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ARTICLE I.

THE REFORMATION IN ENGLAND.

History of the Reformation in the Sixteenth Century.
Volume Fifth. By J. H. MERLE D'AUBIGNE, D. D.

We have found the new volume of Dr. Merle to be even a more readable one than either of the preceding volumes. It contains some preliminary notices of the early British Church,—its “oriento-apostolical formation,”—its “national-papistical and royal-papistical corruption,”—the lingering of truth on the island of Iona,—the teaching of St. Patrick, of Columba, of Oswald, and of Aidan,—and the recognized equality of the office of Bishop and Presbyter, in those earlier and purer times, which will doubtless be new and refreshing to many of the thousands of readers which the volume will attract. This volume only comes down to the death of Cardinal Wolsey, in the year 1530. It will be apt to suggest to many of its readers, who have also been readers of the former volumes of the series, a comparison between the Reformation in England, and the Reformation in Germany, France, Switzerland, and Scotland. How was it that the results in England differed from the results in all other countries? We make use of the occasion of the appearance of this volume, when the subject will be in many minds, to present the solution of this question, as it appears to us, without confining our view to the small

have taken place between God and man. That the church covenant should exhibit the solitary exception, is before-hand highly improbable. And though this consideration would not, *of itself*, constitute a warrant for infant baptism, it might well awaken surprise, if, on due search, no such warrant could be found.

ARTICLE IV.

THE SUFFICIENCY OF THE SCRIPTURES—THE PHARISEES AND SADDUCEES—RATIONALISM AND TRADITIONALISM.

The incarnate Word, during his personal ministry on earth, was accustomed to warn his disciples against the "leaven of the Pharisees and of the Sadducees," and the warning has been left upon record for our learning, upon whom the ends of the world are come. The wheel of error, like that of fortune, is perpetually revolving, and ever and anon, delusions which we hoped were long ago exploded, and which we had begun to contemplate only as the mummied memorials of influences once terrible to mankind, have re-appeared with almost the vitality and energy of eternal truth. Serpents, which Christianity had strangled in her cradle, have again and again revived after the torpor of ages, and assailed her in her maturity, with a deadlier venom and a sharper sting. The Pharisees and Sadducees have survived innumerable transmigrations, and, at this very time, are exalting themselves against the righteousness of God, as they did in the days of their youthful freshness and vigour. Scriptural Christianity, over which is the superscription written,—“The Bible, and the Bible alone our Religion,”—is still crucified between the two thieves of ecclesiastical rationalism and ecclesiastical traditionalism.

A full enumeration of the points of resemblance between the ancient and modern Pharisees and Sadducees, would obviously transcend the limits of a single article; and we shall, therefore, confine ourselves to the single point announced at the beginning, and signalize the two

great forms of error in regard to the Scriptures as a sufficient Rule of Faith and Practice.

The following general account of these ancient sects has been drawn up by an able hand, and will aid us in forming some adequate conception of their relative position and influence in Church and State :

“The Sadducees exerted their influence over the Sanhedrim, the Temple and the Priesthood : and the Pharisees had obtained the principal direction of the schools, the pulpits of the synagogues, and the prejudices of the populace. The Sadducees were supported by the most opulent of the inhabitants. Since the days of Hyrcanus, who united in his own person, the supreme ecclesiastical power, with the civil and the military, and who was, besides, an intolerant Sadducee, the influence of the council of Elders, and of the great body of the Priests, had been employed in favour of this sect.* During the reign of Jannæus, the Sanhedrim, with the exception of a solitary individual, consisted altogether of Sadducees. Anas and Caiphas, well known in ecclesiastical history, belonged also to the same sect. The Sadducees rejected the doctrines of a special providence, of the immortality of the soul, and of a future state. With such sentiments, the Jewish Priesthood, supported by their tithes, and by their learning, the wealth and the power of Judea, presented a formidable opposition to the progress of the gospel. They combined irreligion with a profession of the established system, which, on account of its emoluments, they did not hesitate to subscribe : a combination which, however pernicious, is, alas ! far from being uncommon in other nations.”

“The Pharisees had, upon *their* side, by far the greater part of the common people. Assisted by the scribes, they engrossed, in a great measure, the ministry of the synagogues. Animated with a superstitious zeal, making pretensions to an extraordinary piety, they contrived to inflame the minds of their hearers with a spurious devotion, by their discourses from the pulpits, and their unwearied efforts to disseminate their sentiments by private conversation. They accommodated themselves to the

* Joseph. Antq. l. 13 : c. 11 ; and de Bel. Jud. l. 1 : c. 3, 4.

ignorance of the lower classes; they adapted their doctrines to the gross conceptions, the prejudices and the passions of the multitude; they imposed upon the credulity, and succeeded in ensnaring the consciences of vast numbers in their own delusions. The Pharisees professed a strict adherence to the ceremonial law, an accurate observance of the traditions of the elders, and a patriotic attachment to the liberties and independence of the country; and while they urged the doctrine of a future state, they taught that salvation was secured to the Jews, upon the sole condition of obedience to these external rites, which they uniformly represented as entitling them to covenanted mercy.”*

Who does not recognise this as a graphic picture of the two great forms of delusion which now curse the church? Differing in the details, in attitude, in distribution of light and shade, the grand outlines and leading features are the same. The resemblance between the peculiar type of rationalism prevailing among the Sadducees, and begotten by their connection with an established religion, and the modern rationalism of the German and English Establishments, is well worthy of remark. The Sadducees, to maintain their status in the church and enjoy the emoluments of place, must not utterly repudiate the canon of Divine revelation: they must hold the Law and the Prophets, or they cannot hold the fat offices in the kingdom.† The most insidious and most dangerous form of rationalism, in modern times, has been begotten in the same way: the child of unbelief by avarice, or cupidity. There was something bold, manly, thoroughly consistent, in the old English rationalism; and qualities resembling these, can be found even in that monstrous birth which reached its maturity in the French Encyclopædia: but the Wolfenbüttel fragments stole into the world after their author's death, who was, perhaps, too timid, or too honest to publish them; and his principles have been promulgated by pastors and professors, who must, by all means, retain the loaves and fishes, while

* *Mason's Christian's Magazine*, vol. iii: pp. 33, 34.

