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ledge, bids us seek it from some other source. Without stultifying her own decisions on subjects amenable to her tribunal, she not only admits, but vindicates, our liberty to believe what the Scriptures teach concerning the life to come. She imposes upon us no necessity for wresting the Scriptures from their obvious sense, or of forcing out hidden meanings from their language by the pressure of violent interpretations: but leaves us free, without restraint from her, to receive and rejoice in whatever of glorious hope we may find set before us in the gospel.

ARTICLE II.

OBLIGATIONS OF THE EASTERN CHURCHES TO THE HOME MISSIONARY ENTERPRISE.¹

By B. B. Edwards, Professor at Andover.

THE reflecting Christian, as he surveys the condition of our country, will be the subject of various and conflicting emotions. There are lines of light bordered by the deepest darkness. While we seem to hear encouraging voices, there are other sounds which whisper that there is little hope. As we are reading the plain language on one leaf of God's Providence, another is turned whose hieroglyphic we cannot decipher. It is somewhat like standing on an eminence a few miles from a great city. We can catch the hum of its mighty population. But the murmur is distant and indistinct. It may be labor awaking to its daily toil, the tokens of a peaceful and prosperous commerce, or it may be that hurrying to and fro which precedes some deciding battle, some anticipated dire calamity.

We sometimes exultingly say that our territory extends from sea to sea. But in passing from East to West, shall we not find the poor remnants of once powerful tribes, far away from the graves of their fathers, and now congregated together as if to come more surely within the grasp of the Shylocks around them?

¹ It is thought best to insert occasionally in this Journal an Article of a miscellaneous character. Yet the bearings of the topic discussed in the following pages upon the objects for which the Bibliotheca Sacra were established, are thought to be by no means indirect or unimportant.—*Ess.*

We speak of thirteen feeble Colonies grown into twenty-eight sovereign States, extending across the temperate zone and embracing the products of almost every clime. But may not all this be inherent weakness, presaging, that the country, like Rome, will fall by its own weight. We also boast of the federal constitution, simple in its forms, admirably adjusted in its various provisions. Yet does not our short history prove how easy it is to nullify that sacred instrument? We have in the bosom of our soil, it has been lately said, that dust which is immortality. Yet have not the countrymen of Washington been for several years, a bye-word and a hissing in most of the civilized countries of the earth, on account of our Punic faith? Light, it is thought, is breaking in upon that dark cloud which covers our southern horizon. Through the operation of certain powerful causes, the day of deliverance is supposed to be drawing near. But are not multitudes eager to spread the accursed thing over wide and fair regions yet comparatively free?

We may suggest that there is much which is encouraging in the decided testimony which is borne by men in our national councils, high in public life, in favor of the principles of morality and religion. But may not this testimony be utterly weak or positively pernicious when it is not carried out and affirmed in the morals of the private life?

We are also accustomed to trust in the hopeful prospect which attends the various efforts for the diffusion of the gospel, at home and abroad. But is it not with the extremest difficulty that the churches can retain the ground on which they stood six years since? How much actual progress is made towards the perfect consummation of our hopes?

Finally, we point to the revivals of religion, which have for many years gladdened the American churches, and on them place our sure confidence. These have been, indeed, the means of inestimable good on earth, and they have filled heaven with joy. Still, do they pervade the masses of society? Do they touch the springs of our political movements? Can we trace their influence in any perceptible degree among the great body of the members of two of the learned professions? Till something like this is effected, how can we remain satisfied with these partial and entirely inadequate exhibitions of divine grace? In the degree in which they have been enjoyed, can they save the country?

With all which is encouraging in the signs of the times, and

which we should be among the last to underrate, is there, on the whole, any real advance made? Do our efforts keep pace with the progress of society? Are our prayers and charities commensurate to what is at stake? Has any American Christian an adequate apprehension of the energy of evil that is at work in our land, or the comparative feebleness of the means which are employed to extirpate it?

While we look at the subject even cursorily, as one mystery of iniquity after another in the drama of public affairs is unfolded, as the springs of national faith seem to be corrupt to the bottom, we are almost tempted to try to rend the veil which hides the secrets of the invisible world, and see if there be not some mightier benignant agency there, some hitherto untried cause which can work out our deliverance.

There are moments, perhaps, when all Christians are tempted to believe in the literal fulfilment of the prophecies, in the visible and personal advent of our Lord in the clouds of heaven, when he shall set his foot visibly on the Mount of Olives, and shall summon all nations to the decisive encounter. To our despondent hearts, some miraculous agency is demanded. All the old signs fail. The Lord answers no more, either by dreams, or by Urim or by prophets. We would interrogate the grave. The nation would hear, if one came to them from the dead.

