused of having more regard to their own interests than to the work of evangelising—of being more anxious to be comfortable than to be useful. It would be extremely unfair to assume that the entire body of preachers are either complainers in the present case, or complained against. Yet, doubtless, there is a considerable number who think they have reason to complain; and there may be a few, likewise, who give some occasion for being complained against. We would not meddle with a subject of so delicate a nature, were we not convinced that, without giving offence to any one, we may present some considerations, bearing on the best interests of probationers, not so much attended to, perhaps, as they might be, that are fitted, with God's blessing, to be of service to that most interesting and important class. It is with an unusually deep sense of responsibility that we address ourselves to the subject; for, if our remarks should prove in any degree useful to the class in question, the ultimate service done to the congregations of our church would be unusually great and encouraging.

The writer of these remarks was called to the charge of a parish very soon after being licensed as a preacher. Though not insensible to the gratification which an early settlement usually affords, our enjoyment, even then, was sensibly diminished by the conviction that some cherished plans of self-improvement must forthwith be abandoned, and that we entered on our duties with very little knowledge of the world, and in a very raw and immature condition of our powers. If this was our conviction then, it is so in a far greater degree after the experience of a considerable number of years. Looking back now to the time when we commenced our ministry, there is nothing we could wish more strongly, than, in the first place, that we had been a few years longer without a settled charge, and, in the second, that we had employed these years in the careful acquisition of many things of which subsequent experience has taught us the exceeding importance and value. We are often re-

mininded of a somewhat remarkable saying of a minister of the Gospel, that if he were sure of living ten years, he would spend nine of them in preparing to preach during the tenth. There is so much to be done in the way of cultivating, improving, and maturing the powers, before one can say honestly that he is serving his Master with his very best; that he is bringing the utmost ability of every kind, which he is capable of attaining, to bear upon the work of the ministry; that he is not contenting himself with coming up to the average standard of faithfulness, or of going a little way beyond it, but is conscientiously striving to multiply his talents to the very farthest practicable limit, and use them all for his Master's glory,—so much of this kind has to be done, that, instead of regretting that he is not called immediately to all the labours and responsibility of a full pastoral charge, the licentiate has cause to rejoice if an interval is afforded him for acquiring practical skill, and proving the weapons which he is to spend his life in wielding. But whether this interval will prove a real advantage to him, depends, of course, on the use to which it is turned. Those only who systematically and carefully make it their aim to improve in the art of preaching will find it a benefit. The blind and conceited youth, who fancies that he is perfection itself from the first moment of his course, and that it is owing solely to want of discrimination in the public that he is not appreciated as such, may spend years upon years without becoming a whit more efficient than he was at his debut. His fond and foolish notion that he has entered on his career, as Minerva sprung full armed from the brain of Jupiter, is so far realized, that his armour, such as it is, receives no additions or improvements with the lapse of time.

We would start with this proposition,—that a very few years of diligent attention to the practical details of their calling, may make a very great difference, and, with God's blessing, *will* make a very great difference on most preachers, both in removing the many faults and flaws of their early efforts, and in giving them matured and abiding excellencies, of which, perhaps, at first, it would have been difficult to trace even the germ. We wish to exclude altogether the case of those who aspire to the office of the holy ministry without being converted, and who cannot affirm, without conscious falsehood, that zeal for the glory of God, love of Christ, and the desire of saving souls, are their great motives and chief inducements for entering on the office of the ministry. And there is another class whom we must also exclude—a class not easily defined, but of which samples are not uncommon—good men, really desirous to be useful, but who, from some native feebleness, physical or mental, from want of animal power, or from a cold, dull temperament, or from excessive dryness, or excessive nervousness, or from an utter want of all power to create a sympathy with other minds, and infuse their own thoughts and feelings into a public congregation, plainly appear to have mistaken their profession, and are obviously misdirecting talents which

might be usefully employed in some other sphere. Subtracting these two classes, and confining our attention to those preachers who are not included in them, we maintain, that the preparatory years of the course—the period spent in superintending preaching stations, or in work of a more directly missionary kind—might be turned to such good account, with God's blessing, as to render it certain that their services would be eagerly sought and permanently prized by any judicious congregation, and that their ministerial career would be one of honour and comfort to themselves, and of great advantage to the cause of Christ.

Thus, in the first place, incalculable benefit would result from systematic efforts to deepen and improve what may be termed the *moral* qualifications for the pastoral office. Assuming that "zeal for the glory of God, love of Christ, and desire of saving souls" ought to be the great motives and inducements to ministerial labour, it will be admitted that, even in the converted soul, these principles of action do not ordinarily attain, without much cultivation, that habitual preponderance, that overmastering influence over the mind and heart which they ought to possess, and which they must possess in every truly faithful and successful minister. The best of men, and even of ministers, have to confess, that a sad indifference to the dread realities of eternity, and a painful unconcern about the everlasting welfare of souls, is constantly apt to creep over their spirits; and that it is only by unremitting and prayerful efforts to attain soul-moving views on these subjects that they can maintain, in any degree, a right tone of mind. A desperate gravitating power constantly tends to drag down the soul to a dull and carnal region, and it is only when a spiritual tone is reached, and when possession is kept of it by habitual endeavours to maintain spiritual impressions in their first freshness and sharpness, that the weapons of the Christian pastor have their proper edge and temper. It would be an unspeakable blessing if each probationer of our church sought to render his probationary years subservient to the attainment and maintenance of such a spirit. To reach, first of all, the point at which a soul-subduing impression is obtained of the awful solemnities of life and death, the wonderful love of Christ, the infinite preciousness of souls, and the unspeakable worth of the gospel, and at the same time to get such a conviction of this being the true point from which to discharge the artillery of the Christian ministry, as should lead to forming the purpose, and cultivating the habit of keeping the spirit, through God's help, near this point constantly—what an amazing source of good would this be! It would impart to any ministry that most precious qualification, moral earnestness, under the influence of which many an inspiring view is caught of divine things in their glory and their grandeur, bursts of truest eloquence are poured out, and not only pious hearts refreshed and edified, but the careless arrested and impressed—men like Felix made to tremble, and men like Agrippa almost persuaded to become Christians. It is the frame of

spirit in which the preacher's heart is most in unison with that of the Lord Jesus Christ his master, and most in sympathy with that blessed Spirit, on whom all spiritual and saving success depends. Provided only, it is not perverted, as in ill-balanced minds it is sometimes apt to be, to a disparagement and even contempt for many other qualifications valuable in their own place, it forms the very soul and spirit of a prosperous ministry and a thriving church. In no part of the service is its influence more remarkable than in the public prayers. Characterized by a subdued and solemn earnestness, the spirit of the officiating minister in these exercises will soar higher and higher, until he seems to have reached, with his congregation, the very footstool of the throne, the very gate of heaven! Happy the congregation that secures the services of such a pastor; happy the preacher whom divine grace thus fits, at the very commencement of his ministry, for the highest functions of his office!

We have adverted to the *moral* qualifications of the successful preacher, first, because of the very high importance which we assign to them, and because we could not with a good conscience, address ourselves to other points without touching, however briefly, upon these. But we must now pass on to remark, that much good might be derived by probationers from viewing preaching as an art, which, like other arts, requires to be cultivated, and, in the practice of which, wisdom and skill must be gathered from experience. Thus, for example, it is not commonly by instinct that men learn how truth may be so put as to be at once intelligible, and interesting, and impressive to common minds. Experience and observation are indispensable to teach these things. In the case of young men coming straight from college, there is a tendency to an abstract mode of stating truth—as if the great thing were to present truth in correct logical form, and as if, when so presented, it might be expected, under God, to produce its full measure of effect. It will not be long before a sensible preacher finds that congregations are not assemblages of logicians, and that however admirable and useful in other respects Turretin may be, it will not do to preach him. It is wonderful how little truth reaches the mind and heart of men by strict logical channels. A happy illustration will often do what a hundred arguments have failed to do; a pointed appeal to the conscience will make an impression where the most elaborate argumentation has totally failed. How useful might a few years be employed by a young preacher in ascertaining from experience and observation the most effective and impressive modes of presenting divine truths! We do not for one moment forget that it is the Holy Spirit alone who can make divine truth savingly effectual, and that He can and does often use the weak things of the world to confound the strong, and foolish things of the world to confound the wise. But just as we most readily grant that it is entirely by steam that the engine is moved, and would yet insist that the machinery be constructed and arranged according to science, and in the manner best adapted to the end to be

accomplished; so, while most thoroughly recognising the Divine Spirit as the sole author of saving good, in connexion with the preaching of the word, we would yet insist that all possible attention be paid to the scientific adjustment of the truth preached to the existing state of the heart of man. We cannot help thinking, that it might do a preacher great good to go over his discourses after their delivery, and consider, on the one hand, what may have been defective in passages that seemed to fall flat and dead on his audience; and, on the other, what may have been suitable in passages that seemed to be listened to with interest and effect. Here he may find a passage where the exposition was not sufficiently clear, there an illustration which was successful, because it brought home important truth to the bosoms and business of men, and lodged it among their very busiest thoughts; here a tedious repetition, there a naked brevity; here an unrelieved abstractedness, there a needless fulness of illustration; here a want of scriptural proof, there a pointed application of a text; here a short and successful assault on conscience, there a laboured and obscure attempt to send something home, of which even he himself has but a vague and imperfect apprehension. Nor is it merely the adaptation of particular passages of his discourse to the end sought to be attained by them that he will have to study. The general structure and bearing of the whole will also claim attention, and much may require to be learned or unlearned in regard to this. The proper length will be made matter of conscientious determination; a due admixture of doctrine and practice, of exposition and application, of solid thinking and lighter illustration, of substantial food and of savoury viands to make that food more palatable, will all be aimed at. Probably he may discover that one of his greatest difficulties is to do what as a student never occurred to him—to keep hold of the attention of his audience. Or he may find (as has been alleged by some) that the people are disposed to attend at the commencement of the discourse, and at its close, but that the central part is usually allowed either to lull them to sleep, or to a mood so listless as to be virtually the same. Fresh thoughts, genuine emotions, and natural tones of voice will ever be found effective methods of keeping hold of the attention of an audience. Some resort to the excessive use of anecdotes, and to tones of voice adapted rather to children than to men and women; but without altogether discarding anecdote, we believe it will be found, that the fresh and earnest thoughts of an honest Christian heart, delivered in natural tones of voice, will seldom fail to arrest the attention of any congregation.

This leads us to say something on the *management of the voice*. The human voice is an instrument of very great compass and power, but that power can be developed only by great cultivation. That its cultivation is little attended to by public speakers in this country, and among the rest by ministers of our church, must be universally admitted. What should be aimed at is, not the acquisition of artificial or theatrical tones, but the practice and development of simple

and natural. To be able to modulate the voice without difficulty, so that it shall be solemn, pathetic, rousing, indignant, persuasive or thrilling, according to the occasion, is an acquisition of the greatest importance to any public speaker. It is very certain that the sermons of even sincere and earnest preachers often lose much of their effect through unskilful management of their voice. In many, there is a tendency to a noisy loudness, a sort of sustained thunder, very different from the "still small voice" which the prophet recognised as the voice of God. In others, the tendency is to whine or sing—a practice which, from its want of manliness, should be altogether discountenanced. Perhaps there is something in the very nature of the pulpit—that uncomfortable box, often perched so high above the level of the congregation, and forming so unusual and unnatural a position—and also in the large area which the preacher's voice has often to fill, and in the length of time during which it has to be continuously exerted, unfavourable to the use of a plain and natural tone of voice. Certain it is, that this tone is not by any means common, and that the tendency of most preachers is to get into a forced and unnatural key, which, once acquired, it becomes extremely difficult to lay aside. Young preachers would do well to pay much attention to this. Should it pass without notice at the commencement of their course, the likelihood is, that by the time it begins to be recognised by them as important, some unnatural tone will have been acquired, which it may take years to back out of. And it is not merely in the delivery of sermons that this matter is important. Who has not observed how beautifully some ministers read the Psalms and the Scriptures—how the rich, expressive voice becomes a commentary on what is read, alike beautiful and impressive; and how solemn and suitable the tones of some voices are in prayer! Our having no liturgy in the Presbyterian Church makes it the more important that these parts of the service should be carefully and skilfully performed by the officiating minister. We pay little enough attention at best to the development of devotional feelings in public worship; surely it is incumbent on us, at the very least, to render the few aids which our system does afford to devotion, as efficient as possible.

We are reluctant to extend these remarks much further, otherwise we might have been disposed to say something on the other departments of pastoral work; such as visiting the sick, conducting prayer-meetings, catechising, teaching classes, and the like. For acquiring practical skill in all these departments of labour, the charge of a small preaching station seems to afford many facilities. The congregation is commonly not very large, and the time of the superintending preacher not so thoroughly occupied as in a full pastoral charge. In the latter case, there is commonly such a constant round of duties and engagements, as to tempt one to feel satisfied when one gets through them in any way, without considering whether they might not have been done much better. Practical improvements effected in the art of preaching, in such cases, are more the result of

a sort of instinctive approximation to what is suitable and effective, than of any scientific or deliberate consideration of the necessities of the case. A preaching station seems, on the whole, the most favourable position for a preacher anxious to acquire practical skill in all departments of ministerial labour, and conscientiously bent on getting his whole powers, intellectual, moral, and physical, so trained and exercised, as to enable him to serve his Master through life with his very best.

With these views on this important subject, it seems to us very strange that any young preacher should be reluctant to accept the charge of a station, or should deem himself buried, or his prospects of promotion impaired, by his being located for a considerable period at any station, however small, or however remote. If wise even for his own interests, there is no situation he should be more eager to accept. Let him employ himself there in such ways as we have tried to suggest; let him become known in the locality as a diligent, zealous, pains-taking man, of an earnest, evangelistic spirit, whose heart is really in his work; let him be remarked as an improving and advancing man, who is acquiring more and more skill and readiness in all departments of his duty, and gaining more and more of the confidence of both ministers and people; sure we are, that the light of such a man would not long remain under a bushel; his service would be eagerly sought and highly prized; and the congregation that secured them would get a real treasure.

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ARTICLE IX.

HINTS ON MINISTERIAL PIETY.\*

BY THE REV. JOHN WITHERSPOON, D.D.

RELIGION is certainly necessary, in the most absolute sense, to the faithful discharge of a minister's trust; and for the same reason, it is of the greatest importance to his success. True religion seems to give a man that knowledge, which is proper for a minister, to direct and turn into its proper channel the knowledge he may otherwise acquire. It seems necessary to make a minister active and diligent, upright and impartial, happy and successful.

On this subject, I must give you the following particular advices:

I. Do not content yourselves barely with sound principles, much less turn religion into controversy, but seek for inward, vital comfort, to know in whom you have believed, and endeavour after the greatest strictness and tenderness of practice. When I desire you to look for

\*Dr. WITHERSPOON, whilst President of the College of New Jersey, was also Professor of Divinity. These "Hints" are extracted from one of his "Lectures on Divinity."

inward, vital comfort, I do not mean that you should wholly suspend your preparations for the ministry, or immediately lay aside thoughts of it, because you have not all that clearness and satisfaction concerning your own state, that you should both desire, and endeavour to attain. There is hardly any principle so good, or any so clear, but it is within the reach of temptations, and capable being of perverted. Some being deeply concerned, that it is a dreadful thing to preach an unknown Saviour, and not feeling reason to be wholly satisfied with themselves, have been thrown into doubts, and embarrassed with scruples, and have given up wholly that sacred office, to which they seemed both inclined, and called; this seems to be taking a very unhappy, and a very blameable course. If such fears had excited them to give all diligence to make their calling and election sure, they would have been properly improved. But laying aside the thoughts of the ministry only on this account, seems to carry in it a supposition, that they either do not intend, or do not hope ever to be better. It is certainly to the public a much greater calamity that there should be a bad minister than a bad man of some other profession, but to the person himself, if he die in an unrenewed state, it will bring but little comfort. I would have you upon this subject to observe that real Christians have very different degrees of comfort, and that if we examine the sacred oracles with care and accuracy, we shall find what is termed assurance is just the grace of hope in lively exercise. It is called the assurance of hope, Heb. vi. 2, as well as elsewhere, and as every real believer has some degree of hope, which makes him rest and rely on Christ alone for salvation, as he has offered in the gospel, so perhaps there are not very many who have such a degree of steady and firm assurance as to exclude all doubting. I know there are some that have taken it up as a principle, and make assurance even in this reflex sense, the essence of faith, but when it comes to experience, except the phraseology itself, I do not find they differ much from others.

I mentioned to you particularly, strictness and tenderness of practice. This is of the utmost moment, as the fruit and evidence of real religion. All principles are valuable but as they produce practice. But to explain strictness and tenderness of practice a little, observe that the expression of tenderness, is borrowed from that passage of scripture found 2 Kings xxii. 19, 2 Chron. iii. 4, where of Josiah it is said, "because thine heart was tender," &c. : it signifies a heart easily susceptible of conviction, and obedient to reproof. When this is applied to the carriage of one devoted to the service of the ministry, I think it implies, 1. The strictest watchfulness to discover sin and duty, and a disposition to obey the dictates of conscience with respect to both. 2. A concern to avoid, not only what is in itself directly and certainly sinful, but whatever is but doubtful, according to the apostolic doctrine, "he that doubteth," &c. 3. A willingness to abstain from lawful things, if liable to exception, or likely to be matter of offence.

II. A second advice I would give you upon this subject is, that you should remember the importance of the exercises of piety, and the duties of the closet. As there are no forms of prayer with us, the habit of closet devotion is necessary to give a minister fulness, propriety, and fervency in prayer. This for his own sake also, he should attend to, for it is necessary to the preservation and improvement of the spiritual life. Pray without ceasing, says the apostle, intimating that the very spirit and temper of a believer, should be that of dependence upon God, and deriving by faith from him every necessary supply. In order to recommend it particularly to you, I would observe, that it is peculiarly necessary to be begun in early life; perhaps there are few if any instances of persons coming to a greater degree of fervour in devotion, or attention to the duty of it in advanced years, than they had in youth. There are many particulars, in which an aged, if a real Christian, will insensibly improve; he will improve in meekness and humility, in prudence and judgment, in attention to Providence, in purity of principle, in submission to the divine will; but fervour in devotion must be begun early, while the passions are strong, and continued by the power of reason and habit. Perhaps you may think it of small moment, yet some very judicious and experienced Christians have given it as a rule upon this subject, to be strictly punctual and regular in point of time, and even place.

III. Early fix, and study under the influence of those principles, which should animate all your future labours in a concern for the glory of God, and love for the souls of men. If these are the principles of study, they will keep you from mistaking the way, and having taken early and deep root, they will bring forth fruit more abundantly in after-life. Living by faith, is extremely proper for cultivating these principles. Keeping the whole system of revealed truth in view, will show its moment, and particularly what is revealed concerning the eternal condition of men, cannot fail to fill us with a concern for their welfare.

IV. Be diligent to acquire every necessary qualification; and yet study self-denial in the use of them: this is one of the most important, and at the same time, one of the most difficult attainments. It is comparatively easy to avoid vain glory, if at the same time, we indulge in sloth and negligence. But to meditate upon these things, to give ourselves wholly to them for the glory of God, and the good of souls, without having it in view to serve ourselves, this is real excellence, and here lies the greatest difficulty. Form yourselves to a true taste and real knowledge; let your capacity want no improvement, that it may be more useful, but beware of studying only to shine.

V. Lastly, guard against the temptation, that is most incident to your state and situation, particularly, making the exercises of piety, and the ordinances of the gospel, matter of science and criticism, rather than the means of edification. When students begin to learn

how things ought to be done, they are apt at all times to be passing their judgment of the manner, instead of improving the matter of public instruction; not that it is possible to be wholly inattentive to this, but let it not carry you so much away, as to hinder your teaching others as humble Christians, as well as discoursing to them as able ministers.

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ARTICLE X.

HOW TO CHOOSE A WIFE.\*

[From an English publication. ANONYMOUS.]

I. In order to the right choice of a wife, it is essential that you form correct views on the importance, obligation, and consequences of marriage.

Thousands plight their troth with the most reprehensible levity. With them marriage is a mere matter of course, a thing of merriment, a gala day. All thoughts of its essentially religious character, its perpetuity, its duties and its trials, are completely lost sight of. Some proceed to marriage and think far less of the consequences than they do of the garments they shall wear on their wedding-day.

II. Never marry whom you can not always love.

“Husbands, love your wives, even as Christ also loved the Church, and gave himself for it,” Eph. v. 25. Eschewing as we do everything like mawkish sentimentalism and morbid passion, we at the same time believe, that more domestic happiness proceeds from holy love, than from any other source. Learning, wealth, beauty, goodness, all are vain where love is not. Better a dinner of herbs with love, than the richest viands where the heart is cold. What is matrimonial love? A question often asked. It is not the love of existence, it is not the love of society, it is not the love of friendship. Poets sing of Cupid and his arrows; they say that he is a little god, that he is always young, always in a good humour, and they give him wings to fly with. This may do to eke out amorous verse, but it does not touch the question. The following, by Scott, is the best definition of matrimonial love with which we are acquainted:

“True Love’s the gift which God hath given,  
To man alone beneath the heaven.  
It is not fantasy’s hot fire,  
Whose wishes, soon as granted, fly;

\* This is a subject of the highest moment to the present and future welfare of candidates for the ministry—the choice of a wife. There is reason to fear that great numbers of young men set about this matter without much preparation in the way of instruction, judgment, or observation; and experience they can have none. The point is one which deserves much more attention than has yet been paid to it through the Press; while the Pulpit is not the place from which to discuss it.

It liveth not in fierce desire,  
With dead desire it doth not die.  
It is the secret sympathy,  
The silver link, the silken tie,  
Which heart to heart, and mind to mind,  
In body and in soul can bind."

III. However excellent the lady of your choice may be, and however ardently you may love her, do not marry her, unless she loves you.

"That they may teach the young women to be sober, to love their husbands." Titus xi. 4. Some young men treat this point with indifference. "Marry," say they, and "love will come under such circumstances?" Look around you and appeal to facts. Those who have lived longer than you, and who have freely exercised their powers of observation, will tell you that they have known such marital instances, as those we now brand; but they can also say, in their conscience, on their honour, and from their hearts, that they never knew a coerced marriage prosperous. Never accept the hand if you cannot have the heart. If you marry one who has been dragged or driven to the altar, one who does not, cannot return your love, it will surely bring upon you the malediction of insulted heaven, and the secret scorn of a violated heart. Behold that wasting form, the ravages of consuming grief; oh! look into that fireless sunken eye; think of the icy coldness of that hand; trace the lines on those fevered cheeks, and read in these your gathering doom.

IV. In the choice of a wife, excellence of moral and religious character must be the first great essential.

Your own religious interests on earth are deeply involved in marriage. What comfort, what peace of mind, can the husband have where there is inconstancy, irreligion, and infidelity on the part of the wife? Marry an irreligious woman, and you will have no domestic resource to flee to in the hour of religious need. There will be none to admonish you when you neglect your religious duties. An irreligious wife cannot counsel you when you are under the influence of severe temptation, neither can she assist to resolve your doubts in cases of conscience. To all matters of religious experience the friend of your bosom will be a stranger and an alien. She cannot help you, she cannot sympathize with you, she cannot understand you. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. xi. 14. Sad must be the condition of the husband whose griefs his spouse cannot relieve, and whose trials she cannot share. Many young men have great difficulty in maintaining their hold of religion, and in discharging its duties even when single. How will that difficulty be increased if they marry irreligious wives. If now you find it hard work to keep the commands of your Maker, if you now make such indifferent progress in religion, what will you do when united

to one who has no religion, one who has never even sought it with success?

Pause, young man, before you marry an irreligious wife. Men have been more than conquerors through the blood of the Lamb, and gone safe home to heaven, although their wives did not serve God. But are you equal to such a task? Can you roll the stone of Sisyphus? Let your own unfaithfulness answer the question. Let your meagre religious attainments answer it. Let the frequency with which you have gone astray from God and brought yourselves into condemnation, answer the question. You have no grace to spare. Be honest with yourself, and you will feel, that so far from needing one to hinder you in the way to heaven, you require one to assist you in your progress.

V. Correct domestic habits belong to the class of essentials.

Some females seem happiest when they are gadding about from house to house, and jaunting from one locality to another. Wherever there are friends to entertain them they are sure to go. The carrier's van, the gig, the omnibus, the carriage, the railway train, every kind of road, every mode of travelling, and every species of conveyance, is pressed into the service of their roving disposition. One feels half inclined to think them stray members of an Arab tribe. Forest rangers are very well in their way, but do not marry a ranger, as you would avoid perpetual motion. It is but little in domestic management and supervision that can be done by proxy; and when the wife is frequently abroad, things are sure to go wrong at home. A wife can have very little regard for her husband's purse who trusts servants with the exclusive management of all her household affairs.

Covetousness is quite as great an evil in household management as extravagance. It abridges the necessaries of life, destroys domestic comfort, and even defeats its own purpose, because persons invariably pay dear for their determination to cheapen everything. A covetous housekeeper will look shy at your relatives, scare away every one of your visiting friends, and even destroy your own health by her slave-driving parsimony. Some females are everything you can desire except this one thing, they cannot keep your house in order. They are beautiful, wealthy, refined, amiable, and accomplished, but they cannot manage. Let none think that superiority in these things disqualifies for domestic duties. You will find as many slatternly wives and bad housekeepers among the vulgar and ordinary, as you will find among the accomplished and the refined.

VI. Unanimity of opinion on all essential points.

The unity of friendship and the union of marriage are two very different things. Men may differ on many vital subjects and still be excellent friends, but matrimonial happiness cannot co-exist with such difference. A wife is but another self. The idea of unity is essential to that of matrimony. Between man and wife there must be only one interest, and one aim. As the colours of the rainbow

are graduated into each other, so must their two hearts be blended into one. In friendship, men may avoid coming into contact with each other's views on matters in which they broadly differ, but it is impossible to avoid such collision in married life. To join together a man and a woman, between whom there exist essential differences, is contrary to nature and reason. They must come into conflict. They must cross one another pointblank. He who has seen a place where two seas meet, may have an idea of the perpetual struggle and turbulence, consequent on the kind of marriage we now censure. In vain they strive to suppress their differences. A thousand circumstances, even the routine of daily life, is sure to bring them into antagonism. What happiness can there be, when one attends a Protestant place of worship, and the other waits on the altars of the Church of Rome; when one hates to live in town, and the other hates to live in the country; when one likes visiting, and the other can't endure strangers; when one insists on family worship, and the other thinks it needless; when one is anxious for the acquisition of knowledge, and the other is the enemy of knowledge; when one is anxious to be useful in society, and the other is steeped in selfishness; when one is all for saving, the other all for spending; when one says the children shall have a good education, and the other resolves they shall have none; when one would pursue a given line of conduct towards the children, and the other would proceed on its direct opposite? To bring together such a heterogeneous mass with any hope of peace or prosperity is monstrous. Cross purposes and diversities of interests, persons between whom there is hardly anything in common, are better kept apart. "Be of one mind," if you would "live in peace," is the apostolic injunction.

VII. If you would be comfortable and happy in the married state, you must seek a bride of good temper, amiable disposition, and modest bearing.

You have all read the passages in Solomon's Proverbs, about the miseries inflicted by a brawling woman. Permit us to refresh your memory by quoting them here. "It is better to dwell in the corner of the housetop, than with a brawling woman, and in a wide house." Prov. xxv. 25. "It is better to dwell in the wilderness than with a contentious and angry woman." Prov. xxi. 19. Such is inspired testimony, and all human experience confirms it. An irritable, fretful, peevish, scolding disposition, is a misery to its possessor, and it makes everybody miserable that it touches. There can be no peace where quarrelsome propensities are dominant. The house that echoes to these constant dissensions is more like a furious democratic debating society, than a happy home. We pity the husband who, with nerves already damaged by constant irritation, has still to endure the fiery assaults of his tormentor. Shakspeare speaks of *Taming the Shrew*, but the man that would attempt it in a confirmed case, must have nerves of iron and Van Amburg's eyes. "The contentions of a wife are a continual dropping." She magnifies every

fault, and satirically expatiates on every infirmity. Her husband can neither look right, speak right, nor act right. Morning, noon, and night, the years round, is he taunted and provoked by her scolding temper. His only chance of quiet is to avoid her presence. Many a meek husband has been driven from his home, to the inn and the club, by a bad-tempered wife, till he has abandoned himself to her evil genius, and sunk into a confirmed profligate. Alas! for such a husband,—

“Still caring, despairing,  
Must be his bitter doom;  
His woes here shall close ne'er,  
But with the closing tomb.”

A thoroughly sarcastic woman was never permanently loved. Affection for her may endure a short time, but the strongest love must wither under the influence of ceaseless ridicule. The female who is never happy except when making you miserable is unworthy of your heart.

