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ARTICLE I.—*Idea of the Church.*

[Concluded from the April number.]

The doctrinal argument.—The relation between theology and ecclesiology is so intimate, that the one of necessity determines the other. The Protestant scheme of the doctrines of Christianity unavoidably leads to the Protestant theory of the Church; and the Romish system of doctrine, with a like necessity, leads to the Romish view of the nature of the Church. This being the case, all the arguments, which sustain the true doctrine concerning the plan of salvation, are conclusive in favour of the true theory of the Church. This is the real strength of the Protestant cause. The doctrines of Christianity are not only revealed with far more distinctness than the nature of the Church, but they enter so deeply into the experience of Christians that they cannot be renounced. Every evangelical believer, therefore, feels, when called upon to embrace the Ritual doctrine concerning the Church, that he is called upon to renounce his entire faith, so far, at least, as the method of salvation is concerned.

If we leave mysticism out of view, there are three radical forms of doctrine, with which are connected corresponding views of the nature of the Church. The first of these forms is

ART. II.—*The Bible in the Counting-House.* A Course of Lectures to Merchants. By H. A. Boardman, D.D. Philadelphia: Lippincott, Grambo & Co., 1853.

EVERY advance of our race beyond barbarism implies and developes new occupations, classes, relations, and responsibilities among men. This is one of those propositions which need only to be stated to secure universal acceptance. It hence follows that Christianity, being a religion for universal man, must be capable of meeting him in these new, ever-varying, and complex relations, and of prescribing adequate rules for his guidance therein. In itself, and in its essential principles, it is evermore one and the same—like its Author, unchangeable, because it is perfect. The faith of God's elect—the faith once delivered to the saints, by which they have lived, and died, and triumphed in all generations, is one. All true Christians, in every age, have clung to those great truths which constitute Christianity, and which found salvation on the grace of God in Christ, as for the life of their souls. These truths, with greater or less accuracy and explicitness, have ever been held and professed by all real believers. They are the common and inalienable property of the Church catholic and universal, understood not as limited to any visible organization, but as comprising all and only the “sanctified in Christ Jesus.” Viewing the Church in this light, the evangelical system can endure, as no other system can, that great test of catholicity which has been so earnestly pressed in some quarters, that it has been held *semper, ubique, ab omnibus*.

As this religion is one objectively in the truths which compose it, so it is one subjectively, or in its effects upon the hearts, consciences, intellects, and lives of those who embrace it, i. e., believe, love, and obey it. These effects must be and are essentially the same in all. The diversities in the effects of Christianity upon different persons arise from the various degrees of imperfection, in the faith, obedience, love, purity, with which they receive the doctrine of Christ, and from the various forms and degrees of antagonism to the Christian life, originally existing, or still remaining in the souls of the converted.

Nevertheless, it is past all question that the essential characteristics, which make up Christian piety, or which flow from it, are the same in all, however they may be modified in their workings or manifestations by the peculiarities of individuals, classes, or sects: just as human nature is essentially one, made up of the same great elements, although endlessly diversified in its aspects, by national, provincial, classical, educational, religious, and personal peculiarities, and by the numberless, palpable, and undefinable influences acting in ways manifold upon it. No one doubts that all Christians are such by faith in Christ as their atoning Mediator and justifying righteousness; that thus love to God is shed abroad in their hearts; that with love are joined filial fear, reverence and devotion; that they commune with God in habitual prayer; that they make it their great business to mortify sin and live unto God; that they love other Christians, and desire the good of all men; that they exercise themselves to keep consciences void of offence towards God, and towards man; that they deny, distrust, and abase themselves, while they exalt their God and Saviour; that they renounce the world for Christ, and live by the hope of heavenly glory which the gospel inspires. Many may show some or all these traits very feebly, and sometimes deformed by stains of imperfection, which even cause the name of God to be blasphemed. But still, if the Bible is to be believed, or the universal conviction of the Christian Church is to be regarded, it is beyond all doubt, that, in some degree at least, all Christians have them.