† The notion that the Sadducees recognised only the books of Moses as of Divine authority, is, we believe, now generally abandoned.

they deny the miracle; and whose inventive faculty, aroused by necessity, has furnished the world with a critical machinery worthy of all admiration: an apparatus which will leave you the Gospels entire, after all supernatural salvation is gone; or, by its mysterious alchymy, transform the historical Jesus into a mythological Hercules,—an imaginary wonder-worker,—conqueror of Hades, and restorer of a lost Paradise: in a word, which will give you the residuum (*yea, caput mortuum,*) of the play of Hamlet, with Hamlet's part left out. In both cases, it is the Church Establishments which have given rise to that peculiar form of infidelity, which we have called Ecclesiastical rationalism, and which will live and thrive, not only in its native air, but wherever men can be found who would rather play the hypocrite, even at the risk of making merchandize of souls, than forego the profits of the merchandize. It is not for nothing, that the Apostles so often speak of "filthy lucre" and the "wages of unrighteousness" in connection with false teachers. Let us add, however, that charity compels us to think, that in some cases, those who are guilty of this madness know not what they say, nor whereof they affirm. They are not the followers of Balaam, but the reverse: they curse while they desire to bless the people of God.

Every neophyte in the philosophy of religion is now longing to be God, and is filled with sadness because he is not. The giants of former generations, who have given laws to philosophical investigation, whose glowing anticipations of the progress of human knowledge and of the beneficent practical results to mankind of that progress, seem to us more like the visions of prophecy than the conjectures of uninspired sagacity, received, with the simplicity of children, the "book-revelation" from God. Conscious of the limited range of the human faculties, and of the feebleness of those faculties within their range, they were thankful for any light from the unknown sphere beyond,—for any valid testimony, and especially any Divine testimony in regard to things which the eye could not see, nor the ear hear, and which could not enter into the heart of man: which were revealed neither through sense, nor reflection, nor the primitive judgments

of the mind: they were thankful for any testimony which might explain the phenomena which could be, to a certain extent, cognized by their faculties, or teach them that these phenomena were, for the present at least, inexplicable. "*Franciscus de Verulamio sic cogitavit.*" The giants of the present generation are walking in their steps. "*Noscendo ignoratur, ignorando cognoscitur:*"—"*Sit pia confessio ignorantie magis quam temeraria professio scientie,*"—these are the utterances of the greatest thinker of the fourth century, endorsed by the greatest critic and the profoundest thinker of the nineteenth.*—"*All the true philosophy is learned ignorance,*" is the judgment of the metaphysical monarch of Scotland and of Europe. But our modern Sadducees have exhausted all the contents of the "logical revelation;" they have explored and mastered all the worlds of thought opened to them in the Bible: they weep whole volumes, because there are no more fields for conquest,—and, as was said of Byron, "wipe their eyes with the public." They tell the world in books, how vain a thing is all "book-revelation;" that the "earnest," "inquiring" spirit can never be satisfied with such tangible realities; that it is ever longing to gaze upon and be absorbed into the Infinite.†

* See Sir Wm. Hamilton's Discussions, &c. Philosoph. Appendix, B.

† The folly of this cant about an "external," "logical" "book-revelation," is ridiculed with proper severity and extraordinary felicity in the "Eclipse of Faith," ascribed to Henry Rogers, Esq., the author of "Reason and Faith," and other admirable contributions to the Edinburgh Review. We cannot account for the little notice which has been taken of this book, unless it be the not very happy selection of a title. We know of some instances in which it has been purchased under the impression that it belonged to the same class with the "Phases of Faith," and other effusions of the Martineau school. This is unfortunate. No book deserves to be more generally read. No book is better adapted to open the eyes of young men of certain constitutional susceptibilities, who have been bamboozled by the inflated nonsense and devotional atheism of the "spiritual" writers of the Westminster Review. It is thorough, and, at the same time, elegant and sprightly. Considered merely as a composition, it is worthy of all praise. We are glad to see that so popular a journal as "Harper's Monthly," has taken a decided stand on the right side. See the Editor's Table in the number for March last: though we cannot but think that the editor, in the article referred to, should have acknowledged his acquaintance with the "Eclipse of Faith."

If the Newman Brothers started from the same principles, and pursued the same method, they furnish another curious illustration of the "law of development," which one of them wrote a book to expound: a develop-

So far are they from recognising the perfection of the Scriptures as a Rule of Faith, that they, with very great difficulty, conceal their contempt for them. The faculty of intuition is the only efficient organon in the acquisition of spiritual truth, and the Scriptures, as the record of other men's intuitions, only furnish an aid to private and individual inspiration. These men are not infidels, but rational Christians: they have too much of the aesthetic to relish the ribaldry of Paine,—too much faith for the Pyrrhonism of Hume,—too much knowledge for the blundering ignorance of Voltaire. They sustain a relation to all these, somewhat analogous to that which the Sadducean Herod bore to the Pagan Pontius Pilate, and, like those worthies, will be ready to become friends, when the "Amen, the Faithful and True Witness," is to be insulted and crucified.—Luke xxiii: 12.

In support of the view which we have taken of the text referred to in the first sentence of this article, we cite, without apology, the following passage from an elaborate disquisition on Matt. xxii: 29, in a previous number of this Journal, (April 1851.)