VIII. Marry your equals as nearly as you can.

“Among unequals what society  
Can sort, what harmony or true delight!  
Of fellowship I speak fit to participate  
All rational enjoyment.”

On a winter's evening, by the fireside, we have all heard tales of wild romantic love. How queens have shared the lot of low-born peasants, and how kings have elevated village maidens to a throne. Matches of this kind are mere dreams of the imagination. Let not such legends exercise a deleterious influence upon you. If you aim at things beyond your reach, you only build castles in the air, and you will spend your life in reverie. If you follow every phantom of hope that glides before your fancy, you will try to touch the stars, and waste your days without accomplishing anything.

Generally speaking, the one whose circumstances in life are similar to your own, is the one most fit to be your bride. You will frequently find your best wife in your own sphere of life.

We do not say that it is impossible for unequals to be happy in married life. But instances in which unequal marriages have turned out well are rare indeed, and the odds are decidedly against their doing so. There are no rules without exceptions, but your safety will generally consist in the avoidance of both extremes.

IX. While we would not have you attach yourself to deformity, we would, at the same time, caution you against marrying only for beauty.

“He that loves a rosy cheek,  
Or a coral lip admires,  
Or from star-like eyes doth seek  
Fuel to maintain his fires,—  
As old Time makes these decay,  
So his flame must waste away.”

“But a smooth and steadfast mind,  
Gentle thoughts and pure desires,  
Hearts with equal love combined,  
Kindle never-dying fires;  
Where these are not, I despise  
Lovely cheeks, or lips, or eyes.”

A beautiful creature is a display of the Creator's wisdom; a manifestation seldom given, but when it is made, it is a source of delight to all who behold it, and it is also a feeble intimation of what all humanity shall be when raised from the tomb and glorified by the mighty power of God.

The affection of the youth enamoured of beauty must be very short-lived, because its object is transient. If you intend to love only beauty, what will you do when old age comes on?

“When the light of beauty is fading away,  
When the bright enchantment of youth is gone,  
And the tints that glowed, and the eye that shone,  
And darted around its glance of power;  
When all that was bright and fair is fled,”

your affections will be a complete wreck if these were the only things you loved. There are not many greater follies than that of marrying a female whose beauty is her sole recommendation. What will a bright eye do for you in affliction and adversity? Will a ruddy lip and raven tresses afford you any ease when your heart is filled with thorns? Will a pretty hand or a fine bust stand in the place of an amiable disposition? Will a symmetrical and graceful figure compensate for the want of common sense? Do not be so silly as to marry a wife for the same reason that a child buys a pretty doll, or an amateur purchases a fine painting, or a splendid statue. You must seek sterling worth rather than beauty. The latter is a mere accident so far as its possessor is concerned, neither is it any guarantee for the absence of domestic vices; but the former is a heavenly endowment, an acquired gem. Beauty is a rare thing on earth, but beauty allied to sterling worth is rarer still, and therefore you cannot all of you have models of beauty for your wives. The majority of you must either marry females of average appearance or remain unmarried.

X. Let there be no great disparity of years.

Our ideal of the thing would be, that your own ages should be much the same, that you should serve God in company to life's close, and then go to heaven together. But it is seldom we can realize our ideal. Ages have differed widely, and yet the union has never caused a pang. Still, under any circumstances, it is a more graceful thing that your ages should be nearly equal. Under some circumstances great difference of years is most unjustifiable. For an old man to marry a young girl is most incongruous and very reprehensible. The cares of a rising family, to which he is not equal, their claims upon his resources, which he cannot meet, are such as positively to pro-

hibit his marriage. We have always considered it a very unfair conundrum that any gentleman should walk about the streets, puzzling every passenger, in guessing, whether the lady hanging on his arm, is his grandmother, his granddaughter, or his wife.

XI. Never begin a courtship which you are not prepared to terminate at the hymeneal altar.

It too frequently happens that young men pay a series of special attentions to some members of the fair sex, without at all considering to what such attentions may lead. They do not intend courtship, they have no thoughts of marriage, they know not at what they are aiming. This sort of thing is continued until they find themselves in the dilemma of one who has gone too far, and they must either continue to advance or be guilty of flirtation. Many a youth has earned an evil name by this same thoughtless conduct. They meant no harm at first, but passing from one thing to another, without an evil purpose, they stigmatized themselves at last. Others have continued their thoughtless conduct still further, and entangled themselves in the toils of matrimony before they were aware. In such cases the knowledge of their folly comes too late. The dread of action for damages, dreams of all their love-letters and valentines figuring in the newspapers, have driven them to a marriage they never sought but could not honourably avoid.

To enter on a courtship without the intention of marriage is as unjust to the female as it is disgraceful to you. It is to raise hopes that are never to be realized, to excite expectations that are sure to be disappointed. On both sides it prepares material for most painful retrospect; sometimes hurries to a premature grave. The man that breaks a woman's heart dries up the fountains of his own peace, and carries perdition in his breast. His spirit may "escape in the day of the Lord," but if there is a Righteous Power above us, judgment will surely "come down upon his body."

Young men sometimes commence courtship with the most honest intention of marriage, but when they come to be further acquainted with the lady, they find just cause to withdraw; or, in other words, they court first and afterwards find out that they never ought to have paid their addresses. Young men ought to know whether the lady is suitable before they pay her any such special attentions. Knowledge of this kind may be fairly and honourably obtained, and would frequently prevent a world of trouble and disappointment.

#### CONCLUSION.

Some married people may read these advices, but we do not fear that their experience will falsify anything we have said. It might have been well for many of them if they had acted on the advice here given. Married reader, do you secretly wish you had? Remember it is too late now. Your choosing day is over, and your only path of wisdom consists in making the best of your circumstances.

We may some day or other try to say a few things, for your welfare, on the happiness of the married state.

It is not unlikely that some females may read these counsels, in order to ascertain what it is young men require in a wife. May we respectfully suggest that you must BE these things, not SEEM them.

And now to those for whom this little book was written, we must affectionately say farewell. May Heaven, in mercy, spare you that bitterest of calamities on earth—a disastrous marriage.

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ARTICLE XI.

FREE CHURCH'S EXHORTATION TO MINISTERS.\*

SUFFER us to put you in remembrance how the apostles of the Lord, when they wished to be set more entirely free from the distraction of secular concerns, and for this purpose invited the Church at Jerusalem to look out men for the office of the deaconship, used these memorable words, deserving to be engraven in the heart of every minister of the Lord Jesus,—“*But we will give ourselves continually to prayer, and to the ministry of the word.*” The things we desire affectionately to address to you—wishing to speak no less to ourselves—we will set down under these heads—*prayer* and *the ministry of the word*.

I. *Prayer*. It were not unsuitable to touch here on the wider subject of personal holiness at large, and this in its intimate, manifold, and indissoluble connexion with the whole office and work of the ministry. It were not unsuitable to call to remembrance how the Scriptures assume everywhere, that those who are to lead the prayers of whole congregations, had need to be men of prayer themselves,—that those to whom the ministry of reconciliation has been committed, are themselves converted and reconciled men,—that they whose work and office it is to commend the Lord Jesus to others, are not strangers to his grace,—that those whom God has commissioned to negotiate peace between him and his enemies, are not themselves still of that number,—and that only in proportion as the love of Christ dwells and reigns in the heart of a minister, can he rightly discharge any of the functions of the sacred ministry. As prayer, however, forms a sufficient index of the entire life of God in the soul, so we are content to limit ourselves here to those apostolic words—“we will give ourselves continually to prayer.”

Generally, the apostles set down prayer as a great *business*, co-ordinate in this respect with the ministry of the word, as well as inseparably connected with it, “we will *give ourselves continually to prayer, and to the ministry of the word.*” Indeed, in common

\* This exhortation was addressed by the last General Assembly of the Free Church of Scotland, to all its ministers. The paper was drawn up by the Rev. C. J. BROWN, convener of the committee. A few passages have been omitted.—ED.

with all other members of the body of Christ, it is enjoined on ministers that they "pray without ceasing,"—that they "continue in prayer and watch therein with thanksgiving,"—"pray always, with all prayer and supplication in the spirit, and watch thereunto with all perseverance." But then, we venture to put you in remembrance how, over and above the private members of the Church,—how, beyond and beside all the claims to prayer, arising from their own soul's case, and the glory and kingdom of the Lord Jesus, common to the ministers of the word with other believers, there open to us, simply in virtue of our office, such great fields of prayer as the following:—*first*, that the Lord, anointing us with the Holy Ghost day by day, would "make us able ministers of the New Testament,"—that he would condescend to put his "treasure" into these "earthen vessels,"—that he would say to us again and again, "Come ye after me, and I will make you to become fishers of men:" *second*, that we might, from one week to another, and from one Sabbath to another, be directed to those portions of the divine word,—to those themes and messages,—to those wise and burning thoughts and words in connexion with them, that should be most suitable to the varied states, cases, and necessities of the people among whom we minister—"Thou shalt go to all that I shall send thee; and whatsoever I shall command thee, thou shalt speak" (Jer. i. 7): *third*, that, in the delivering of our messages, we might be taught to forget ourselves, and "to speak with all sincerity, humility, zeal, fidelity, plainness, and spiritual wisdom" (Acts xx. 19–21, 26, 27; Colos. i. 28, 29): *fourth*, that God, by the Holy Ghost, would make the word effectual for its great and peculiar ends, even the quickening of the dead in sins, and the building up of believers on their most holy faith, to his own glory—in respect of which ends, "neither is he that planteth anything, neither he that watereth, but God that giveth the increase:" *fifth*, that "the hand of the Lord might be with us" in all the other departments of our pastoral work—the care of the sick and dying, family visitation, instruction of the young, &c. (2 Tim. iv. 5; Acts xx. 31): *sixth*, that He would pour out his Spirit on the different classes of souls under our care,—the young, the old, the careless, the anxious, the tempted, the perplexed, the backsliding, the afflicted, the dying (Ezek. xxxiv. 4): *seventh*, that the Holy Ghost might be largely poured forth upon that Ministry of the universal Church, of which we are honoured to form a part (Ps. cxxxii. 8, 9; Habak. iii. 2).

And here, beloved brethren, suffer us to use all plainness of speech. Doubtless, it were not wise to attempt laying down any express and specific rules respecting the *time* ministers of the word ought to occupy in prayer. Much here must needs depend on a variety of circumstances. And yet, as a resolution of the Apostles to "give themselves continually to prayer," manifestly pointed, not only to a spirit habitually prayerful but to some considerable portion of time to be given by them formally to that exercise, and as the Apostle Paul

could scarce even have named the numerous churches and individuals of whom he "ceased not to make mention in his prayers," without having consecrated to prayer a good proportion of his time, amid all his manifold labours, so it seems well worthy of being considered by us all before the Lord, whether we may not be greatly wanting alike to ourselves and to our ministry, in respect even of the mere time spent by us in this exercise. At the same time, it is very clear that the apostolic purpose could only have found its adequate realization, and can only find it among ourselves at this day, in the *spirit* of a Peniel-like earnestness, and faith, and humble and holy resoluteness,—in the spirit of him who "went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea; and he went up, and looked up, and said, There is nothing; and he said, go again seven times,"—in the spirit of prayers which, like Paul's "conflicts" and "agonizings" taking hold of the divine word and power and grace, should reverently refuse to take a denial,—in the spirit of prayers answering in some measure to the deep necessities of the Ministry on the one hand, and the fulness of the promise of the Holy Ghost upon the other,—answering in some measure to those blessed words of the Lord Jesus, "Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine, in his journey, is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. . . . . If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit* to them that ask him" "We will give ourselves continually to prayer."

II. But the Apostles further resolved to "give themselves continually to the *ministry of the word*." The prayers they contemplated were no selfish devotions, prolonged to feed a spiritual indolence, or gratify a refined spiritual pride. They were prayers in order to the more zealous and wise and energetic and successful discharge of their whole ministry. And here, dearly beloved brethren, suffer us to call up to remembrance *first*, the unspeakable importance of fixing the mind down, and keeping it steadily fixed, on the great *ends* of the ministry: "I send thee to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts xxvi. 17, 18); "Whom we preach warning every man and teaching every man, in all wisdom, that we present every man perfect in Christ Jesus." (Colos. i. 28.) How very prone are we, even though we may have

been far from "entering the priest's office for a piece of bread," yet gradually to rest satisfied with a somewhat conscientious discharge of duty, while the great ends of it all, the winning and saving and sanctifying of immortal souls, to the glory of God, are to a mournful extent lost sight of! How hard through the corruption of the heart, yet how necessary, to have those ends in view in our entire ministry—in the selection of our themes—in the study and meditation of them—in the delivering of our messages—in the whole private pastoral work!

But, *secondly*, how necessary to be borne in mind, that the Holy Ghost accomplishes these ends, as by the appointed means of the ministered and preached word, so not indifferently by any and every kind of ministering and preaching of it, but ordinarily by such a ministering and preaching only as is suited to the character of that word, on the one hand, and to the state and condition of the hearers, on the other—even as Paul and Barnabas are said to have entered into the synagogue at Iconium, and "*so spoken that a great multitude believed!*" (Acts xv. 1.) How necessary, as we would be "pure from the blood of all men," that we "shun not to declare to our hearers all the counsel of God,"—that "we determine not to know anything among them save Jesus Christ, and him crucified,"—that we preach among them "repentance toward God, and faith toward our Lord Jesus Christ," tell them alike of the *grace*, and of the high and imperative *duty*, of both faith and repentance,—that we proclaim to them God's entire sovereignty on the one hand, and man's responsibility upon the other,—that the law of the gospel, sin and Christ, man's ruin and God's remedy, have each its appropriate place in our ministry,—that doctrine be taught in its fulness, and duty enforced in its details,—that the spring of all holy living, in the sinner's "passage from death unto life," be opened up along with the holy living which issues from that spring,—that our preaching, like the Word itself which we preach, be at once tender and true—tender, yet faithful, searching and discriminative,—that shunning the sin and the doom of those prophets of old, who "built up a wall, and daubed it with untempered mortar" (Ezekiel xii. *passim*), we "study to show ourselves approved unto God, workmen that need not to be ashamed, *rightly dividing the word of truth!*" (2 Tim. ii. 15.)

And thus, *thirdly*, what assiduous and unwearied diligence and pains and care are not to be taken (in profound prayerful dependence on the Divine guidance and blessing), at once in the selecting of our themes and subjects, and in the whole meditating and preparing of those messages which we shall carry to our hearers in connexion with them, in the name of the Lord! We deem it fitting to draw the attention more especially of our younger ministers to a fact which has come out in the course of some private communings held during our present sittings on the state of religion that there are pastors among us who find themselves constrained, after having been more

than twenty years in the ministry, to dedicate an additional day of every week to their preparations for the pulpit,—a day additional to those two last days of the week which they had been wont to set apart and deemed nearly sufficient for them. What language too strong here to express the intense study of the sacred volume, the careful “comparing of spiritual things with spiritual,” the gathering together of all materials suitable for illustration or enforcement, the diligent and laborious use of all the helps of a sanctified human learning within our reach, which are indispensable in our work! “Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” (1 Tim. iv. 13–15.)

Nor, *fourthly*, suffer us to remind you, can too much care and pains be taken (our dependence being always not on them but on the living God), in respect to the *spirit* and *manner* of the delivering of our messages, that it be palpably upright and true, humble and unostentatious, affectionate and zealous, grave and becoming,—evincing a due regard to one as well as other of those objects specified by the Holy Ghost in Ecclesiastes, “The preacher sought to find out *acceptable* words; and that which was written *upright*, even words of truth.” (xii. 10).

And, *fifthly*, how vitally important that, from Sabbath to Sabbath, *the devotional exercises* of the sanctuary be conducted with that profound and solemn care which befits their high and central place in public worship,—that they be deeply marked by the spirit of the inspired direction (Eccl. v. 2), “Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few,”—that they neither be slight and superficial on the one side, nor yet unduly prolonged upon the other,—that coming out of hearts prepared by serious and devout meditation beforehand, they be characterized by definiteness of aim, by reverential earnestness, by scriptural simplicity, and by lowly dependence on “the Spirit of grace and of supplications!”

*Finally*, here, how indispensable the necessity of looking after the fruits of all our public ministrations, in a regular and systematic visitation from house to house! Doubtless, indeed, no activity, no assiduity of private ministering shall ever compensate for, or be of much avail in the absence of acceptable and laborious ministrations, from Sabbath to Sabbath in public. But very great will be the additional weight and power of such ministrations, arising out of regular household visitation, and the mutual esteem and confidence and love which it is fitted to beget and nourish. Nor will it be necessary, according to our judgment, that the family visit be ordinarily either much prolonged, or conducted after any painfully anxious or to the pastor fatiguing method. The object to be here aimed at being not so much the formal re-teaching of divine truth, as an affectionate dealing about the fruit of it, together with the expression

of all loving interest in the welfare of the different members of the household—provided only that a light and secular and indifferent spirit be avoided, and further provided, that the public preaching of the word, and the private care of the sick, afflicted, and dying, have severally their due place given to them, then shall the work of household visitation not so much require to be formal and elaborate, as systematic only, assiduous, spiritual, frank, and affectionate.

But now, beloved brethren, does not the earnest and anxious question of the Apostle at once press itself upon us—"Who is sufficient for these things?" And if so, then are we just thrown back again on Prayer—prayer our relief, our solace, repose, joy, no less than high and indispensable duty—"we will give ourselves continually to prayer, and to the ministry of the word." O let this but be our true, steadfast, humble, and heartily resolute purpose in the strength of our Master's grace,—let but prayer and pains, "prayer and the ministry of the word," be conjoined by all of us in the same due proportion, and who can tell how soon the Lord our God may "open the windows of heaven, and pour out a blessing till there be not room enough to receive it?" "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear"—"When the Holy Ghost is come, He will convince the world of sin, and of righteousness, and of judgment"—"I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth"—"He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

We have sought, in this brief letter, to "stir up your minds by way of remembrance." We have sought to follow in the footsteps of that Apostle who said, "I will not be negligent to put you in remembrance of these things, though ye know them." Assuredly, the remembrance of them is but too necessary to all of us for conviction of sin,—of much mournful omission or inadequate discharge of duty. But we have also fondly cherished the hope that by the grace of the Lord, such an address, going down to your several homes, might be found profitable for further animating, arousing, stimulating,—and calling up, from time to time, some of the more vital matters connected with "the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God."

"O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence!" "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

ARTICLE XII.

TRIBUTE TO THE MEMORY OF THE REV. SAMUEL MILLER, D.D.

BY HENRY A. BOARDMAN, D.D., PHILADELPHIA.

"And Samuel died: and all the Israelites were gathered together, and lamented him."  
1 SAMUEL XXV. 1.

IN these simple words the inspired penman has recorded the end of one of the most remarkable men of the Theocracy. He was bestowed upon his parents in answer to special prayer, and dedicated to God before his birth. Sanctified, as it would seem, even from his infancy, we find him when a child "ministering to the Lord" under the venerable Eli. On the death of that aged and afflicted man, Samuel succeeded him as the Judge of Israel. In this capacity he made an annual circuit of the land from Bethel to Gilgal and Mizpeh, and "judged Israel in all those places." It was during his administration that monarchy took its rise among the Hebrews. Under the Divine direction, he selected and anointed Saul as their first king; and at a subsequent period, he was charged with the painful office of announcing to him, that inasmuch as he had rejected the word of the Lord, the Lord had rejected him from being king over Israel. Soon after this, he was sent to Bethlehem to anoint David as his successor to the throne. Having done this, he returned to Ramah where he passed the remaining sixteen or seventeen years of his life, as the head of the school of the prophets established there. At his death, "all the Israelites were gathered together, and lamented him." This was a fit tribute to his memory—this universal convocation of the tribes to participate in the obsequies of their great leader. They had ample reason to "lament" one who as their judge, prophet, priest, and counsellor, had devoted himself to their services through a long life; who, in every relation he had filled, had set them an example of integrity, piety, and zeal for the public good; and through whose instrumentality they had received a profusion both of temporal and spiritual blessings.

Among the various functions exercised by this distinguished and excellent man, those which occupied so large a portion of his time at Ramah, though among the least conspicuous in the narrative, are not to be esteemed as the least important. To preside over a "school of the prophets," was an honour not unworthy even of Samuel; for no employment can be more dignified nor clothed with a graver responsibility, than that of training the religious teachers of a nation. Our information respecting these ancient schools is, indeed, very scanty. The Scriptures neither record their origin, nor present any detailed account of the economy which prevailed in them. It would appear that in certain Levitical cities, convenient edifices were

erected for the abode of the prophets and their disciples, who were thence termed the "sons of the prophets," and at the head of each establishment, was placed some inspired prophet as governor and teacher. Among those who filled this important station, were Samuel, Elijah, and Elisha. "The pupils lived together in a society or community; they were instructed in the knowledge of the law, and of the principles of their religion, as well as in the sacred art of psalmody or prophesying with harps, psalteries, and cymbals. At the conclusion of their lectures and religious exercises, they were accustomed to eat together with their masters."\*

This sketch, imperfect and unsatisfactory as it is, will remind every intelligent hearer of the institutions established for similar purposes in most branches of the Christian Church—I mean, Theological Seminaries. You are, of course, aware that the wisdom and expediency of institutions of this kind, have been combated by different writers with great ingenuity and earnestness; but the arguments in vindication of the system are so conclusive as to have united in its support the suffrages of the greater portion of the Christian world. Our own beloved Church has at all times insisted upon a pious and learned ministry as indispensable to the fulfilment of the mission confided to her by her adorable Head and King. The subject of founding a Seminary for the better attainment of this object, had long engaged the attention of the principal minds in the Church, and was at length, in the year 1809, formally brought before the General Assembly through an overture from the Presbytery of Philadelphia. The Assembly, approving of the object, remitted to the Presbyteries three several plans for their consideration: 1st. The establishment of one great school in some central place. 2d. The establishment of two schools, at the North and the South respectively. 3d. The establishment of a school within the bounds of each Synod. The Presbyteries selected the first of these schemes; and the Assembly of 1810 appointed a committee consisting of the Rev. Doctors Green, Woodhull, Romeyn, and Miller, and the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, to digest and prepare a Plan of a Theological Seminary. This committee made their report the ensuing year, and the same was adopted by the Assembly. The introduction presents a lucid exposition of the "true design of the founders" in establishing a Theological Seminary.

"It is to form men for the Gospel ministry, who shall truly believe and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

"It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that need not to be ashamed, being qualified rightly to divide the word of truth.

\* Stillingfleet's *Origines Sacrae*.

"It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning: believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

"It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

"It is to provide for the Church men who shall be able to defend her faith against infidels, and her doctrines against heretics.

"It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

"It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of them under the same teachers, and in the same course of study.

"It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after-life, among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

"It is to preserve the unity of our Church by educating her ministers in an enlightened attachment, not only to the same doctrines, but to the same plan of government.

"It is to bring to the service of the Church genius and talent, when united with piety, however poor may be their possessor, by furnishing as far as possible the means of education and support, without expense to the student.

"It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

"It is, finally, to endeavour to raise up a succession of men at once *qualified for* and thoroughly *devoted* to the work of the gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require."

Such were the objects proposed to be accomplished by the establishment of a Theological Seminary—objects of such manifest and urgent importance as to deserve all the care, and all the anxiety, and all the time, and labour, and expense, and prayer, which were bestowed upon them by the enlightened founders of that Institution.

The General Assembly of 1811, after having adopted the "Plan," appointed committees in all the Synods to collect funds for the contemplated Institution. At the meeting of the next Assembly, in May, 1812, the location of the Seminary was fixed at Princeton, New Jersey, and the Rev. Archibald Alexander, D.D., a native of Virginia, for some time President of Hampden Sidney College, and at that time Pastor of the Third Presbyterian Church in Philadelphia, was (June 2) appointed Professor of Didactic and Polemic Theology. Dr. Alexander was inaugurated on the 12th day of August following, and entered on the duties of his office with a class of three students.

At the meeting of the Assembly in May, 1813, the number of students had increased to eight. By this Assembly, the Rev. Samuel Miller, D.D., a native of the State of Delaware, and, at the time of his election, Pastor of the First Presbyterian Church in the city of New York, was (May 28th) elected Professor of Ecclesiastical History and Church Government, and was inaugurated by the Board of Directors on the 29th of September following.

The Rev. Charles Hodge (now the Rev. Dr. Hodge) was elected Professor of Oriental and Biblical Literature in the Seminary, by the Assembly of 1822. The Assembly of 1835 appointed two additional Professors, viz., the Rev. John Breckinridge, D.D., to be Professor of Pastoral Theology, and Mr. (now the Rev. Dr.) Joseph Addison Alexander, to be Associate Professor of Oriental and Biblical Literature. Dr. Breckinridge was inaugurated in the September following, but after a few years resigned his Professorship. Mr. Alexander, for a few years, declined accepting the chair to which he had been appointed, but performed the duties of an instructor in that department. He, however, ultimately acceded to the wishes of the Assembly, and was duly inaugurated as a Professor. The Rev. Dr. Miller having resigned his chair, the Assembly of 1849 elected the Rev. James W. Alexander, D.D., at that time the Pastor of the Duane Street Church in the City of New York, to the vacancy thus created, and by a unanimous vote continued to Dr. Miller all the rights and privileges of his Professorship under the title of "Emeritus Professor of Ecclesiastical History and Church Government."

The experience of nearly forty years has confirmed the wisdom of the Church in establishing this institution. There are few, perhaps none, of our ministers and intelligent laity, who do not feel that in the various measures which have just been recited, for the accomplishment of this object, the successive Assemblies were directed by that Divine Spirit who is the "great Executive of the Christian dispensation." His benign agency is especially to be recognised in the selection of the original Professors. Upon them would depend mainly, under Providence, not only the character of this Seminary, but the character of future Seminaries to be established in other parts of the Church, and, indeed, the character of our entire ministry as a body. Our Church can never be sufficiently grateful to God, that he so ordered events as to place the institution in the hands of two men who were pre-eminently qualified for this very responsible trust; nor have we less cause for gratitude in the remarkable fact that they were spared to administer its affairs for so many years. Of the venerable Professor who survives, it would be indelicate to speak on so public an occasion. His aged colleague has lately been gathered to his fathers. Our whole Church feels the bereavement, and laments him as "all Israel lamented Samuel." His life and labours now belong to the historian, and some competent biographer will, no doubt, do justice to them. I have come here this evening neither to sketch his life nor to attempt a full portraiture of his character; but

simply, in obedience to the promptings of filial veneration and gratitude, to pay a brief tribute to his memory.

There was nothing about the character of Dr. Miller more remarkable than its *completeness*. I know of no term which expresses so adequately as this, the assemblage of admirable qualities which made up the entire man, social, intellectual, and moral, together with the harmonious and appropriate working of the same in every relation and situation of life. As a Christian gentleman, a scholar, a divine; as a pastor and a teacher of theology; as a counsellor and a controversialist; as a citizen and the head of a family; in his manners, in his secular transactions, in the structure of his sermons, in the cast of all his public devotional ministrations; there were to be seen a refined taste, a symmetry, an adaptation to circumstances, a conformity to what the station or the occasion called for, which could not fail to produce the impression that his character was one of wonderful completeness—a fit model to be kept before the eyes of the rising ministry of a Church.

It were small praise to say of Dr. Miller that he was a *pious* man. He was a man of eminent piety. His own testimony respecting that patriarchal servant of God, the late Dr. Green, might be applied to himself. "In his conversation; in his correspondence; in his mode of counselling those who were addressing themselves to the study of theology; nay, in the most casual and unreserved intercourses of society, he appeared the deeply spiritual, devoted man of God." If this became more and more the case as he advanced in years, it was but the gradual change which usually occurs with trees long "planted in the house of the Lord," that bring forth their mellowest fruit in old age. His whole life was devoted to the service of God, and presented an example of Christian consistency, purity, activity, and benevolence, which it was refreshing to look upon. No one could know him without perceiving that his own peace and happiness were bound up with the prosperity of Zion; that he was tenderly alive to all that concerned her welfare, and ever ready to employ his powers in her enlargement or defence. Those who were brought into habits of close intimacy with him, have often referred to the unfeigned humility and meekness which served in a striking manner to set off his extensive and varied attainments. Nor let it seem derogatory if mention is made of his inflexible integrity. For although piety necessarily supposes the presence of integrity, there are grades even among honest men; and Dr. Miller belonged to the highest of these grades. Abhorring equivocation and deceit, he could act neither the parasite nor the partisan. Too polite to give needless offence, he abstained from the use of harsh epithets; but his opinions were uttered on all occasions with great explicitness, and those with whom he had to do, always knew where to find him. The law of truth was not only on his tongue, but in his heart. The controlling principle of his character was an earnest desire and habitual endeavour to

DO RIGHT—to do the will of God. He strove to bring all his powers and all his passions into subjection to this principle. He carried it into every department of his official labours, into his controversial writings, into his intercourse with general society and with his most intimate friends. It kept guard upon his lips and upon his feelings; and gave so decided a cast to the whole tenor of his being, that the nearer the view one obtained of his character, the more certainly was the impression made upon his mind that the venerable divine was a singularly conscientious man—a man who was governed in all, even the most trivial matters, not by impulse or caprice, not by interest or convenience, not by a thirst for popularity or fame, but by elevated and inflexible Christian principle.