But while Christian truth is one, and Christian piety is one, always and everywhere, yet because of this very unity, they are as manifold in their requirements and influence, as the diversified states and relations of the men upon whom they operate. The sun is always the same. Its rays are always the same. Yet they produce one effect upon a clouded, another upon a cloudless sky—one upon an opaque, another upon a transparent substance. Upon the face of the same earth, according to its shifting attitudes towards this same sun, it gives day and night, spring, summer, autumn, and winter. Even so, the one religion of the gospel presents its side to each of the varied and ever varying conditions and attitudes of men,

who all alike have essentially the same human nature; who are always and everywhere alike, by nature, rational, moral, accountable, sinful beings: and, when united to Christ, become one in him; having one Lord, one faith, one baptism, one God, and Father, one hope of their calling, one celestial inheritance. The same fear and love of God, the same hearty obedience to his law, and devotion to his glory involve one set of duties in parents, another in children; one in rulers, another in subjects; one in employers and masters, another in employees and servants; one in church officers, another in the Christian people. All this is obvious. That religion could not be one, which, while it demands evermore the same fealty to God, did not at the same time require, as involved in that fealty, services on the part of men, diversified according to their circumstances, capacities, relations, and opportunities. Accordingly, we find that the uniform method of apostolic teaching is, first to set forth the great truths and duties with respect to God, which lie at the foundation of salvation by grace and of experimental religion; and then, by way of practical inference, to prescribe the personal and relative offices due from men in their various conditions and relations. And while they prescribe the duties, they also warn and fortify believers against the temptations peculiar to their various circumstances and avocations.

This being so, it is inevitable that the multitudinous occupations and relations which arise with an advancing civilization, should require new applications of the great principles of Christianity to enforce the peculiar duties, or guard against the new temptations, to which they give birth. If men have so far got beyond the savage state, as to distribute their labours to an extent that leads to a mutual exchange of commodities, by buying and selling, then our religion exacts scrupulous veracity and honesty in such transactions, and condemns all fraud, all false weights and balances, as an abomination to the Lord. If with the consequent growth of traffic and commerce, the system of free and extended credits arises, it warns us that the "borrower is servant of the lender," and pronounces it iniquitous to contract debts which there is no reasonable prospect of being able to pay, enjoining us to "owe no man anything but by love to serve one another." And as mercantile life abounds in

temptations to forget God and all dependence upon him, to trust in the multitude of riches, and in the skill and other advantages which men possess to accumulate and protect them, so the word of God warns them: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." So to those who thrive upon oppression, and wax rich by uncompensated toil, he utters the burning denunciation, "your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

Few have duly reflected upon the prodigious increase of mercantile business in our country during the last few years. Few even suspect how vast is the increase of the commercial class, and of the numerous other classes who are directly or indirectly in their service, or otherwise reticulated with them. It has augmented in a sort of geometric ratio, until a large part of the people of our older Northern States belong to the manufacturing and trading class, or are engaged in its service, or immediately dependent upon it. In other parts of the country too, the increase has been, if not proportionate, at all events vast. Various causes have contributed thus to render us a nation of traffickers. All traffic has its origin in the simple fact, that in proportion as men confine themselves to single departments of labour, they acquire an aptitude and facility therein, which enable them, with a given amount of exertion, to produce in vastly greater abundance and perfection the various articles of human subsistence and comfort, than would otherwise be possible. With the progress of civilization, this division of labour goes forward indefinitely, ever reaching minuter, and still minuter subdivisions. Hence arises and ever increases the mutual exchange of commodities, on this simple principle, that each one can obtain a larger supply of the comforts of life, by working exclusively in one vocation, and, with the surplus products of that, paying for what else he desires, than by attempt-

ing to produce all himself. Such an attempt would reduce him at once to the savage state, in which the utmost toil would only yield a coarse, scanty, miserable subsistence. Hence the first step of emergence from pure savagism, lies in the rudest forms of barter, resulting from some little distribution of labour, or inequality in its fruits, either fortuitous or intentional. As these exchanges increase in number and complexity, they necessitate and call into being money, the great medium and instrument of exchange; because it is made a measure of salable value. With the increase of traffic, and of money, its great instrument, and with the extension of these interchanges between the most distant climes over the whole earth, the business of facilitating the transfer and exchange of money itself, at the least expense, becomes immense; bankers become the nobles of the land. In the present high, perhaps excessive and dangerous commercial tendency of our country and Britain, the Exchange is the real seat of empire, and they who preside there are the potentates who, in the most vital points, rule it. For "money answereth all things."

