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THE SCHOOL,

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T H E C H U R C H ;

OR THE

PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY

C. VAN RENSSELAER,

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

VOL. V.

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P R E F A C E.

THE Editor commits the Fifth Volume of "HOME, THE SCHOOL, AND THE CHURCH," to the public, with the hope that its contents will be found interesting and useful. Some of the articles have been kindly furnished for publication in this Annual, and others have been selected, but are not on the latter account the less valuable. The Editor gratefully acknowledges his obligations to those of his brethren who have favoured him with original communications.

The objects of the Board of Education are of the *utmost importance to the welfare of the Church*. The aim of this Education Repository is to promote the great cause of Christian education in the nurture and sending forth of well-qualified candidates for the ministry, and in establishing and sustaining schools, academies, and colleges, under the care of the Church. The parental relation being at the foundation of the whole work, its responsibilities are always kept in view, in every just view of the subject; and, therefore, some of the duties and appliances of this relation have had, and still have, a place in our Volume.

C. V. R.

PHILADELPHIA, January, 1855.

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**THE
PRESBYTERIAN EDUCATION REPOSITORY.**

1855.

ARTICLE I.

**THE RELIGIOUS INFLUENCE AND THE APPLIANCES
OF THE PARENTAL RELATION.***

BY THE REV. LOYAL YOUNG, OF BEAVER, PA.

JUDGES 13: 12 (last clause), —“How shall we order the child, and how shall we do unto him ?”

WHEN Israel took possession of their promised heritage, and drove out the nations of Canaan, they left a people on their southwestern borders, warlike, impetuous, and of prodigious bodily stature. For centuries they were a thorn in the side of God's chosen people. Often were the latter trodden down and crushed by these relentless Philistines. But if their tyranny was grievous, their idolatry was enticing. And this was the true secret of their power. They tempted Israel to worship Dagon and Baalzebub. It was only when Israel yielded to idolatry, that these powerful enemies triumphed, and riveted the chains of their servitude. When Israel repented and cried to God, deliverers were raised up, and the church became free.

One of these deliverers was Samson, whose athletic frame and strength of muscle made him more than a match for the strongest and bravest of his foes. Being set apart by Heaven as the deliverer of his country, he felt religiously bound to fulfil his mission. And when moved by divine impulse, he carried consternation and death into the ranks of the enemy. Neither green withs nor new ropes could bind him; massive city gates were borne aloft on his shoulders to the mountain height; and the firm pillars of Dagon's temple were thrown down by a single impulse.

Introductory to his birth, the angel of the covenant announced to his parents (Manoah and his wife), that they were about to be honoured as the parents of a mighty deliverer of his country. Manoah, impressed with the responsibility of the trust thus to be committed to them, in the education of a child for such a work, and

* This discourse was delivered by appointment before the Synod of Pittsburgh, in the year 1853, and requested for publication.

charity, and sometimes not that—I say I hope, in comparison with such, you may be able to say: “Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure; . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,” &c. See 2 Cor. 11: 23, 25, &c.

I hope, also, that if you should ever be in such a place as Damascus, and meet with such a governor as the one under King Aretas, who might wish “to apprehend you,” and do with you I know not what, that you may then be so happy as to escape his hands, by finding somebody who will, through a window, in a basket, let you down by the wall, so carefully as not to break your neck, nor do it in the night, lest you might get chills and fever.

To conclude, let me say that I firmly believe, where there is an undue anxiety on these subjects, there is little prospect of usefulness in the self-denying work of the gospel ministry; and that we have several missionaries in the West, and none of them have, as yet, been in a state of starvation.

Hoping that you may have your difficulties removed by inquiring of the Lord, who alone can look into the future, I remain yours, ever ready to answer such inquiries as come within the range of human ken; and with earnest prayer that you may be guided by heavenly wisdom through all your toils, and safely reach the place where “the faithful shall hunger no more,” and none shall ever say “I am sick,”
I am, of the meek and lowly one,

Your fellow DISCIPLE.