His prompt and cheerful *benevolence* may be adverted to as supplying a single illustration as well of this attribute of his character, as of his great kindness of heart. No man could be more exempt from selfishness than Dr. Miller was. Benevolence was with him both a principle of piety and a sanctified affection. His venerable colleague has said of him since his decease, that “he gave more to the cause of Foreign Missions in proportion to his income, than any person he ever knew.” He did this not merely as a steward, alive to his responsibility, but because he loved to do it. He had adopted the Apostle’s maxim—“As we have opportunity, let us do good to all men, especially to them who are of the household of faith.” And he was far from restricting the application of this maxim to pecuniary matters. If he was a “cheerful giver,” he was no less a true friend and a kind counsellor, ever ready to advise the perplexed, to reclaim the erring, to raise the fallen, to console the afflicted. No one who was in trouble or in danger could go to him without finding sympathy and such assistance as it might be in his power to bestow.

Some allusion has been made to the character of Dr. Miller in its *social* aspect. One of the first ideas suggested by the mention of his name in any company where he was personally known, is that of a Christian gentleman. Accustomed from his childhood to the best society, his manners were marked with a dignity and polish which no artificial tutelage could have imparted. Equally free from the foppery which makes a man contemptible, and the stateliness which makes a man ridiculous, “there was a uniformity, an urbanity, and a vigilance in his dignity, which plainly showed that it was not the result of temporary effort, but the spontaneous product of a polished, benevolent, and elevated mind.” \*He saw no reason why piety should be divorced from politeness, nor why an ambassador for Christ should not be a gentleman. So far from it, he was persuaded that ministers of the gospel were imperatively bound to pay due attention to matters of etiquette and personal address, since the neglect of this must unavoidably abridge their usefulness. He had not overlooked that concise precept, which too many of all classes deem unworthy of their notice, “Be courteous.” Recognising its apostolical au-

\* Miller’s Life of Dr. Rodgers.

thority, he exemplified it with a felicity which few men of any profession have attained in an equal degree.

It was this in part which made him so delightful a companion. Rarely, indeed, does an individual carry with him into the social circle and the more private intercourses of friendship, such ample and varied resources. Manners of the utmost dignity and blandness were, in his case, associated with an exuberant fund of information always at command, an affluent vocabulary, a refined taste, a genial humour, an unflinching cheerfulness, and a goodness of heart which revealed itself in a thousand nameless and undefinable ways in the whole texture of his conversation. Without the least tinge of pedantry, he instructed while he pleased his visitors; and augmented their store of valuable knowledge, without any ostentatious parade of his own. If his presence imposed a restraint upon vulgarity and vice, it did not check the flow of innocent mirth. His vivacity, however, never degenerated into levity, nor his wit into coarseness. Nor did he ever allow himself to forget his high character as a minister of Jesus Christ. He possessed the happy art of making religion appear lovely even to those who had never learned to love it. The fragrance of a true piety was about him in every scene of social enjoyment; and many a family have felt on his leaving them, as the Shunemite did about Elisha, that they would like to build a "little chamber" for him on the wall, and secure him for a frequent guest.

But time forbids me to expatiate on the personal characteristics of this eminent man. I must proceed to notice in a very cursory way his *public life and labours*.

It has already been stated that at the period of his election to the chair at Princeton (1813) he was the pastor of the First Presbyterian Church in the city of New York. That relation he had sustained for twenty years, having been installed as collegiate pastor with Doctors Rodgers and McKnight on the 5th day of June, 1793. Of the fidelity with which he discharged his pastoral duties, and the high reputation he had established as a scholar, a theologian, a preacher, and a man of decided and active piety, we have sufficient evidence in the fact of his appointment to a post so elevated and important as that of "Professor of Ecclesiastical History and Church Government" in the Seminary. Of his distinguished literary attainments he had given ample proof in the publication, ten years before, of a work entitled, "A Brief Retrospect of the Eighteenth Century;" and in his "Letters on the Constitution and Order of the Christian Ministry," the first volume of which appeared in 1807, and the second in 1809, he had displayed a ripe scholarship, a minute acquaintance with the annals of the early Church, and a capacity to vindicate the primitive form of ecclesiastical government, which clearly indicated him as a suitable Professor for the new Institution. He did not disappoint the hopes of the Church. The office to which he was called was one of weighty responsibility. The difficulty of

meeting its requisitions would be great under the most advantageous circumstances; but in his case it was materially enhanced by the novelty of his position. No one had preceded him. He was not only to traverse the forest, but to break the path. Even an incompetent precursor would have lightened his task; but the entire burden of collecting, digesting, and arranging authorities, and framing a *curriculum* for his department, as well as filling it up, was devolved upon himself. He was without the assistance to be derived from suitable text-books—indeed to this day there is no adequate text-book in Ecclesiastical History. Entering upon the discharge of his duties under these and other serious embarrassments, it is impossible to withhold a tribute of admiration for the ability, wisdom, and energy he displayed in the prosecution of his work. And now that his labours have been brought to a close, no one can candidly review them for the whole period of his incumbency, without feeling that the Church he loved and served so well, has reason to be more than satisfied with the manner in which he acquitted himself of his arduous functions. In those labours and their manifold fruits, he has left behind him an imperishable memorial of his erudition, his piety, his love for divine truth, his ardent attachment to the cause of Christ, and his deep solicitude for the salvation of men.

It would be quite out of the question in a service like the present, to attempt any detailed account of his mode of instruction, or of the great moral lessons he constantly inculcated upon his pupils. Let it suffice to say that, in common with his respected colleagues, he always proposed to the students a very high standard of ministerial character and attainment; warned them against the dreadful evils of a godless ministry; pointed out with paternal wisdom and kindness, the temptations and perils with which the office and the path to it are beset; enforced by the most cogent and affectionate arguments the culture of eminent personal piety; and on all occasions directed them to the Lord Jesus Christ as no less their appropriate and authoritative pattern, than the only adequate foundation of their hopes for eternity. These and other kindred lessons he instilled into their minds not less by example than by precept. He was before them, from year to year, a model of the graces and the duties he inculcated. In his daily walk, in his social relations, in the classroom, the conference, the sanctuary, they might see the beautiful harmony between his teachings and his life, and learn how solicitous he was to make them not only able but holy and useful ministers of the New Testament. He was happily exempt from all eccentricities, real or assumed, whether of manner, sentiment, or style. He had no hobbies—no *isms*—in ethics, in divinity, or in social economics. He had no sympathy with that poor ambition, poor especially in a theological teacher, which loves to startle the world by bold speculations and novel theories. His views on all the subjects which engaged his attention, were comprehensive, discriminating, sober,

and of salutary tendency. And to this mould he laboured to fashion the characters of the candidates under his care.

His Sabbath ministrations were in keeping with the rest of his labours, and equally adapted to the exigencies of a "school of the prophets." All who have seen him in the pulpit, know with what dignity, reverence, and solemnity, he conducted the services of the sanctuary. In the devotional parts of public worship, a congregation could not refrain from feeling that they were led by one who had received in an eminent degree the gift as well as the grace of prayer. His sermons, constructed with that lucid systematic arrangement which is of such invaluable aid to the hearer in remembering and digesting a discourse, were rich in clear, evangelical statement, replete with sound instruction, and equally adapted to inform the understandings, arouse and guide the consciences, and elevate the affections of his hearers. His delivery was dignified, graceful, and affectionate. He often spoke with a degree of animation quite unusual in an aged preacher; not a mere forensic animation assumed for the occasion, but the warmth of strong and generous feeling, the earnestness of a man who felt the solemnity of his errand as an ambassador for Christ, and who was deeply solicitous that the sacred themes he was handling should produce their legitimate impression upon his hearers. He might have sat for that fine portrait sketched by the inimitable author of the *Task*:

"I would express him simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he fed  
Might feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."

It will be expected that some notice should be taken of Dr. Miller in this discourse, as an author. He had a strong conviction of the value of the press as a means of usefulness, and began to avail himself of it at a comparatively early period in his ministry. Many of his works have had a wide circulation in both hemispheres: indeed, few American divines have achieved a more honourable European reputation. His writings are too voluminous to be described here: the principal of them are the following:

A Retrospect of the Eighteenth Century.  
Letters on the Constitution and Order of the Christian Ministry.\*  
Life of Dr. Rodgers.\*  
Life of Dr. Nisbet.  
Letters on Clerical Manners.\*  
Letters on Unitarianism.  
Letters on the Eternal Sonship of Christ.  
Letters to his Sons.

\* Presbyterian Board of Publication.

Letters to Presbyterians, on the Present Crisis (1833) in the Presbyterian Church.

The Utility and Importance of Creeds and Confessions.\*

The Warrant, Nature, and Duties of the Office of the Ruling Elder in the Presbyterian Church.\*

A second work on the same subject (1844).\*

Presbyterianism.\*

Treatise on Baptism.\*

Thoughts on Public Prayer.\*

Besides these, he published numerous occasional Sermons, Lectures, Reviews, and other productions.

The first work in the catalogue just recited, grew out of a sermon he preached on the first day of January, 1801, in which he took a cursory review of the most prominent events and features of the preceding century. In preparing this discourse for the press, the subject grew under his hands until the first part (the other parts, it is believed, were never completed) filled two octavo volumes of five hundred pages each. This part was designed to present "A Sketch of the Revolutions and Improvements in Science, Arts, and Literature," during the eighteenth century. Few men would have had the courage to undertake a task of this kind, and still fewer would have succeeded in it so well. A bare enumeration of the topics treated in the several chapters will give some intimation of the extensive and varied information requisite even to the tolerable execution of such a work. They run as follows:—Vol. I. Mechanical Philosophy; Chemical Philosophy; Natural History; Medicine; Geography; Mathematics; Navigation; Agriculture; Mechanic Arts; Fine Arts; Physiognomy.—Vol. II. Philosophy of the Human Mind; Classic Literature; Oriental Literature; Modern Languages; Philosophy of Language; History; Biography; Romances and Novels; Poetry; Literary Journals; Political Journals; Literary and Scientific Associations; Encyclopædias; Education; Nations lately become Literary.—The respected author is far from claiming a minute acquaintance with all these subjects. As to some of them, he modestly takes the place of a compiler merely. But the work reflects great honour upon his scholarship, his research, his industry, and his taste. It bears throughout the impress of a discriminating and highly cultivated mind, ardently devoted to literature and science, and transfused with a genial spirit of piety which would make all its acquisitions tributary to the support and diffusion of pure and undefiled religion.

In his two biographies, Dr. Miller has perpetuated the names and virtues of two venerable men, to both of whom our Church is under great obligations, to wit: the Rev. Dr. Rodgers, with whom he was associated for eighteen years as a collegiate pastor, and the celebrated Dr. Nisbet, President of Dickinson College, Carlisle, with whom, after graduating at the University of Pennsylvania (1789), and studying for some time under his father, he finished his preparatory theological training.†

\* Presbyterian Board of Publication.

† There is in a foot-note on page 24, Vol. I. (American edition) of his "Retrospect,"

The works, however, by which he is most generally known, and on which his reputation as an author must chiefly rest, are those devoted to the exposition and vindication of Presbyterianism. Circumstances had driven him into the arena of controversy during his pastorate in New York; and after he went to Princeton, the Church naturally looked to her "Professor of Ecclesiastical History and Church Government," to instruct her own members in the peculiarities of her apostolic order, and to repel those assaults upon it which have to this day, unfortunately, been lacking neither in frequency nor in asperity. It is due to the memory of this distinguished man that this statement should be thus publicly made. The discussion in which his great work on the Christian Ministry originated, was forced upon him; and he could not have declined it without betraying the trust confided to him as an under-shepherd and bishop of souls. His own account of the matter is as follows.

"More than thirty-five years ago,\* a distinguished clergyman of the Protestant Episcopal Church in the United States, published and maintained, in a great variety of forms, the following opinions:— 'Where the gospel is proclaimed, communion with the Church by the participation of its ordinances at the hands of the duly authorized priesthood, is the *indispensable condition of salvation*. Separation from the prescribed government and regular priesthood of the Church, when it proceeds from involuntary and unavoidable ignorance or error, we have reason to trust will not intercept from the humble, the penitent, and obedient, the blessings of God's favour. But great is the guilt and imminent the danger, of those who, possessing the means of arriving at the knowledge of the truth, negligently or wilfully continue in a state of separation from the authorized ministry of the Church, and participate of ordinances administered by an irregular and invalid authority. They are guilty of *rebellion* against their Almighty Lawgiver and Judge; they expose themselves to the awful displeasure of that Almighty Jehovah who will not permit his institutions to be condemned or his authority violated with impunity.' †

"Here it will be perceived by the most cursory reader, Presbyterians and all professing Christians not connected with the Episcopal Church, are represented as *rebels, schismatics*, altogether *out of the Church of Christ*, and, unless they can avail themselves of the plea of *involuntary* ignorance and error, in the utmost danger of eternal perdition!

"Such denunciations had, indeed, often been heard from Papists, and the devotees of their corrupt priesthood; and had been sometimes found in the controversial writings of high-church Episcopalians on both sides of the Atlantic. But since the civil establishment of any

a reference to Dr. Nisbet, in which he thus speaks of him: "A gentleman, whose profound erudition, embracing the literature and science of almost all cultivated languages, is well known to the public; and with whose friendship I consider it one of the most happy circumstances of my life to be honoured."

\* This was written in 1840.

† Bishop Hobart's Companion for the Altar, pp. 202, 204.

religious denomination in our country had been for ever terminated and prohibited by our national independence and our free constitutions, no such language, as far as is recollected, had been employed by any American Christians until then: especially such language had, up to that time, been confined to controversial pamphlets, and had never, until then, been incorporated with books of devotion, and put into the mouth of every communicant in his nearest approaches to the throne of love and mercy.

“The writer of this volume was, at the date of the publication alluded to, one of the Pastors of the United Presbyterian Churches in the city of New York. Some of the people of his charge were amazed; others indignant; and a third class perplexed at the claim so confidently urged. In these circumstances, when he and his Church were virtually denounced and excommunicated; when the name of a Christian Church was denied us; when Presbyterians were warned to abandon the ministry of their pastors, under the penalty of being regarded as ‘rebels’ and ‘schismatics’ both by God and man, he thought himself called upon to say something in defence of those principles which he believed, and had long taught, as founded in the word of God. It was no bitterness against his Episcopal neighbours; no love of controversy; no restless ambition; no desire to intrude into another denomination for the purpose of making proselytes, that dictated an attempt to defend his beloved Church. The attempt, as every one was acquainted with the circumstances could bear witness, was purely defensive, and was demanded by every consideration of duty to the souls of men, and of fidelity to his Master in heaven.

“Such was the origin of ‘Letters on the Constitution and Order of the Christian Ministry,’ originally published in 1807, and addressed by the author to the members of the ‘United Churches’ of which he was then the collegiate pastor. Never was there a work more purely defensive. The author would never have thought of writing or publishing a line on the Episcopal controversy, had not he and his people been assailed in a manner adapted to rouse every feeling in support of the principles which he had taught, and which, as long as he continued to hold them, it was his duty as a Christian and as a minister to defend. It never would have occurred to him to complain that our Episcopal neighbours preferred Episcopacy, and thought proper on that principle to organize their Church. But when they undertook to denounce *us* as guilty in the sight of God, and in danger of eternal perdition, for not adopting and acting upon the same principle; when their manuals containing this denunciation were formally sent to our houses; and when we were publicly called upon, in a great variety of forms, to say something, if we had ought to offer, in our own defence, it was, surely, time to give a reason for our principles and our practice.”\*

\* From the Preface to the last edition of the work as abridged by its author and published by the Board of Publication, with this title: “The Primitive and Apostolical Order of the Church of Christ Vindicated.”

This calm and candid narrative will show how utterly unfounded is the allegation so often made against Dr. Miller, that he was guilty of an unprovoked "attack" upon a sister Church. The attack was from the opposite side; and it was of a nature to leave him no alternative as to whether he should attempt to repel it. And this has been the course of the controversy from the date of the first publication of his Letters until now. Presbyterians have never made it a ground of complaint against Prelatists that they have adopted a different ecclesiastical regimen from their own. They of course believe their own to be more in conformity with the word of God; but they are far from denying that there may be a church-organization without it. They recognise the Episcopal Church as a branch of the Church of Christ; and if this sentiment were cordially reciprocated and acted upon by all in that communion, the only strife between the two Churches would be as to which should be most active and most useful in saving the souls of men and building up the kingdom of Christ. But so long as a large and influential portion of the Episcopal bishops and clergy denounce the non-prelatical Churches, embracing the great mass of Protestant Christians throughout the world,\* as schismatical organizations, deny the validity of their ordinations and ordinances, and presume to hand over their laity to the "uncovenanted mercies of God"—so long as these monstrous pretensions are put forth, there *must* be controversy. And those who provoke it, need not be surprised if the parties so rudely assailed, take occasion, in return, to expose their hierarchical usurpations to merited derision. Let intelligent and reflecting Episcopalians decide whether there is anything in this to which they can reasonably object. Let them make the case their own. Suppose the other Churches should denounce your denomination as no Church, reproach your clergy as schismatics and usurpers, and proclaim in the ears of your laity, that by partaking of the ordinances at their hands, they were jeoparding their salvation, how would you treat the matter? Would you quietly submit to these imputations, or would you resist them to the uttermost? Would you acquiesce in the truth of the charges by remaining silent, or would you repel them as these identical charges have been and always will be repelled by the non-prelatical Churches?

The work which has led to these observations, is held in high esteem among the various branches of the Presbyterian family in this country; and it ranks as a standard authority in Scotland and Ire-

\* "It is a well-known historical fact, that *all* the Reformed Churches discarded the *jure divino* doctrine of Prelacy at the period of the Reformation. The Church of England forms no exception; for although she retained Prelacy, she did it on very different ground from that of its being of divine right, [to wit, because the *throne* forced it upon her, against the wishes of her best and ablest divines.] The Swedish and Danish Churches also retained the Episcopal form of government. All the other Reformed Churches, notwithstanding the predilection the learned and able men who directed their affairs might naturally have for the polity to which they had been accustomed, repudiated Prelacy. Diocesan Episcopacy, then, probably does not embrace among its supporters more than a *twentieth part* of the population of Protestant Christendom."—See the *Author's work on the Apostolical Succession, Chap. XI.*

land. The controversy may from time to time demand fresh works adjusted to its shifting phases; but so large a portion of this volume, as finally matured by its author, is fundamental to the great question at issue, that it is not likely to be superseded.

To say that in this and his kindred works, Dr. Miller has shown himself an accomplished champion of the system of faith and order embodied in our Standards, would be only to give utterance to the verdict which has long since been passed upon his writings by the general voice of all who receive the Westminster Confession and the Presbyterian Form of Government. His works are a repository to which, next to the Bible, the intelligent youth in our Bible-classes, our heads of families, our Ruling Elders, our candidates for the ministry, and very many of our ministers, naturally repair when they would inform themselves as to the distinctive peculiarities of our system, and the authority on which it reposes. The library of no Presbyterian family can be regarded as complete without them. His tract,\* entitled, "Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ," should be read and re-read by every individual who worships with a Presbyterian congregation; and parents should see that it is placed betimes in the hands of their children. There is nothing extant which exhibits in a concise form, so accurate and satisfactory a view of Presbyterianism in its history, doctrines, government, and worship. Nor is there any publication of the same compass, so well adapted to gratify the curiosity of persons of other communions, who would know what our system is; or to rebuke and correct the calumnies of those who misrepresent it.

It is a great recommendation of the writings of this eminent divine, that even those which are of a polemical character, are pervaded with an excellent spirit. They may be searched in vain for any taint of vulgarity or malignity, any coarse personalities, any want of fairness towards an opponent, any indication of a reckless determination to achieve a triumph irrespective of means or consequences. They will, on the contrary, be found characterized by the author's proverbial dignity and decorum of expression; by plenary candour in the statement of the doctrine he impugns; by a manifest love of the truth, and a desire to vindicate it only with such weapons as the truth itself would sanction. Doctor Miller was no ecclesiastical gladiator. He was no narrow-minded sectarian. What he aimed at was neither an olive-crown for himself, nor the glory of a sect. He loved the cause and kingdom of the Redeemer. He was willing to spend and be spent in winning souls to Christ. If he contended for the outworks of Christianity, it was not because he magnified them above the citadel, but because he feared if they were surrendered, the citadel might follow. It was their connexion with the interests of vital godliness and the salvation of men, which in his view invested the questions respecting government and worship with

\* Board of Publication.

their chief importance. *These* were the chief ends to which the manifold labours of his life were directed, and in comparison with which, he regarded all other objects as insignificant. But he will be the best expositor of his own views on these points :

“I am aware that my character among those who know me, is that of a firm, and even zealous Presbyterian. This character I am willing to own. I have no doubt the substance of Presbyterianism is to be found in the Bible : that it continued to prevail in the primitive Church two full centuries after the days of the Apostles ; and that it is unspeakably better adapted than any form of Church government, to bind the body of Christ together in truth, love, holy living, and universal edification. Yet, I am free to say, that much as I love this form of ecclesiastical order, I consider it as a *trifle* when brought into competition with the great interests of vital piety and the salvation of the souls of men. I have no more doubt that a Church may exist and flourish under a different form, than I have that a man may be pious without being a Calvinist in his doctrinal belief. When I meet with an Episcopal brother, who, though he decisively prefers prelacy, and thinks he can find it in primitive antiquity, yet forbears to put his bishop in the place of the Saviour, and preaches the truth in love, I regard him with cordial affection, and can unfeignedly wish well not only to his person, but also to his ministry. Nay, I consider the success of *any* religious party, the triumph of *any* external denomination, as unworthy of regard, when compared with the great object of ‘turning men from darkness to light, and from the power of Satan to the kingdom of God’s dear Son.’ If I am not utterly deceived, I love a pious, warm-hearted, exemplary Episcopalian, more, far more, than a cold, formal, worldly Presbyterian. Nor have I the smallest desire that Episcopalians should surrender their decided preference for prelacy, or their firm belief in its apostolic origin, for the sake of pleasing other denominations. This would be an unreasonable demand. All I lament is, that they lay a degree of stress on an outward form which the Bible knows nothing of ; and that they adopt a principle, without the slightest warrant, which necessarily leads to a system of proscription, denunciation, and war toward all other Protestant Churches.”\*

This long extract is given (and other passages of like import might be cited), in order to place the character of this great and good man fairly before you. It is to vindicate him from the charge of being a bigoted polemic ; and to show you with what cordiality he embraced all, of whatever creed or sect, who love the Lord Jesus Christ. If there is a corresponding passage in the aggregate writings of those who had at different times controverted his views and assailed him with harsh epithets—nay, if there is in the accumulated literature of that entire hierarchical party against which he wrote, for the last forty-five years, a *single passage* which breathes the genuine catholicity of the paragraph just quoted, it is yet to be produced. Let

\* Letters on the Christian Ministry, 2d ed. oct. p. xlviii.

this fact be noted by those who are so ready to brand a respectful protest against their unscriptural assumptions of ecclesiastical power, as intolerance; and who seem to be surprised that their attempts to extrude us from the Church of Christ, where we and our fathers have been from the days of the Apostles until now, should be firmly resisted.

You cannot feel more sensibly than does the preacher, how crude and incomplete this sketch is; but it were discourteous to trespass longer upon your patience. There is one reflection which has doubtless forced itself upon the mind of every thoughtful listener in this assembly, viz.: *that it must be quite impossible for any individual to frame an adequate estimate of the results of such a life as Dr. Miller's.*

A life of fourscore years must under any circumstances be fruitful of important results. But when we consider his character and abilities, the stations he filled, the variety and magnitude of his labours, and the numerous powerful agencies he set in motion, we cannot but look upon it as a thing impracticable to take an accurate gauge and measurement of the influence he exerted and will yet exert upon the world. To consider him only in his professional character, who can compute the issues involved in the ministry of a learned, evangelical, faithful, and diligent preacher, continued through fifty-seven years? But this is only a single element to be taken into the account. For thirty-seven years of this period he was occupied in training ministers. Not less than fourteen or fifteen hundred candidates for the sacred office, were brought for a longer or shorter time under the joint instruction of himself and his colleagues, and a large proportion of these young men entered the ministry. To estimate the results of his life, one must be able to gather up the results of theirs. It would be necessary to follow them to their pastoral charges—to the schools and colleges over which they presided—to the presses they conducted—to their missionary stations among the heathen. It would be necessary to trace out the influence of this army of labourers in Christ's vineyard, one by one—their influence in all the forms in which influence radiates from a sound and zealous ministry—and especially their influence in saving the souls of men, and in instrumentally raising up others to do the same, and thus perpetuating to other times and other generations an ever augmenting stream of priceless spiritual blessings. No finite mind is competent to a work like this. Some hint of the results which would be reached if the computation were possible, may be drawn from a survey of our beloved Church with its nineteen hundred ministers and twenty-five hundred churches. It would ill become a Presbyterian pastor to speak his whole mind on this subject; but it may be pardonable to say, that there is no Christian denomination more happily united than our own; and that our ministers as a body are well educated men, orthodox in faith, evangelical in spirit, laborious in their calling, exemplary in conduct, eminently conservative in their social and

civil influence, and the efficient friends of popular education, wholesome laws, and all judicious schemes for promoting the true progress of the race in knowledge, piety, and substantial happiness. If this language is too strong, let it be abated. But whatever our ministry and our Church may be, no earthly agency has had so much to do in fashioning them, as the PRINCETON THEOLOGICAL SEMINARY. And next to the Giver of all good, the source of all grace and holiness, our obligations as a Church are due, for the manifold blessings we enjoy, to the able and excellent Professors of that Institution, one of whom has now gone to his reward.

The death of this revered man presented a spectacle scarcely less attractive and impressive than his long and honourable life. The Master he had loved so well, dealt very gently with his venerable servant. In a good old age—after fourscore years of usefulness—his work all done and well done—in the bosom of his family—his mind serene—his faith unwavering—his hope of heaven bright and full of glory—without a pang—without a fear—he fell asleep in Jesus!

So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore!"

"The righteous shall be in everlasting remembrance." Throughout our wide communion, in this land, and in the churches to be gathered by our ministers in Asia, in Africa, and in the Isles of the Sea, the name of SAMUEL MILLER can never, to the latest posterity, be pronounced but with reverence and gratitude.

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ARTICLE XIII.

A WORD CONCERNING REVIVALS.

ANONYMOUS.\*

LET our aspirations ascend for the rapid ingathering of many souls, because God has honoured this very means of exalting his Church. Pentecost led the way; but this is familiar to all. It is less considered that the increase of the Church during the first two centuries was by the rapid accession of great numbers rather than by the gradual adding of a few at a time. By no other mode of increase could such a diffusion of the truth have been accomplished. It has been calculated by able ecclesiastical reckoners, that there has never been so mighty or triumphant an onset upon the powers of darkness as in the primitive age, and that the Church never gained so rapidly upon the world, as before the death of the last apostle. "Though we are strangers of no long standing," says Tertullian, "yet we have filled all places of your dominions; cities,

\* From the Presbyterian Magazine, November, 1853.

isles, corporations, councils, armies, tribes, the senate, the palace, the courts of judicature." The same is proved by the very persecutions: there must have been much fuel to support such fires. And when this mode of increase was exchanged for that slow and stealthy progress with which we are now familiar, the great conquests of religion were brought to a stand, and the Christian host stopped short at limits which succeeding ages of effort have scarcely been able to push forward.

It is not to be denied, however, that in succeeding ages similar effusions of grace have had analogous if not equal effects. Indeed whenever God looks down in special mercy on the Church, the rays of his countenance produce a vernal increase, and converts are like the drops of the morning. It was so in all the reformation period. What we call the Reformation was a great revival of religion. Beneath all the controversy for truth and right, there were new views of spiritual things, conviction, conversion, holy awe and holy joy, the affections of the new creature; and these pervaded whole countries and almost traversed a continent. There was a personal interest of souls in agony about the way of salvation, which gave importance to the questions in debate. The published correspondence of the Reformers, and of Luther in particular, shows that a large part of their time was taken up in giving counsel to inquiring, convinced, and tempted individuals; and of their published works considerable portions are wholly occupied in discussing those very points which have paramount interest in a season of general awakening. The progress was rapid, as even Papists acknowledge. "We are sufficiently taught," says Thuanus, in his famous dedication to Henry the Fourth, "that sword, fire and banishment cannot in the least be effectual against the reformed religion, but only tend to advance it. In this very kingdom, as you see, the more they are pursued, the more their number and authority increase."