"This little scene at Jerusalem, (that recorded in Matt. xxii: 23-33,) in which the great founder of Christi-

ment something like that of the oriental doctrine of the depravity of matter in the Syrian and Alexandrian Gnostics respectively: leading, in the one, to asceticism, and, in the other, to abandoned sensualism. So, in this case, the *Via Media* has led to Rome, and is leading to Stockholm. But here, as elsewhere, extremes meet, and infidelity is conterminous with drivelling superstition. The intuitional men are at one with the slaves of Rome: they both look for "certitude" (see Morell, Theodore Parker, &c.) to the catholic sentiments of mankind. They both hold to the rule of Vincentius Lirurensis, "*quod semper, quod ubique, quod ab omnibus,*" though differing as to where the universal consent is to be found, the one taking the whole human race as the basis of the induction, the other confining themselves to the area of the church. It is also a curious thing in the vagaries of the human understanding, that the Unitarians, who, fifty years ago, were materialists and swore by Priestly, should now, for the most part, be transcendental idealists. It is a history worthy of being traced by some competent hand. What a chasm between the chemist of Birmingham and the Pantheist of Boston!

We have spoken of the *devotional atheism* of these writers. Comp. Cicero's remark (De Nat. Deorum): "*At etiam de sanctitate, de pietate adversus Deos libros scripsit Epicurus,*"—It is no new thing under the sun.—Robespierre and his confreres had a good deal of aesthetic piety after their fashion: they made offerings of flowers as well as blood to their divinity. *O cæcas hominum mentes!*

anity vindicates the fundamental doctrine of all religion, whether natural or revealed, from the ignorant and capacious objections of a conceited and arrogant group of skepticks, may be taken as a type, or miniature picture of all the great battles which revelation has had to fight from that day to this, and of those other battles through which it must yet pass until the final triumph of the Son of Man. It is true, the Sadducees did not professedly reject revelation,—they admitted the Divine authority of Moses and the Prophets,—they conceded the inspiration of the whole Jewish canon. But there is no difference in principle betwixt rejecting a revelation wholly and absolutely on the ground of objectionable doctrines, and denying that such doctrines can by possibility be taught in an admitted revelation. It is precisely the same thing to say, the Book is Divine, and therefore the doctrine cannot be there, and to say, the doctrine is there, and therefore the book cannot be Divine. He who would exclude the doctrine upon the ground that, from its intrinsic incredibility it cannot be revealed, would exclude the revelation which professedly contained it. The Sadducees may, accordingly, be taken as the type of all who deny the possibility of any revelation, or the possibility that any particular doctrines are revealed, from measures of natural probability. They are, alike, the representatives of rationalists in the church, who admit the Divine authority of the Bible in general, while they deny the Divine authority of every thing in it which makes it of real value, and of rationalists out of the church, who treat all claims to inspiration as contradictory and absurd, and look upon prophets and apostles in the same light in which Festus contemplated Paul.”

We turn now to the Pharisees. The other sect, as we have seen, was supported by the most opulent of the inhabitants: they exerted their influence over the Sanhedrim, the Temple and the Priesthood. And so with their modern antitypes. The common people, busily employed in the solution of the three great questions,—What shall we eat, and what shall we drink, and wherewithal shall we be clothed, have no leisure for fine-spun speculations. Absorbed in matters of fact, and weighed down by the pressure of the dull realities of life, they

are unable to sublimate themselves into the ether, the congenial element of our spiritual seers: they know more of the wheel of Ixion than of the wings of Icarus: and the only response to such preachers is, "Ye bring certain strange things to our ears." The cloisters of universities and seminaries, the favourite abodes of melancholy musing, the secret cells in which the soul, shut out from the din and bustle of mankind, can sink back upon itself and down into the absolute, are much more promising fields for our subjective apostles, than the material and objective walks and work-shops of a week-day world. Hence the necessity for the Pharisees—men whose religion is altogether outward and tangible,—demanding for its comprehension no mysterious faculty, no earnest gazing into the region of dimness and shadows, no Platonic longing after the beautiful and the good, but only eyes and ears, hands and mouth, nerves and muscle, a homely Socratic religion, come down from Heaven to men. "*Les nerfs voilà tout l'homme*," said the sensational ideologists of France, and so say the Pharisees, ancient and modern. Bodily exercise profiteth much, and he who can fast the longest, and flog himself the hardest, and make the most painful pilgrimages, and show the largest tale of prayers, and wear the roughest and longest coat, and boast the loudest of the multitude who cry—"The temple of the Lord, the temple of the Lord are we,"—all of which obviously require only very strong nerves,—is the holiest man. Let us look at some of the particulars in which the Pharisees of old, and our ecclesiastical traditionalists resemble each other. They say and do not, binding heavy burdens and grievous to be borne, and lay them on men's shoulders; but they, themselves, will not move them with one of their fingers:* all their works they do for to be seen of men, making broad their phylacteries, and enlarging the borders of their garments, loving the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to

* The common people fasting during Lent, for example: while the Bishops and other clergy, Roman Procurators, feast on terrapin dinners: the common people paying for masses, which the Priests, doubtless, are prevented from *saying*, &c. &c.

be called of men Rabbi, Rabbi,* and Father. They shut up the kingdom of Heaven against men, neither going in themselves, nor suffering them that are entering to go in. They devour widows' houses, and, for a pretence, make long prayers: they compass sea and land to make one proselyte, and when he is made, they make him two-fold more the children of hell than themselves.† They tithe the mint, anise and cummin, and omit the weightier matters of the law: straining out a gnat and swallowing a camel: making clean the outside of the cup and the platter, but within full of extortion and excess: whited sepulchres, which indeed appear beautiful outward, but within full of dead men's bones, and of all uncleanness: building the tombs of the prophets, and garnishing the sepulchres of the righteous, while walking in the steps of those who slew them.‡

These particulars have been drawn mainly from the twenty-third chapter of Matthew's gospel. But the principal point still remains, the fundamental falsehood in which they agree, and from which, as a fountain, flow those streams of desolation and death, and that is, their corruption of the Rule of Faith and Practice. "Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you, hypocrites, as it is written: this people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching, for doctrines, the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition * * * making the word of God of none effect

* Witness Cardinal Wiseman going into a Church in England, with two sons of gentlemen (oh, shame!) carrying his *scarlet* train. Loving to be called Rabbi, we fear, is not confined to the Pharisees, though we believe the title of "Lord Bishop" is

† Often make them editors of their public journals.—Witness "Freeman's Journal," "Catholic Herald," "Brownson's Review."