These statements will scarcely be deemed extravagant, when we remember that governments are so often dependent upon bankers for funds to prosecute their schemes, and that it is so often for the Barings and the Rothschilds to say whether they shall have the sinews of war, or the means of prosecuting their internal improvements, or other projects of aggrandizement; and that our own government goes to Wall Street to turn its own obligations into money. What legislation of any sort has exercised an influence upon the condition of our country, at all so potent, as the vast lines of Railway that have been recently constructed? And whence, but from the same hive of money-changers, have the means been procured to build these avenues, now stretching almost beyond measurement, costing hundreds upon hundreds of millions of dollars? Withal, the power of these huge corporations is immense and ubiquitous. It is felt in every sphere, in business, in legislation, in all the affairs of life, in every part of the land. Among the influences that have increased traffic and mercantile business beyond all former example, these may justly claim the pre-eminence, and this, for the very simple reason, that by facilitating and cheapening

travel and the transportation of commodities, they stimulate that production, and mutual exchange between all parts of our land, and all parts of the world, which give being to all commerce and mercantile business. The vast improvements in navigation, by steam and sail, have also contributed their share to the same result. And in aid of all these comes the electric telegraph.

Next comes the prodigious development of manufacturing skill and enterprise. Here, too, steam is the great motor, and in thousands of shops, and in the production of numberless fabrics, is made to perform the work of an hundred hands. The articles of convenience, comfort, or luxury thus fabricated, defy all computation. They make an immense addition to the stock of merchantable wares, and the range of mercantile business. Not only so, but the management of these colossal establishments themselves, often requires vast business transactions, high financial skill, and the largest counting-rooms. And since, by the use of steam, they can be located wherever convenience dictates, vast numbers are now made to swell the population and business of cities, great and small, which otherwise had never been built, or had been placed in some mountain gorge, with a rude hamlet of operatives around, as distant as possible from metropolitan, or mercantile associations.

A third source of this amazing growth of business is the rapid increase of our population, not merely by natural growth, but by foreign immigration. This has flowed in beyond all precedent, for the last few years. They have added vastly to our consumers and producers, and thus to trade and commerce. The mere business of transporting them hither indeed, is making not a few merchant princes. They, to a large extent, perform our menial services; they level our mountains and valleys. They enter the wild prairies and forests and turn them into luxuriant gardens and golden grain-fields, whose harvests are crowded into the great marts of commerce.

The last extraordinary stimulus to commercial pursuits within the past few years, which there is occasion to specify, is the discovery of the gold of California and Australia. The vast tide of emigration thither, together with the supply of the wants of a people flushed with the sudden accumulation of gold, and

destitute of everything else, has of itself generated a business, which probably would have tasked most of our commercial facilities at the time of the Revolution. The supplies of gold brought back in return, by increasing money and raising prices, has been the great basis which underlies and gives healthful stability and vigour to all other causes of this unexampled commercial activity and prosperity.

The grand result of all is, that mercantile business has been amplified, diversified, and rendered prosperous; and in every way has received an impulse and enlargement, beyond all former example. Towns, villages, cities, and especially, the great emporiums of trade, have both grown and multiplied, to an extent that has outstripped and confounded the imaginations of the most visionary speculators. These, with the occupations pursued in them, have an ascendancy and attractiveness before unknown. They are drawing the young in throngs into their charmed spheres of activity, while immense numbers of older men say, "Come, let us go to yonder city, and continue there a year, and buy and sell, and get gain." They send out influences for good or for evil over the whole country, which it is hard to overrate. They are bringing men into new, and unwonted, and broad relations of responsibility. They are filled up with all orders of men, from the top to the bottom of society; with the dregs of debasement which sink to the lowest deep, and the scum of dandies, charlatans, and genteel libertines that float on the surface—while mingled with the whole, are the vast body of the industrious, the enterprising, the sober, the thrifty, the intelligent, the refined, the good, and the great, the leaders and supporters of the Church and the state—the substantial material and cement, the pillars and the ornaments of the social edifice. The power of cities and of the commercial class in them, is increasing for good or for evil every day. How important then that Christian principle should permeate every sphere, and regulate all the practices of commercial life; that these cities become, not Sodoms, from which issues forth a brimstone pollution, first to corrupt, and then to consume our land; but Jerusalems, cities of God, whence go out streams of holy influence to purify and bless our nation!

This aspect of the case grows in importance as we consider the

strong taste for commercial pursuits which is inbred in the American people, and hurries the young from the most sequestered rural vales into the great centres of trade. Dr. Boardman says not less justly than forcibly, pp. 28-9:

“To no people has so fine a field been presented for the culture of rural tastes, nor such opportunities for enjoying the substantial comforts of a country life: but this is not to their liking. Agriculture is tame and passionless. Our young men must have more scope for ambition, more society, and, above all, employments which will bring in quicker and ampler profits. It is no objection with them that the hazards of commerce are far greater and its temptations more insidious; that they may drudge like slaves, and have little or nothing to show for it; that a very large proportion of the merchants in every city fail, and *they* may fail too. They admit all this, but it is more than counterpoised by the spectacle of huge fortunes made in a day. The tales of sudden wealth, which go out from our Atlantic cities, are rehearsed in the hamlets of the interior with something of the fascination excited in the olden time by the feats of crusaders and knights-errant. The brilliant speculations we so often see chronicled in the newspapers, have, no doubt, decided the question of duty with many a youth, who was considering to what occupation he should devote himself. In any event, there is no village in the land which does not contribute its recruits to that vast array of clerks and junior partners, which constitutes so important a part of the effective force of commerce. If a foreigner, curious in such matters, wished to compare the natives of the different portions of the Republic, down to the remotest savannahs and the most secluded valleys, the best thing he could do, would be to attend a general meeting of one of our ‘Mercantile Library Associations.’ From every quarter the tide sets with a steady flow towards the depots of commerce. And so powerful is this current, that we must make up our minds, for the present, to see the greater part of our children drawn into it.”

So far as our own observation goes, this is no exaggeration. It serves to show the vast numbers, influence, and importance of the mercantile body, and the extent to which they are intertwined with all parts, all interests, and all the

people of our country. Nothing could more decisively show the pressing need of bringing the laws and usages of mercantile life under a Christian regimen.

The recent enormous growth of trade and manufactures, has given rise to an intensity of competition in trade altogether unexampled. Rapidly as the field of legitimate commerce widens, the number who, tempted by the golden lure, crowd into it, increases still faster. Hence arises the necessity of a more close and entire, and even slavish application to business, in order to ward off the encroachments of rivals, and ensure a lucrative business. Thus the temptation becomes strong and urgent to be totally absorbed in the pursuit of gain; to lose sight of every thing else, and make Mammon their god. With this insane thirst for gold many burn out all moral and religious principle, and sear all the better natural instincts, affections, and sensibilities. And if they are guiltless of that infidelity which provides not for one's own, they often come to neglect all other duties to their families, to God, man, and themselves. Such are some of the perils of that overweening devotion to business to which the present course of things spurs and goads the merchant.

But another effect of this fierce competition is, that it presents extraordinary motives to dishonesty. The temptations to fraud, to a "false weight and false balance," are indeed as old as trade itself. But it is obvious that the more vehement and pressing the competition in business, the more violent does the inducement become to thwart and outdo rivals, by unworthy artifices. They will grow more fertile in the invention of such artifices, either to pass off a spurious or inferior article in place of the genuine thing professedly sold, or to *drum* up or decoy customers by fraud, slander, or demoralizing allurements. This is one form of peculiar mercantile temptation, and source of stupendous mercantile iniquity in our new state of things.

Another consequence of this vast commercial expansion is, that poverty and degradation grow apace with wealth, luxury, and refinement, and in close contiguity and relationship to them. Indeed, it is by the skilful use of the labour of the poor, (a use mutually advantageous to all parties,) that wealth

is acquired. They are the bones, sinews, and muscles of trade. Hence, with the amazing increase of cities, and of opulent tradesmen, manufacturers and capitalists within them, there is a still greater increase of that dependent class, who can procure their daily bread only by daily toil. And with the unequalled provocatives to lust and depraved appetite, the nurseries and hotbeds of vice, which spring up in our cities as spontaneously as weeds from the earth, there is a constant downward tendency towards savage and even bestial debasement. Thus side by side with the ever multiplying movements of a wealth that baffles computation, are the signals of a poverty and a degradation so abject, that when we seem to have fathomed the lowest deep, a lower yet remains. The avenues adorned with lines of palaces which dazzle us by their splendour, and confound us in view of the unmeasured affluence of which they are the symbols, are but a moment's walk from the lanes and purlieus, the shanties, garrets, cells, and caverns, the large infected districts, where want, starvation, unalleviated woe, pestilence, infidelity, heathenism, drunkenness, debauchery, crime and violence, make a hell begun on earth. This, indeed, is nothing new in great cities. But the rapid growth and multiplication of such cities has increased these cancers in the very heart of society, with a rapidity of which few have been conscious. These countless swarms of the poor in our cities impose duties on their wealthy and prosperous townsmen, of the most weighty character. They are raising some of the most difficult problems for Christian zeal, wisdom and philanthropy. How shall this gigantic evil be confronted? All Christians must agree that the only radical cure for this and all other festering social maladies, is that gospel which is the power of God unto salvation. All socialistic remedies by the reconstruction of society, have power only to destroy. They can never build up. Evangelical religion alone can do the work, by first making the tree good that the fruit may be good. The question is, in what way, and by what channels, organizations, and agencies shall our city Christians be so enlisted as to cause the gospel most effectually to be preached to the poor, the degraded, and the outcast? It seems inevitable, in the present course of things, that the mind of the Church should