The remarkable condition of things among our Scottish and Puritan ancestors was the simple result of this Reformation revival. As Livingstone was like Rutherford, and Rutherford like Welsh, so was Welsh like Knox and Calvin. The work of grace was upon the hearts of multitudes. Never since apostolical days has religion more widely pervaded a whole community. The final cause of this is obvious. It was God's will that North America should be colonized by evangelical Christians. Those of New England came out from amidst great awakenings; and, after the first plantations, every arrival brought them news of the revivals which took place under the Bunyans and Baxters of England.

As it regards Scotland, we may judge of the foundation by the structure. Religion made its conquests as by a triumphal progress. If religion of the heart ever existed among men, it existed among the Scottish men of the first and second Reformation period. The subjugation of a whole people within a brief period to the principles

of the gospel, is proof that the Church was increased with rapidity and by large accessions. And such growth there was in often-renewed visitations. Again and again the inquiring Church was increased "with men like a flock." Not to recur to the memorable awakening at Shotts, more than a century later, in 1742, at Cambuslang near Glasgow, among the same unchanged people, our ecclesiastical ancestors, and under the same doctrines for which we like ourselves are daily called in question, there occurred a revival of religion in which there were three hundred conversions in one small parish. This extended to neighbouring congregations, precisely as we have seen in our own day, whenever the like blessed influences have been enjoyed among ourselves.

Time would fail if I were to open the history of the success of the gospel in Germany under the labours of Spener, Francke, and the Halle Pietists, as they were reproachfully called. Suffice it to say that the great and rapid spread of religion which accompanied their exertions, affords only another proof of the pleasure which God takes in giving his grace bountifully and speedily. But we ought not to pass from examples, without saying that our own country, and indeed this very region, has been the scene of just such blessed events. The whole Northern and Middle States began to be shaken by the voice of God, as communicated by instruments already named. From that time onward there was a series of revivals that have given a character to our population which no opposing influence has thus far been able to erase. The histories of the day tell us of revivals in all the region around us; scarcely a town which is not named as the theatre of such transactions. In the spring of 1746, Mr. Whitefield's Journal contains an entry respecting Nottingham, which is worthy of remembrance. "It surprises me," he writes, "to see such a great multitude gathered together at so short a warning, and in such a desert place. I believe there were near twelve thousand hearers." The change wrought throughout New England and portions of the Middle States was indescribable. In the narratives and testimonials, I have counted the names of more than a hundred pastors. Among other things they say, "We look upon ourselves and all the ministers and people of God throughout the land, as laid under infinite obligations to admire and adore rich, free and sovereign grace, so amazingly displayed in visiting a professing people, in a day of such general security, influence, and formality; causing so great an awakening of all sorts of persons; and bringing such numbers of different ages hopefully to close with Jesus on the self-denying terms of the gospel, so as that it hath far exceeded any hopes and expectations of ours, as well as anything of this nature we ever saw in our day."

Those who have experienced the blessedness of religious revival will long for its recurrence, for the effect produced on ministers. There is no characteristic of an awakened state of piety in any church, which is more universal than the increased zeal and love of

faithful ministers. In ordinary periods there are a distance and coldness into which even neighbouring pastors may fall. A dozen clergymen of the same persuasion may dwell in the same city, and yet have little more cordial and fraternal intercourse than if they were a hundred miles apart. They meet at funerals, at presbyteries, and on platforms, but seldom in acts of common prayer and praise, or in a happy interchange of holy experience. Lamentable condition—out of all analogy with the Scriptures, and the theory of brotherhood! In an Arctic sea of selfishness, each floats on his separate iceberg! It is well if such a state of things does not lead to alienation, bickering, and vain jangling.

There is something very beautiful and full of edification, when ministers are seen frankly, lovingly, and confidently engaged in joint labours for the salvation of souls: “as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.” Ps. cxxxiii. 3. And this sight is beheld in every time of revival. The very demand for help brings brethren together, and the circumstances draw forth affections which make them warm to one another. The scenes of awe, of weeping, and of joy, in which they meet, amidst solemn proclamations of the word, anxious inquiries of sinners, the song of new converts, and the ingathering of sheaves, are more like heaven than anything else on earth. It is common at such times for the people of any one congregation to share the gifts of all the neighbouring pastors, and sometimes of several at once; and this tends to the edification of the churches and the spread of the word. Perhaps it is not hazarding anything to affirm that religious feeling is always most lively in those regions where ministers live in a perpetual free interchange of Christian acts. There are places where presbyteries are almost as formal and hurried and merely business-like as a court of oyer and terminer. There are others, where every day, during such meetings, is made notable by repeated preaching of the word; where believers gather from all the country around; where the best talent of the churches is brought to bear on immediate effects; and where revivals frequently begin before the presbytery or the synod has adjourned. And, let me confess it, I am one of those who look back with keen regret to those better days, when our sacraments were dignified by the presence of numerous servants of God; when the hoary patriarch was seen by turns at every communion-table, and when there was fellowship not only between disciple and disciple, but between minister and minister. Extensive revivals, such as we hope to witness, tend directly to these joyful and affectionate reunions.

Let me break the regular thread of remark, while I go back in memory to some delightful days of my youth, before my eyes were dim or my hair silvered. It is about thirty years since I made a tour along both sides of the lordly Hudson, at a time when almost all its valley was a scene of awakenings. I can never forget the blessed assemblies at which I was present in the congregation of the

Rev. Dr. Blatchford of Lansingburg. The spirit of joy had been poured out, and young and old exulted together. At Coxsackie and Athens, where Dr. Livingston then rejoiced in a great revival, we met numerous ministers, and on one occasion about a hundred new converts professed their faith at once. At Claverack, where Dr. Sluyter was pastor, his aged senior colleague addressed the people in Dutch, at a sacramental season where nearly a hundred were brought in. At Hudson and Kinderhook, there were similar manifestations of Divine grace. If these lines should meet the eye of the Rev. H. G. L., they will awaken in him recollections of youthful joys. Nothing struck me more forcibly or has been oftener in my memory, than the manner in which the hearts of ministers seemed to be knit together in love. The Rev. Benjamin F. Stanton (all that are named above have gone to their rest) took me in his chaise across the mountains to Massachusetts, where at Pittsfield I first saw Mr. Nettleton. A work of grace was then commencing. In all these places the hearts of pastors were filled with earnestness, and all their conversation was on the methods of furthering this operation of the truth. The time of which I write was previous to the outbreak of those fanatical new measures and pestilent errors in doctrine, which brought so much reproach on revivals and introduced so much dissension among the ministry. A whole generation has passed away, but some still live who can attest that God was then with us of a truth.

Ministers of the gospel share in every great reviving influence, and are God's instruments in extending it. All can bear witness that at such times the pulpit gives no uncertain sound. The topics selected for discourse are those which concern the eternal interests of the hearers, and their immediate appropriation of Christ and his benefits. Many subjects which might allowably be treated on other occasions, would now seem out of place. Congregations assemble to hear of their ruin and recovery, and to cry to God for his efficacious presence. Hence a revival is a good school for young preachers. If the literary or rhetorical element is less prominent, there is more of the spiritual and so of the impassioned. It is hard to speak learnedly, ambitiously, or coldly, in assemblies where perishing souls are entreating the favour of God. Even men of cold temperament wax warm amidst such excitements. The necessity of representing doctrine so as to meet present emergencies, and direct the hearer to immediate acts of faith and repentance, begets a plainness and pointedness of address which is too much lacking in ordinary preparations. It may be readily believed, that much of the power of Whitefield, Edwards, Davies, and Nettleton, arose from their constant labours among awakened and newly converted hearers. To which may be added, that in this as in all other branches of human labour the mind is stimulated by the tokens of success. To sow long without any fruit is cheerless work, and tends to impair the capacity for labour; but when God gives the joy of harvest, and

every stroke tells with visible effect, the soul rises to new power, and acquires a heavenly tact and skill which can come from no other training, so that a general influence of reviving grace in our churches would be felt in the increased gifts of our ministry.

During the revival of religion in a land, the gifts of many are brought to view, among those who have not yet given themselves to the ministry. At such times therefore the number is always greater of those who offer themselves for the sacred office. "The Lord gave the word; great was the company of those who published it." Ps. lxxviii. 11. Our lamentation at present is, that few of our beloved youth present themselves at the door of the tabernacle. The charms of a varied and highly prosperous commerce, the pursuit of wealth, and the brilliant rewards of other professions, carry away in a full tide many of those who ought to be serving Christ in his ministry. And so it will increasingly be until the Spirit is poured out from on high. But let the Lord condescend to smile on our churches with a spiritual spring, and the ranks of the army will be replenished. From a multitude of conversions we shall surely welcome many to reinforce the ministry. And there is no influence, short of this, which promises the least relief. On whatever side then we contemplate the work of preaching the everlasting gospel, we perceive that its interests should lead us earnestly to intercede at the throne of grace for the awakening influence of the Spirit.

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ARTICLE XIV.

MINISTERIAL IMITATION OF CHRIST.

BY THE REV. JAMES SHERMAN, ENGLAND.

IN some things you are not expected to imitate Christ. You are not required to work miracles, or attempt to fast forty days and nights; but there are some points in his demeanour which it will be your honour and happiness to imitate, and without which you will diminish your claim to the title of a good minister of Jesus Christ. I will not multiply them, but beg you to lay to heart three special peculiarities in his conduct.

Imitate him, then, *in the holiness of his character*. You are the representative of Christ to your people! or, as Paul states, "the glory of Christ." Oh! what manner of person ought you to be in all holy conversation and godliness. Your own people will never rise up generally even to your standard of piety. If, therefore, your devotedness to Christ is partial—your self-denial slight—your temper irascible—your conversation trifling—what can you expect your people's to be? See then, dear brother, that you copy the conduct of your divine Master, and become "an example to the believers in word, in conversation, in spirit, in charity, in faith, in purity;" "in all things showing thyself a pattern of good works."

Imitate him also *in his improvement of opportunities!* How oft would he go where he knew there was some object of misery to be relieved! "He must needs go through Samaria,"—he must—it lay in the road to Galilee. Yes, but there was another "*must*;" a poor adulteress would come to the well to draw water, and "he must needs" seize the opportunity to tell her of her sin, and save her soul. So fully did he enter into the spirit of his work, that he forgot his meal. When the disciples returned from Sychar, whither they had gone to buy meat, seeing him probably exhausted with the fatigue of his journey, and affected with his conversation with the woman, they "prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of." To save a soul was more to him than food—sweeter than the most delicate repast. So let it be to you, dear brother. He went, too, at the call of all who needed his help or advice: to Peter's wife's mother, when sick of a fever—to the daughter of Jairus, when "she lay a dying," though only twelve years of age—to the servant of the centurion, who was sick, and ready to die. He was ready to bless children when their mothers brought them to him, and to expound his sermons more fully when the disciples entreated him. If invited to dine at the Pharisee's house, how the opportunity was improved to the advantage of all; if in the peaceful villa of Bethany, where he admitted the dear family to the intimacy of friendship, Mary is allowed to sit at his feet, and hear the precious words which proceed from his lips, while Martha is instructed in Christian duties, and encouraged to perform them in a Christian spirit. Oh, dear brother, all were the better for Christ's company; and if your spirit is alive to the honours, responsibilities, and duties of your office in every event, you will find some opportunity to magnify your Master, and bless the souls of your flock.

Imitate him also *in his strict attention to his proper work.* Your Master was always in his work. Many tempted him to engage in controversy: "Lord, are there few that shall be saved?" But to save their souls was of more importance in his view than to satisfy their curiosity; therefore he answered not their question, but exhorted them to "strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Some wished to make him a king; but when they made the attempt, he conveyed himself through the midst of them unseen, and went to a mountain, and communed with his Father, counting that greater honour than all the crowns mortals could bestow. Some would engage him in politics: "Is it lawful to give tribute to Cæsar, or no?" but he would take no part in the angry discussions of political partisans, and answered them in piety and wisdom, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Some would occupy his time with speculative prophetic queries: "Wilt thou at this time restore again the kingdom to Israel?" but his time was too precious, and the subject too barren of practice or fruit, and therefore he dismisses it at once, with, "It is not for you to know

the times and seasons which the Father hath put in his own power ;” but let this suffice you to know, “Ye shall receive power after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.” See, dear brother, nothing could divert him from his proper work. And allow me to advise you, and charge you, that you never needlessly engage in controversy—that you think very lightly of the compliments and honours the world may pay you or your ministry—that you enter not into the political arena, or the airy speculations of prophets and prophetesses of the present day. Oh! the proper work of the ministry will furnish you with enough to employ all your time, and all your energies. Satan will not care what you engage in, so that it is not your proper work. You may write notes on the classics, or hunt, or course, or edit a newspaper, or amuse a party with comic stories, or do anything but aim to save souls, and extend the kingdom of Christ. Yet I have confidence in you, dear brother, that to all tempters who should induce you to descend from the lofty eminence of the spirit and employment of your office, you will say, as Nehemiah said, “I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?”

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ARTICLE XV.

THE TRUE WISDOM OF RELIGION.

BY THE REV. JAMES J. BROWNSON, OF WASHINGTON, PA.\*

“The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.”—PSALM cxi. 10.

MAN’S superiority over the brutes does not consist in the comparative acuteness of particular senses of his body, nor in the possession of more powerful instincts, but in his capacity to think, remember, judge, and will. In the former respects he is actually inferior to many of the lower animals, whilst in the latter his supremacy is undisputed, insomuch that without rivalry, he stands at the head of the visible creation, and, in the grandeur and destiny of his nature, but a little below angelic spirits. He has the power to comprehend, in some measure, his own being and connexion with the world. He is susceptible to impressions of moral duty. The cause and effects of the universe without, the hidden operations of his own mind, and the transcendent realities of the immortal state, all lie within the legitimate range of his inquiries. By the communion of his spirit with the generations of his fellow-men—both the living and the dead—with the works of the Almighty, and with Jehovah himself,

\* A Baccalaureate Sermon to the Graduating Class of Washington College, Pa., delivered in the Presbyterian Church of Washington, Pa., on Sabbath morning, Sep. 18th, 1853, by the Rev. James J. Brownson, President *pro tem.* of the College

through the revelation of his Son, he has within his reach the resources both of earthly and of heavenly knowledge. And the impulses of his moral nature are a handwriting of God upon his soul,—a hope, which a voice from heaven has both interpreted and confirmed—marking out for him an existence and a progress which are eternal.

Such a possibility of development surely proves a corresponding obligation. That we *may* thus cultivate our mental and moral faculties, is itself a demonstration that we *ought* so to do. There are different degrees of capability among men, in this respect, from causes either intrinsic or adventitious to their own minds. From the feeblest discretion to the loftiest elevation of genius, there are stages of advancement, and living men found at every one of them. But only that culture which is truthful and well-directed, is worthy of the name of *wisdom*; which is not simply knowledge, nor energy, nor power to accomplish results, but ability to choose the best *ends* and the best *means* of attaining them. Such wisdom is confined to no one sphere in life, nor even degree of intelligence; but consists in improving circumstances and opportunities, for the greatest good. The humblest mechanic or tiller of the soil, is a wise man if he adopts his plans and efforts to the true objects of his life; whilst the most enlarged gifts of talent and acquirements of education are but accumulations of folly, if they do not promote a man's fitness to subserve the purposes of providence and the ends of his own being. No position is too humble to require sound discretion and wise action; though, indeed, it is true, that prominent place, high talent, and increased facilities do secure for wisdom its largest fruits. But in any circumstances, whether a man is to be accounted wise or foolish, turns mainly upon the purposes that govern his life.

Our text, however, brings before us an element of wisdom, which lies back of mere human discovery; and claims for it a primary and supreme place. That it is equivalent to the declaration of the indispensable necessity of the religious principle, in all sound culture of our rational and moral nature, may be seen at a glance. But it goes further than this, and asserts that "the fear of the Lord," and "obedience to his commandments," are to be accounted as the *elementary lessons*, in that attainment, or course of life, to which our very nature calls us, and without which all possible acquirements in knowledge, skill, and experience, are so vitiated by mistakes, failures, and perversions, as to be vain and fruitless. In short, it is an utter repudiation of the claims of any other "wisdom" than that which "is from above: which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

In estimating the force of a statement so comprehensive and decided, let us consider—I. The character commended. II. Its relation to the attainment of wisdom and a good understanding; and III. The peculiar obligation for securing the end in view.

I. *The character commended* is set before us under the double aspect of reverence for the divine being and subjection to his revealed will. One is the fundamental principle of a religious life, and the other is that principle in exercise. And, together, they include that thorough and entire direction of the thoughts, motives, and will towards God, which is demanded of moral creatures to the "searcher of hearts."

The "fear of the Lord" comprehends, according to inspired usage, nothing less than experimental religion itself. The fear meant is not slavish dread, for such fear is cast out by perfect love; nor is it mere religious awe, as distinguished from gracious affection, but it embraces the entire character formed by the dominion of the gospel in the soul of man. Hence we are told that "the fear of the Lord is to hate evil;" "the fear of the Lord is clean, enduring for ever;" "the fear of the Lord tendeth to life;" "the Lord taketh pleasure in them that fear him, in those that hope in his mercy;"—all of which, as well as kindred passages, combine to show that a principle of character is thus described, which is of primary and universal efficacy.

Neither is "*doing the Lord's commandments*," any less comprehensive as a summary of the fruits of the principle of fear. The divine commandments are the preceptive will of God, as revealed for the regulation of human conduct in all the circumstances of life. Answering alike to the nature of God, from whom they have proceeded, and to the nature of man, to whom they have been given, they are "*spiritual*," inasmuch as they reach the very thoughts and acknowledge no obedience but that of the heart. They are "*exceeding broad*," as they embrace all possible cases of obligation. They are also "*perfect*," as at once a faultless reflection of the divine character, and prescribing a service, in rendering which fully, we bear the very image of God; and are partakers of his nature. "He that hath my commandments and keepeth them," says the great Teacher, "he it is that loveth me; and he that loveth me, shall be loved of my father; and I will love him and manifest myself to him." (John xiv. 21.)

This double representation, as has been intimated, is equivalent to true religion, in principle and exercise, or to the gracious affection and sanctified will, which are the pledges of a holy life. Were it otherwise, that faithful word which never fails to condemn sin and sinners, would not have declared that to "fear God and keep his commandments, is the whole duty of man." Neither would divine favour and the hope of eternal life have been so uniformly ascribed to all who possess this character. Nor would the temper which it implies have been pronounced, as in the text, the necessary and sufficient inlet to all sound wisdom and understanding. Especially is this so, when we consider how exactly opposite, in all its principles, is character formed upon any other than a strictly religious basis, according to the uniform testimony of Scripture. That there may

be, without the transforming power of divine grace, partial respect and much outward conformity, habitual, serious regard and reformation of many things, by the combined force of mere cultivation and natural conscience, is admitted. But the genuine fear of God, and true obedience to his will are of a gracious character, springing from the heart, and that only when its native enmity to God has been subdued, and the fountain of its affections renovated by Almighty power. A man must be a new creature in Christ Jesus,—he must be renewed in the spirit of his mind,—old things must pass away, and all things become new, before he can serve the Lord in spirit and in truth. He must become a partaker of the power of Christ's resurrection, and of the fellowship of his sufferings, and be made conformable to his death, before his spiritual blindness shall be turned into sight; his carnal enmity shall become holy love, and he shall come forth from the corruption of spiritual death, in all the freshness of a new life. "Except a man be born again, he cannot see the kingdom of God."

It is perfectly evident, even from this partial consideration, that a higher character is required than can result from the mere exercise of the rational faculties; something more than the simple fruits of unholy self-will. The service possible to unfallen beings is not the practical question. We allege, that it is not within the compass of mere mental enlargement and refinement, to produce, in *sinner*s, that "holiness without which no man shall see the Lord." It is not possible for a soul held in the bondage of condemnation and pollution, to "offer spiritual sacrifices acceptable to God, by Jesus Christ." The very commandment is unqualified and inflexible, requiring not *mere* fear, obedience, or worship, but reaching back to the fountain-principle from which they spring. "Thou shalt *love* the Lord thy God, with all thy heart, and thou shalt *love* thy neighbour as thyself." And how shall this be accomplished, but by the method of the Gospel?—"repentance toward God, and faith toward our Lord Jesus Christ." Not to repent is to perish; and "he that believeth not the Son shall not see life; but the wrath of God abideth on him."

It all comes to this, then, that the character contemplated in the text is the very same intended to be produced, by the grace of God in Christ towards penitent, believing, and obedient sinners, whereby they not only obtain forgiveness of sin and redemption, but also the divine agency of the Holy Ghost, whose "fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." There is no possible substitute either for this character, or for this method of securing it. A man must, in his confidence, sympathies, and hopes, be united to God, and that by the only Mediator, before he can be either a *true servant* or an *obedient child*. The cordiality of redeemed affection must prompt the rendering of the lips and hands. The reconciliation of the heart must precede, and draw after it the homage of the life. After

the only perfect pattern of holiness given for the imitation of a sinful world, we must be morally crucified, buried, raised up, quickened, and ultimately glorified,—and all, according to the working, whereby an almighty Redeemer is able to subdue all things to himself—before we can claim Christ for “*our life*,” or hope to “*appear with him in glory*.” This is true religion—the religion of the Gospel, the cross, and the Holy Spirit—the religion of a new heart, as the necessary way to a holy life; which stands out in contrast with all earthly philosophy and morality, as the heavens above the earth, and without which it is a simple impossibility that, in truth, we can either have “the fear of the Lord,” or “do his commandments.”

II. The relation of the character thus described to the attainment of true wisdom and a good understanding.

That a certain degree of knowledge, sagacity, and practical skill, relating to this world's affairs, may be attained without a positively religious character, is too clear to be questioned. But whether, compared with the attainment, which, as moral beings, we are called to make it is sufficient, is a question to be considered, before we dignify it with the name of wisdom. If, indeed, mere earthly aggrandizement were the end of life, and mere success in it the proper standard of merit, wisdom might be claimed to lie in the opposite direction; for religious principle is an effectual check upon the means and aims, inseparably connected with much of the world's misnamed prosperity. Yet it is just as clear, in any proper estimate of human life, uniting the present and the future, that all sound wisdom has its *beginning* in the fear of the Lord, and that all good understanding is in the same manner to be traced to doing the Lord's commandments.

To make this more clear, let us observe, 1st, That true wisdom implies the proportional and harmonious development of all the faculties of our nature.

Whether we adopt the older division of the mind into the nine faculties of perception, consciousness, conception, judgment, memory, reasoning, conscience, feeling, and volition; or the more modern and general classification into those which pertain to *knowledge*, to *feeling*, and to *action*, we must still retain the fundamental idea, that our nature, though having distinct aspects, developments, and powers, is a consistent whole. Like the several members of the body, which have separate functions, but unitedly constitute one body, the faculties of the mind also sustain the most indispensable relations to one another, and to our entire personality. Each has its proper sphere of development and action, and its fit place and office, therefore, in reference to the purposes of our being. Fairly to meet the objects of our creation, it is necessary that each be both cultivated and employed, by the double rule of its own individual importance, and its influence upon others. Partial culture, involving the almost total neglect of some faculties of our nature—and they, possibly, the very highest in the scale—is better than total aban-

donment to ignorance and vice. But then, entireness, harmony, and symmetry, and not distortion and disproportion, entitle a man to be called wise. In no other way can the highest designs of our nature be fulfilled. It is as if you would mutilate the human body, by depriving it of some of its most important members, and then demand its erect posture, its graceful movement, and its energetic action.

To proceed a step further still, we may say that true development requires that we should begin at the proper place, and observe the order of relative importance. Mere activity is not the sum of human excellence. Neither is cold and passionless knowledge alone a pledge of the greatest elevation and benefit of our nature. Then would they be the true philosophers, who make the surrender of the heart to truth and duty of little moment. But what, in that case, becomes of the higher and nobler office of the affections, the imagination, and the moral sense, whose influence is seen to be so potent in brightening or blending the exercises of judgment itself, and especially in exciting or restraining action, whether good or evil? If moral principle and moral sensibility are thus easily to be dispensed with, where next shall we look for a balancing power to guide our investigations to truthful conclusions, and our conduct, into the line of duty? If it is enough to know without feeling, or to act energetically without being sure to act rightly, why were moral impulses given us at all, and especially why were they invested with the control of all the other operations of the mind? Surely, then, it is evident from our very capacities, and from the fundamental law of their culture, that our moral nature claims primary and chief attention, both because of the supremacy of its power for good or evil, over our physical and mental nature, and because, being the highest point of approximation to angels and even to God, it cannot be neglected without a perversion amounting, not to mistake or loss merely, but to madness itself. That this very perversion marks the history of all devices, of human origin, to ameliorate the condition of our race, is enough, of itself, to warrant the sweeping statement, that "the wisdom of this world is foolishness with God."

Now it is upon this vital question, that our text, after the manner of the entire Scriptures, confronts every unsanctified scheme of preparation for the responsibilities of life, with the language of rebuke and repudiation. Its testimony is unqualified, that there can be no real wisdom in a moral being, whose very moral nature is blinded or duntrodden in the process of acquisition. Such wisdom, however, distinguished above the attainments of brutes, falls far below the proper dignity of man. It leaves without cultivation the most heavenly part of our nature; it sends forth the intellect in search of truth, released from the dominion of a well-regulated heart, or rather without either effort or purpose of redemption from the bondage of unsanctified and overwhelming passion: it arouses the activities of our wonderful being, but scorns the checks and balances which are neces-

sary to guide them in the right way ; it marks out a path to immortality, whereon rests an impenetrable cloud, which hides from view the "Father of lights."

Call not, therefore, that man wise who thus dishonours the most exalted faculties and laws of his being. It were more consistent, far to honour him with the appellation who discredits the advantages of science, spurns the lights of history, and fails in the skill demanded by the most common duties of life. Exercise, if you will, the senses, in deriving just impressions of nature, but do not call it wise to shut out the no less clear impressions of conscience. Go, delve into caverns of the earth, or wander over the fields and forests of nature, or sail upon unknown seas, or raise your telescopes, to study the topography of the heavens, and measure the distances of stars that twinkle in the canopy of night—all, for the purpose of being instructed in the history of the world, and the profound mystery of man's origin and destiny,—but exult not in thy stupidity or unbelief which shuts the eyes of the soul to the light of a "more sure word of prophecy ;" which refuses to have sublimer thoughts carried by the glass of faith to worlds invisible and eternal ; and which, in disdaining the humble posture of an inquirer at the feet of God's Son, forfeits for ever the sight of the glories of Jehovah that shine in *His* face. Remember that knowledge itself is the *fruit*, rather than the cause of gracious affection and spiritual service. "If any man will *do his will*, he shall *know* of the doctrine, whether it be of God."

2d. It is no less clear, that true wisdom is based upon a proper regard to our *moral relations*.

Every creature of God has relations peculiar to itself ; no one being intended for a state of isolation. Birds, beasts, and fishes, correspond in structure with their respective elements, and are fitted for the objects of their creation, and the society in which they live. Neither is man a being to be contemplated by himself alone, but as he stands connected with the world, with his fellows, and with the Creator. The indications of such relationship are discoverable in his physical structure, his social affections, his mental powers, and most of all, in his moral nature : in each case his adaptations are the proof of the relationship with which they stand connected. The wonder is that our moral ties—certainly those of the deepest moment—should be the very last to receive adequate consideration.

The philosophy which is concerned only with our connexion with the present system of things, and prescribes a code of duty reaching not beyond this world's business, is surely better than nothing. It may accomplish some valuable results. It may, to some small extent, elevate the character and better the condition of its adherents. It may secure a propriety of views and conduct, which would not otherwise have been attained. It may mould to a better shape, both the judgment and the conscience, than if they were left in absolute neglect. It might aspire to perfection itself, but that it is perversely

blind to the relations of man as a moral and accountable creature of God, and a candidate for immortality. But failing at this vital point, to meet our case of actual necessity, it is, itself, a demonstration of our need of "the wisdom that cometh down from above."