‡ Canonizing Augustine, and persecuting the Jansenists.

through your tradition, which ye have delivered: and many such like things do ye.”—Mark vii: 5-13. These traditions, originally delivered orally to Moses, had been handed down from generation to generation, and springing from the same source with the written word, were of equal authority with it, or to use the language of Trent, were to be received, “*pari pietatis affectu ac reverentia.*” How admirably these traditions harmonized with the Law and the Prophets, was made manifest when their most eminent guardians and expounders took the lead in bringing to the shame and agony of the cross, the Incarnate Word, of whom “Moses in the Law and the Prophets did write.” They were developements, no doubt, from the seminal principles of the law, in what the author of Tract No. 90 would call a “non-natural” sense, a sense in which a scorpion might be developed from the egg of a dove,—a wolf from the embryonic vesicle of a lamb, or a cancerous tumour from the normal constitution of the physical frame. So, also, their modern imitators are the chosen custodians and interpreters of the traditions of Christ and his Apostles, and act as if they had a plenipotentiary commission to “rise, kill and eat” every thing common or unclean, that is, beyond the pale of covenanted mercy, within the four corners of the globe. They abstain, with Levitical preciseness, from meats which God hath created to be received with thanksgiving of them which believe and know the truth, and devour without scruple the body, blood and divinity of the Son of God in the sacrifice of the mass, besides giving to the fowls of heaven and the worms of earth thousands of those whose only crime it was that they loved Christ too well.* The controversy between will-worship

* Macrobius (Saturn, cited by Trench in his “Star of the Wise Men,”) has preserved the following sarcasm of Augustus upon Herod the Great, who could sometimes “strain out a gnat,” as well as “swallow a camel,”—“Quum audisset (Augustus) inter pueros, quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum; ait, melius est Herodis porcum (uv) quam filium (viv).” This *sanglant* pun, as Trench calls it, is not altogether out of place here. A man had better be a swine in Lent, than a heretical son at any time.

“The mother of Dominick, it is said, dreamt, before his birth, that she was to be delivered of a wolf with a torch in his mouth:” an augury abundantly realized in the founder of the Inquisition, and the “acts of faith.”

and a worship regulated by the will of God, begun in Cain and Abel, and continuing through all the periods of Jewish history, has been marked, on one side, by deeds of violence and blood, and, on the other, by a meek and steadfast testimony for truth and righteousness, even unto death. The Father of Lies has been a murderer from the beginning, and will be unto the end: and as the Saviour concluded his denunciations of the Pharisees of old, by warning them that upon them should come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son Barachias, whom they slew between the temple and the altar; so when He shall come the second time without sin unto salvation to vindicate his cause, and to reward those who have been with him in his temptations, the same crushing burden of "righteous blood" will sink the modern successors of the Pharisees like a mill-stone in the mighty waters. The curse of Cain shall then be branded upon them all, and they shall be "wanderers" from the "presence of the Lord" for ever and ever.—2 Thess. i: 9-2: 8. The controversy will then be settled, and the enemies of God shall know whose word shall stand, His or their's, the Bible or tradition.*

* We cannot refrain from noticing one other point of resemblance between the ancient and modern Traditionalists, alluded to in the extract from the Christian's Magazine: it is their anxiety to get control of the "schools" of the public education of the country. The Reformation, which did so much for the common mind, not only took religion out of the hands of mercenary priests, but knowledge also. Its tendency, and, in a great degree, its aim was to convert the mass of the people from a race of slaves, thinking, praying, worshipping by proxy, into a race of men, conscious of their dignity and their individual responsibility, as the intellectual offspring of God: to remove all barriers erected by the avarice and ambition of unprincipled churchmen, and to bring the soul into immediate contact with the Father of mercies and the Father of lights. The traditionalists, from that time to this, have been educating in *self-defence*: it is Hobson's choice with them now: either a free Protestant education, or a Popish mockery of it. We have no time now to discuss the movement they are making in concert all over the country, to obtain a portion of the public school-fund, nor is it necessary. The unparalleled absurdity and impudence of the claim, upon every consideration of reason and justice, have been amply exposed. We would only remind our countrymen that "perpetual vigilance is the price of liberty," that the leading organs of the Hierarchy in this country now openly avow, what they have been denying for twenty years, that they are, on principle, a persecuting church, the legitimate successors of the men who deluged the valleys of Piedmont

While denying absolutely and most emphatically the claim of Tradition to constitute any part of the Rule of Faith and Practice, and repudiating with horror the theory of the Development of Doctrine as held by Newman and others, we hold that there is a Development of Scrip-

and the plains of Languedoc with blood: that they have defended the Duke of Tuscany in his barbarous cruelty to the Madii in the year of our Lord 1853, and declared their intention to destroy heretics on this American soil when they get the power, which, of course, will be as soon as possible. In short, let us say, the question which will have to be decided is, whether they shall rule us or we rule them. Let those Protestants who are thoughtless enough to send their children to Roman Catholic schools, think of these things, and ask themselves whether they are willing to entrust their children to men who have placed the greatest masters of thought and style, not to say the Bible itself, in their Index Purgatorius, and will cramp the minds, as well as destroy the souls of the victims of their ambition. Let them ask, as has been pertinently asked before, why the priests and nuns who are too holy to have children of their own, should exhibit such inordinate anxiety to have charge of the children of other people.— Let them remember, finally, that a sense of personal responsibility, which is always strengthened under the ministry of the only true Priest, the Son of God, in our nature, and always impaired under the ministry of every other priest, lies at the very foundation of our government, both in theory and practice.