But all these are idle imaginations. We have no need to force open any magazine of God's dread instrumentalities. We have the sovereign remedy; a cause which is adequate to produce any moral effect. It has been tested on the largest scale. It scattered to the winds the elaborate mythology of Greece; it overturned the throne of Augustus Caesar; before it, in the sixteenth century, demons fled like the mists of the morning; it has made Britain, from being the worshipper of a misletoe, the mistress of the world. It is the simple preaching of the gospel, particularly in the controlling part of our country, the western regions, which is the sure and sufficient remedy. If we are only disposed to apply it thoroughly, we are safe.

In this Article, we wish to call the attention of the reader to some of the grounds, why Christians in the Atlantic States, or the Eastern Churches, are called upon to assume and accomplish this work.

Before doing this, however, we will mention some of the reasons of the comparative apathy which has hitherto existed on the subject,—why it has failed to secure that attention which it de-

serves. The subject is so important that it is worth while to remove even slight obstacles.

Our indifference has not been owing to a deficiency in the *amount* of information. For twenty years we have had line upon line, precept upon precept. The details of geography, the laws of political economy, the mournful effects which result, where the laws of a higher economy are neglected, have been faithfully and in innumerable forms spread out before us.

Neither has the cause been want of resources. The State of Massachusetts is perfectly able to do all which has hitherto been done. No one pretends that we are taxed in any measure according to our ability, or that any inroad whatever has been made upon the luxuries even which we enjoy. There has been no approach yet to the liberality exhibited by the supporters of the British Wesleyan and London Missionary Societies, the great proportion of whom are poor or dependent, taxed in almost every conceivable form, even for the light of the common sun; yet in their deep poverty, the riches of their liberality have superabounded. Within a short period the Free church of Scotland—not a rich church,—has raised millions of dollars. We know little yet of self-denial. Were the Congregational churches in Massachusetts so disposed, they could endow half a dozen literary institutions of a high character, and support each its missionary in that wide western field. We should do it if we had a little more of the *perfidum ingenium Scotorum*.

1. One reason why a deeper interest has not been felt in evangelizing the West, is the indiscriminate calls which have been made upon the benevolence of the eastern churches.

No very accurate chart of the field to be cultivated has ever been drawn; no controlling centres of influence have been pointed out; no impartial and comprehensive exhibition of the arguments for or against any particular locality as the seat of a literary institution has been made; there has been little careful adjustment of the relative claims of different States and Territories. The whole subject has been left far too much at haphazard, or to the interested exhibitions of the friends of rival institutions. Hence our attention has been in a measure distracted; our sympathies and funds have been in a degree either withheld or wasted. We have learned to look with suspicion or indifference upon objects which are really worthy of entire confidence. Another unhappy result is, that twice as many institutions have been commenced as the necessities of the country require. Four or five well en-

dowed colleges in Ohio would be worth the score almost which the State professes to have, just as six liberally endowed colleges in New England would accomplish more than the twelve she now numbers.

2. Too great prominence has been given to the merely physical aspects of the subject. The capabilities of the soil, the magnificence of the prairies, the magnitude of the rivers, the exuberant mineral riches, the gigantic mass of annual production, have been described disproportionately. The truth may not have been at all colored. To us, who are accustomed only to the granite rocks and pine plains of New England, sober statement may be incredible, simple fact a tissue of exaggeration. Still, we are not *deeply* affected by truths of this nature. Only so far as they are connected with mind and morals, only as they bear on the destiny of the country and the salvation of the soul, can they touch our deeper sensibilities. Mind must agitate the inert mass. Mere physical productiveness cannot create any lasting interest. The plain of Sodom was rich as the garden of the Lord. The most pestilential regions of the tropics produce two or three harvests in a year. Our most interesting associations are not connected with places of rank vegetation, where nature lavishes her bounties. These things tend, unless counteracted, to form an indolent, luxurious, imbecile character. Force of mind, virtue, simple manners, nobility of character, true piety have flourished among hills and sterile mountains, rather than on sunny plains and luxuriant meadows.

Again the undue prominence which is given to this class of motives, sometimes tends to counteract the very effect which they are designed to produce.

If the resources of the Western States are so abundant, if the materials of wealth lie there in boundless profusion, if, as in the fabled golden age, the earth produces spontaneously and by handfuls, why the necessity of aid from regions comparatively unblest, why should application be made for the income of our parsimonious soil, of our rocks, useful only to dry the fisherman's nets? Why ask one for help, over half of whose year winter holds unmitigated sway?