The question before us now, is simply whether a man can be possessed of "wisdom" and "a sound understanding," who takes only a one-sided view—and that the very lowest—of his circumstances, interest, and obligations? Let us suppose him possessed of all skill, in reference to things outward and present, still, is he many steps from *moral idiocy*, if, in the entire circle of his thoughts and plans, he has overlooked his own moral history, and has failed to consider the fact, that he is a subject of the moral government of Jehovah, a companion of imperishable spirits, and a pilgrim, ever moving forward, amidst these uncertainties, to an existence of unlimited expansion, both of his capacities and of his enjoyments or miseries beyond the grave? Surely candour has but one response to give. Our moral relations must be met and answered, as certainly as our physical, social, and intellectual. The laws of health are not more necessary for the body, than are those of holiness and truth for the soul. A man is no more a fool,—but only on a smaller scale—who refuses to confess and provide for his connexion with the world around him, in temporal things, than is he who will not consider his origin, his condition, his responsibilities, his delinquencies, and his prospects, as a being, with endowments and commission from the Creator, to act upon others and to be acted upon himself, by influences as wide, in their range, as the universe, and reaching forward through all time and even eternity. Will we attribute a sound judgment to him, who has not even pondered the question of his peace with the Lord of all worlds, nor seriously asked himself why, united to his fellow-men by such ties and responsibilities, he was started upon the career of immortality. In short, shall we pronounce him a wise man or a fool, who has never taken himself out of the whirl of business, and the fascinations of pleasure, to bethink himself of his relationship to the base earth he treads under his feet, with only the permanent security of a space to conceal his lifeless body; his relationship to the vast assembly of angels and devils, saints and sinners, which shall surround the great throne, on the world's last day; and above all, his relationship to the "Judge of the quick and dead."

It is just here, we are prepared to discover the superiority and even the supreme necessity of the moral system taught in the word of God, and impressed upon the heart by Almighty grace. It starts with fundamental facts, which all earthly wisdom fails to perceive, or at best obscures,—“man's fall and corruption; the mercy of God in the gift of his Son; the birth, sufferings, and death of Jesus Christ; the descent and operations of the Holy Ghost;” the free offers of salvation to all mankind; and the eternal bliss or misery, which follows the acceptance or rejection of these offers. Starting with these facts, and applying them in all their results, it brings recovery from

sin to every true believer, and binds the obligation of duty upon his conscience, in the name of God. Discarding every inferior principle it begins with *godliness* itself, and carries it into all the connexions of the present life, and all preparation for that which is to come. It wins its victories over selfishness and sin, by leading us at once to him, in whom are "all the treasures of wisdom and knowledge," and from this point of observation, unfolding the whole range of our necessities and obligations. First of all, it enthrones God in the heart by purging the conscience of its guilt, through the blood of Christ, and renewing the affections of the soul by the grace of the Holy Spirit, and then it inculcates every lesson of duty, in God's name, and for God's sake. It is alone in consulting the whole condition of man, and the entire economy of Providence towards him. Its results therefore are as complete as our moral relations themselves. Unlike all that is to be expected from any human device, there is no sense or aspect in which it fails to be true, that "The fear of the Lord is the beginning of wisdom ; a good understanding have all they that do his commandments."

" On piety humanity is built ;  
 And on humanity much happiness ;  
 And yet still more on piety itself.  
 A soul in commerce with her God, is heaven ;  
 Feels not the tumults and the shocks of life,  
 The whirls of passion, and the strokes of heart.  
 A Deity believed is joy begun ;  
 A Deity adored is joy advanced ;  
 A Deity *beloved* is joy matured."

3d. It is no less characteristic of wisdom to address itself to the *real objects* and *business* of life.

If our existence has high endowments and wide relations, so has it important ends to be attained. They are as various as the engagements that claim the attention of every passing hour, but, properly classified, they all come to one supreme end, to estimate which we must comprehend the capabilities and duration of immortality. Even worldly wisdom regulates this life's business by the rule of a fair comparison, which claims the highest attention for that which is of the greatest moment. But its supreme folly consists in prescribing a boundary to the aspirations of the human soul, which God has never authorized, to the manifest contempt of His purposes, as inscribed upon our nature, and unfolded in His providential and revealed will. And if we would read the sentence of its everlasting condemnation, we need but look at the disappointments, vexations, pangs, and sorrows, which measure the steps of mortals from the cradle to the grave, and consider what is the chamber of death, with no light of faith and hope to break the thickness of its gloom, and with no preparation for the existence that lies beyond, but that of wasted energies, mistaken calculations, and a ruined soul.

“ Ah ! what is life thus spent ? and what are they  
 But frantic, who thus spend it ? all for smoke—  
 Eternity for bubbles proves, at last,  
 A senseless bargain. When I see such games  
 Played by the creatures of a Power who swears  
 That he will judge the earth, and call the fool  
 To a sharp reckoning, that has lived in vain :  
 And when I weigh this seeming wisdom well,  
 And prove it, in the infallible result  
 So hollow, and so false,—I feel my heart  
 Dissolve in pity, and account the learned,  
 If this be learning, most of all deceived.”

There are indeed objects connected with this world's affairs, which are worthy of a comparative ambition and toil. The researches of science, properly pursued, give expansion and loftiness to the intellect, and develop principles of the widest application to every day's business. The several employments of husbandry, commerce, and the arts, as well as the learned professions, offer spheres of labour and inquiry, by no means inconsistent with the true dignity and destiny of man. Even the accumulation of property and the enjoyments of our social nature, justly regulated in degree and motive, have a legitimate place in the plans of life. It is only contended, however, that these interests are secondary, and should be subservient to *one supreme business*. To expand and refine, not the intellect only but the entire soul, to secure an inward peace, which passeth all understanding, to do good to our fellow-beings, on a scale commensurate with their true interests and prospects, to glorify God in our bodies and our spirits, and, in the very process of all this work to lay up treasures in heaven, where moth and rust cannot corrupt, nor thieves break through and steal,—all these, comprehended in one, are the real purpose of human life, which never can be begun, carried on, or completed, except by means of the “fear of the Lord” and obedience to His will.

On this, the practical and vital question of every man's life, the wisdom of earth and that of heaven are in flat contradiction. One proposes principles of character, answering to the justice and benevolence belonging to fleshly interests, without correction of their sordidness and vanity ; the other demands that we shall be just, benevolent and intelligent, under the law of inward truth, and before the sight of the omniscient eye. One asks us to live for the approbation of the present selfish age ; the other for that of our hearts, the good on earth and the glorified in heaven. Following one, we live for the treasures which have filled the coffers of avarice, and the laurels which have decked the brow of ambition ; following the other, we are rich in faith, though called to suffer every loss, and possessed of honour that cometh from God, though “made as the filth of the world, and the offscouring of all things.” The light of one shines only on the path of this world, and is extinguished by the damps of death ; the other, dawning feebly through the clouds of

the flesh and sin, shall break forth in full orbéd splendour amidst the wreck of our mortal tenement, and culminate amidst the glories of the world beyond the grave. One points us to Cæsar, Hannibal, and Napoleon, as its models and best ornaments; the other holds before us the long train of martyrs and confessors who have blessed the world with the toils and sacrifices of love, and have gone to wear the crown of glory; and especially bids us "look unto Jesus the author and finisher of our faith; who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Tell me, then, ye who hear, which is the surest guaranty of wisdom and a good understanding.

III. The obligation involved in this subject may be stated merely without argument, as it will commend itself to every reflecting mind.

The wisdom to be attained is *personal*, and so are the moral character and duty, which are the first steps toward the attainment. It follows, therefore, both as a matter of imperative obligation, and of indispensable interest, that every person ought to be possessed of wisdom and a good understanding, and ought to seek it in the only available way. From this conclusion no one can possibly escape. Every one should bestow adequate consideration upon the place assigned him in the universe, the faculties with which he has been endowed, the business which he is called to perform, and the destiny for which he is to make preparation. Without this, it is vain to expect that he can fulfil the objects of his creation, or secure acquittal at the bar of his own conscience, and, much less, at the bar of God. And surely then, without this, all knowledge and morality—though useful for temporary purposes—as measured by the scale of truth, are empty and fruitless boasting. It is under this earnest sense of things, that the "wisdom" of God's word, "crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the opening of the gates; in the city, she uttereth her words, saying, How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold I will pour out my spirit upon you, I will make known my words unto you." (Prov. i. 20-23.)

And now, *Young Gentlemen of the graduating class*, what I say to all who hear me, I say with special emphasis to *you*. It is a solemn thought to me at this moment, that never more in the class room, nor in the sanctuary of God, will I be allowed to address you. It is the hope of the members of the Faculty, to meet you in the places of honour and usefulness, to which Providence may call you, and often to hear of your welfare; but they now cease to be your instructors, though they shall never cease to be your *friends*. Wearing your collegiate honours, you will soon resume your places in the circle of *home*, where even now, many hearts beat with anxiety to

greet and congratulate you. That point in your history has now been reached, which you have long anticipated with hope, and perhaps not without impatience. You will now break up the associations of college life, never again to renew them after the same manner. The severe struggles and high responsibilities of the world now await you. Your scholarship, your manners, and your principles, must pass under the scrutiny of a discerning public. You have duties to perform, and activities to put forth, for yourselves, your friends, your fellow-men, and God, your creator and judge. Temptations—many of them assuming the most fascinating forms—will surround, and, if you watch not, will inthral you. You will have to choose, under a responsibility, never before so fully your own, between the crooked policy, the sordid schemes and the selfish purposes, which promise success and glory, but turn in the end, to blasted hopes; and the less pretending path of rectitude and duty, which, alike in prosperity and adversity, leads forward under the smiles of a happy conscience, to a peaceful death and a glorious immortality. How many hearts wait anxiously for your decision I cannot tell you. What untold fruits, sweet or bitter, shall result from your choice, you will know only as you survey your course of life from the point of its termination, or as, at the tribunal of the Almighty, your deeds and the secrets of your hearts shall be revealed. Whether your talents, acquirements, and efforts, shall be a blessing or a curse to mankind, remains under God to be decided by yourselves.

At this solemn crisis, then, I ask you, probably for the last time, to consider that "the fear of the Lord is the beginning of wisdom, and a good understanding have all they that do his commandments." The first step to be taken is the surrender of the heart to the Son of God. It is so by the authority of God, and by the consent of all the really wise who have ever lived; it is so, in the face of all the fascinations which perverted genius, miscalled wit, and social profligacy have thrown over the footsteps of sin. Tell me not of the birth-right of genius and the dignity of learning, if you mean not to have them sanctified by the favour of God. Say nothing of the philosophy which excludes the doctrine of the cross, nor the morality which knows nothing of its life-giving power. Deceive not yourselves with the mischievous pretensions of any other ambition, than that which aims, first of all, to please God, and to be rewarded with his blessing. Tell me that your hearts are fixed, to trust the merits of a crucified Redeemer for salvation, and to regard yourselves, in all your purposes and conduct, as "not your own but bought with a price," and friendship can ask no better pledge of your truest success and peace. Give me the evidence that you have dedicated yourselves to the service of God, and have resolved to make His word the man of your counsel, and, in all things, to follow the guidance of his providence and Spirit, and I will gladden the hearts of hundreds with the blessed intelligence. In addition to the animating fact that fourteen out of eighteen comprising your number are, by profession, followers of the

meek and lowly Jesus, let me have reason to believe that you are *all* his *sincere* and *devoted* disciples, and I will promise you, in the name of the best of masters, the blessedness of a service, whose very self-denials take hold of a peace which passeth knowledge, and whose rewards are made up of the glory which the Son of God had with the Father, before the world was. May God bless you! Amen.

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ARTICLE XVI.

CANDIDATES ENLARGING THE MINISTRY.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS PHILADELPHIA.  
February, 1853.

DEAR BROTHER IN CHRIST:—It is our earnest desire, in this pastoral letter, to assist the reflections which may naturally arise in your mind, on the day of special prayer, from the inquiry, “*What can I do to increase the number of candidates for the ministry, in the Presbyterian Church?*” Such an inquiry is obviously in accordance with the spirit of the observance recommended by the Assembly, and with a true sense of your own responsibility.

1. Permit us affectionately to specify, as an instrumentality bearing upon this subject, the *influence of your personal example*. A holy life is the crowning excellence of the Gospel plan. It is an argument priceless and irresistible for everything good. The best recommendation to others of the sacred profession you are aiming to enter, is your own appreciation of it, as indicated by a holy walk and conversation. A candidate for the ministry influences, for good or for evil, the opinions and purposes of others. This influence, generally an unconscious one, is both extensive and efficacious, and needs the careful supervision of the inward principle of spiritual religion. How precious is the example of a classmate, or friend, of eminent piety, in keeping before your mind the responsibilities of the Christian ministry! His very presence excites awe and reminds of heaven. His life is an argument for his profession. Wherever he goes, he will give a favourable representation of its claims; and commend the pursuit, which he has felt called of God to engage in.

On the other hand, the prejudice which an unsuitable, indiscreet, or godless candidate may excite against the ministry, can never be portrayed in human language. As a matter of fact such a prejudice has been engendered in many a neighbourhood. Failures are injurious to an extent far exceeding the computations of the delinquent, and are followed by a desolation which it is always easier to create and to extend than to repair. Failures are not properly limited to those candidates who cease to study for the ministry, and who turn off

into other professions. Some who persevere in their preparatory studies do more evil to the ministerial ranks than those who have deliberately changed their course. Every candidate *fails* in an important sense, when he produces the impression that he is undervaluing the solemnity and responsibility of the sacred office, or has inadequate qualifications for the discharge of its duties. The world, indeed, is prone to censure severely, and is often uncharitable in its criticisms; and yet, on the whole, its estimate of character is more apt to be too favourable than the reverse. And even if a want of charity were the general characteristic of its decisions, this very perversity would constitute a plea for Christian watchfulness and prudence. A careless word, a hasty temper, and, much more, a guilty act, on the part of a candidate, may fatally impair, in the minds of others, the authority and dignity of the sacred office itself. It is thus possible for a young man, who has not the requisite qualifications of piety, or of intellect, by entering the ministry himself, to keep others out of it. There is unquestionably great need of high personal character, in order to exalt the profession, in the midst of a wicked and gainsaying generation.

Some of the best friends of our Church have expressed their fears lest a too easy access to the ministry, through the system of benevolent aid extended to students, may not have impaired its general character and usefulness, as well as its numbers. Whilst the Board of Education have no evidence of the justice of this apprehension, it is their duty to take warning from every friendly suggestion, and to endeavour to "stir up the pure minds" of the young brethren under their care, on all suitable occasions, and in reference to all proper topics of exhortation. High personal qualifications are necessary conditions in keeping the operations of the Board free from reproach. The evil of encouraging improper candidates extends into the very heart of the prosperity of the Church. Nor is it the least of its results that it reacts against the increase of the ministry.

We, therefore, tenderly invite you to consider the connexion that exists between your own character, and the efforts of the Church to call the attention of her pious youth to the ministerial office. One of the best ways in which you can effectively co-operate in these efforts, is by presenting an example of what a minister ought to be. Let your light shine. Let the graces of your Christian character unite with the dignity of the office, in pleading for good-will toward it. An old writer has said: "That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious and hastening to be alone." So that is not the best candidate who makes the greatest impression for ready wit, and polished manners, and deepest intellect; but the one who has most of the love of Christ in his heart, and who adds to the acquisitions of learning the force of a religious character, that represents truth and grace to man.

2. A candidate for the ministry may assist in increasing the num-

bers of his profession by *judicious intercourse with pious and promising young men*. The amount of ignorance prevailing in the Church, on the nature of a call to the ministry, its claims, its wants &c., is not inconsiderable. There are comparatively few means of instruction, and the subject itself has its mysteries and sacred difficulties. You have yourself felt the need of friendly counsel in solving its cases of conscience; and perhaps your mind was first called to consider the matter through the timely exhortations of some one who was interested in doing good. Is there no pious young man within your circle, of the right qualifications, whom you could reach in a similar way? The influence of a good, serious talk may form and shape his whole future life. Or a letter, addressed to him, may not be without its effect.

There is undoubtedly need of great prudence in introducing and in pressing such a subject. Mischief may be often done, instead of good, in urging young men to become candidates; and even the way of proposing and arguing the claims of the ministry may be repulsive and do harm. But God gives wisdom to those who love Him and who ask for it. When the heart is right, the language is not often wrong. Friendship sanctions, and religion enjoins, the duty of social exhortation; and it is impossible to estimate the good which may be wrought by the timely use of providential opportunities in addressing the mind and conscience. A word, spoken in season, is good. So is a book lent;—often better than an argument, or than a personal conversation of any kind. But the two go well together. You may do an important service for Christ by calling the attention of a friend to this solemn subject through the various channels open to judicious Christian intercourse.

3. Another mode of promoting the objects of the day of special prayer, is by *labouring for the conversion of the impenitent*. You have special opportunities, as a candidate for the ministry, of doing good to the souls around you. If in an institution of learning, or its vicinity, where youth are living “without hope and without God in the world,” you can have access to at least some of them, with the prospect, under God, of imparting spiritual blessings. No harvest-field has so rich a soil as a college vineyard. The conversion of educated youth, more than any other class, seems, in Providence, to redound to the advancement of the kingdom of Christ. With cultivated gifts and active zeal, prompt in service and influential by position, they are fitted to do important work under the guidance of the Holy Spirit. Some of them, in the common course of Providence, may be led to enter the ministry; and others, by a religious life and influence, may contribute, more incidentally, but still effectively, to the same result, in their day and generation. No one has lived in vain who has been the instrument of leading an educated young man to the cross of Christ.

Without confining our remarks to institutions of learning, we may say, more generally, that in proportion as religion flourishes any-

where will the ministerial ranks be ordinarily supplied. Whatever agency, therefore, you may have in quickening the Christian graces of others, has a bearing upon the matter before us. The mysterious connexion of causes with remote events need not impair our faith; on the contrary, its certainty is encouragement for persevering zeal. Every effort put forth to do good to the souls of men, will have some influence—it may be *great* influence—in bringing labourers into the vineyard. Be “always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

4. *Prayer* is a means enjoined by the Lord of the harvest, and open to you as to all. You have access to the throne of the heavenly grace, and are urged to come to it with special supplications. The harvest of the world has an interest in your petitions. Endeavour to pray with an intelligent conviction of the wants of dying millions, of the adaptation of the gospel to save them, and of the scarcity of labourers in the field. Pray, as though momentous interests were depending upon your fidelity; as though your own unutterable pleadings were conditions in the procurement of the blessing. The great deficiency of the Church is in her prayers. And yet here, under God, is her hope. Her dependence is in her strength.

It is a great privilege for all God's people to invoke in an especial manner His blessing upon the youth of the Church. The simultaneous offering from so many hearts is well calculated to stimulate each to holy fidelity. If any prove negligent in this great duty, dear brother, let it not be you! Let youth pray for youth! Let a sense of your own gracious privileges make you earnestly solicitous to have others partake of them also. Be drawn towards those of the same period of life, in affectionate sympathy, and Christian longing for their welfare. They are part of the harvest of which Christ is Lord. They are sheaves to be laid upon his altar. Our impenitent youth should be remembered before God. Their immortal destiny has a dependence upon what we do, and how we pray. Solemn thought! Let it dwell in the mind along with the memories of a Saviour's love.

5. One more reflection is worth your consideration, in answer to the inquiry, “What can I do to promote the objects of the day of special prayer?” We beg you to resolve to keep the increase of the ministry near your heart, when you enter upon the *active duties of your profession*. If ministers do not give a sufficient prominence to this topic, their hearers will not take a sufficient interest in it. Without implying anything beyond ordinary imperfection in the present generation of ministers, we may rightly exhort you to magnify your office more by labouring with greater zeal for its perpetuation on a scale of elevated character and of increased numbers. Pray *statedly* in public “to the Lord of the harvest to send forth labourers into his harvest.” *Preach up* the subject with earnestness, discretion, and solemnity. Converse with parents about dedicating their children to God with the unreserve of Hannah. Cherish the young

who may become Samuels and Timothys in Zion. See that a Christian school is established, for their nurture in the Lord, as well as for their instruction in knowledge. And in every wise way keep the ministry high in the thoughts and esteem of the people.

Thus aiming at doing your whole duty, and fortifying yourself beforehand for its performance, you may be permitted, in Divine providence, to see one, and another, and another, of the choicest youth in your congregation, offering themselves for the work of the ministry unto Him who calleth whom and how He will.

With these suggestions, which we hope may be profitable in assisting your meditation on the subject indicated by the observance of a day of special prayer, we commend the whole matter to your candid consideration.

The dearth of candidates at the present time gives an emphasis to whatever of truth may be contained in this communication.

Praying that you may be strengthened with all might by the Spirit in the inner man, and be enriched in all utterance and knowledge, and thoroughly furnished unto all good works,

We are your friends and fellow-servants in Christ,

C. VAN RENSSLAER,

WM. CHESTER,

In behalf of the board of Education of the Presbyterian Church.

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ARTICLE XVII.

PRAYER AND CANDIDATES.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1853.

THE General Assembly of the Presbyterian Church adopted the following resolution at their last sessions in Charleston;

“*Resolved*, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially, that many of them may be called and qualified by the grace of God for the work of the ministry.”

The Board of Education of the Presbyterian Church, with a desire to discharge their duty in the present exigency, and to meet the demand for statistics and information in regard to the state of ministerial education within our bounds, have directed us to prepare a Circular, which is herewith respectfully submitted.

The Board of Education have distinctly called the attention of the Assembly, in their Annual Report for the last few years, to the fact, that there has been *no increase of candidates for the ministry*. In a stationary country, and in a well-provided Church, this condition of things might excite no alarm; but in a country, advancing in population with such wonderful rapidity as our own, and in a Church which has already about 500 vacant congregations, the subject assumes quite a different and a very serious aspect. Indeed, it is apparent that our Church is suffering great loss from the inadequacy of her present ministerial resources, and that the prospect for the future is still more dark and gloomy. There are hundreds of stations, both in the home and foreign field, whose ungathered harvests must remain the monuments of our faithless cultivation and criminal supineness.

In the Circular, issued a year ago, a variety of statistics were given, to prove that our candidates had not increased during the last ten years. The statistics which follow, are in a new form, and serve to strengthen the conclusion then reached. The table exhibits the *total number* of theological students at all the Seminaries of our Church for the last *ten years*, and are arranged so as to compare the last five with the preceding five years.

THEOLOGICAL STUDENTS FOR THE LAST FIVE YEARS, OR FROM 1849 TO 1853.

	1849	'50	'51	'52	'53
Princeton,	150	136	150	137	120
Alleghany,	48	51	43	50	52
Prince Edward,	16	13	13	12	11
Columbia,	19	22	25	32	32
New Albany,	*17	19	23	22	14
Cincinnati,				14	11
<i>Total Theological Students,</i>	250	241	254	267	240

Average number, 250 2-5.

FOR THE PRECEDING FIVE YEARS, OR FROM 1844 TO 1848.

	1844	'45	'46	'47	'48
Princeton,	119	140	149	165	147
Alleghany,	51	48	56	48	48
Prince Edward,	32	26	21	18	*16
Columbia,	23	25	16	13	20
New Albany,	*19	*18	*13	*14	*15
<i>Total Theological Students,</i>	244	257	255	258	246

Average number, 252.

These statistics show—*First*, That the average number of students for the last five years is less than for the preceding five. And, *Secondly*, That the number of students for the present year is less than for any year in the whole series. Can such facts be contemplated without surprise, anxiety, sorrow even unto tears, and supplications?

\* Estimated from the number of *new* students in each year.

The only hope of the Church is IN GOD. Thither we must look, and look *now*—and *as we have not done hitherto*—before the evil widens and deepens the breaches, and dearth and woe overspread the Church.

The Assembly have appointed a day of *special prayer*. But the great want, it is believed, is in fervent, *habitual prayer* to the Lord of the harvest. The raising up of a ministry of high qualifications, and of sufficient numbers, is one of the last subjects that can dispense with earnest prayer to God. Can there be any *doubt* that the real origin of our difficulties, at the present crisis, is in the deficiency, both in quality and quantity, of private and public supplications for Heaven-sent men?

Allow us, without arrogating the office of instructing others, to suggest, as topics bearing upon the day of special prayer, such as these :

1. The *general connexion* between prayer and the Divine blessing. God always invites his people to make known their wants. Praying seasons are hopeful seasons in the spiritual kingdom. In God's general administration, according to the Church's prayers, will be her rewards, in all matters pertaining to growth and prosperity.

2. It is specially hopeful for the Church to pray and labour for *youth*. The covenant, in its wonderful provisions of mercy, has a special intent towards children. "TO THEE and to thy SEED" are the promises. The weakest faith need not stagger here. The vast majority of our communicants are converted in early life. Prayer for youth is always well-directed prayer.

3. Providence has shown the hopefulness of praying for *educated youth*. This topic belongs particularly to the present occasion; and the following facts, occurring within our own department of the kingdom of Christ, illustrate the directness of the Divine answers to the prayers offered in behalf of the youth in Colleges.

CENTRE COLLEGE, KENTUCKY.—Last year, a revival of religion commenced in this Institution, in immediate connexion with the observances of the day of special prayer. The revival resulted in the hopeful conversion of between forty and fifty students. Dr. Young writes thus about the state of religion generally in the College of which he is the President:—"The efforts of His people to rear an Institution, in which His great name might be honoured, and their descendants taught to worship the God of their fathers as their fathers had worshipped Him, have in no other respect been so signally approved by His blessing, as in the repeated and gracious outpouring of His Spirit on the hearts of the students. That wonderful work of grace, which began in 1826, and continued in 1827, which extended to all the congregations of our Church throughout the State, and more than doubled the number of Presbyteries in Kentucky, commenced among the students of Centre College, and from that time to the present, *eleven different years have been marked*, in the history of the Institution, by *revivals of religion*. The last of these manifestations of Divine mercy was granted during the present session of 1852, and its visible result, thus far, has been a profession of faith in the Redeemer, on the part of *forty-five* of the students, who have united with the Church."

JEFFERSON COLLEGE, PENNSYLVANIA, was also favoured with a religious awakening of uncommon power, which commenced under similar circumstances. A friend writes:—"Jefferson has been blessed with a precious season of revival. It

began on the day set apart for special prayer. It seems to verify the experience of the prophet, that while God's people were calling upon God and confessing their sins, and presenting their petitions, God heard and answered them. About forty-five students of the college have professed a hope, and fifteen others, principally in the Ladies' Seminary, have been hopefully converted. A deep, solemn influence still pervades the Seminary, but the College has disbanded, and very many have gone forth under deep convictions. Many who had not thought of it, or were undecided, are now looking forward to the study of the ministry. I trust thousands shall rejoice, not only through time, but through eternity's ceaseless ages, and praise God for this revival.

OGLETHORPE UNIVERSITY, under the care of the Synod of Georgia, has a similar history of grace to record. President Talmage writes:—"Whether it arises from the religious character of the teachers in such Institutions—or the early training of the pupils that resort to these places—or to the facilities to introduce religious instruction—or to the special prayers of the Church—or to all these combined—this Institution has enjoyed a remarkable number of precious revivals. During the years of 1846, 1847, 1848, 1850, and 1852, the Spirit of God was poured out in copious measures upon the pupils, and, at the close of several college years, nearly the whole number had become hopefully pious.

"The revival during the past winter afforded a most striking and encouraging instance of direct answer to prayer. It began on the night of the last Thursday of February, the day set apart for the annual concert for prayer in behalf of colleges. After public service in the chapel during the day, the pious students appointed a special prayer-meeting in one of the recitation rooms at night. To their wonder and delight, a large number of their fellow-students were present, who were not in the habit of attending such meetings.

"There had been, up to that hour, no special indications of the presence of God's Spirit. At that meeting, however, whilst engaged in singing, prayer, and reading the Word, a powerful influence came down upon them, and the whole assembly was bathed in tears. Worldly professors were smitten with remorse; careless sinners were pricked to the heart; and one that had been sorrowing under conviction for sin, found hope in Christ. From that night a series of daily religious meetings were kept up for weeks.

"Of the senior class, consisting of fifteen, *all but one* professed a hope in Christ. Of these, a large majority have selected the Christian ministry as their chosen work. A spirit of self-consecration, and an interest in foreign missions, have been awakened, throughout the institution, which promise happy results."

MIAMI UNIVERSITY, OHIO.—Dr. Anderson, the President, writes:—"We had a very precious revival of religion in our Institution" just after the day of special prayer, which was the means of bringing about fifty young men to the acknowledging of Christ. "There are now in this Institution about one hundred professors of religion, of whom sixty or seventy are looking forward to the ministry."

HANOVER COLLEGE, INDIANA.—This Institution has enjoyed a high degree of religious prosperity. During the year 1851, God poured out his Spirit in a remarkable manner, in connexion with the exercises on the last Thursday of February. At that time, out of one hundred and fifty young men, one hundred and twenty were professors of religion; and out of the Senior Class of twenty-two no less than thirteen were seeking the ministry in home or foreign fields.