Since writing the above, we have seen a paragraph from one of the Metropolitan Popish Journals, rejoicing in the passage of a Bill by the Legislature of California to allow the Papists a portion of the public school-fund. If the statement be true, (and we cannot believe it till we have other testimony,) it is only another example of the folly of wasting the time of the people in speech-making, and then hurrying important measures through at the heel of the session. If the law be not speedily repealed, the young Samson of the West will find, when he awakes, that he is in the hand of the Philistines, and that all his strength is gone. The Papists are putting his eyes out, and the next thing will be, the grinding in the mill. These enemies of God and man, will not allow American citizens the rights of public worship when they have the power; they are not satisfied to be on an equal footing in this country with Protestants: and, as we said before, one or the other must be supreme: either they must rule us or we them. Under the operation of the California law, Protestants will sustain Roman Catholic schools, for it is notorious that the latter pay only an infinitesimal proportion of the taxes. Let the Californians crown this wise and equitable legislation with another act, vesting the whole property of that church in the person of the Bishop, and they will soon be nearer the Mexicans, socially and politically, than they are geographically. If the American people endure such diabolical treachery to all that constitutes their peculiar glory as a nation, they deserve to be slaves. The signs of the times seem to indicate that the great question will be finally submitted to the arbitration of the sword. Hughes has his military companies in New York, it is said; and a German Catholic company is about to be formed in Baltimore. The clouds are gathering: let every man who loves his God and his country prepare himself for the storm.

ture, and cordially subscribe to the views presented in Mr. Trench's fifth Hulsean Lecture for 1845, (entitled "The Past Development of Scripture,") the purpose of which is to show "how this Treasure of Divine Truth, once given, has only gradually revealed itself; how the history of the church, the difficulties, the trials, the struggles, the temptations in which it has been involved, have interpreted to it its own records, brought out their latent significance, and caused it to discover all which in them it had; how there was much written for it there as in sympathetic ink, invisible for a season, yet ready to flash out in lines and characters of light, whenever the appointed day and hour had arrived. So that, in this way, the Scripture has been to the church as their garments to the children of Israel, which, during all the years of their pilgrimage, in the desert, waxed not old; yea, according to rabbinical tradition, kept pace and measure with their bodies, growing with their growth, fitting the man as they had fitted the child, and this, until the forty years of their sojourn in the wilderness had expired. Or, to use another comparison, which may help to illustrate our meaning: Holy Scripture thus progressively unfolding what it contains, might be likened fitly to some magnificent landscape, on which the sun is gradually rising, and ever as it rises, is bringing out one head-land into light and prominence, and then another; anon kindling the glory-smitten summit of some far mountain, and presently lighting up the recesses of some near valley which had hitherto abided in gloom; and so, travelling on, till nothing remains in shadow, no nook nor corner hid from the light and heat of it, but the whole prospect stands out in the clearness and splendour of the highest noon." And again, he says, "the true idea of Scriptural developments is this, that the church, informed and quickened by the Spirit of God, more and more discovers what in Holy Scripture is given her; but it is *not* this, that she unfolds by an independent power any thing further therefrom. She has always possessed what she now possesses of doctrine and truth, only not always with the same distinctness of consciousness. She has not added to her wealth, but she has become more and more aware of that wealth; her dowry has remained always the same,

but that dowry was so rich, and so rare, that only little by little she has counted over and taken stock and inventory of her jewels. She has consolidated her doctrine, compelled thereto by the provocation of enemies, or induced to it by the growing sense of her own needs. She has brought together utterances in Holy Writ, and those which, apart, were comparatively barren, when thus married, when each had thus found its complement in the other, have been fruitful to her. Those which, apart, meant little to her, have been seen to mean much, when thus brought together, and read each by the light of the other. In these senses, she has enlarged her dominion, her dominion having become larger to her."

It is obvious, from this view of the case, that the true "development" is only a "development" in the *knowledge* of Scripture, the written word, and differs from the Roman and Anglican theory, as widely as the "Westminster Confession of Faith" differs from the "Decrees and Canons of Trent," or the "Anglican Prayer-Book." There has been a progress in the knowledge of the church somewhat analogous to that which takes place in the individual Christian; heresies, persecutions, social and political convulsions, as well as the calm studies of philologists and the researches of travellers, have contributed to it. Wilkinson and Champollion, Young and Rossellini, Layard and Laborde, have all been elements in it. As to the distinctive doctrines of the Gospel, they have always been learned most rapidly and effectually in the furnace; its flames have brought out, to use the figure of Trench, "the characters in sympathetic ink," and revealed the presence of the Son of God in the midst. In this way apostate Babylon has been of more service to the saints in the development of doctrine, than by all her infallible decisions of popes and councils. Thousands have written upon her dungeon-walls sentences from the Bible, which the place itself eloquently expounded, and which the eye of infidel curiosity has been compelled to read. Thousands will be thankful, for ever, for the dragonades of Louis XIV., and the hell-hounds of Claverhouse, as the means by which, in the providence of God, and under the illumination of his Spirit, they have grown in practical appreciation of the preciousness of the pro-