3. Some diminution of interest in the western country has been occasionally caused by the vivid coloring which has been thrown over its future destiny. Its prospective growth has often been placed in the entire fore-ground. Very comprehensive inferences have been made from existing data. Liberal recourse has been had

to the principles of analogy, if not to the records of the imagination. Now all these predictions may fall far short of the reality. History sometimes out-runs the dreams of the most excited fancy. The western country and the whole United States may be destined to a career of prosperity such as the boldest seer has never pictured. There is certainly ground for large expectations. The past will justify confident hope for the future.

Still, it is better to err on the side of caution. Suspense in judgment is preferable to the suspicion that there may be exaggerated coloring. On questions relating to population and national growth, the past furnishes no absolutely sure premises. Unseen influences arise which no political economist can predict or guard against. In a country like ours, there must be disturbing forces which will act on a large population that would not interfere with the growth of a smaller. The experiment of a republican government even is considered by some as extremely problematical. Besides, we know nothing of the secret plans of the Almighty, or the sad reverses which he may have in store for us.

While, therefore, we argue from the past to the future, while we make all possible preparation for the destiny which seems to be before us, let us act and speak with becoming diffidence in respect to the uncertainties of all earthly things. Let us not throw discredit upon unquestionable realities by a too ardent divination into coming events. Happily there is no need to overdraw upon the fancy. The reality is sufficiently startling. If the exigencies of seventeen millions cannot awaken us, neither could those of seventy millions. If the fact that the western valley now contains a majority of the population does not make a deep impression, shall we be more earnest when three-fourths or nine-tenths may be there? We have only to open our eyes and hearts on existing truths. We have only to look at the stern realities which are now forcing themselves upon us.

4. Another cause why the interest in the moral condition of the West has been diminished, at least in some minds, is the hackneyed language which has been often employed on the subject.

The terms, or phraseology which have been used in relation to the various objects of benevolence have never received that attention which they deserve. We are creatures of association and feeling. We are influenced in relation to a particular object in a thousand ways which we should find it difficult to describe. The real merits of a question are sometimes the last things which

come into the account. Revivals of religion have often been injuriously affected by the unhappy language which their advocates have employed. Some of the phraseology used in describing their various causes and effects, is connected with unfortunate associations, or it involves some solecism, some curious ambiguity, or flagrant violation of taste. The uncouth phrase repels a certain class in the community from the thing itself. Religion is made to bear the opprobrium of its unskilful advocates; it is inevitably associated with their infelicitous diction. The practice also leads to erroneous views of piety. Incorrect language is not the only source of mistake. Ill chosen terms have the same tendency. Heresy may be as certainly the result in the one case as in the other. We are never at liberty, especially on religious subjects, to deviate from propriety in speech, on the ground that it may be harmless. Poison may lurk in a luckless metaphor.

Some of the terms which have been adopted in describing the condition of the western country, or in enforcing its claims upon our notice, have become inoperative by repetition. They have ceased to be symbols of anything but weariness. They fall on unwilling ears and on unimpressible hearts. They have lost all power as the representatives of momentous truths which we shall neglect at our peril. Or, if they awaken any emotions, it is those of pain.

We now proceed to exhibit some of the grounds why Christians in the older States should render efficient aid in laying the foundations of learning and religion in the western country.

1. An obligation results from the principle of gratitude. In the infancy of our institutions we received liberal assistance from our friends across the ocean.

We are living on the capital furnished by others, reaping fields not planted by our hands. We are enjoying benefits earned and secured by preceding generations, not by those simply who have lived on this soil, but of multitudes on the other side of the sea. Much of our present prosperity is owing to the timely aid which distant benefactors extended. These goodly churches and institutions which have been the glory of the Atlantic States, were liberally fostered by Christians in Europe. It is doubtful whether some of the more important of them could have survived without this generous sympathy. The munificent founder of Harvard College could hardly be called a resident of this country. It was only a few months of languish-

ing illness that he passed in New England. For a century and a half Harvard College, so dear to the early churches, was often remembered by the large-hearted Christians of the parent country. Some of the most eminent men of the seventeenth century vied with each other in their generous donations. Dr. John Lightfoot and Dr. Theophilus Gale gave the whole of their select and invaluable libraries to the college. An English nobleman erected a principal edifice at his sole expense. No father ever provided for his children with more solicitous care than Thomas Hollis, or rather the constellation of generous spirits of that name, watched the progress of the pilgrim's college. They never saw it; they were three thousand miles away, yet the flame of a most disinterested charity was quenched only by death. George Whitefield, besides those gifts which gold cannot purchase, procured valuable donations for the same institution. We might allude to the foreign aid bestowed on almost every other Seminary founded in our country before the revolution, and on some since that event. Several bear the name of their British benefactors.