These facts are precious testimonies to the willingness of God to answer prayer in behalf of *educated youth in Institutions of learning*. Sister institutions in different parts of the country as Princeton, Hampden Sidney, Washington, Lafayette, Oakland, Williams, Amherst, Yale, Jacksonville, Crawfordsville, Marietta, Middlebury, &c., have had equally strong evidences that God hears and answers prayer, and blesses our young men with grace and peace.

4. Prayer for *ministers* has a *divine warrant*. It is the subject of an express command, and is imperatively binding upon the Church

throughout her days, her Sabbaths, her years, and her generations. Prayer brings the Church to God. Here is the stimulant of hope; the secret of power; the pledge of a blessing: "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." Many a precious youth has been prayed into the ministry. The Spirit works through instrumentalities, and according to his sovereign good pleasure; and there can be no doubt that the names of multitudes of faithful heralds of salvation are recorded as *Samuels, heard of God*. A large number have entered the ministry, who were converted in college revivals; others have been the subjects of daily prayer by parents and friends; and all have been more or less commended to God's grace by heartfelt supplications.

The neglect of the Church, in not adequately honouring the means placed within her power, is receiving a providential warning, which it is time to heed. The Board of Education reiterate the conviction, that the present state of things in our Church affords real ground of **ALARM**. Not because God is unwilling to hear—blessed be His name for His mercy, patience and abounding grace!—but because so little prayer, and prayer of the right kind, is offered for the ministry—so little anxiety is felt by the Church at large on the necessity and means of its increase—so little consecration of children to this great work, and earnest training of them for it—so much worldliness and wealth-grasping—so much love of ease, and minding of our own things, rather than the things of Christ: these are the grounds of alarm. It is not perhaps, too much to say that our Church needs a reformation on the whole subject of her interest and her efforts in the perpetuation of the ministry. An annual prayer on a special occasion does not, will not, cannot meet the exigency. Ten years of stationary statistics afford a sad commentary on the general delinquency of prayer and labour throughout our bounds. Lord, revive us! revive us in the midst of these years! An awakening in every congregation—an awakening throughout the whole Church—is to be devoutly sought. If it be begun in the matter of **PRAYER** it will find work in all the appropriate instrumentalities of training and instruction, which are bound up by the power of God in the answer.

Whilst prayer, heartfelt and persevering, is the main duty to be insisted upon in the raising up of a suitable and numerous ministry—prayer as the means of securing God's favour, and of leading to all right action—we cannot close this circular without a brief appeal in behalf of *the education of the youth of the Church in Christian institutions*. Is it not an inconsistency to pray to God to convert our youth, and to bring many of them into the ministry, when those very youth are allowed to receive their public education at schools and institutions where no sound Christian instruction is communicated? The Board are thoroughly persuaded that neglect at this point is one of the bad signs of the times. The evil of an irreligious or non-religious education, if it cannot be otherwise corrected, calls

for schools, academies, and colleges, *under the Church's own care.* In the providence of God, the Board of Education have received for the present year, a donation of five thousand dollars, applicable to the establishing and sustaining of parochial schools. Such institutions, as well as academies and colleges, *where the truth of Christ is taught by Christian teachers,* have an important bearing on the increase of members, and of ministers in the Church. The attention of Sessions is earnestly invited to the consideration of this subject, as their circumstances may require.

It may be added that our Church has now an array of Theological Seminaries, generally well endowed, which can afford facilities for the education of a very large number of candidates: but the great difficulty is that candidates do not present themselves, in the proportion of our ability to train them for their office. Here is the want; and where is the relief? Just where it was in the days of Christ. "The harvest truly is great; but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Trusting that the special prayers of the last Thursday of February may be perpetuated in the habitual prayers of the Church, and that a rich blessing may be poured out from heaven upon our own and sister Churches, so that many of the youth of the land may be called and qualified by divine grace for the work of the ministry,

We are, fraternally, yours,

C. VAN RENSSELAER.

WILLIAM CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,  
February 8th, 1853.

ARTICLE XVIII.

THE CHRISTIAN WARFARE.

SOLDIER, *go*—but not to claim  
Mouldering spoils of earth-born treasure;  
Not to build a vaunting name,  
Not to dwell in tents of pleasure;  
Dream not that the way is smooth;  
Hope not that the thorns are roses;  
Turn no wishful eye of youth,  
Where the sunny beam reposes;  
Thou hast sterner work to do,  
Hosts to cut thy passage through;  
Close behind thee, gulfs are burning—  
Forward!—there is no returning!

Soldier, *rest*—but not for thee  
Spreads the world her downy pillow;  
On the rock thy couch must be,  
While around thee chafes the billow:

Thine must be a watchful sleep,  
 Wearier than another's waking;  
 Such a charge as thou dost keep  
 Brooks no moment of forsaking.  
 Sleep as on the battle-field,  
 Girded—grasping sword and shield:  
 Foes thou canst not name or number,  
 Steal upon thy broken slumber.

Soldier, *rise!*—the war is done:  
 Lo! the hosts of hell are flying:  
 'Twas thy Lord the battle won;  
 Jesus vanquished them by dying.  
 Pass the stream! Before thee lies  
 All the conquered land of glory;  
 Hark! what songs of rapture rise!  
 These proclaim the victor's story.  
 Soldier, lay thy weapons down;  
 Quit the sword and take the crown:  
 Triumph!—all thy foes are banished,  
 Death is slain, and earth has vanished.

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ARTICLE XIX.

MY MASTER, MY WORK, AND MY WAGES.

[From the Presbyterian.]

*My Master is Christ.* Eighteen centuries ago the Redeemer lived and died on earth in the form of man. Alive now for evermore! He created me expressly to be his servant; recreated me still more expressly for this sole purpose; educated me; ordained me to this ministry; led me through all my history so far; keeps me alive now for this sole purpose. Wicked men, animals, elements, devils, are all his servants; the difference is, *I* recognise him as my Master, love him, exult in his service—not the world, not the devil, not myself. He is my sole Master; not a moment, not an effort, is to be for myself; all my time and talents are his—bought and paid for by him; not my own, his—“bought with a price!”

*My work is, to preach Him to men.* The unconverted world is blinded to him; and my work is, to display him, and urge him as the only Saviour of the world. The converted world is comparatively ignorant of him—cold toward him, and my work is, to know as much, and feel as much as I possibly can, in order to display him, and urge him upon their clearer and heartier acceptance. This work is my sole business. If I attend to some worldly matters, it is because he directs me thus, and not by ravens, to be kept alive for his work. Clasped in his arms, he gives me sleep all night to strengthen me for his service; and on waking, my first thought must be, “Lord, what wilt thou have me to do to-day? Give me the necessary wisdom, the necessary strength!” Hence, in all my writing, my reading, my visiting, my being at home—during the whole day,

from waking to sleeping, my sole business in this world is for Christ—for this only he keeps my heart beating, my brain throbbing, my mind thinking!

*My wages are certain.* He has millions of servants abroad, giving each his place, his work, his sufficient pay. Some fill high places on earth; some guide the stars, perhaps; some fly on errands over his universe; some, perhaps, even through the smoke of hell; some stand around his throne in heaven. He has put *me* just where I *am*. My duty is, to do just all I possibly can where he has put me; to do it with all prudence; all love; all energy; all watch; to do more still, having no confidence in the flesh—all possible confidence in my Master. He has never fixed the exact rate of my wages in this world, only he is certain to give enough to keep his servant alive and able for his work. He knows his servant is supported altogether on these wages. He does not pay in advance, because he would have me come daily to him for daily bread, in order that the relationship and dependence of master and servant may not be forgotten for an instant, but the servant kept steadily and closely to his Master's work, his Master's wages, his Master's self. He has never mentioned the exact amount of reward, when the work is over, and the servant goes home through the evening shades of death. Our coin cannot represent it; our language is not large enough to express it in crowns, thrones, "exceeding and eternal weight of glory."

It is very satisfactory during our twenty or sixty years in this world to have a perfectly distinct idea of one's Master, work, and wages. It saves one from vague ideas and efforts, disappointments and wasted hours. It seems to me, that it must be of this that Solomon speaks, when he says, "The way of the righteous is made plain"—a distinct way to a very distinct place. AUGUSTIN.

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ARTICLE XX.

EXCEL TO THE EDIFYING OF THE CHURCH.

BY THE REV. ARCHIBALD ALEXANDER, D.D.\*

"Seek that ye may excel to the edifying of the Church."—1 COR. xiv. 12.

THE cessation of those miraculous gifts, with which the Christian Church was endowed in the beginning, is an event of which there is no clear intimation in the New Testament, but there are several weighty reasons which may be assigned to account for it.

When the Christian religion was fully established by the evidence

\* Preached at the opening of the General Assembly of 1808, and published by request. The following advertisement was prefixed to the published sermon:

"The author of the following discourse had no desire, nor design, to communicate it to the public through the medium of the press; but at the earnest solicitation of the session of his own church, he consented, though with reluctance, to give it up for publication."

of miracles, there was no longer any necessity for their continuance; for this evidence, having been once exhibited, must ever remain sufficient, and by means of authentic testimony, may serve for the conviction of all succeeding generations.

The frequency and long continuance of miracles would destroy their effect, and in time they would cease to furnish any conclusive argument in favour of revelation; or rather would cease to be miracles; for if it was as common for men to rise from the dead as to be born, there would be nothing miraculous in the one event more than in the other.

But a third reason is the abuse to which these spiritual gifts were subject. We might have supposed, that if anything could have passed through the hands of men without being perverted, it would have been these supernatural endowments, which were given by the immediate operation of the Holy Spirit; but we learn from the sacred Scriptures, especially from this epistle, that they were as much, and perhaps more, subject to abuse, than the talents possessed by nature or acquired by industry.

The Corinthian Church was favoured with a rich variety of these gifts; but in the exercise of them their spiritual men fell into great disorder. Instead of using them for the edification of the Church according to their original destination, they seemed disposed to pervert them to the purposes of ambition and vain-glory. They were more desirous of possessing these gifts than of excelling in charity; and courted rather such as distinguished and exalted the individual, than such as tended to the edification and comfort of the Church of God.

The apostle expresses his sentiments fully on this subject, in this and the two succeeding chapters; and having corrected their errors, and reproved them for their abuses, he advises them, since they were ambitious of spiritual gifts, to seek to excel or abound (as the word should be translated) to the edifying of the Church; that is, in those gifts which would enable them to be most useful in promoting the glory of God and the edification of the Church.

Now, although the gifts to which the apostle refers have ceased, yet the exhortation in the text is as applicable to common as to supernatural endowments; for every qualification should be earnestly sought which tends to the edification of the Church; and talents should be desired by the ministers of the Gospel only with this view. I propose, therefore, in this discourse, to consider, first, wherein the edification of the Church consists; and secondly, to mention some of those qualifications which will be most useful to the ministers of the gospel in promoting this object.

The word edification is borrowed from architecture, and literally signifies the progress of a building. This appears to be a favourite allusion with the Apostle Paul when speaking of the increase of the Church; and the figure is very beautiful and comprehensive. The structure of an elegant building, especially of a magnificent temple,

is among the highest efforts of human skill. It is a work which requires the aid of almost every art; and cannot be accomplished without the application of much wisdom and power.

The principal things, in the erection of an edifice, which deserve attention are the foundation, the plan, the materials, and the decoration. The *foundation* is an essential thing. The most beautiful building may be brought to a speedy dissolution by a want of solidity in its basis; and it should not only be solid, but sufficiently extensive to receive the whole pile which is designed to be erected on it.

The *plan* of the work is also of primary importance. As a large house must consist of a variety of parts, and as a multitude of workmen must be employed, if every one should pursue his own plan, or if they should divide themselves into separate parties, and proceed without respect to a uniform plan, and without regarding the design and labours of one another, the consequence would be, that the different parts of the building would not only grow out of all just proportion, but might interfere with, and destroy one another; until at length, the whole edifice would fall into ruins, or stand an unshapely and useless pile, the derision of every spectator.

The *materials* of a building should be of good quality, and should be arranged in good order; every part occupying its own place, and not heaped promiscuously together. If an architect should build on a good foundation, fragile or perishable materials; if, for example, he should pile up "wood, hay, or stubble," instead of employing solid mineral substances, he would deservedly suffer great loss of reputation in the estimation of all who might be acquainted with the fact; or, if a workman should put the weakest materials in the place of the strongest, or cement them together with untempered mortar, he would gain but little credit or emolument by his labour.

Finally, a building is incomplete until it have received its *decorations*, and is furnished with everything necessary for the accommodation of its inhabitants, or for the performance of the service for which it was designed.

The application to the Church of these ideas, which occur in contemplating the progress of a building, is so natural and obvious, that it would be tedious to run the parallel in detail. With only a general reference to these particulars, therefore, I will proceed to state, that the edification of the Church consists in the maintenance and advancement of "truth, unity, purity, and felicity." These four words include everything which enters into the idea of the increase and perfection of the Church.

I. **TRUTH** is the foundation on which the whole building rests. Take this away, and religion will be mere superstition; morality, a matter of convenience; and the most fervent devotion, enthusiasm.

Truth is the subject of knowledge. It is the object of faith, and furnishes the proper motives to all pious and benevolent affections. It delineates the path of duty, and shows us with certainty the kind and degree of happiness which is attainable. It is a clear and hea-

venly light, deprived of which the understanding would be as useless and inconvenient as the eyes without the natural light.

This, however, is a word of very extensive signification. It embraces the universe. Substances and qualities, facts and propositions, ideas and declarations, are all included under this comprehensive term. But we are not called to explore the whole circle of truths in the universe. This infinite object is only within the grasp of the Divine intellect, which surveys, with one comprehensive view, all possible and actual existences. Our situation, with respect to truth, resembles our condition in relation to the light of the sun. Although infinite rays are scattered from this luminous orb in all directions, yet we are only concerned with those which come near to us, and of these it is only a small portion which we have occasion to use; so the number of truths, which can be known by man, is comparatively small, and of attainable truths there are few which are absolutely necessary.

Of these, some are discoverable by the light of nature; for, although I admit that there are no *innate ideas*, properly speaking, yet I maintain that there are some *first truths* or *self-evident principles*, to which every rational mind assents, as soon as they are proposed. I believe, moreover, that there are such truths in morals, in which all men do as certainly agree as in any mathematical axioms; and which no man, retaining his reason, can by any art or effort disbelieve. These are the stock on which all others must be engrafted. If there were no such thing as the light of nature, or a discernment of some evident moral truths, a revelation might be addressed, with as much reason, to a brute as to a man. All argument and every species of proof and illustration would be to him useless on this subject. This, however, does not imply that all men do actually contemplate these truths, any more than they do those necessary truths which lie at the foundation of the science of *number* and *quantity*; nor does it imply that the knowledge of the Deity, which is so general in the world, is the result of reasoning or the discovery of natural light. The contrary of both these I believe to be the fact. Uncivilized men think of little beyond the immediate objects of their senses and appetites; and as to such a process of reasoning as that which proves the existence of God, they are as much strangers to it, as they are to the most abstruse demonstrations in mathematics. All that I maintain is, that there are some truths so evident, that all men are under the necessity of assenting to them, from the very constitution of their nature, as soon as they are distinctly proposed to the mind; and that there are others so obviously deducible from these, that the reasoning by which they are established produces conviction in every person who attends to it. Thus far does the light of nature go in all; and we ought not to disparage it, for it is as much the gift of God as inspiration itself.

Revelation proceeds upon the principle that men do possess some knowledge of moral subjects, and a feeling of moral obligation.

This is as much taken for granted, in every part of the Scriptures, as that they are possessed of an instinctive desire of happiness and aversion to misery.

But, if we were left to nature's light, dark and wretched would be our condition. Even if reason were cultivated, and we should deduce by logical inference every truth for which there are *data* in nature, our situation would not be mended. So far is it from being true, that the light of reason is sufficient, that the more clearly this light shines, the more distinctly would man perceive that his situation was miserable, and as far as he could judge, hopeless.

The truths most important to the peace and salvation of men, are revealed only in the sacred Scriptures. The plan of redemption is here gradually unfolded, from the first dawn of light in paradise, until the Sun of Righteousness arose with all his splendour on a benighted world.

*Christ himself is the truth.* He has not only revealed the truth, but all the rays of this divine light are concentrated in him. From his face the divine glory beams forth with its brightest lustre. The wisdom, power, justice, purity, love and faithfulness of God are here clearly exhibited. In *his* actions and sufferings, the spirituality and extent of the law of God, and the nature and just deserts of sin are set forth in a stronger light than any words could represent them. So completely does the character of Jesus Christ as Mediator involve all important truth, that no dangerous error can be conceived which does not affect our views of his personal dignity or mediatorial work. This, therefore, is said to be "eternal life," or all that is necessary to obtain "*eternal life*," to "know the only true God and *Jesus Christ*, whom he hath sent." To "*preach Jesus Christ and him crucified*," includes the whole range of doctrines taught by the Apostle Paul. The aspect of every dispensation, of every institution, of every leading fact and principal prediction in the whole system of revelation is turned toward the incarnate Son of God. In him is contained that mystery of godliness, which, through eternity, will be developing for the instruction and entertainment of saints and angels.

In proportion as the doctrines which relate to Christ the Redeemer are understood, received, and reduced to practice, does the edifice of the Church stand firmly on its basis; and in proportion as these are extended and propagated, the glorious building is enlarged. The prophets and apostles, who speak of the Messiah, may, on that account, be called the foundation; but "Jesus Christ himself is the chief corner-stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord."

Both in ancient and modern times, the assaults of the enemies of the Church have been directed against this corner-stone; and although the *gates of hell* have failed of success in their attempts to shake this *rock* on which the Church is built, yet as the malice of Satan is incapable of being extinguished or mitigated, we may expect

renewed attacks, until the time of his confinement shall arrive. In our own times, infidelity has come in like a flood, and threatened to inundate the Church with a horrible species of philosophical atheism. The torrent swelled high and raged with fearful impetuosity; but its violence has now abated, and the danger from this source appears to be in a good measure over. But the watchmen on the walls of Zion ought not to lie supinely down, or nod upon their posts, but should endeavour to observe the motions of the enemy so successfully, that they may be able to give seasonable warning of the kind of assault which may next be expected.

From the signs of the times, I apprehend the danger to evangelical truth which will now arise will be from two opposite points: from what is called *rational Christianity*, and *enthusiasm*.

Most of those speculative men, who were lately inclined to deism, will now fill the ranks of Socinianism, or Unitarianism, as they choose to denominate their religion. The errors of idolized reason are very dangerous, because they have for their abettors the learned and powerful of this world, and the influence of their example is very extensive.

These opinions, however, are not likely to spread very widely amongst the common people, as they divest religion of all its awful and interesting attributes; so that the more sincerely and fully any person becomes a convert to this system, the more indifferent he will become to all religion. But no religion will engage the attention of people generally, unless it be calculated to interest their feelings. It appears to me, therefore, that enthusiasm is likely to spread more extensive mischief among the unlearned, than any species of free-thinking. The passions excited by enthusiasm, it is true, are too violent to be lasting; but the evil produced is, nevertheless, often permanent. Enthusiasm and superstition have commonly been represented as the two extremes in religion; but to me it appears that they are near akin, and succeed each other as cause and effect. The wild ebullitions of enthusiasm, when they subside, leave their subjects under the fatal influence of some absurd opinions which become the creed of a *new sect*; and almost invariably such superstitious customs are adopted, as are effectual to shield them from every approach of truth. So that these errors are often perpetuated for many generations, and at last only die with the extinction of the people who held them.

It is curious to observe, how nearly extremes often approach each other in their ultimate effects. No two things appear more opposite in their origin and operation than Unitarianism and enthusiasm—the one proceeding from the pride of reason, the other from the exuberance of the imagination—the one renouncing all pretensions to Divine assistance, the other professing to be guided by inspiration at every step; yet in this they agree, that they equally tend to discredit and set aside the authority of the Scriptures of truth. The rationalist will not receive many of the doctrines of revelation,

because they do not accord with his preconceived notions, which he calls the dictates of reason. The enthusiast will not submit to the authority of Scripture, because he imagines that he is under the direction of a superior guide. The one makes his own reason the judge of what he will receive as true from the volume of revelation; the other determines everything, whether it relate to opinion or practice, by the suggestions of his fancied inspiration.

On the errors which arise from both these quarters, we should keep a watchful eye; and against them we should make a firm and faithful stand. On the one hand, we must unequivocally deny to *reason* the high office of deciding at her bar what doctrines of Scripture are to be received and what not; and on the other, we must insist that all opinions, pretensions, experiences, and practices must be judged by the standard of the word of God.

“To the law and to the testimony” let us make our appeal against every species of error; “if they speak not according to these, it is because there is no light in them.”

II. The second thing included in the edification of the Church is **UNITY.**

That the Church of Christ is catholic, and ought to form one undivided body, is too evident, and too generally admitted, to need any demonstration. As there is but “one Lord, but one faith, but one baptism, but one Father of all, one Spirit, one hope of our calling,” certainly there should be but one body; and all the members of that body are bound “to keep the unity of the Spirit in the bond of peace. Christ, when he ascended up on high, led captivity captive, and gave gifts unto men: some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, who is the head; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” “For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit.”

But, although there is an agreement among Christians, about the propriety and obligation of Church unity, yet it is a matter of dispute wherein this unity consists, and by what it is broken. Perhaps a better definition of it cannot be given than in these words of the Apostle Paul, “To walk by the same rule, to mind the same thing.” Unity without agreement is a solecism. If all the professed Christians in the world should adopt the same name, and submit to the same ecclesiastical government, it would not come up to the Scripture

idea of unity. Those attempts, therefore, which have for their object the bringing into the same society, and under the same denomination, people of widely different sentiments, are deserving of little commendation. The nearer such jarring materials are brought together, the greater will be the discord. Truth, and an agreement in the acknowledgment of truth, are the only solid foundations of Christian unity and peace. But here the great difficulty occurs. Is it to be expected that perfect uniformity of opinion and practice can exist consistently with free inquiry? The doctrines, the inferences, the reasonings, and incidental questions, which may arise out of the Scriptures, are infinite. To suppose that an agreement in all these, or in as many of them as may happen to be brought under consideration, is essential to the unity of the Church, is, indeed, to make it an unattainable object; for probably there are no two men, nor ever were, who agreed in every question which related to religion. I take it for granted, therefore, that such a uniformity is not required; as we ought not to suppose that the exalted Head of the Church would prescribe and enjoin a kind of unity which is impracticable. I would not, however, be understood to intimate that there is a radical difference in the structure of the minds of men; for I am of opinion, that if every film of ignorance and mist of prejudice could be removed, and the same evidence of truth be exhibited to the understandings of all men, their judgments would in all cases be as much alike, as their perceptions of the colours of objects by the eye; but nothing, except inspiration of the highest kind, could place men in such a situation.

That which seems necessary to the solution of this difficulty is to determine how far this agreement must extend. What truths shall we require others to acknowledge before we will unite with them? I answer, only such as are fundamental; and if the question be proposed, What truths are fundamental? I answer, only such as are necessary to be known and received, in order to constitute a person a sincere disciple of Jesus Christ: for, if every error or imperfection in knowledge be made a bar to our acknowledgment of one another as members of Christ's body, then there is an end not only of catholic unity, but of all Christian society. Upon these principles, every man in the world would be cast out of the Church; for perfect freedom from error is as little to be expected in this life as freedom from sin. I see no other leading mark to guide us in drawing the line but the one already mentioned. Still, however, the difficulty remains undiminished, and the question returns, What truths are essential to the constitution of a real Christian? To this question, I confess I find it to be impossible to give a definite answer, which will be applicable to all cases; for to a man in one situation that knowledge may be essential, which to another differently situated may be less important. An error may be fundamental to a man educated under favourable circumstances, which would not be so to a person just converted to Christianity from a savage state. But, although

the exact limits, between truths which are essential to salvation and those which are not, cannot be defined with accuracy, yet we may keep on the safe side of this line without ensnaring the consciences of sincere Christians, or producing schism in the body of Christ. In the beginning, creeds and formulas of doctrines were short and general. The abstruse and knotty questions, which have since filled the Christian world with contention, were not thought of; and happy had it been for the Church if this primitive simplicity had continued. But the application of a vain philosophy and subtle logic to Divine truth, multiplied articles of faith, and engendered endless contentions. This is a matter of deep regret, but the blame does not so properly belong to the orthodox Church, which increased from time to time her articles of faith, as to the heretics who, by starting and propagating new errors continually, rendered it necessary that the opposite truths should be distinctly stated and defended.\*

But, there is another obstacle in the way of unity, which seems to be of great magnitude. Those who may agree in fundamentals, and who may acknowledge each other as members of the catholic Church, may yet differ in so many minor points that they cannot harmoniously worship together, nor join in Church communion with mutual edification.

Perhaps this difficulty will not be found so insuperable, on close examination, as it appears on the first glance. Christian unity does not require all the members of the catholic body to worship in one assembly, or to join in communion at the same table. As this, in its full extent, is naturally impossible, so, as far as it is practicable, it may not be expedient. Among people of the same denomination, and under the same rules of government and discipline, it often happens that there is such a diversity in some modes of worship, and also in opinion, about circumstantial matters, that the members of the same body cannot worship or commune together in harmony. And nobody supposes that these trivial differences break or disturb the unity of the Church. And if a number of churches united together should hold some peculiar opinion, or adopt some peculiar practice

\* The evil which attends the multiplication of articles of faith is, that dogmas come to be included in them, which are either not contained in the word of God, or not explicitly stated and determinately fixed by that infallible standard. When one unqualified assent is required by a Church to things of this kind, it lays the foundation of schism. For supposing that all the propositions required to be believed are true, yet if they are such as real Christians, in the honest pursuit of truth, may differ about, they ought not to be made articles of *faith*, or terms of communion, for the reasons which have already been offered. And it often happens that propositions, which have been received into the creed of a Church in order to oppose some prevailing error, in the course of time become unintelligible or liable to misconstruction, with all those who do not know the particular opinions against which they were levelled, and the history of the times when the error sprung up and was opposed. It would seem very proper when a false doctrine, which caused the introduction of a particular article of belief, has fallen into oblivion, that the article itself should be rescinded, were it not that the alteration or abolition of articles of religion has the appearance of renouncing the doctrines contained in them, and therefore ought not to be ventured upon, unless some real inconvenience be found to result from their continuance.

in worship, or even if they should regulate their church government upon a different plan from others, why should this be considered as an infraction of unity, any more than in the other case, as long as their peculiarities do not affect fundamentals in doctrine or essentials in worship? If, indeed, this section of the Church should denounce all other Christians as heretics, and anathematize all who differed ever so little from them; or if they should consider all the ministrations in other churches as unauthorized and invalid, so that they would think it necessary to rebaptize their members upon their coming to join them, or, if ministers, to re-ordain them, this would be a direct violation of the unity of the Church; and all those who proceed in this way are chargeable with making a schism in the body of Christ. It is not every separation which amounts to a schism. Christians may differ in opinion about matters of comparatively small importance, and in consequence may find it convenient to form different associations, whilst they still keep the unity of the spirit in the bond of peace. There are at present several denominations of Christians in this country, who manage their own affairs without mutual association, or any direct intercommunity; and yet they love each other, and acknowledge each other as members of the catholic Church. The only thing, in my view, which is wanting to complete the unity of these bodies, is some *convention*, or general bond of union, which might be considered as a mutual and public acknowledgment of each other.

With respect to this matter, I think I may be permitted to say, that our Church has manifested a Christian and liberal spirit, without losing sight of the great principles on which every firm union must rest.

But that which especially calls for our attention, is the duty of preserving peace and unity in that department of the Church over which the Lord hath made us overseers. Our body is now large and widely extended. Some diversity of opinion and practice may be expected; but the progress of schism (which has already made its appearance) would be a most disastrous event. There is a great difference between a schism of long standing, and one of recent date. The former, where there has not been a departure into dangerous error, generally becomes innoxious, after the lapse of a certain time. It is like a fracture, which though not well set, is healed again, and gives no further pain; but a new schism is like a fresh wound, which must go through the process of inflammation and suppuration before it can be healed at all. Religious controversy, among the people at large, will ever be the bane of piety, and of every social virtue. It enkindles the worst passions, and drives men to the greatest extremes. It is not necessary that the points in dispute should be of great magnitude to render religious controversy virulent and malignant; yea, often the more imperceptible the shades of difference, the more furiously do the waters of contention boil. This very thing has already brought indelible disgrace upon the Christian name; and it

is a subject which well deserves the attention of the clergy; for who ever heard of a schism which did not originate from the pride, resentment, or misguided zeal of those who were called the ministers of Christ? And it is a lamentable truth that talents, which qualify a man to do little good, enable him to do much mischief. So much easier is it to destroy than to edify. Many architects of the greatest eminence, whose names are now buried in oblivion, must have been for a long time employed in rearing the celebrated temple of Diana at Ephesus; but one poor miscreant immortalized his name by burning it down in a single night.