ARTICLE XI.

THE STUDY OF THE HOLY SCRIPTURES.*

BY THE REV. JAMES WOOD, D. D.

MY YOUNG BROTHERS:—

When Christ commissioned his disciples to “go and teach all nations,” promising to be “with them alway, even unto the end of the world,” he gave thereby a clear intimation of his purpose to raise up a succession of ministers from generation to generation, until the final consummation of all things. In accordance with this design, he instituted ordinances, which in like manner were to continue “till he should come.” He made no provision for the administration of these ordinances, except by this order of men; and to

* The substance of an address delivered to the students of the New Albany Theological Seminary, at the opening of the session in November, 1843, by James Wood, D. D., at that time Professor in the Seminary.

them he also "committed the ministry of reconciliation," and made it their official duty, first "to preach the unsearchable riches of Christ," whenever and wherever they might have opportunity, and then to "commit the same to faithful men, who should be able to teach others also;" aiming thereby to secure for that and every subsequent period of time, a suitable agency to instruct the ignorant in the knowledge of the gospel, and urge upon their attention its claims to their belief; to "warn them to flee from the wrath to come," and seek shelter in the ark of the "new covenant;" in short, to edify and enlarge the Church of Christ, by gathering into her pale a "redeemed, purified, and peculiar people, zealous of good works."

These objects, which lie patent on the original commission, were justly regarded as being so essential to the happiness of mankind, that a threatening to remove the gospel ministry from a people who enjoyed this privilege, was viewed as a terrible judgment; and when actually inflicted, as in the case of the seven churches of Asia, the calamity proved to be as great in reality as it was in anticipation.

But though Christ has sometimes suffered here and there a light in his tabernacle to be extinguished, for the punishment of formal and idolatrous professors, his love and covenant faithfulness to his people have prevented him from permitting his sanctuary to be at any time *completely* darkened. Hence, though the enemies of religion have, at different periods, invaded the holy place, and threatened to exterminate the whole priesthood, yea, the temple of Christianity itself; there never has been a moment, when they could boast that the ministers of Jesus were all slain, or that they had ceased to offer up spiritual sacrifices to God. Sometimes, indeed, they have been compelled to perform their devotions in secret places, "wandering about in mountains, and dens, and caves of the earth;" but in those obscure recesses, the lamps of a pure Christianity, though reduced in number, have yet burned with a brilliant flame; and the incense there offered, has ascended up with so sweet a savour before the mercy-seat, as to secure in due time enlargement for the church and her ministry, together with increased faith and zeal to discharge their high and holy functions. Thus has this office been perpetuated to the present time; and it still exists unimpaired in its authority, in the persons of all true ministers of the Gospel, who, as the called of God to this office, are the legitimate successors of the apostles, evangelists, and bishops or pastors of primitive times, and of the persecuted and martyred preachers and pastors of succeeding ages.

Upon Timothy, one of those early evangelists and bishops, it was solemnly enjoined to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And as the charter under which Paul introduced him into the gospel ministry, was that great commission which will never lose its force so long as the Christian ministry continues, we justly infer that this injunction was intended for our instruction as well as Timothy's; and hence, that the *study of the Holy Scriptures* is one

of the first duties of a gospel minister, and by parity of reasoning, one of the first which is incumbent on a candidate for the sacred office.