be more and more directed towards these subjects. Christian merchants need to be both guided and stimulated in relation to it. The Mission Sunday-schools of our city churches have done and are doing a great and blessed work. But this is far from meeting the full obligations of those to whom much is given, and of whom much will be required. No field of Home Missions is more urgent or difficult. Macaulay has hardly exaggerated, in saying that our modern civilization, if in no danger from the irruption of barbarian hordes from without, is in imminent danger from the barbarism it is nursing and rearing up within the great cities. The difficulties of the case are complicated by the fact that the lower strata of the population of our cities are mostly foreigners, who are either bigoted papists, or infidels and socialists. Already there is fear that Boston, the Pilgrim metropolis, will soon be under the control of foreigners! The condition of the municipal governments of New York, Philadelphia, and Baltimore, has long been such as to excite the most serious alarm.

The vast increase of trade has in various ways been attended with most serious effects upon domestic life, and the observance of the Sabbath. Not only do the new agencies of transportation and travel by steam on sea and land extensively operate on the Sabbath, thus compelling some, and alluring more to desecrate the day, and deadening the public conscience to the sin of secularizing it; but the stringent pressure of business during the week, is pleaded by increasing multitudes as a good apology for prostituting the Sabbath to business or pleasure. Thus, through all the thoroughfares issuing from our great cities, on a summer's Sabbath, throngs go forth to pollute themselves and the whole surrounding country with their profane sports and diversions. While all this is no less demoralizing than inexcusable, there is a growing temptation to invade the Sabbath at points more vital—we mean in the families of Christian and church-going merchants. Owing to the immense expansion of business, their places of abode have generally become so distant from their counting-rooms, that they are little with their families, and especially at the principal meal of the day, except on Sunday. The temptation to make that the feast-day of the week, and to lose sight of its sanctity, in plea-

surable domestic and social excitement, is obvious. The empty seats in churches at the second service, the riding and walking for pleasure on the Sabbath, which are so much on the increase in this class of families, betray too clearly the painful result. We are undoubtedly nearing the point where one great issue will be whether the Scotch and Puritan, and we may say, the hitherto American idea of the Sabbath, according to which it is to be kept sacred to religious purposes, excepting only works of necessity and mercy; or the papal and continental idea of it, according to which, after attending public worship, it is to be deemed a sort of holiday, shall prevail. And a greater question in its whole bearings on the cause of religion and the welfare of our country, it is difficult to conceive. Here the Christian mercantile body have a high responsibility. Through their aid in no small degree, the evil is coming in as a flood. It is for them to stand as an adamant barrier against it. And their spiritual guides must bring these things within the scope of their inculcations.

In close neighbourhood to the Sabbath and family, comes the altered position of the clerks and apprentices in great commercial and manufacturing towns. Within the memory of most persons who have seen forty years, both these branches of business were commonly conducted on a scale of such moderation, that clerks and apprentices usually lived in the families of their employers, and were not merely during working hours, but at all times, under their responsible guardianship. Thus, although they left their homes at a most critical period of life, they still felt the corrective and moulding influence of the family, and of an authoritative supervision, only less than parental. In the colossal establishments of the present day, this is impracticable; and in those smaller concerns, where it might be practicable, it is unwelcome and unfashionable. The consequence is that they are taken, at the period of life most susceptible to temptation, from the sweet and pure influences of a rural, often a Christian home of parental care and sisterly love, and thrown into the tainted atmosphere of city hotels or boarding-houses, already filled with experts in metropolitan vice and dissipation. Unguarded and unrestrained here, is it wonderful that so many of them soon lose their ingenuous sim-

plicity of character and purity of habit, and learn to spend the night and the Sabbath in scenes of sensual mirth? that they soon throw the reins upon the neck of lust, and become victims, wrecks of intemperance and licentiousness? What havoc has thus been made with the ranks of our choicest youth, in the walks of commerce, to which the Christian families of the land have contributed their melancholy quota? It is plain that in this state of things the consciences of the mercantile class ought to be aroused to a sense of their obligations to this most interesting class, over whom it is in their power to exert so great and happy an influence. From among them are to come the future merchants and merchant-princes who shall conduct the commerce of the country. Not only are the dearest private affections and hopes bound up with them, but the most precious interests of society and the Church hinge upon the course they take and the characters they form. It is hard to overstate the importance of persuading Christian merchants to a faithful discharge of their stewardship in this particular; of inducing them to strain every nerve to fortify this class against the seductions of vice and infidelity, and to allure them by the attractions of the cross to the service of their Redeemer.