Let us, therefore, be on our guard against the demon of discord, and let us "be of one mind, and live in peace, and the God of love and peace shall be with us."

III. The third thing in order is PURITY. This respects the worship and the discipline of the Church.

The purity of *worship* is corrupted, first, by paying Divine honours to other objects besides the true God. The heathens fell universally into this abominable practice. The Jews also were prone to idolatry; and even the Christian Church has been exceedingly corrupted by the introduction of improper objects of worship, such as saints, angels, the Virgin Mary, relics, crucifixes, images, and the consecrated host.

But secondly; the worship of God is corrupted by mingling with the instituted rites of religion unmeaning or superstitious ceremonies. The imagination of man has ever been fertile in producing a multiplicity of religious services; but with respect to the whole of them, the challenge of the Almighty is, "Who hath required this at your hands?" Some, things, indeed, in the mode of conducting the worship of God, must be discretionary, and these should be regulated by the general rules; "Let all things be done decently, and in order." "Let all things be done to edification."

The common pretext for burdening the service of the Church with ceremonies is, that it is decent and becoming that a Being so august and glorious should be worshipped with pomp and magnificence; but Jehovah "dwelleth not in temples made with hands." "The heaven is his throne, and the earth his footstool." In vain do we attempt, by rites of our own invention, to honour Him, whom the "heaven and heaven of heavens cannot contain." Such attempts are rather indicative of grovelling, than exalted conceptions of the Supreme Being, for as to the pomp of unmeaning ceremonies, it is infinitely beneath his regard.

The strongest argument for introducing ceremonies into the worship of God, is derived from the effect which they are supposed to have in engaging the attention, and impressing the heart. But this effect is transient; for when their novelty wears off, these ceremonies answer no other purpose than to conceal the true nature of religion from the inconsiderate mind. The substance is lost by attention to minute forms. The people are generally inclined to look no further

than the surface, and having run through the round of ceremony, sit down contented with themselves, whilst they remain ignorant of the nature or necessity of spiritual worship. Indeed, this argument supposes the worshippers of God to be in a very rude and uncultivated state, who, like children, can be engaged and pleased with mere ceremony and unmeaning parade. A correct and cultivated mind perceives the greatest sublimity and dignity to be allied to the most perfect simplicity. This is the leading feature in the aspect of nature, and also in the finest works of art, especially in architecture. It is observed by a late traveller, that the superb columns, arches, domes, &c., which are still visible in Upper Egypt, are formed with such perfect simplicity, that there is no such thing to be seen as any part, figure, or device, intended merely for ornament. The taste of those great artists, who designed and executed these stupendous works, was perfectly correct. And those who undertake to be builders in the spiritual temple of the Lord, should be careful not to disfigure the edifice by childish ornament.

It ought, however, to be observed that purity of worship is no how inconsistent with the highest excellence in the performance of every part of Divine service. And on this subject, permit me to observe, that in the external worship of our Church, I know of nothing which needs improvement more than the music with which we offer up our praises to God. As this is an instituted part of worship, it was certainly intended that it should be performed in such a way as to produce the effects which good music is calculated to produce. But a great part of the singing of our churches is little better than recitation. The kind of music for which I plead is vocal music; of all others the most perfect, the best suited to devotion, and corresponding best with the simplicity of Divine worship.

I will now make a few remarks on the subject of purity, as it respects the *discipline* of the Church. The first thing here which deserves our attention, is the introduction of suitable men into the ministry. If you would have a well-disciplined army, you must begin by appointing good officers. There is no subject which more deserves the attention of our Church, when met in General Assembly, than this. The deficiency of preachers is great. Our vacancies are numerous, and often continue for years unsupplied, by which means they are broken up or destroyed. Our seminaries of learning, although increasing in literature and numbers, furnish us with few preachers. This state of affairs calls loudly for your attention. Some measures have already been adopted by the recommendation of the General Assembly to remedy this evil; but although they promise considerable success, yet they are inadequate to the object. In my opinion, we shall not have a regular and sufficient supply of well-qualified ministers of the Gospel, until every presbytery, or at least every synod, shall have under its direction a seminary established for the single purpose of educating youth for the ministry, in which the course of education from its commencement shall be directed to

this object: for it is much to be doubted, whether the system of education pursued in our colleges and universities is the best calculated to prepare a young man for the work of the ministry. The great extension of the physical sciences, *and the taste and fashion of the age*, have given such a shape and direction to the academical course, that, I confess, it appears to me to be little adapted to introduce a youth to the study of the sacred Scriptures.

The consequence of the deficiency of well-qualified preachers has been, that some have been disposed to venture upon the dangerous expedient of introducing men who were destitute of the literary qualifications required by our directory. And here permit me to suggest, whether the rule, which prescribes the kind and degree of learning which presbyteries shall require of candidates is not susceptible of amendment. As it now stands, it is rather a standard to which we wish to be conformed, than a rule with which we strictly comply. I believe it is a fact that no presbytery in our body has been able, uniformly, to obey the letter of this law; and this frequency of violation in all, has led some to dispense with it altogether. I think, therefore, if from the circumstances of our churches, there be a necessity for deviating from this rule in any degree, it would be better to recommend to the presbyteries such an alteration as would authorize this proceeding.

The end of all our labours, however, should be to promote holiness in the great body of the Church. The necessity of purity of heart and life, in order to salvation, is indispensable. "Blessed are the pure in heart, for they shall see God." "Follow peace with all men and holiness, without which no man shall see the Lord." But on this subject it would be improper for me to enlarge at present.

As our standard of doctrine and discipline declares that all baptized persons are members of the Church and under its government, we should endeavour to promote purity by a careful attention to the religious education of children. On this point the doctrine of our Church is right, but our practice is generally wrong. We baptize children, but we do not treat them afterwards as members of the Church. They are not kept under a wholesome discipline, and, as they grow up, admonished, exhorted, and restrained, as they should be. This species of discipline has been so long relaxed, and is so much in opposition to the indolent and corrupt feelings of human nature, that to restore it is difficult, and must require time. But we should immediately betake ourselves to the work, and do what we can. The relinquishment of this principle, and the practice arising out of it, have produced incalculable evil in our churches; and may be considered as one chief cause why many once flourishing congregations have dwindled into insignificance. If a general reformation ever take place, it must begin here. The proper education of children, and discipline of youth, are the most important of all means in producing purity in the Church.

There is another plan of discipline which has gained much credit

of late, and savours of greater strictness and purity, which considers none as properly members of the visible Church, but such as exhibit evidences of vital piety. Although it is true that all members of the Church are under the most solemn obligations to be truly pious, and all their hopes derived from mere profession, privileges, or external performances are deceitful; yet it ever has been, and ever will be found, that all attempts of man to draw a visible line between the regenerate and unregenerate are ineffectual. In theory the plan is plausible, but in practice it is seen to be impossible. But, perhaps it may be thought that we should endeavour to make the separation as completely as possible. I answer, that the thing is not only impracticable but unwarrantable. As we have not the necessary knowledge, so we are not invested with the proper authority. At the same time, I admit that men of scandalous lives, and propagators of heretical opinions, should be solemnly excluded from the Church; and that all persons within her pale should be dealt with, when they need it, by the discipline of reproof, admonition, censure, and suspension. I also admit, that in receiving persons into the Church, or to its distinguishing privileges, we should examine whether they have the requisite knowledge, and are of regular lives; and that we should then, and constantly afterwards, inform them of the absolute necessity of regeneration, faith, and a holy life, and may with propriety enter into free conversation with them on the subject of experimental religion; but to undertake to determine whether they are regenerate or not, is no part of our duty as officers of the Church of Christ. This is a prerogative which he hath reserved to himself, and which he will publicly exercise at the appointed time.\*

\* In reality, this plan of discipline, if it could be carried into complete effect, would contravene one principal end for which the visible Church was established, that is, to serve as a school in which disciples might be instructed in the Christian religion from the very rudiments; or as a nursery in which the seeds of genuine piety might be implanted. Can we admit the idea that after the Church is established, the most important instructions and the greatest blessings of the Gospel covenant must be received without her pale? And I ask where received? In the world, in the kingdom of darkness! Surely the ordinary birthplace of God's children is his own house, which is the Church. It is Zion which brings forth children when she travels. To her appertain the promises, the ordinances of the Gospel, the ministers of the Word, and all the usual and stated means of grace. But, it may be asked, what advantage is there in receiving or retaining those in the Church who are not regenerate. I answer, *much every way*, chiefly because they are hereby placed in the situation most favourable to their salvation. But ought not all members of the Church to be truly pious? They ought; and that they may become so, they should be continued in her connexion. If casting them out would hasten their conversion, then it ought to be done; but how can this be supposed?

The question may arise, who are, then, to be admitted into the visible Church? and when is it proper to exclude any from this society? I answer, all those who acknowledge Christ to be the anointed prophet of God and Saviour of the world, and who profess a desire to be instructed in his religion, may and ought to be received into the visible Church; and as we are capable of receiving instructions and deriving benefit from Christ as a teacher and Saviour, before we are competent to act and judge for ourselves, all infants or minors under the care and tuition of members of the Church, who are willing to undertake to give them a Christian education, ought to be received as disciples into the school of Christ, that from their infancy they may grow up in the nurture and admonition of the Lord. And as to exclusion from the Church, it should be regulated by the same principle. When the authority of the Head of the Church is denied, or his

IV. On the fourth particular I shall say nothing at present, as this is not the place of the Church's rest and enjoyment, except that the true FELICITY of the body, while here in the wilderness, will be most effectually advanced by promoting truth, unity, and purity.

I will now, agreeably to the plan proposed, mention some of those GIFTS AND QUALIFICATIONS, by excelling in which, the ministers of the Gospel may most effectually edify the Church.

The first attainment which I shall mention, is a profound and accurate *knowledge of the sacred Scriptures*. This knowledge, although very important, and indeed indispensably necessary, is very difficult of acquisition. To ascertain what opinions other men have formed of the truths of Scripture, and what controversies have been agitated respecting particular points of doctrine, is not so very difficult; but to study the sacred oracles for ourselves, and in the midst of the dust of contention, and in despite of the prejudices of education and of party, to elicit the true meaning of the Holy Ghost, requires an ardent love of truth, an unwearied attention, unshaken fortitude, and invincible perseverance in the student of sacred literature.

We, who live in this remote age and distant country, labour under peculiar disadvantages in the study of the sacred Scriptures. They are written in languages difficult to be acquired by us, both on account of the scarcity of suitable books and teachers of competent skill, and hard to be perfectly understood by any, in consequence of having for so many centuries remained dead. And in the volume of inspiration, there are continual references to the customs, transactions, and prevailing sentiments of the people to whom they were originally addressed, and of those concerning whom they speak; all which things are now with great difficulty ascertained.

word and ordinances openly contemned, or when such a course of conduct is pursued as tends to the dissolution and destruction of the society, then, and not till then, is it proper to excommunicate a member from the visible Church of Christ.

Some may, perhaps, infer from what has been said on this subject, that a foundation is laid for the indiscriminate admission of all baptized persons to the table of the Lord; but this consequence does by no means follow. The admission of a person into a society does not entitle him at once to attend on all the mysteries of that society. Many things may be necessary to be first learned, and many steps to be taken, before the novice is prepared for the higher privileges of the society. In the Christian Church, there is no ordinance or duty concerning which there are such solemn cautions left on record as that of the Lord's Supper. An unworthy attendance contracts the guilt of "crucifying the Lord afresh," and every man is required "to examine himself" before he approaches the sacred table. This subject, it is probable, has been much misunderstood by many serious people, who have been kept back from this important duty rather by a superstitious dread than godly fear; but still there is great necessity to warn the members of the Church not to approach rashly, nor without due preparation. All who are in the Church are no doubt under solemn obligations to obey this dying command of their Saviour; but there is an order to be observed in the performance of duties, and according to this order preparation precedes attendance. As in the case of the passover, the duty was obligatory on all the people of Israel, but if by any means the preparation of the sanctuary were wanting, it was judged expedient to defer the performance of the duty until it could be obtained; so with respect to the Lord's Supper, it is a duty incumbent on all, but not always as soon as they become members of the Church, but when they are sufficiently instructed and duly prepared to *discern the Lord's body*.

Translations of the Scriptures we have, both in ancient and modern languages, and an excellent one in our own tongue; but surely the expounders of a law ought to be able to read it in the original. The judge of a law which related only to life, liberty, or property, would not be tolerated if he depended merely on a translation in making up his opinions. Nothing but absolute necessity should hinder us from studying the Scriptures in the original languages. And although it is a study which will require much labour and time, yet it will richly repay those who persevere in it, and will enable them to promote the edification of the Church more effectually than literary acquirements of any other kind. I hope that the time is approaching when all other studies will, among theological students, yield the precedence to oriental literature, that is, to the study of the BIBLE; and that other branches of learning will be prized only as they afford assistance in the elucidation of the inspired volume.

When those who are designed for the ministry shall be acquainted with the Scriptures from their childhood, and when those invested with the sacred office shall, with an undivided attention, and with an ardent love of truth, study the inspired Scriptures, then we may expect that error will be eradicated, the schisms of the Church healed, and primitive purity restored.

Another quality which is of great importance in ministers of the Gospel, and by abounding in which they will promote the edification of the Church, is a *pacific spirit*. The Church of God would never have exhibited the unnatural spectacle of a house divided against itself, if all the professed ministers of Jesus had been constantly possessed of a competent portion of the meek and humble spirit of their Master.

If we value the peace and unity of the Church of Christ, which he hath purchased with his own blood, if we regard the salvation of our own souls and that of our hearers, let us endeavour to divest ourselves of all pride and ambition, of all envy, jealousy, and unchristian resentments, and let us be clothed with humility, and cultivate that peaceable temper, which is so congenial with the religion which we profess and teach.

A friendly, pacific spirit amongst the clergy towards each other, is of the utmost importance to the peace and edification of the Church; but if, instead of this, they should view each other's conduct with that jaundiced eye which discolours every action,—or if they are disposed to pervert to an ill sense every word of a brother which may have the least obliquity when compared with their own rule,—if, when convened to transact the business of the Church, they should ever so far lose sight of the principles which should govern them, as to be determined, *at all events*, upon carrying their own measures, and supporting their own opinions, and should be disposed to bear down with authority, or repel with acrimony, everything which may not coincide with their own views, then we may bid adieu to unity and concord.

Our office, as preachers of the Gospel, is always important; but we are never loaded with a heavier responsibility than when we are delegated to meet in this Assembly. The wisdom, the moderation, the mutual forbearance, the brotherly love, and pure evangelical zeal, and may I not add, the order and decorum, which shall characterize this body, will have a great effect on the Church's peace. On the contrary, if a spirit of resentment, if dissensions and personal feelings ever be permitted to enter into your deliberations, and govern your decisions, the harmony of our churches will be at an end; the cause of truth will suffer; piety will languish; schism will abound; Zion will sit disconsolate in the dust, and all her friends will mourn, whilst her enemies will triumph, and their reproaches and blasphemies be multiplied.

The next thing which I shall mention as being of importance to qualify us to promote the edification of the Church is *the gift of preaching*, and a disposition to exercise it with *diligence*. This is the chief instrument which God has been pleased to select, both for the conversion and edification of his people; and although it may appear weak and even foolish to an unbelieving world, yet in all ages it has proved to be "the wisdom of God, and the power of God unto salvation, to all those who believe." As this is a highly important, so it is a very difficult work; and when we contemplate the nature and consequences of our undertaking, we have reason to cry out with trembling, "Who is sufficient for these things?"

I know of no employment in which the attainment of excellence is more difficult. Rules for our assistance have already been multiplied, and I feel no desire to add to their number. Indeed, rules of rhetoric never were of much service in forming a good preacher. They may correct some trivial mistakes of gesture or utterance, into which public speakers are apt to fall; but they cannot make an orator. And it is even doubtful whether oratory itself, as an art, has been of much service to the Church. We know that it is one of the most envied and admired attainments which a man can possess. A finished orator will attract numerous hearers; but his audience attend his preaching as they would a show or spectacle, merely for entertainment. The truths which he delivers are no further regarded by them than as they furnish the speaker with an opportunity of being sublime or pathetic. Admiration is the only effect produced in the multitude, and the humble Christian finds that to be entertained and pleased, and to be fed and edified, are very different things. Pulpit eloquence was never more cultivated, and never attained greater perfection than on the continent of Europe, in some periods of the last century; and yet no important effect seems to have been produced by these splendid exhibitions of oratory. Paul, although ranked with the first of orators by the first of critics, yet disclaims all assistance from this art.

There is, indeed, a species of eloquence, which every man possesses, when he delivers anything which deeply affects his own heart, which may be called the eloquence of nature; for it is the simple

expression of our sentiments and passions by such tones and gestures as are dictated by nature. It requires no study, is regulated by no rules of art. Those who think the least about oratory, and who are the farthest removed from any design of appearing eloquent, are the persons most likely to succeed in speaking naturally and impressively. Good speaking is more impeded by a too anxious desire to speak well, than by all other causes.\*

If these sentiments be correct, the best method which we can pursue will be to lose all attention to, and concern about, the manner of our speaking in the importance of the subjects on which it is our duty to discourse.

To preach the Gospel as ambassadors of God to guilty men, to preach those awful truths which cannot be delivered without being attended with effects of the most momentous importance, to preach as those who must give an account of every one of our hearers, to preach as persons who are fearful every moment of being stained with the "blood of those who perish," to preach with the eternal torments of the damned, and the everlasting joys of heaven open to our view—this my brethren, is difficult,—this is too much for mortal man.

It is hard to appear as public speakers, and feel no undue concern for our own reputation. However firmly we may resolve, when alone, to consult nothing but the glory of God and the salvation of men, yet we must be divinely assisted, or habitually self-mortified to an uncommon degree, if we are not affected with too strong a desire for the applause of our hearers, or too keen an apprehension of their contempt.

But, when to please men is the chief object of the speaker, what a spectacle does he exhibit to superior beings! He speaks the truth, it may be, but his only concern is that his discourse may be thought to be handsomely composed, or eloquently delivered. He considers not that in every word which he speaks, he is the dispenser of life or death.

Yet this undue anxiety to promote the idol self, does not in every case appear by an attention to elegance of composition and eloquence in delivery; as it often shows itself in attempts to appear uncommonly warm and zealous in the cause of God; but the fervours of those who affect zeal are divested of all solemnity, and their discourse degenerates into rant and empty vociferation. Instead of the genuine feelings of the heart, there is stirred up a ferment of mere animal

\* The above remarks are not intended to refer to the *matter*, but only to the *manner* of discourse. It is believed that affectation, or an unnatural *manner*, is the chief fault of most speakers. With respect to tones, looks, gestures, &c., the best rule is "to follow nature." No, art, no rules can teach us how to express significantly and impressively the emotions and feelings of the heart. In all cases, nature dictates the proper expression where the emotions are in real exercise; and every attempt to express feelings which do not exist must fail of success with the judicious hearer, and indicates such dissingenuity as should never be found in a preacher of the Gospel.

passions; and the speaker exhausts himself with incoherent declamation, which may produce some sympathy in the weak and ignorant, but which greatly disgusts the judicious.

But the greatest gifts will answer no end unless they are exercised. Of all men in the world we are under the strongest obligations to be diligent in our calling: in no profession does sloth rise to such a magnitude, in the catalogue of vices, as in ours.

We have undertaken an awfully important work, and woe be unto us if we preach not the Gospel! We must be *instant in season and out of season*. For whilst we may be indulging our ease *souls are perishing*; yea perishing from under our ministry. Shall we then devote to amusements, to secular employments, or to unimportant studies, those precious moments, which, if rightly improved, might rescue some immortal souls from everlasting torments? God forbid. "In the morning, let us sow our seed, and in the evening withhold not our hand; for we know not which will prosper, this or that."

The last important qualification which I shall mention is a *spirit of prayer*. If the question were proposed, by what means shall Zion be raised from the dust, and become the joy of the whole earth? I would answer, by prayer. This is not peculiar to ministers of the Gospel, but they should abound and excel in this heavenly gift. Although our profession leads us to be much conversant with religious subjects, and to engage in many religious duties, yet there are no Christians who are in more danger of suffering the lively flame of devotion to languish, and to sink down into a state of awful declension and deadness than the preachers of the Gospel. What the state of our intercourse with our God and Saviour is, what nearness of access to a throne of grace we enjoy from day to day, how much of a wrestling, importunate spirit of prayer we possess, can be known only to God and our own consciences. But of this one thing we may be certain, that if we are deficient here, we are deficient everywhere else. If we have not confidence to speak to God as a father, how shall we deliver his messages to the people? The minister who approaches nearest to God in prayer, may be expected to be most successful in speaking to men; and perhaps one reason why many of us see our labours attended with so little fruit, is because we are so little in the habit of frequent, fervent, affectionate prayer. May God endue us all richly with those gifts and graces which will enable us effectually to promote the edification of the Church.

And to His name shall be the glory. Amen.

## ARTICLE XXV.

## THE GOSPEL SENT TO ALL CLASSES.

BY THE REV. JAMES HALL, D.D., OF N. C.\*

"Thou shalt go to all that I sent thee, and whatsoever I command thee, thou shalt speak."—JEREMIAH i. 7.

GOD has, in every age, furnished his church with a series of ministers, or religious instructors, by whom he has communicated his will to the human race. Some of those have been extraordinary, others ordinary ministers of his word; the first he has employed to communicate new truths to their fellow creatures, the others to explain, illustrate, and enforce those truths already communicated. The former, when necessary, always carried their testimonials with them, which consisted in foretelling future events and working miracles; and without one or both of those, the world was under no obligations to believe that their mission was divine.

The class of extraordinary teachers, we have reason to believe, have been few in number when compared with those who may be termed ordinary; and those few God hath, in former ages, honoured as his primary messengers to publish the terms of salvation to a fallen world.

Of those the Lord Jesus was the supreme head; all the prophets, as well as apostles, being under his superintendency, hence the spirit of prophecy is called the spirit of Christ.† But as the spirit of prophecy has now ceased, none since the apostolic age having pretended to it except enthusiasts and impostors, it will follow, that the spirit of inspiration has also ceased.

This will certainly be granted by every impartial reasoner, who will distinguish between the meaning of the words, inspiration and illumination. The one is an exhibition of the will of God to man, either in the communication of some new doctrine never before revealed, or in the knowledge of some future event, not discoverable by human reason. The other is the enlightening influences of the Spirit of God shed upon the human mind, by which that mind has a clear and spiritual discovery of divine truths, and by which those truths have a practical influence both on the heart and life.

\* Dr. JAMES HALL, one of the distinguished ministers of North Carolina, was born at Carlisle, Pa., in 1744. He commenced the study of the classics at the age of *twenty-six*, and was graduated at Princeton in 1774, under Dr. Witherspoon, with whom he also studied theology. He was licensed in 1776, and ordained in 1778 over the churches of Fourth Creek, Concord and Bethany, N. C., of the latter of which he remained pastor until his death in 1826. He established a classical academy in the bounds of Bethany Church. This sermon was delivered in 1792, at the ordination and installation of the Rev. *Samuel C. Caldwell*, son of Dr. David Caldwell, over the churches of Sugar Creek and Hopewell. We are indebted to the Rev. S. C. PHARR, for a copy of the sermon, printed at Halifax, in 1795.—ED.

† 1 Peter i. 11.

From these short definitions, it is presumed this conclusion is obvious—That the inspiration of the holy Spirit was peculiar to the prophets and apostles, and that the illumination of the same Spirit is common to every believer on Christ, as well as to every faithful minister of the gospel; so that what in modern times is by some called inspiration, would by them, if they would advert to the true meaning of words, be called illumination. And as the inspiration of the holy Spirit was indispensably necessary to those who were to communicate the will of God primarily to man—so the illuminating and sanctifying influence of the same Spirit appear also necessary to those who would explain, illustrate, and inculcate, revealed truth in a right manner, for this plain reason, “The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned.”\*

It is granted, that the person to whom the words of our text were first addressed, was constituted an extraordinary minister of God’s word; but although in this he differed from those who are termed ordinary ministers—yet in this both ought to agree, that to whomsoever God, by his express command, or by the dispensation of his providence, may send one whom he has called to the ministry of his word, to them they must go, without hesitation; and whatsoever he commands, that shall they speak; or in other words, they are to preach the Gospel to every creature to whom they may, by the providence of God, be sent, and are to communicate to them, so far as ability and opportunity may admit, the whole counsel of God.

The text being thus introduced and explained, we will endeavour to illustrate it under the following heads of doctrine:

I. Show the various classes or characters to which the ministers of the Gospel are sent.

II. Give a sketch of the various messages which they are directed to deliver. And then apply the doctrine.

As there is such a close and necessary connexion between these heads of the doctrine, we will treat them together. But let it be previously observed, that many observations that will be made respecting any one class, will be found applicable to many others besides those of whom they are predicated.

1. Ministers of the Gospel are sent to those who are grossly ignorant of the doctrines of religion.

These may be subdivided into, 1st, Those who have been without the means of instruction.

Such are to be found not only among the savage tribes, but also among those nations that are called Christians; who from their state of society, or the negligence of their parents, are almost totally ignorant of the doctrines of the Gospel.

Those are often found more docile and tractable than many who have had the advantages of a religious education, and usually lie more

\* 1 Cor. ii. 14.

open to conviction than those in whose minds divine truths have been inculcated without any good effect.

Such ought to be treated in a gentle and tender manner, exhibiting to them the most plain and necessary instructions—the knowledge of God, their dependence on, and relation to him—that miserable state to which sin has reduced the human race—the method of recovery through a Redeemer—the necessity of faith, repentance, and a holy life, in order to be qualified for the enjoyment of God. In fine, such are to be fed with milk, not with strong meat, but such as they are able to receive.

2d, Those who have enjoyed, but have neglected religious instruction. To such we should state the crime of negligence as nothing less than the abuse of knowledge; showing, that God will deal with all according to the privileges he has bestowed upon them. Hence he represents those who will neither know nor consider his kindness exercised towards them, as more ungrateful than the senseless ox, or the more stupid ass.\* Such should be taught, that the difference between those who sin against religious knowledge, and those who live in ignorance under the means of instruction, amounts only to this, that the one knows his duty but will not perform it; whereas the other determines not to know it, because he has no design to reduce it to practice. They should therefore be made sensible, that the ignorant and the wilful sinner shall be destroyed together—“When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.”†

2. They are sent to them who know the will of God, but do not obey him. Those, it is to be feared, form a great part of our common audiences. The few evidences we have of practical godliness is a melancholy proof that this is the case, even where the means of grace are most faithfully dispensed.

With such it is difficult to deal. Divine truths, even those that are most pungent and practical, are such beaten subjects with them, that they usually fall like water on a rock, not making the least impression.

In order therefore to do anything that may promise success, we must preach to such plainly, pointedly and fervently. Recourse must be had to the reason, and especially to the conscience of the knowing and wilful sinner, showing how religious knowledge, if it do not influence the practice, must aggravate the sinner's condemnation; and how just that threatening is, “And the servant who knew his Lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes.”‡ To such also the offers of pardon and reconciliation through the Redeemer, should be held forth, showing that if the wicked forsake his way, and the unrighteous man his thoughts; if he turn unto the Lord, he will have mercy upon him, and to our God, he will abundantly pardon.§

\* Isa. i. 3.

† 2 Thess. i. 7, 8.

‡ Luke xii. 47.

§ Isa. lv. 7.

3. The ministers of the Gospel are sent to backsliders. This is a fearful case, but not out of reach of the divine call. Some are backsliders in heart only, while the outward conduct may be fair and uniform; and indeed it is always in the heart that backsliding takes its rise. Others have thrown off the mask, formerly worn, and returned openly to the ways of iniquity. The case of both is dangerous; for the one leads towards, and the other often lands its unhappy subject in final apostasy.

Such must have had a partial work of the spirit of grace on their hearts. This, when not improved to the purposes of salvation, only qualifies them for a more dreadful fall; as they often turn to the practice of sin with greediness, and consequently rebel against greater light and more powerful testimony of conscience than formerly, having been made partakers of a partial sanctification, and experienced something of the pleasures of a religious life. Such a state must be more dangerous than even that of the unawakened sinner. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them."\*

It is difficult to find any avenue by which we may have access to the consciences of such hardened creatures. Their hearts are like hot iron thrown into cold water; the higher it has been heated it becomes the harder. So they, the deeper their convictions have been, are proportionately more hardened against the fear of the Lord. But as they are the objects of the divine call, ministers of the Gospel should leave no means unattempted that have an aptitude to reclaim them.

Their danger should therefore be stated to them in strong and pathetic terms; showing them how much more dangerous their relapse is, than their original disease.