The Gospel, in the hands of ministers, is like the sanctuary and the ark in the camp of Israel, which, as pledges of Jehovah's special favour, were the glory and defence of the people; and yet the Israelites were located around the tabernacle, as if they had been the guardians of these sacred symbols. They were encamped in four grand divisions, with the tabernacle in the centre, so that no enemy could approach it without forcing themselves through their host. Thus, though the Gospel is the defence and glory of the church, yet it is committed to the church, especially to her ministers, as a sacred trust, like the tabernacle to the tribe of Levi, and they are required to employ their whole time, talents, and attainments, in learning, defending, and promulgating its precious truths; so great, indeed, should be their devotion to this Gospel, that they ought to be willing, not only to stand between it and the hostile attacks of its infidel adversaries, but to confess and publish its truths, if required, at the sacrifice of every earthly good. So felt and so acted the great Apostle of the Gentiles: "Neither count I my life dear unto myself," said he, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Such being the nature of the ministerial office, it is a clear inference that those who are called to engage in it, ought to aim at the possession of high qualifications; and among them all, no one should hold a higher place than a thorough and practical acquaintance with the Word of God. It has been remarked by a late writer, that the only commendation of eloquence in a Christian minister found in the Bible, is, that he was "*mighty in the Scriptures.*" To be mighty here, is to be armed with that "panoply of God," by which we can "quench the fiery darts of the wicked," and "put to flight the armies of the aliens." To be mighty here, is to possess a moral influence, which, if faithfully and prayerfully wielded for the benefit of our fellow-men, will enable us to move, and renovate, and save a perishing world. I cannot, therefore, enjoin upon you any duty of greater importance than the diligent and devout study of the Holy Scriptures.

1. You ought to study the Holy Scriptures, because they are the records which it is the great business of your profession to expound and enforce. To attempt an exposition of what you do not understand, would be a gross imposition upon those who may attend on your ministry. But how is it possible to understand a book of the size and character of the Bible, without diligent study? If a man should propose himself as a counsellor of law, who had merely read the usual text-books of his profession, and had then laid them aside for occasional reference, but without making them his diligent and thorough study, who would have confidence in him as a legal

adviser? No more ought he to be confided in as an interpreter of God's Word, who is not a diligent student of the sacred volume.

2. You ought to study the Holy Scriptures, because they exhibit the spirit which it is the glory of your profession to exemplify. The spirit which pervades the Bible is pre-eminently holy. "Holy men of God spake as they were moved by the Holy Ghost." As might be expected of a book written by such men, and who were under the divine influence, it breathes from every page a spirit of love and meekness, of faith and humility, such as is found in no other book. It is the spirit which forms a perfect character, the spirit of the man Christ Jesus, the spirit of saints and angels, the spirit of the high and holy God. This spirit the preacher of the Gospel is expected above all other men to possess; and upon its exhibition much of his professional influence and usefulness depends. It is obvious, therefore, that he ought to be a diligent student of that volume from which, more than all other books, he can become imbued with this heavenly spirit, and thus acquire for himself what will constitute both the ornament and the moral power of his ministerial character.

3. You ought to study the Holy Scriptures, because they inculcate those duties in the practice of which it is expected you will be bright examples to others. Does Paul exhort Timothy to be an example to the flock? In order to this, he must obtain a definite knowledge of those duties of which he was required to be an example; and this knowledge must be sought chiefly in the Holy Scriptures; since they are taught with clearness and completeness nowhere else. For the same reason, the Bible must be made *your* study, in order that you may learn what duties are required of you, and how to expound and practise them. The precepts of the Gospel are to be both themes for your discourses, and rules for the regulation of your conduct; and you need not anticipate success in discussing the former, if you fail to practise according to the latter. But, whether they are considered as themes for discussion, or as rules for practice, the requisite knowledge and ability either for the one or the other, can be obtained in no other way, than by a diligent study of the Bible.

4. You ought to study the Holy Scriptures, because they give the only authentic account of many valuable and important facts concerning the creation and early history of the world; and especially, because they reveal those most wonderful and important of all truths, which relate to our redemption by the Lord Jesus Christ. These ancient narratives besides being interesting and instructive in themselves, furnish the richest materials for the illustration and confirmation of the great doctrines which it will be your duty to teach. Let those who *will*, draw their proofs and illustrations from Greek and Roman authors. A theologian acts much more in character, by entering the fields of biblical research, and exploring those golden mines, which Moses and the other sacred writers have laid open to his observation. In a particular manner, ought he to possess an intimate and accurate knowledge of the Gospel method of salvation;

lest through ignorance or misconception, he lead astray the souls of men who are committed to his care. Would you avoid a result so dangerous and awful as this? Make the Holy Scriptures your constant study. From these and these alone, can you obtain that knowledge with regard to these things, by which you will be able both to "save yourselves and them that hear you."