Here too, this subject finds a point of contact with nearly all the congregations and pastors of the land. There are few among the evangelical, and especially the Calvinistic congregations of the United States, whose ranks of young men or youth approaching manhood are not more than decimated to furnish recruits for the various classes engaged in commerce or manufactures in the cities. Many a rural pastor—and the writer of this is one of them—constantly sees the flower of his flock borne away to the great marts of commerce, by a current which no human power can resist. All such have a deep personal interest in the influences which surround and will shape the character and destiny of those for whose salvation they have unceasingly laboured and prayed. They desire their temporal and eternal well-being. And not this only; but they long to see them arrayed on the side of truth and holiness in these great centres of influence, where the forces of good and evil are gathered and marshalled in direct and dire conflict with each other. They desire, as all good men must

desire, to see them add their influence and resources to that body of pious and benevolent men, and that store of consecrated wealth, in our cities, which can shield them from the consuming vengeance of heaven, and which diffuse their conservative and purifying influence over the whole land.

It has thus become a matter of urgent necessity that the Christian ministry should meet this extraordinary state of things, and shed the light of Christian truth on all the pathways and windings, the exigencies and temptations of mercantile life. Many of these are novel, the products of the late unexampled growth of trade. We hold, indeed most tenaciously, that the main business of the Christian pastor is to lead his people to fellowship with God through Christ, and build them up in that faith, love, and hope, from which all moral and relative duties will come, as an outgrowth from this living root within. Yet this makes it none the less true, that the consciences of Christian men need to be quickened and enlightened in regard to the nature and obligation of those duties. This is peculiarly true in reference to innumerable things connected with traffic, where self-interest dulls or blinds the conscience, and a general adoption of, or connivance at, immoral practices, serves to gloss their enormity. All classes are apt to have a casuistry of their own, by which they justify maxims which accord with their own wishes and practices, while they are such as to be reprobated by every unbiassed mind. This needs to be exposed by the searching light of divine truth: especially does this light need to be applied to those new circumstances of temptation or peril, which have suddenly and imperceptibly arisen upon us, and in regard to which the mercantile class are quietly gliding into maxims and practices most unwarrantable and fatal.

We are not surprised, therefore, that Dr. Boardman was moved to attempt the contribution which we find in the volume before us, towards the supply of this want. An examination of the book satisfies us that he did not enter upon the work unbidden. Few men are by position and endowments so well prepared to understand the nature of the work that needed to be done, or to appreciate its importance. Few were so well fitted to do it, and none, we are persuaded, could have done it better. His whole ministerial life, now exceeding twenty years,

has been passed in one of the chief commercial cities, and in the midst of some of the first mercantile circles of the country. This and more than this is true of others. But we apprehend that few, if any, clergymen have been such close and accurate observers of all the habits, pursuits, methods, arts, views, temptations, and aspirations which enter into the daily life of the mercantile class, among whom they move, and to whom they minister. All see and hear enough to get some fragmentary and one-sided notions relative to some branches of the subject. But after all, their understanding of many of the practices discussed in this book, is so partial, that they would be in danger of missing their aim and failing to command the conscience, by denouncing unrealities, rather than actual entities, which are attested by the consciousness of those concerned as soon as they are stated. We are particularly struck with the accuracy and justness of the representations given of all the various attitudes of mercantile life which this book brings under review. This is a fundamental requisite, without which, the utmost ability in all other respects would have been of slight avail.

Closely allied to this are the strong good sense and judgment mingled with Christian fairness for which the author is justly reputed, which have contributed much to the usefulness of his highly successful pastorate, and will add much to the usefulness of this volume. The subjects here treated are of that peculiar kind that are apt to fare ill at the hands of preachers. They are apt to be passed in utter silence, or to be touched in that style of distant, dainty allusion, which is no better than silence; or to be made the marks for an indiscriminate denunciation which fails to reach the conscience, because of its manifest ultraism. Dr. Boardman never paralyzes his deliverances in this way. We have been struck with the carefulness and precision with which he distinguishes things that differ, and avoids the common error of denouncing things that are lawful, in order more effectually to proscribe the unlawful. This method defeats itself, among a class as intelligent as the merchants of our country. It is the common style of fanatical preachers, and impresses none but the ignorant, the enthusiastic, or the pharisaical. When Dr. Boardman has thus distinguished the unlawful thing in question, from other allowable things often confounded with it, he puts it in a form which