They should be reminded of their former exercises, the views they have had of their obligations to obey the law of God, the innumerable breaches of it which they have seen themselves guilty, and the subsequent punishment to which they have seen themselves liable from the justice of God—the resolutions they formed to live more answerably to the end of their creation, and how far they have fallen short of the fulfilment of those resolutions—that these things will lay a foundation for deep and bitter remorse, in proportion to the distance they have fallen back, if ever they be brought to repentance in this world; but more unspeakably dreadful should that repentance be laid over for the world to come.—They should also be shown, that although their case is dangerous it is not hopeless—that God calls them particularly to return and they shall have mercy.—"Return, thou backsliding Israel, saith the Lord, and I will not cause mine

\* 2 Pet. ii. 20, 21.

cannot deliver his soul, nor say, Is there not a lie in my right hand?"\*

When doubts arise in the mind, they look back to former experiences, and make the same use of them that the true believer makes of Jesus Christ, who is his only ground of comfort.

Such should be informed that former experiences are a dangerous foundation on which to rest a religious hope; for the heart is deceitful above all things; and on the above principles, if our hearts deceive us once, that deception may be final, and consequently fatal—that self-examination is a great part of the Christian's business through life—that faith is a vital principle, and will be a constant source of vital holiness—that it regulates the heart as well as the life; and that except the true believer can have new discoveries of the love of God to his soul, he can no more live comfortably on the recollection of past experiences, than a man famishing for want of food can satisfy himself by recollecting, that a month or a year ago he had eaten a plentiful meal. The language of every pious soul is that of the psalmist, when devoid of sensible manifestations: "My soul thirsteth for thee in a dry and thirsty land, wherein is no water to see thy power and thy glory as I have seen thee in thy sanctuary."†

Such should be reminded of the state of those who received the seed on stony ground; that their joy might be as great, perhaps greater than of those who received seed on good ground, yet soon became abortive; and that many have professed a high degree of religious comfort, and have set out with zeal, whose root has soon become as rottenness, and whose blossom has gone up as dust. In short, such ought to be urged to repent and do their first works, if ever they would expect to escape the wrath to come, or enjoy the favour of God.

6. Those convinced of the guilt, and consequently of the danger of sin, is another class to which the ministers of the Gospel are sent. For this purpose the Lord Jesus, the prime minister of the Gospel, was specially commissioned by the Father, and in him all his faithful ministers are authorized, declaratively, "To proclaim liberty to the captives, and the opening of the prison to those that are bound."‡

Some of those are struck as with lightning, having the passions chiefly affected. A dreadful tumult is raised in the mind, and what must I do to be saved? is all their cry. They have keen flashes of conviction, which are often mingled with gusts of temporary joy. If such be ignorant of the doctrines of the Gospel, they lie exposed to the wild extravagances of an enthusiastic fancy, and ought to be well instructed in the leading doctrines of the Gospel, or method of salvation.

If they have a considerable degree of religious knowledge, they are often in danger of despondency, from a view of the abuse of that knowledge.

\* Isa. xliv.

† Psal. lxxiii. 1.

‡ Isa. lxi. 1.

Such should be shown, that God can be just and yet be the justifier of the most ungodly sinner, who believeth on Jesus; and that although they have destroyed themselves, yet in him is their help.

Others are wrought upon in a more slow and gradual manner. They are rarely so deeply affected as those above described, but more rationally and uniformly; and are more apt to persevere. Both characters, especially the former, grasp at comfort, and are in danger of being too easily healed. Under great awakenings, a comfortable text of scripture, suggested to the mind, has removed a sense of guilt and excited a flow of joy, which has continued for a considerable time, when a future conduct has testified that the unhappy subject of that joy was still in the gall of bitterness and bond of iniquity.

Both characters should be urged to press forward, and shown the danger of miscarrying in so great a work.

Hence they should be warned against the deceits of the human heart, and the legal bias that is by nature of every child of Adam.

The nature and necessity of regeneration, of repentance towards God, and faith towards our Lord Jesus Christ, should be explained to, and inculcated on them. The way of salvation should be made plain to them, and they urged to flee by faith to Jesus, by whom alone they can escape the wrath of God, and obtain a title to the heavenly inheritance.

The danger of loitering should be stated to them; knowing that to stand still in the ways of religion is really to go back; and they should be exhorted to give all diligence to make their calling and election sure, both on account of that storm of vengeance that will fall on those who draw back to perdition, and that eternal weight of glory which awaits all who persevere, as well as on account of those natural obligations they are under to God as his reasonable creatures.

7th. Young converts are another class to which the ministers of the Gospel are sent. The Lord Jesus commands them to feed his lambs.

Those who are young in religion have often more need of instruction than they imagine, especially if they have emerged suddenly from the depths of keen distress to lively and comfortable views of their interest in the favour of God. They feel themselves so transported with the novelty of the scene, all within them appearing new and strange, that they are apt to mistake those effusions of heart, which in a great degree, arise from mere natural gratitude, for deep and rooted affections.

Hence it is common with such when those overflowings of passion subside, to conclude that all they have experienced was a delusion.

Their religious joy they considered as one of the best evidences of grace; whereas it was only the result of the supposed goodness of their state; not considering, that those that received the seed on stony ground are said to receive it with joy; whereas there is not a word said of the joy of those who received it on good ground; but

before them, together with the lowest evidences of grace laid down in the scriptures.

They should be exhorted to look more to their desires than their supposed attainments, knowing that, "Blessed are they who hunger and thirst after righteousness, for they shall be filled:"\*—that although they have toilings, trials and temptations, they should consider, that Christ himself hath suffered, being tempted; that he is able to succour them that are tempted; and that through much tribulation they must enter into the kingdom of heaven. They ought to be exhorted to press forward in the ways of holiness, to exercise consciences void of offence towards God and man, and keep themselves unspotted from the world.

If the darkness be only occasional, and in those who have enjoyed a comfortable sense of the love of God to their souls, they should be exhorted to search for the cause why God contends with them; and as soon as discovered, to turn to God by sincere repentance; a candid confession of their sins, and a new application to the atoning and purifying blood of Christ for pardon and sanctification. This was David's conduct, and it was attended with happy effects; for says he, "When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me." But when he comes to the following resolution he immediately obtains a sense of pardon. "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."†

9. The last class we will mention, to whom the ministers of the gospel are sent, is that of assured Christians—The Lord Jesus commands his disciples to feed his sheep as well as his lambs. There are means of sanctification provided as well as of conversion.

While believers are conversant with sensible objects, they will always be exposed to forgetfulness of their Father's house. They therefore have need to be kept in remembrance of their duty, as well as to have new instructions communicated to them—they are to be encouraged to go on with diligence and zeal in their Christian course—to be examples to others in all godly conversation—to manifest their attachment to the Lord Jesus by a holy life, letting their light so shine before men, that they may see their good works, and glorify their Father who is in Heaven.‡

They should also be exhorted to assist those who minister in holy things.

Although it is not the province of private Christians to preach the gospel, yet much is in their power, as a means in the hand of God, for the promotion of the cause of religion.

Every one has intimate acquaintances, many have families and other dependents, over whom they may have influence in word and deed. With such, Christians should be exhorted to be diligent; and surely none can be so fit to recommend religion to others as those

\* Matt. v. 6.

† Psalm xxxii. 3, 4, 5.

‡ Matt. v. 16.

who have felt the power of godliness, and are walking under a sense of the favour of God.

We have designedly omitted every class of infidels, and of those who wrest the scriptures to the destruction of themselves and others, for these reasons. That this discourse, in which it will probably be thought, we have already been too tedious, might not be swelled to too large a size, and that it might be rendered as practical as our ability and the nature of the subject would admit.

We will now conclude by deducing a few practical inferences from the doctrine.

Inf. 1. Ministers of the gospel should study the human heart, in order to be able to communicate suitable instructions to others, and give to every one his portion.

This can be done only by being acquainted with themselves. He who has never felt the plague of his own heart, has never seen the twofold evil of sin, the fulness and sufficiency of Christ, and the beauty of holiness, must be a wretched guide for others in the way to glory.

Were any of us under a necessity of travelling through a country in which we had many enemies, and exposed to many dangers, any of which might prove fatal to us, and through which there was but one safe way, and that difficult to find, we would much rather choose a guide who had been accustomed to travel that way, than he who had only read an historical or geographical description of it. The latter might make a flourish of language, in describing the intricacies of the way and the dangers to which the traveller might be exposed, without knowing whether those things were true or false; whereas the other, having an experimental knowledge of them would certainly be the best qualified to lead the traveller through the difficulties of the way; point out to him where he may be most exposed to danger, and direct him to the best means of safety and defence.

The case is exactly similar, though much more serious in the matter before us. The natural man receiveth not the things of the Spirit of God; for they are foolishness to him, neither can he know them, because they are spiritually discerned. He, therefore, who is incapable of knowing those things that are essentially necessary to salvation, must be exceedingly disqualified, while in that situation, to teach others how to obtain everlasting life.

2. Ministers of the Gospel should adapt their discourses to various characters. We generally preach to promiscuous assemblies, in which there are all, or more than the characters lately described.

In order, therefore, to promise ourselves usefulness in our public performances, we must address ourselves to the feelings and particular cases of our auditors, so far as we are probably acquainted with their characters; if otherwise, some hungry or thirsty souls must go away disappointed. This will especially be the case, when an audience is entertained with some obscure speculative doctrine, which

even if true and founded on the word of God, yet alone will be but ordinary fare for those souls that are anxiously inquiring what they shall do to be saved; and still more so when they are subjects much controverted, and are treated in such a manner as is calculated to form parties and foment divisions among Christians of various denominations. Such subjects, especially the latter, should be touched with a cautious and sparing hand; and it is evident, that if they were less frequently brought into the pulpit, it would contribute more to the peace of the Church and the honour of religion. The great object in preaching the Gospel should be, to endeavour, as a means in the hand of God, to awaken those who are asleep in security, reclaim backsliders, point out to sinners their danger, encourage the timid, comfort the comfortless, strengthen the weak, and animate the godly in the ways of holiness.

3. The duties of ministers and people are mutual and reciprocal. If it be our duty to warn our fellow-creatures of their danger, it is also the duty of our auditors to take the alarm, and flee from the danger. If this were not the case, it never would be the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil; which is evident from our Lord's own declaration.

It is to be feared, that many are insensible of this, who sit under the sound of the Gospel, who are so far from profiting by it, that it renders them more guilty. Of such the Lord Jesus says, if I had not come and spoken to them, they had not had sin, but now they have no cloak for their sin. If such was the case, when the bulk of the Jewish nation, through the influence of their teachers, mistook him for an impostor and a deceiver, what must be the case of those who acknowledge his mission was divine, that he is the only Saviour of sinners, and yet will not bow to the sceptre of his grace.

Surely the condemnation of such, must be aggravated in proportion to the greater light that is now shed on the world, and the more general acknowledgment of the truth of the Gospel.

To conclude, let ministers and people be deeply impressed with this idea, that the word of God should be so spoken and heard as it becomes accountable creatures; knowing that we must render an account for the faithful or unfaithful discharge of the duties belonging to our office, and you for the improvement or misimprovement you make of our instructions. Let us so improve the inestimable privileges which we now enjoy, that they may produce the fruits of holiness in this world, and in the world to come, everlasting life; which may God grant to each of us, for Jesus' sake. *Amen.*

## ARTICLE XXII.

## HINDRANCES TO SUCCESS.

BY THE REV. RICHARD CECIL.

As I know you have received much good advice, I would suggest to you a few hints of a negative kind, with a view of admonishing you to be careful, while you are doing your work, not by any mistakes of your own to hinder your success—

I. *By forgetting that your success with others is very much connected with your personal character.*

Herod heard John gladly, and he did many things, because he knew the preacher to be a just and holy man. Words uttered from the heart find their way to the heart, by a holy sympathy. Character is power :—

“A good man seen, though silent, counsel gives.”

If you would make deep impressions on others, you must use all means to have them first formed on your own mind. Avoid, at the same time, all appearances of evil—as a covetous or worldly, a vain or assuming, a careless or undevout deportment. Never suffer jesting with sacred persons or things. Satan will employ such antidotes as these to counteract the operation of that which is effective and gracious in a minister's character.

II. *By placing your dependence on any means, qualities, or circumstances, however excellent in themselves.*

The direct way to render a thing weak, is to lean on it as strong. God is a jealous God; and will utterly abolish idols as means of success. He designs to demonstrate that men and creatures are what he makes them, and that only. This also should be your encouragement:—looking, in the diligent and humble use of means, to that Spirit of life and power without whose influence all your endeavours will be to no purpose, you have reason to expect help suited and adequate to all your difficulties.

III. *By unnecessarily appearing in dangerous or improper situations.*

It is one thing to be humble and condescending: it is another to render yourself common, cheap, and contemptible. The men of the world know when a minister is out of his place—when they can oppress him by numbers or circumstances—when they can make him laugh, while his office frowns. Well will it be for him, if he is only rendered *absurd* in his future public admonitions, by his former compliances; well if, being found like St. Peter on dangerous ground, he is not seduced, virtually at least, to deny his Master.

IV. *By suspicious appearances in his family.*

As the head of your household you are responsible for its appearances. Its pride, sloth, and disorder will be yours. You are accountable for your wife's conduct, dress, and manners, as well as those of

your children, whose education must be peculiarly exemplary. Your family is to be a picture of what you wish other families to be; and, without the most determined resolution, in reliance on God, to finish this picture *cost what it will*, your recommending family religion to others will but create a smile. Your unfriendly hearers will recollect enough of Scripture to tell you that you ought, like the primitive bishop, to be one, that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?

V. *By meddling, beyond your sphere, in temporals.*

Your aim and conversation, like your sacred calling, are to be altogether heavenly. As a man of God, you have no concern with politics and parties and schemes of interest, but you are to live above them. There is a sublime spirit in a devoted minister, which, as one says of Christianity itself, pays no more regard to these things than to the battles of rooks, the industry of ants, or the policy of bees.

VI. *By venturing off general and acknowledged ground in spirituals.*

By giving strong meat, instead of milk, to those who are yet but babes—by giving heed to fables, which minister questions rather than goodly edifying; amusing the mind, but not affecting the heart; often disturbing and bewildering, seldom convincing; frequently raising a smile, never drawing a tear.

VII. *By maintaining acknowledged truth in your own spirit.*

Both food and medicines are injurious, if administered scalding hot. The spirit of a teacher often effects more than his matter. Benevolence is a universal language: and it will apologize for a multitude of defects, in the man who speaks it; while neither talents nor truth will apologize for pride, illiberality, or bitterness. Avoid, therefore, irritating occasions, and persons, particularly disputes and disputants, by which a minister often loses his temper and his character.

VIII. *By being too sharp-sighted, too quick-eared, or too ready-tongued.*

Some evils are irremediable: they are best neither seen nor heard: by *seeing* and *hearing* things which you cannot remove, you will create implacable adversaries, who, being guilty aggressors, never forgive. Avoid *speaking* meanly or harshly of any one: not only because this is forbidden to Christians, but because it is to declare war as by a thousand heralds.

IX. *By the temptations arising from the female sex.*

I need not mention what havoc Satan has made in the church, by this means, from the Fall to this day. Your safety, when in danger from this quarter, lies in flight—to parley, is to fall. Take the first hint from conscience, or from friends.

In fine, watch thou in all things: endure afflictions: do the work of an evangelist: make full proof of thy ministry: and then, whether those around you acknowledge your real character or not now, they shall one day know that there hath been a prophet among them!

ARTICLE XXIII.

QUESTIONS PROPER FOR YOUNG MINISTERS.

CHIEFLY BORROWED FROM THE EPISTLES TO TIMOTHY AND TITUS.

BY ISAAC WATTS, D.D.

I. OF FAITHFULNESS IN THE MINISTRY.

Do I sincerely give myself "to the ministry of the word;" Acts vi. 4; and do I design to make it the chief business of my life to serve Christ in his Gospel, in order to the salvation of men?

Do I resolve, through the aids of divine grace, "to be faithful to him who hath put me into the ministry," and "to take heed to the ministry which I have received in the Lord that I may fulfil it?" 1 Tim. i. 12; Col. iv. 17.

Do I honestly and faithfully endeavour by study and prayer to know "the truth as it is in Jesus?" Eph. iv. 21; and do I seek my instructions chiefly from the "holy Scriptures, which are able to make me wise unto salvation, through the faith that is in Christ, that I may be thoroughly furnished unto every good word and work?" 2 Tim. iii. 14, 17.

Do "I hold fast the form of sound words," as far as I have learned them of Christ and his apostles? 2 Tim. i. 13; that I "may by sound doctrine exhort and convince gainsayers?" Tit. i. 9; and do I determine to "continue in the things which I have learned, knowing from whom I have learned them?" 2 Tim. iii. 14.

Do I resolve to give the people the true meaning of Christ in his word, so far as I can understand it, and "not to handle the word of God deceitfully, but by manifestation of the truth commend myself to every man's conscience in the sight of God?" 2 Cor. iv. 2.

Am I watchful to "avoid profane and vain babblings?" 1 Tim. vi. 20; and do I take care to "shun foolish questions, which do gender strife, and disputing about words, which are to no profit, but the subversion of the hearers?" 2 Tim. ii. 14, 23.

Do I study to show myself approved unto God, rightly dividing the word of truth: 2 Tim. ii. 15; giving to every one, viz., to saints and sinners, their proper portion?

Do I make it my business to "testify to all men, whether Jews or Greeks, the necessity of repentance towards God, and faith in Christ Jesus;" and that "there is no other name under heaven given whereby we may be saved;" making this Gospel of Christ the subject of my ministry? Acts xx. 21; iv. 12.

Do I constantly affirm that "those who have believed in Christ Jesus should maintain good works, and follow after holiness, without which no man shall see the Lord?" Titus iii. 8; Heb. xii. 14.

Do I teach those that hear me to "observe all that Christ hath

commanded us, nor shun to declare to them at proper seasons the whole counsel of God?" Matt. xxviii. 20; Acts xx. 27.

Do I preach to the people, "not myself, but Christ Jesus the Lord, and myself as their servant for Christ's sake?" 2 Cor. iv. 5.

Do I, in my study and my preaching, "take heed to my doctrine and my exhortations, so that I may save myself and them that hear me?" 1 Tim. iv. 16.

Do I "watch over the souls of men as one that must give an account, being solicitous that I may do it with joy, and not with grief?" Heb. xiii. 17.

## II. OF DILIGENCE IN THE MINISTRY.

Do I "give attendance to reading," meditation and study? Do I read a due portion of Scripture daily, especially in the New Testament, and that in the Greek original, that I may be better acquainted with the meaning of the word of God? 1 Tim. iv. 13.

Do I apply myself to these things, and give myself wholly to them, that my profiting may appear to all? 1 Tim. iv. 15.

Do I live, constantly, as under the eye of the great Shepherd, who is my master and my final judge, and so spend my hours as to be able to give up a good account of them at last to him?

Do I not "neglect to stir up any of those gifts, which God has given men, for the edification of the church?" 1 Tim. iv. 14, and 2 Tim. i. 6.

Do I seek, as far as possible, to know the state and the wants of my auditory, that "I may speak a word in season?" Is. i. 4.

Is it my chief design, in choosing my subject, and composing my sermon, to edify the souls of men?

Am I determined to take all proper opportunities to preach the word, in season and out of season, that is, in the parlour or the kitchen, or the workhouse, as well as in the pulpit; and seek opportunities to speak a word for Christ, and help forward the salvation of souls? 2 Tim. iv. 2.

Do I labour to show my love to our Lord Jesus, by "feeding the sheep and the lambs of his flock?" John xxi. 16, 17.

Am I duly solicitous for the success of my ministry? and do I take all proper methods to inquire what effects my ministry has had on the souls of those who hear me?

Where I find or hope the work of grace is begun on the soul, am I zealous and diligent to promote it?

## III. OF CONSTANT PRAYER AND DEPENDENCE.

Do I "give myself to prayer, as well as to the ministry of the word?" Acts vi. 4.

Do I make conscience of praying daily in secret, that I may thereby maintain holy converse with God, and also, that I may increase in the gift of prayer? Matt. vi. 6.

Do I make it my practice to offer "prayers, supplications, and intercessions for all men," particularly for our rulers, and for my fellow-labourers in the ministry, and for the church of Christ, and especially for those to whom I preach? 1 Tim. ii. 1; Rom. i. 9, 10; Phil. i. 4.

Do I seek by prayer, for divine direction and assistance in my studies, and in all my preparations for the public? and do I plead for the success of my ministry with God, in whom are all our springs? Eph. iii. 14-19; Phil. i. 8, 9.

Do I ever keep upon my spirit a deep sense of my own insufficiency for these things, that I may ever depend and wait on the power of Christ for aid and success? 2 Cor. ii. 16, and iii. 5, and 2 Tim. ii. 1.

#### IV. OF SELF-DENIAL, HUMILITY, MORTIFICATION, AND PATIENCE.

Do I endeavour to please all men for their good, and not make it my business to please myself? Rom. xvi. 2. But to become all to all, that I may win their souls, so far as is consistent with being true and faithful to Christ? 1 Cor. x. 23, and ix. 19, 22.

Do I behave myself before men, "not as a lord over God's heritage, but as a servant of all for Christ's sake? and do I treat them not as having dominion over their faith, but as a helper of their joy?" 2 Cor. iv. 5, and i. 24.

Am I "gentle and patient towards all men, in meekness instructing those that oppose themselves?" 2 Tim. ii. 24.

Do I "approve myself in all things as a minister of God; in much patience possessing my own soul," and having the government of my own spirit? 2 Cor. vi. 4.

Do I, as a man of God, whose business is heavenly, flee from covetousness and the inordinate desire of gain; not seeking my own things so much as the things of Christ? 1 Tim. vi. 10, 11. But having food and raiment, have I learned therewith to be content? 1 Tim. vi. 8.

Am I willing "to endure hardness as a good soldier of Jesus Christ?" 2 Tim. ii. 3; and am I learning to bear whatsoever God calls me to, "for the sake of the elect, that they may obtain salvation with eternal glory?" 2 Tim. ii. 3, 10.

Am I more and more fortified against shame and suffering for the testimony of my Lord Jesus Christ? 2 Tim. i. 8-12.

Am I willing "to spend myself and to be spent" for the good of the people, or even to be offered up, as a sacrifice for the service of their faith? and do I count nothing dear to me, that I may fulfil the ministry which I have received of the Lord Jesus? Phil. ii. 17; 2 Cor. xii. 15; Acts xx. 24.

#### V. OF CONVERSATION.

Is it my constant endeavour to "hold fast the true faith, and a good conscience together, lest making shipwreck of one, I should lose the other also." 1 Tim. i. 19.

Do I so walk as to be an "example of Christians, in word, in conversation, in charity, in faith, in purity?" 1 Tim. iv. 12; that in "all things I may show myself a pattern of good works?" Tit. ii. 7.

Do I endeavour to walk uprightly amongst men, and do nothing by partiality? 1 Tim. v. 21.

Is my conversation savoury and religious, so as to minister edification to the hearers? Eph. iv. 29.

Do I "shun youthful lusts, and follow after righteousness, faith, charity, and peace, with all them that call on the Lord, out of a pure heart?" 2 Tim. ii. 22.

Do I avoid, as much as possible, the various temptations to which I may be exposed, and watch against the times, and places, and company which are dangerous?

Do I practise the Christian duty of love and charity, to those who differ from me in opinion, and even "bless and pray for them that are my enemies?" Rom. xii. 14, and xiv. 1.

Do I behave myself blameless as a steward of God, not self-willed, not soon angry, not given to wine, nor filthy lucre, no brawler, no striker; a lover of hospitality, a lover of good men, sober, just, holy, temperate? Tit. i. 7, 8.

Do I daily endeavour "to give no offence in anything, that the ministry be not blamed?" 2 Cor. vi. 3.

Do I watch over myself in all times, and places, and conversations, so as to do and to bear what is required of me, to make a full proof of my ministry, and to adorn the doctrine of God my Saviour? 2 Tim. iv. 5; Tit. ii. 10.

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ARTICLE XXIV.

THE DAY OF SPECIAL PRAYER.

THE General Assembly of the Presbyterian Church has solemnly set apart the *last Thursday of February* as a day of special prayer. What subject is it, that, in the judgment of our supreme Judicatory, needs a more than ordinary interest at the throne of grace? The resolution is as follows:

*Resolved*, that the lamentable dearth of candidates for the ministry in the Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is a subject of serious alarm: involving great responsibilities on all concerned and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next be recommended as a day of *special prayer* and public instruction on this subject in all our Churches.

1. Prayer is a general duty perpetually binding upon individual Christians and upon the Church. It is among the highest privileges

of the soul; for it brings us into communion with God, and encourages the hope of a gracious answer to our requests. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

2. Days of *special* prayer for particular objects are in the course of Providence highly useful. They serve in an emphatic manner to arouse the Church to important duties, too much neglected, and to unite the hearts of God's people in importunate and persevering supplication. When the love of many waxes cold; when the absence of Divine influences impairs all our energies; when the world is enticing our youth by the multitude of its fascinations, and few of them make a profession of faith in Christ, and still fewer think of looking forward to the work of the ministry; when death is invading the sanctuary with more than ordinary ravages; and the cry of our country and of the heathen nations for the Gospel is unanswered to a great degree from the want of faithful labourers, it seems to be peculiarly important for our congregations to call upon the name of the Lord, and to make our wants known according to the terms of his precious promises. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!"

3. The Holy Spirit is the gift to be sought in the prayers of the Church. No progress can be made by the Church without his influences. God has given His Son as a sacrifice; he has enlightened us with revealed truth; and has added the aids and sanctions of ordinances, sacraments, and providential discipline; but without the quickening grace of the Divine Spirit, all is as the means without the end. To pray for the Holy Spirit, kindles within the Christian heart *hope* and supplies it with *power*. The believer finds at the mercy-seat help for all his individual wants, and help for the Church in the aggressive work of preaching the Gospel to every creature.

The outpouring of Pentecostal gifts is the only hope of Pentecostal results. Our youth cannot be converted, and will not enter the ministry, unless God's power, invoked in prayer, descends into their hearts with conquering grace.

4. What a glorious subject of prayer is the *conversion of our youth!* Endearred to our households by the tenderest ties, consecrated to God from early infancy, the hope alike of the Church and of the State—immortal, privileged, influential youth—who will not pray for their present and eternal well-being? If they enter upon the scenes of life destitute of love to Christ and of the controlling principles of piety, how little hope that they will ever turn from the error of their ways? Their opportunities for intellectual elevation constitute a weighty plea for their special remembrance in the prayers of the Church. The lax principles of educated men have always been a snare to the community. It has been supposed that every student of respectable talents and acquirements may be regarded as the representative of at least a thousand immortal beings, who will

be moulded by his opinions and example. And then, when to this is superadded the immense influence which every such man must send down into the next and future generations, the relative importance of our youth may be to some feeble extent conceived. Shall it fail to awaken a special interest in their behalf?

5. The Church needs *ministers*, an increasing number of heralds to proclaim the word of life. How are they to be obtained? Let us hear the instructions of our Saviour. "*Pray ye* the Lord of the harvest, that *He* would send forth labourers into his harvest." Our dependence is above. Our hope of supply, thanks be to God, is in heaven. Christ has enjoined the Church to acknowledge his sovereignty, to invoke his power; to be supplicants at his throne. Never was a duty expressed in clearer language. *Pray ye!* Lord, send down the spirit of prayer into our hearts. *Pray ye!* Ye parents, ye sisters, ye brothers, ye grandfathers and grandmothers, all ye members of the household; ye ministers, ye elders, ye communicants; ye presidents and teachers in schools, academies, and colleges; ye candidates for the ministry, and pious youth pursuing a liberal education; all ye that love our Lord Jesus Christ in sincerity and in truth, *pray ye*—individually and collectively; privately, in the social meeting, and in the sanctuary; day by day, and on the day for special prayer, *pray ye* to the Lord of the harvest. If we would have ministers, we must ask for them. They are *gifts*, they are *ascension* gifts. "When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And the fact that Christ has thus connected the supply of ministers with *Himself*, with his own ascension into heaven, with his own glory and dominion and grace, is the sweetest encouragement to believers to draw near with assurance of hope.

Especially in view of the fact that the number of our candidates has been so long *stationary*, should the Church unite in solemn prayer for an enlargement of the ministerial ranks. There has certainly been no increase in the number of the theological students in our Church for the last ten years. Where is the responsibility? Whose is the fault, the sin, the shame? If ours—and where else is the blame?—let our prayers testify to our sincere endeavours of amendment, to our awakened sense of obligation, to our endearing reliance upon the Lord of the harvest for the forgiveness of past omissions and for grace to fulfil our duties in the future.

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