mises, and of the comfort to be derived from knowing that there is an avenging judge. We know more, and more accurately, of the doctrine of the Trinity, for the controversies of Arius and Socinus: more of the doctrine of grace, for the heresies of Pelagius, and the aberrations of Arminius: more of the true nature of ecclesiastical power, for the usurping ambition of a Hildebrand: more of the true marks of the church of Jesus Christ, for the misrepresentations of Bellarmine: more of the morality of the Bible, for the detestable casuistry of the Jesuits: more of the value of a personal God, for the fancies of Swedenborg and the visions of Theodore Parker. There has been a great developement of Bible knowledge, by the favour of its enemies, and we doubt not, the developement will go on, till the church militant shall throw off her armour at the coming of her Lord, and rejoice in her millennial glory. "And as it was at the Reformation"—(I quote again from Trench)—"with the Pauline Epistles, as it is now with the Gospels, so, I cannot doubt, a day will come, when all the significance of the Apocalypse for the church of God, will be apparent, which hitherto it can scarcely be said to have been:—that a time will arrive when it will be plainly shewn how costly a gift,—yea, rather, how necessary an armour was this for the church of the redeemed. Then, when the last things are about to be, and the trumpet of the last angel to sound,—when the great drama is hastening with ever briefer pauses to its catastrophe,—then, in one unlooked for way or another, the veil will be lifted up from this wondrous Book, and it will be to the church collectively, what, even partially understood, it has been already to tens of thousands of her children,—strength in the fires, giving her 'songs in the night,' songs of joy and deliverance in that darkest night of her trial, which shall precede the break of her everlasting day; and enabling her, even when the triumph of Antichrist is at the highest, to look securely on to his near doom, and her own perfect victory."

How different a theory is this from that "which, refusing the Scriptures as, first and last, authoritative in and liminary of the Truth, assumes that in the course of ages there was intended to be, not only the discovery of the

Truth which is there, but also, by independent accretion and addition, the further growth of doctrine, *besides* what is there; which recognizes such accretions, when they fall in with its own notions, for legitimate outgrowths, and not, as indeed they are, for noxious misgrowths, of doctrine: and which thus makes the church from time to time the creator of new Truth, and not merely the guardian and definer and drawer out of the old."

"Ye make the word of God of none effect by your traditions!" What a load of guilt, and what a crushing doom, are contained in this terrible utterance of the Incarnate Word! Well may he who places himself in the throne of the Eternal, and claims to thunder with a voice like Him, be called the "Man of Sin," and "Son of Perdition." The stroke which shall transfix the "Lawless One" at the coming of the Son of Man, will be no "*brutum fulmen*," but a lightning-bolt whose flash shall be seen from one end of Heaven to the other, and which, while it sinks its victim in the bottomless abyss of hell, shall awaken among the morning stars and the sons of God, that song of exultation and triumph: "Rejoice over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her." "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

These two gigantic forms of error formally impugn the sufficiency of the Scriptures as a Rule; but as they both spring from the darkened understandings and alienated hearts of apostate men, and are "mysteries of iniquity," the leaven is often working unconsciously in those who truly love God, and cordially abhor any system which dishonours His name, if they know that it does so. Our Saviour warns us against the "*leaven*," the silent, insensible, gradual influence of such principles. What is it but rationalism to say, as good men have often allowed themselves, under the excitement of partisan zeal and theological debate, to say, that if the Bible teaches this or that doctrine, it ought to be burnt, or thrown away?

What is it but traditionalism in the root to say, as good men, in their anxiety to make some innovation in worship, or to carry some measure of reform, have allowed themselves to say, that whatever is expedient is right? Whence all the fierce opposition to the doctrines of grace, as contrary to reason, and the intemperate denunciation of those whose conscience will not let them approve of human inventions in the house of God? Are these things of Him that called us? Are they the offspring of His Spirit, who said, "My sheep hear *my* voice, and the voice of a stranger will they not follow, for they know not the voice of strangers?" Whence the gross departures from Presbyterian and primitive simplicity in our meeting-houses, and our forms of worship? Why have we gone back to the middle ages for models of ecclesiastical architecture? Is there anything in the history of the old cathedrals, designed in sin, founded in iniquity, cemented with the tears and blood of the living temples of Christ, the monuments of idolatry and tyranny, dark and gloomy, chilly and fear-inspiring, to commend them to us who rejoice in the liberty and light of the Gospel? Is there anything in the notes of an organ, which has been so often used to celebrate the Te Deum and the Gloria in Excelsis over the slaughtered bodies of the true witnesses of Christ, to commend it to us, who profess "to sing with the spirit and the understanding also?" Why do we abuse the Papists, and then imitate them? Why do we denounce the Epicurean morality which teaches "that the end justifies the means," that "evil may be done that good may come," and then act so inconsistently? How do we differ practically, except in the extent to which the principle is carried? Building churches by lottery, or paying for them by raffling, (which, in plain English, is *gambling*,)—holding fairs and concerts, and, in other ways, converting the house of God into a house of merchandise, (and, must we add, in some instances, into "a den of thieves?")—or a fashionable musical hall: ought not such things to be left to those who are without hope and without God in the world? What strange infatuation has seized us! May we not ask, with Luther, *is God dead?* Is there no living Saviour, who has said, "Lo! I am with you always"? "Because I live, ye shall

live also"? "Of all that the Father hath given me, I will lose nothing, but will raise it up at the last day"? Is there no Holy Ghost to give efficacy to his own ordinances? Is there no God and Father of all, who is mindful of his covenant? Why, then, should our "faith stand in the wisdom of man"? O, that God would write in characters of fire on the hearts of his people, those pregnant words, "that your faith should not stand in the wisdom of men, but in the power of God."*