compels the consciences of all to take sides with him, and from this stand-point utters his denunciations and rebukes with resistless effect. Almost every chapter in the book furnishes some fine illustrations of this quality. In our judgment, here is one important condition of efficacy in all moral and religious teaching, and of all high ministerial influence. Many sermons, otherwise powerful, are made powerless by their indiscriminate-ness or their extravagance. Of course the same is true of many preachers. Some one has said, that "congregations will endure many faults in their pastors, but they will not long endure a want of common sense." Dr. Dwight observes, that according to his observation, nineteen-twentieths of the ministers dismissed in his day in New England, owed their dismissal to their own imprudence.

A third quality which will commend these lectures to the favour of the class for whom they are designed, is the chaste and elevated, yet forcible and popular style in which they are presented. As every man's style is but the reflection or outshining of his own mind, so Dr. Boardman's style reflects his own mental vigour, clearness, vivacity, industry, finish and taste. It abounds in apt illustrations, puts abstract principles in concrete, living forms; is relieved by salient points, and sparkling jets; it often rings with the notes of a genuine eloquence, and is enriched with copious and apposite facts, apparently noted for the purpose, in the course of an extensive reading. In our opinion, the author has adopted that felicitous style of treating these subjects, which will ensure the reading of his book by those for whom it is intended. As the lectures, when delivered, were eagerly attended by the most respectable merchants of all communions, so we think they will be read with delight and profit by multitudes of every Christian denomination throughout the country.

It is another advantage of these discourses, that, while their object is to brand with reprobation whatever in mercantile life or usages is condemned by the Bible, they are not mainly in a damnatory strain. They present in bright and attractive hues the model Christian merchant, in contrast to all the sordid and unchristian traits which are condemned and made to appear odious. All preaching which is largely censorious or

objurgatory, which, along with just condemnation of error and wickedness, fails to set forth the true and the good in commanding prominence and winning loveliness, will be comparatively powerless. It is not enough to awaken the fear of hell. The devils also believe and tremble. Beyond this, he who would be wise to win souls must

“Allure to brighter worlds and lead the way.”

As a manual or vade-mecum to place in the hands of tradesmen of all sorts, and of youth aspiring to the mercantile profession, this book fills a void in our literature. Those who are conversant with the perils of this class will feel that it is precisely what was needed, and that it promises to be widely useful. A single glance at the topics handled will indicate its drift. These are “the claims of the mercantile profession upon the pulpit; the rule of commercial rectitude; the true mercantile character; hasting to be rich; speculating; bankruptcy; principals and clerks; domestic life and literary culture of the man of business; the claims of the Sabbath upon merchants; the true riches; living to God.” We need not add that the author builds all upon Christ, and makes the whole subservient to evangelical piety. He constantly and strenuously insists that the grace of the gospel is the only true and perennial spring of even worldly morality; and that the most splendid virtues will, at the last day, be adjudged to be but splendid sins, unless they are vitalized by faith in Christ. We had marked for extract several powerful passages on this, as well as other subjects; but our limits compel us to conclude with the following passage, which presents the author’s own summation of his purposes and views in preparing the work.

“My object has been, to get the Bible installed in the Counting-House, as the only arbiter of duty, and the regulator of all the diversified concerns of commerce. The domain we have been traversing together, is that rather of morality than of theology. The whole burden of these discourses has been in the direction of practical godliness—the actual exemplification of veracity, integrity, diligence, moderation, and kindness, in the daily routine of traffic. And the ready conclusion which some auditors may deduce from these premises—the specula-

tion too rife in the walks of commerce wherever her masts or her warerooms are to be found—is, that a compliance with these precepts *is all that is required in order to SALVATION*: ‘this do, and thou shalt live.’ We derogate nothing from the intrinsic excellence nor the indispensable importance of these virtues, when we admonish you that this is a most serious and fatal error. The Bible challenges a control over all your relations and occupations, and exacts a rigid conformity to its pure ethics in every transaction, and even in every word and thought of your lives; but it is careful to apprize you of two things which are fundamental to the gospel system. One is, that all obedience, to be acceptable, must be animated by faith in the Redeemer and love to God: and the other is, that by no possibility can our own works avail to our pardon and salvation. ‘By the deeds of the law shall no flesh be justified.’ Our integrity may be unimpeachable, our lives may be radiant with acts of unostentatious charity, a whole community may unite in applauding our virtues; but if our hope of heaven have no better foundation than this, it is built upon the sand. For we must be saved either by works or by grace: the two cannot coalesce. ‘If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.’ If we elect to try works instead of grace—to get to heaven through the merit of our own obedience—then, clearly, we must obey the Divine law *perfectly*: for an imperfect obedience can entitle no one to its rewards. But who can meet the full requisitions of a law which extends to the thoughts and intents of the heart, forbids the slightest improper feeling or emotion, and enjoins a holiness as immaculate as that of the seraphim before the throne? The thing is impossible. We can make no remote approximation to it. Human nature is radically diseased, and demands as radical a cure. The very examples which seem to approach nearest to the Scripture standard of morality, are not infrequently vitiated by a latent element of self-righteousness which must make them ‘an abomination in the sight of God.’ His eye is upon the heart; and *that* it is his own prerogative to renew.