On both of these points, the Holy Scriptures are not simply the most original, but the only original writings ever composed. On the former we admit, i. e. with reference to the creation, &c., some fictitious narratives exist of an early date. But we exclude from our comparison compositions which are fanciful, or fabulous, and consequently without value. We care not how much originality may be claimed for these; nor do we lose anything by conceding to them this claim. Their character is such, in other respects, as to exclude them from consideration in our search for the *real*, the *true*, and the *useful*.

An infidel lawyer after reading the decalogue, is said to have exclaimed, "Where did Moses get that law?" The characteristic which excited his surprise, was its fulness and perfection. He found in it all the principles of legal jurisprudence and sound morality, which he had ever noticed anywhere else, or which he could conceive of as belonging to a *perfect* code. Did Moses derive those principles from other authors? or they from *him*? We have conclusive evidence, that the Mosaic writings *antedate* all other authentic records extant. Those books contain the "seeds of things;" the germs of all ethical knowledge. Though natural reason might have taught some of those principles, it could have done it only in a partial and feeble manner,—not with that fulness and force which characterized the decalogue, and gave it a commanding authority over the understanding and conscience.

The same is true, substantially with regard to the Mosaic history. It contains the original materials for all other history, which appertains to the earlier periods of the world. The fabulous accounts preserved among oriental nations concerning the patriarchs, the deluge, the world before the flood, and especially concerning the creation, were all derived from the books of Moses, or from those traditions which were found chiefly in that ancestral line, from which he descended. Whether God made a revelation to Adam concerning his own creation and the creation of the world, we possess no means of ascertaining with certainty. If he knew anything *particularly* on this subject, it must have been communicated by God. For surely, no one will seriously maintain that he could have reasoned out the process by which the earth assumed its form, and put on its green attire; how it was rendered animate and joyous by the presence and motions of living creatures; and especially how he himself came into being, possessing in his erect physical frame, and his intellectual endowments, a conscious superiority above all those by which he was surrounded. Much less could he have obtained this know-

ledge from tradition; because he being the first man, had no ancestor from whom this tradition could be derived.

On the supposition that God communicated to Adam the particulars of his creation, and the creation of the world, there were materials from the very first, for preserving in the minds of men some knowledge of the circumstances of our origin, and the origin of all other things. But the details of that wonderful transaction, have never been found in any authentic document, which even professed originality, except the writings of Moses; and it matters not to us, whether God made them known to him first of all, or whether he had previously revealed them to Adam. As the pentateuch contains the only credible records which relate to the origin of our race, the origin of nations, &c., those writings are to us, the only *original* sources of information on this subject. And what a wonderful book must that be, and how worthy of your diligent and profound study, in which your Creator has caused to be recorded the glorious acts of his power, wisdom, and goodness!

But these things, though wonderful, are not the greatest wonders found in the Bible. The recovery of fallen man from his sinful and ruined condition, and his restoration to the divine image and favour infinitely surpass all God's other works. They could never have been predicted or even imagined, by the most sagacious of our race,—no, not by the angels in heaven. They were so improbable, so contrary to all the known principles of Jehovah's government, and to the claims of law and justice upon the transgressor, that they remained a profound and inscrutable mystery even in heaven, until God was pleased to reveal his merciful purpose, and the manner of its execution; how in his infinite wisdom he had devised a scheme, by which his justice would be displayed and his law honoured, and yet the sinner be redeemed. The Holy Scriptures are the grand repository of this amazing grace; and the great business of your future ministry will be to open this repository, and unfold the riches of this grace. Need I urge upon you again, in view of this fact, the careful and daily study of the sacred volume?