* See 1 Cor. ii: 5. The confusion of thought which exists, even among intelligent men, in regard to the real nature of Christian expediency, is almost incredible. We once heard, in a debate in one of the largest Synods in this country, one of the leading debaters contend that a resolution which he was defending, and which made total abstinence from intoxicating drinks a term of communion in the churches of the Synod, was not at all inconsistent with the action of the General Assembly of 1848, which made the whole matter of total abstinence an affair of Christian liberty. The argument was, that it was not expedient to drink; therefore it was a sin to drink; and, therefore, a church-member should be disciplined for drinking. It never seemed to occur to him and the gentlemen on his side, that the Scriptures never spoke of expediency except in regard to things, the lawfulness of which had been previously, and upon independent grounds, established. "All things are lawful for me," says Paul, "but all things (evidently, all *lawful* things,) are not expedient." The Scriptures know man too well, to allow him to judge of what is expedient in such matters, much less to make his notion of expediency the rule of duty: and the history of his attempts, in this kind, justify their caution abundantly. Many, too, are led into error, by too generous an interpretation of the words in the Confession of Faith, (c. i.,) about circumstances which are common to human actions and societies, and to the church. The circumstances here referred to, are the necessary adjuncts of human actions, such as time and place, decency and order. If there is to be social worship, the worshippers must agree upon the time and place: if there be a deliberative body, its proceedings require an organization, a presiding officer, etc. If any man can prove that instrumental music is a necessary adjunct of singing, then its lawfulness will be established: till then, it must be deemed and taken for an abomination. The 14th chapter of First Corinthians, which is argued mainly upon the acknowledged principles of common sense, wears a very unfavourable aspect towards these inventions for making the simple, spiritual worship of the Gospel more attractive to the carnal heart. Considered merely in the light of expediency, such measures are to be condemned. They are fostering a taste which Rome alone can fully gratify: and, by virtue of the connexion which God has ordained between the forms of worship and the doctrinal character of the dispensations of religion to which they belong, an innovation in worship is sure to lead, sooner or later, to a corruption of doctrine. Splendid churches, which sprung from corruption, will lead back to it. There must be a correspondence between architecture and the inner life of man, and the worshippers will be led gradually to ignore the "true tabernacle which the Lord pitched and not man," and the boldness of their access into the holiest of all, and come again under that yoke of bondage from which they were delivered. But this is a tempting subject, and we must forbear.

Against all these delusions, we oppose the word of God, which liveth and abideth for ever. The credibility of the Scriptures once established, their sufficiency as a Rule follows by inevitable necessity; for they claim to be sufficient. They pronounce a curse upon the Sadducees who take away, and upon the Pharisees who add, any thing. "For I testify unto every man that heareth the words of the prophecy of this book"—says the last of the prophets, in closing the canon of Revelation,—“if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” And again, “I have heard what the prophets said, that prophesy lies in my name, saying I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.”—Jer. xxiii. And again, “Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return

from his wicked way, by promising him life: therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord."—Ezek. xiii: 21-23. We do not deny the possibility of some future revelation; but if it should ever be, it will be in entire harmony with all that has gone before: it will neither "make the righteous sad," nor "strengthen the hands of the wicked by promising him life," which are the characteristics of the visions and traditions of the day: and it will be authenticated by the *signs* of prophets and apostles. Let their soi-disant successors perform real miracles, raise the dead and cast out devils, and we will believe them: but let not their mighty works be impostures of Jannes and Jambres, the enchantments of the chemist or the legerdemain of the juggler, whose only effect is to withstand the prophet and resist the truth of God.

But to the law and the testimony again: "All Scripture is given by inspiration of God; and it is profitable for teaching, for refutation, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii: 16, 17. This is a testimony covering the whole ground, and annihilating all the pretensions of rationalism and traditionalism; the utterance of that Spirit who sees the end from the beginning, who has numbered and labelled, in his omniscience, all the poisonous delusions which can ever threaten the health or vitality of the church, and has repositied in his word the antidote appropriate to each. It is full of instruction. It teaches us, among others, the following things:

First, that the written Bible has been given by inspiration of God. The inspiration is not predicated of the man, but of the writing: not of the instrument, but of the product. So that all disputes touching degrees of inspiration, whether plenary or partial, ad verbum or ad sensum, of superintendence, of direction, of elevation, controul or suggestion; all disputes touching the "modus operandi" of the Spirit upon the souls of men selected to be his organs; all nice distinctions between revelation and inspiration, (distinctions which we believe to be real, and in their proper places valuable,) all are beside the

mark and impertinent, in the discussion of the Bible as an authoritative Rule of Faith and Practice. The whole record is from God, every word of it: every word rests upon the same authority. The salutations of Paul, his message to Timothy about his cloak, all the little epistolary details which so beautifully illustrate the spirit of Christianity, in the mutual affection, the common interests, sufferings and perils of the followers of the Lamb, speak to us in tones as imperative, as the incomprehensible statements concerning the Being and Personality of God, the mystery of the Incarnation, or the all-comprehending relations of the sacrifice on the cross. In the shallows in which a lamb may wade, in the depths in which an elephant may swim; at the base of the burning mount with the carnal men of Israel, or on the summit in the midst of blackness, darkness and tempest with the favoured prophet of the Lord: instructed by the homely wisdom of James, or entranced by "rapt Isaiah's fire"; while contemplating the history of the church under the law, or, with the apostle in the Isle of Patmos, gazing upon the church of Christ, as scene after scene of "the high and stately tragedy" is brought before the eye, the baptisms of blood and martyrdoms of fire, the conflicts and the victory: wherever we are in the Bible, it is the voice of God that meets the ear. It is the low view men take of the inspiration of the Bible, the perverse and unwarranted application of the law of parsimony, which has given rise to the vanity and folly of rationalism: or the rationalists have framed their theory to meet the necessities of their creed. It matters not which.