‘The transformation of apostate man
From fool to wise, from earthly to divine
Is work for him that made him.’

“This work the Spirit of God accomplishes. It is an essential step in that free salvation which is the only alternative to the delusive and hopeless scheme of salvation by works. Simultaneously with this change, the Spirit convinces the sinner of sin, shows him the corruption of his heart, the imperfection of his obedience, the criminality of his unbelief; wakes up in his bosom an ingenuous sorrow for his sins; and constrains him, as an humble penitent, to cast himself upon the mercy of God in Jesus Christ. Trusting in the atoning blood and the finished righteousness of Christ for salvation, he obtains as a free gift, that plenary pardon which he never could have earned by his obedience, and that peace of mind which can be found no where in the universe but at the cross. Henceforward he ‘loves much’ because he has ‘much forgiven.’ He carries the spirit of true religion into his life, and faithfully, though still imperfectly, endeavours to keep the law of God. His integrity, truthfulness, and benevolence, now rest upon an impregnable basis. And the sentiment which animates his conduct, is no longer the mercenary temper of a servant, but the loving gratitude and loyalty of a child. He serves God, not that he may be saved, but *because* he is saved. And his obedience, consequently, is impressed with a breadth and a comprehension, a generosity and a cheerfulness, as remote as possible from the penurious homage he formerly rendered, while trying to merit salvation by his own works—a fellow-labourer therein, though of a more dignified character, with the ascetic iterating his parrot-like devotions in a damp cell, with the Mohammedan on his burning pilgrimage to Mecca, and with the Hindoo swinging through the air by a hook inserted in the sinews of his body. This is the true place of practical morality in the Christian scheme—not the foundation, but the superstructure; not the roots and the trunk, but the foliage and the fruit—the effect and evidence of salvation, not its procuring cause. A due apprehension of this truth would dispel the precarious hopes to which very many are now trusting, and turn off their thoughts from their own imaginary or superficial goodness, to Him who is equally able and willing to ‘save to the uttermost all who come unto God by him.’ Just in proportion as the mercantile classes are brought under the influence of a genuine

faith in Christ, will the Bible exert its sacred prerogative in their Counting-Houses, and their current secularities effloresce with the graces which cement and embellish the social state. Herein too consists the panoply they require for an exchange of worlds—that preparation for ‘retiring’ ultimately and for ever from business, and all that pertains to it, which every man should make, who shrinks from going portionless into eternity. There is nothing in eternity—nothing in the dark and chill passage which leads to it—to intimidate the soul that is united to Christ. It is all one empire; its several provinces acknowledge the same Sovereign; that Sovereign is ‘the Lord our Righteousness,’ who has all power in heaven and on earth; and the pillars of his throne must fall, before he will suffer a soul that has trusted in him to perish. How well his people are fortified against all possible want or suffering for the future, can be known only to those who have considered the resources of Omnipotence. In receiving them into a vital union with himself, Christ endowed them with his own inexhaustible wealth: they became ‘heirs of God and joint-heirs with Jesus Christ’—language which overpasses our comprehension, and makes one exclaim, in thinking of the believer’s heritage,

‘My soul, with all the powers I boast,
Is in the boundless prospect lost.’”

ART. III.—*Journal and Letters of the Rev. Henry Martyn, B. D.*, Fellow of St. John’s College, Cambridge, and Chaplain to the Honorable East India Company. Edited by the Rev. S. Wilberforce, M. A., rector of Brightstone. First American edition, abridged. New York: published by M. W. Dodd, Brick Church Chapel, 1851.

HISTORY has no nobler lesson to teach than the heights which human nature may attain in “glory and virtue,” when purified by the grace of God; and history furnishes scarcely any example of the moral sublime more impressive and pleasing than that which this book exhibits. Henry Martyn, crowned