Let us now inquire how the Holy Scriptures are to be studied?

1. Large portions of them should be committed to memory. A distinguished pastor lately observed to me, that if he were a professor in a Theological Seminary, he would make the memorizing of the Scriptures, one of the regular exercises of his class. A few verses committed to memory daily, and continued from year to year, will furnish a constant supply of the most valuable materials, for doctrinal discussion, for illustrating and enforcing duty, and for the exhibition of privilege; materials which will be always at your command, and will form the most instructive, edifying, and impressive parts of your pulpit addresses. Sometimes we hear sermons so void of Scripture quotations, that the question involuntarily occurs, whether the Bible is used by the preacher for any other purpose than to find his text. This absence of Scripture from many modern dis-

courses, led the pious Mrs. Isabella Graham, to express her preference for the old Puritan divines; because, as she said, "*they had so many italics in them*"—alluding to the practice of printing Scripture quotations in italic letters.

At other times, we hear the Scriptures quoted in so inaccurate and bungling a manner, as to show that, however much the preacher may have *read* the Scriptures, he had taken no pains to treasure up the *language* of the sacred writers. We are aware, indeed, that this apparent negligence sometimes arises from the idea, but we think it an erroneous one, that it is preferable to quote the Bible *ad sensum*, than with verbal exactness and precision. It is reported of the Rev. Dr. Griffin, that a student of theology read a sermon in his presence for the purpose of criticism. Referring to the song of the angel, announcing the birth of Christ, he attempted to abbreviate the language and give the sense in his own words. Dr. Griffin interrupted him with the remark, "The angels can sing better than you; use the very words of their song."

It is pardonable in men of other professions, when referring to the Scriptures, to give only the general sense of the passage. But the preacher of the Gospel should not be satisfied with this. He should have in his memory a large number of proof texts on every important doctrine of the Bible, and be able to quote them with verbal accuracy. If "the priest's lips were to keep knowledge, and the people were to receive the law at his mouth," he ought to be acquainted with the very *words* of the law, so that they might perceive that the knowledge he kept and communicated, was the unadulterated truth of God. A different course may suit the views of Roman priests, and be acquiesced in by Roman Catholic congregations. But among Protestants it is otherwise. With them nothing is binding in religious matters, unless it is taught in the Holy Scriptures; and hence they should be thoroughly instructed in biblical knowledge; to which end their pastors and spiritual guides should intermix with their discourses Scripture quotations sufficiently copious, and so apposite to the subject under discussion, as to enable them to say in the language of Paul, that they "speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

2. Study the Scriptures in their chronological order. It is often a great assistance in enabling us to understand a person's language, to know at what time and under what circumstances it was uttered. This remark is so obvious as to require no proof; and it applies with as much force to the Sacred Scriptures, as to any other writing. Hence the study of biblical chronology is highly important to a theological student; and with reference to some portions of the Bible, it is indispensable to a clear understanding of the passage. The several books are not all arranged in the exact order in which they were penned. Such an arrangement is impracticable, without separating some books into two or three parts, and inserting between

them portions of some others. But by a careful investigation and comparison, their chronology may be generally ascertained; and the study of the whole in this order, serves greatly to elucidate what would otherwise be obscure, as also to invest it with much additional force and beauty.

3. Study the Scriptures in their connection. In arriving at the true exegesis of a passage, the question to be settled is not merely what ideas the words are capable of conveying, but what did the sacred writers design to convey by them. And this can be determined in many cases, by no other means so well, as consulting the context. Short, detached sentences, quoted out of their connection, may be and often are applied in a sense entirely different from that intended by the Holy Ghost. Such a use of them, however, is a perversion of the Word of God, and its tendency is to unsettle the meaning of Scripture, by giving to the same words and phrases as many different senses as may be suggested by the fancies of different interpreters. These fanciful and varied expositions have led to the unfounded and injurious insinuation that the Bible is like a musical instrument, on which the performer can play whatever tune he pleases. The sense of Scripture is *one*; and the preacher is bound to employ every means in his power to ascertain and educe that *one sense*; to which end let him study the Bible, not only in its words and phrases, but as these stand related to each other, and to the whole tenor of the writer's discourse.