Second, it teaches us that the Scriptures are sufficient "for all good works": that for every exercise of the active powers of man, for every exercise of his intellectual faculties, in the business of religion, or in the relations which he sustains to the Object of all worship, and in the relations which he sustains to his fellow-men, so far as moral obligation is involved, he is fully equipped and furnished in the Word of God. There is nothing which a minister of religion needs to teach,—there is nothing which a Christian man needs to learn,—no good work to which the one ought to exhort, or which the other ought to perform, which is not expressly set down here, or ne-

cessarily involved in what is set down. But the particulars are stated:

1. It is profitable for "doctrine" or "teaching," and for "refutation": for the positive inculcation of truth, and for the refutation of error: for didactic and polemic theology. We do not mean that it contains an encyclopædia of all knowledge: that it will make men astronomers, geologists or chemists: though we protest against the notion of a Dualism in doctrine; that what is theologically true may be philosophically or scientifically false, and vice-versa, the author of the Constitution and Course of Nature, and the author of the Bible being the same.* And so, also, for "refutation," the only weapon needed is the sword of the Spirit. Both of these, didactics and polemics, are necessary in our present state, in which we are to be educated in the lessons of faith, in the midst of prevailing error and unbelief. We are to be witnesses for the one, and against the other: for the Father of Lights and against the Father of Lies.

2. It is profitable for "correction" and for "instruction in righteousness": the whole sum of human duty is here contained, and the contrary sins are rebuked: the positive and negative moral education of men are amply provided for, their reformation and their edification,—both which are necessary to a fallen man.

In conclusion, it may be added, that the method by which the Bible teaches is as admirable as the matter of its teaching. He who, to the Jews, the trustees of the oracles of God and the students of prophecy, presented Himself as "the Root and the offspring of David"; who, to the Gentiles from the East, in possession, it may be,

* We cannot sympathize with those of our brethren whose sensitiveness has led them to acknowledge the validity of the present theory of geology, and to interpret the Bible in harmony with it. The discovery of a single fossil may compel them to abandon their position, or to turn infidels. Let us wait till Geology understands itself: the votaries of it have "run too fast," to use Bacon's image, (*Wisdom of the Ancients*, under Prometheus,) "and extinguished their torch." The author of the "*Vestiges*" made a triumphant use of Geology, and men began to think that they had sprung from a tadpole or an "*acarus crossii*": but Hugh Miller's *Asterolepis* extinguished the theory, and restored the race of men to their self-complacency. Before the end of this year, the current theory may be as dead as those which have already passed away. Have faith in the Word, and it will take care of itself: or rather, have faith in God—who spake it.

of some hereditary knowledge of the "Star" of Gentile prophecy, but, at any rate, accustomed to associate the changes in the heavens with the movements and occurrences of earth, presented Himself as "the Bright and Morning Star"; and who, to the Gentiles from the West, (John xii: 20-24,) accustomed to contemplate the processes of vegetable life, as in some sort, the symbols of laws in the spiritual constitution of man, and especially to celebrate the joyous bursting of spring, after the long and dreary desolation of the winter's night, as an adumbration of the final restoration of a lost life to man,—presented Himself as a "corn of wheat," which must die in order to be fruitful: He, who clothes himself in all the names which suggest the sweet and tender sympathies of life, in order to attract us to Himself, the fountain and complement of them all, has made provision in his word for all diversities of mind and taste and vocation,—has become all things to all men, if, by any means, He might save some. To the logical, He has become a Reasoner: to the fanciful, a Poet: to the grave and practical, an Utterer of Proverbs: to the curious about the future, a Prophet: to the curious about the past, a Historian. To the refined and educated, He speaks in the exquisite diction of Isaiah: to the rude and uncultivated, He speaks the language of Amos. The ardent are justified by the fiery zeal and impetuous thinking of Paul: the gentle and loving have their sympathies enchaind by the calm and affectionate style of John. Human instruments all,—all musical with the breath of the same Spirit, all uttering the same tune, and alive, as it were, with the same melody. "Glory to God in the Highest," but ranging in the character of the sound, from the sweetness of "the flute and soft recorder" to the terrible-ness of the trumpet's blast.* Like the drops of the morning-dew, they all reflect and refract the rays of the same Sun, but with the varied and beautiful colours of the spectrum. When man makes a Manual of Faith or Duty, (unless he borrows from the Bible,) it is a repulsive mass of dry bones, a Loyola's "Spiritual Exercises":

* See Gaussen's *Thopneusty* and Hamilton's *Lamp and Lantern*, for some beautiful illustrations of the variety of Scripture.

when God presents us with one, it lives and breathes and smiles: it combines, like the Word of whom it testifies, the attractions of humanity with the awe-compelling majesty of God.

ARTICLE V.

ADDRESS TO THE SOCIETY OF ALUMNI OF UNION THEOLOGICAL SEMINARY, VA.*

Permit me, dear Brethren, to offer you my hearty congratulations upon this re-union of our Society, and the enjoyment of another year of mercies and of happy labours. A member of any of the successive classes which have issued hence, in an assemblage gathered from all those classes, meets some to whom he is a stranger in person, though a child of the same *Alma Mater*. But there is no distance between our aims and our hearts. While we meet our own fellow-students with peculiar delight, we meet all as fellow-labourers. I need not suggest how much the enjoyment of each of us would be enhanced, could we gather around us all who studied and prayed with us here; for, doubtless, the busy thought of each one has already surrounded him with the familiar band. Probably, such a meeting would be as impossible for all of us, as it would be for me. Some of those whom I here learned to love, I can see at no anniversary, till we meet the general Assembly and Church of the first-born in Jerusalem, the mother of us all. What stronger evidence of the noble and holy influence of these annual gatherings, than that fact, of which, I doubt not, every heart has already been conscious; that they do not fail to carry our thoughts upward to that glorious re-union? Let it be our aim to make this momentary resting point in our warfare, as like as possible to that eternal rest.

But we are reminded that we have not yet entered into that rest. To-morrow we return again to the struggle.

* Delivered at the Annual Meeting, June 1853.