4. Study the Scriptures systematically. By this we mean that you should bring together parallel passages from every part of God's Word, and hold them up before your minds, in that focal brilliancy and power, which will result from the collected and concentrated rays of divine truth. The texts thus collected and harmonized, form a system of divinity, a system constructed after a divine model, and in inspired language; such a system as you will find more valuable in preparing you to become "able ministers of the New Testament," than the study of the most profound and learned lectures on systematic theology. We would not depreciate the latter; but impress your minds with the transcendent excellence of the former. The one is important—the other is indispensable. If your theological knowledge is enriched with these golden materials, and systematized according to this method, your preaching will be eminently scriptural and instructive; it will edify and comfort God's people, and he will honour and bless it to the conversion of sinners.

The most pungent, heart-searching, and effective discourses of President Edwards, were strikingly systematic; but their model was the Bible. By a wise and skilful collection and arrangement of those Scripture arguments, which he found scattered through the Holy Scriptures, he entered into the very hearts of his hearers, "with thoughts that glowed and words that burned;" and on some occasions he drew from them expressions of deep concern for their souls. If you employ the arguments which God has furnished in his Word,

besides honouring him thereby, and securing his blessing, you may be certain that you are using the best that can be found, because he who knows what is in man, has revealed them for the use of Gospel ministers in their official work.

5. Study the Scriptures critically. Observe the various forms and inflections of the different parts of speech, and the manner in which they are employed in the construction of sentences. Attend to the etymology of the words, and particularly to their *usus loquendi*, at the time in which they were penned. These remarks are applicable to the English Bible, but are designed to extend further. The Scriptures were not written originally in English; and though the English version now in common use is doubtless the best which has ever been made, it is not perfect; and the study of this alone is not sufficient for obtaining a *critical* knowledge of the Bible. It must be read in the Hebrew and Greek. There are words, whose significations are so extensive, that their *full* import cannot be given in a translation, but must be unfolded by the expositor. Some *English* words (as is the case with all spoken languages) have undergone a change in their meaning since the translation was made; and hence, unless you are able to consult the original, you are liable to be led into an erroneous view of those passages where such words occur. Some words are also of doubtful meaning, even in the original, and require to be carefully examined with all the aids which the biblical student can command, in order to arrive at their true and exact sense. And further, the original languages have their own peculiar idioms, which cannot always be preserved in a translation; and yet upon a knowledge of these idioms depends, in no few instances, a perception of the force and beauty of the sacred text. We do not, however, advise you to study the original, to the neglect of the English, nor to employ in your translation different English words from those which are used in our version. Even where some other word would more clearly express the sense, it is preferable to introduce such word as a criticism or exposition, than to substitute it for the one in common use. Long-continued usage has imparted a kind of sanctity to this version, particularly in the minds of plain and pious readers of God's Word; and a preacher, who should quote in their hearing a passage translated from the original in different language, would be suspected either of carelessness, pedantry, or irreverence. But while you adhere to our translation, in reading and quoting the Scriptures, yet in your *studies* you should compare every word and phrase with the original text, and make it the court of final appeal, in all cases of difficulty or doubt.

6. Study the Scriptures devotionally; i. e. with a devout and prayerful desire to understand the truth, and to enjoy in your own souls its enlightening, comforting, and sanctifying influence. You are familiar with the remark of the great reformer, Martin Luther, "*bene precavisse, bene studuisse;*" a maxim which he doubtless practised. It was said of him, "that he could have of God what he

would; that his enemies felt the weight of his prayers, and the Church of God reaped the benefit." Though a prayerless man may study the grammar and lexicography of the Greek and Hebrew originals, as successfully as one who is devout, and may become as skilful and profound in biblical criticism; yet we are far from believing that he is as competent to unfold the *spirit* of God's word, as the man who daily seeks divine illumination. The former may expound the Scriptures in an erudite manner, and may present much that is true and important; but there are spiritual beauties which he fails to discover, and which of course will not be educed in his expositions. (See 1 Cor. 2: 9-15; and 2 Cor. 4: 2-6.) Even uneducated men who are "taught of God," exhibit in some instances, a more thorough acquaintance with the doctrines of the Bible, than some distinguished scholars not thus divinely illuminated. (See Matt. 11: 25-27). This circumstance forms no valid argument against a liberal education, or the critical study of the Bible; but is adduced to show that high intellectual culture and a studious and learned attention to the Scriptures, are only a part of what you need in order to understand the mystery of godliness. Divine truth possesses an inherent excellence and glory; which are discerned only by those that reverently approach Him, who as the "sun of righteousness," "shines in the hearts" of believers, "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

But in addition to the light which you will thus obtain to understand the Scriptures, a devotional spirit will give them a supporting, comforting, and sanctifying influence over your hearts, and thereby greatly promote your ministerial usefulness and success. If you are imbued with the spirit of the Bible, you will have power with the people. John Knox was a great man intellectually; but it was not his giant intellect alone, but his prayers, that made him so successful a reformer and so terrible to the papal interest. Said Mary, Queen of Scotland, "I fear John Knox's prayers more than an army of a thousand men." Let your Christian graces be kept alive, and vigorous by habitual communion with God; and let your study of the Holy Scriptures be always accompanied with devout and fervent aspirations to him, to "open your eyes to behold wondrous things out of his law." You will then leave your studies, like Moses coming down from the Mount, after he received the decalogue, with your faces radiant with heavenly light. And as then, so now, your congregations will perceive it, and be powerfully affected by the extraordinary unction thereby imparted to your ministrations.

My brethren, if it were only a matter of personal improvement, the course now recommended would be worthy of your attention. But I speak in behalf of the Church, whose edification you are preparing to promote; and in behalf of perishing sinners, for whose conversion and salvation you are expecting to labour. The Gospel is deposited in the hands of the ministry as a sacred trust, for which they must hereafter render an account. You are looking to this

ministry; and will soon enter on its duties. In a few years your last message will have been delivered, and you will be required to answer before your Judge, how you have preached; what doctrines you have taught; what duties inculcated; and what life you have lived. In view of that momentous future, how imperative is the obligation to qualify yourselves to become "able ministers of the New Testament;" and in order to this, that you aim at becoming *now* what you will desire to be, when invested with the sacred office. If you are faithful, zealous, and persevering in your preparation, you will scarcely fail to be so in the work of the ministry. On the contrary, if you are slothful and negligent now, you will probably be so then; and who can tell how many souls may be lost through your inefficiency. Let the duties of every week and every day be faithfully and conscientiously performed; whether they appertain to the intellect or the heart; to the exercises of the class or the devotions of the closet. You will then be qualified, in due time, for distinguished usefulness in the church. And when your work is finished, and you resign your trust to the "Shepherd and Bishop of souls," he will greet you in that approving language, "Well done, good and faithful servants, enter into the joy of your Lord."

ARTICLE XII.

THE WAN REAPERS.

BY MRS. C. JUDSON.

I CAME from a land where a beautiful light
Is slowly creeping o'er hill-top and vale,
Where broad is the field, and the harvest is white,
But the reapers are wasted and pale.

All wasted and worn with their wearisome toil,
Still they pause not, that brave little band,
Though soon their low pillows must be the strange soil
Of that distant and grave-dotted strand.

For dangers uncounted are clustering there,
The pestilence stalks uncontrolled;
Strange poisons are borne on the soft languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
But there's beautiful light in her eye;
And the smile that she wears is so loving and meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves, and the garnering time
Of the glorious Lord of the soil.