But this beneficence was not confined to academical institutions. It flowed wherever a channel could be opened for it. The first printing-press in this country was a donation from Holland. The whole expense of that extraordinary undertaking, the printing of the first edition of John Eliot's Indian Bible, was borne in England. The apostle himself, the Mayhews and other missionaries even down to David Brainerd, were sustained, in a great degree, from the same source. The name of Robert Boyle is scarcely more renowned in science or in piety, than it is from its connection with our early Indian missions. The great New England theologian, after his disruption from his pastoral charge, was cheered in his exile with the warmest and most generous sympathy from friends in Scotland, who had never seen him. It is not, perhaps, too much to say, that some of the greatest of his productions would never have been written, but for the M'Cullochs and Erskines of that country. Even the enmities excited by two wars have not been able wholly to dry up these streams of benevolence. Within a very recent period, an Englishman has been more ready to bequeath his property for the diffusion of knowledge among us, than the Congress of the United States are to employ the gift.

It is a remarkable fact in relation to these English benefactors, that they were, for the most part, members of different religious

communions from those of the pilgrims. Bishop Sherlock made a valuable donation to Harvard College. Bishop Berkeley has immortalized his name in connection with Yale. The Earl of Dartmouth was an Episcopal nobleman. Thomas Hollis was a Baptist. When he transmitted one of his gifts he remarked, that he did not know that his portrait would be safe from insult in the hall of the college which he was so liberally endowing.

Besides, these noble benefactors were not discouraged, though some of their funds might be misapplied or wasted. They generously overlooked many irregularities. They patiently bore severe disappointments and heartily rejoiced in a small measure of success.

We now stand in the same relation to the Western States that the English philanthropists of the seventeenth and eighteenth centuries stood to our fathers. Freely we have received, freely let us give. Nobly did the good and great men of England succor us in our low estate. Let us testify our gratitude by reaching the cup of salvation to others. Let the law of a disinterested reciprocity prevail. Westward, not only the star of empire, but of the gospel takes, and always has taken its way. From the Holy Land its beams fell upon Greece and Rome. From the latter the British Islands were illuminated. Thence our land received the heavenly vision. Let us faithfully transmit the inestimable gift to our friends and countrymen in the West, that they, in their turn, may bless the wide and benighted regions beyond.

II. Another obligation arises from self-interest, from a proper regard to our own reputation and to the well-being of our posterity. We are called upon to do good in self-defence. Inactivity is degradation and ruin to ourselves.

It has been remarked by a distinguished head of one of our colleges, that in a recent visit to England, he found but two men who had any clear idea of the distinction between our national and State governments; one of these was the well-known John Foster. There would seem to be an original incapacity in the European mind, at the present day, to understand our political relations, an ignorance not so much wilful as organic. That there should be any middle ground between a wild democracy and a consolidated monarchy, appears to many in Europe to be incomprehensible or impossible. At the same time, it is for the interests of the governments of Europe to deepen and perpetuate this ignorance. The stability of their thrones and their desire to prevent emigration hitherward, leads them to put a ban upon the diffusion of

accurate information respecting the United States. At the same time, everything which occurs among us that shows the insecurity of life and property, everything which can awaken prejudice and disgrace us, even in the view of barbarians, is eagerly caught at and translated into the principal languages of the continent. All is put down as so much proof from Holy Writ, that our free institutions work nothing but mischief.

In such circumstances, it will be readily seen that one delinquent State involves all the rest in the infamy of its crimes. Massachusetts is held responsible for the Vicksburg duellist, and for a weak and corrupt judiciary in Arkansas. The shame of four or five dishonest States is fastened, like the oriental plague, on every member of the confederacy. No allowance is made for the irregularities and lawlessness, which are always found in the outposts of civilization. The government of the United States, it is thought, should instantly repress an outbreak on the Red River, or the Aroostook, just as the king of Prussia would stop a riot in Berlin.

We are, therefore, shut up to one alternative. We must evangelize the nation. We must plant the vallies of the West with the seeds of divine truth. The gospel must find a universal lodgment. God's authority must be made paramount, where now there is no fear of God or man. Either unexampled efforts must be made to purify the entire national character, or we must be content to lie under our present load of disgrace and infamy. But what will become in that case of our capacity to do good to other nations? How can we evangelize the pagan world? Our power of doing good is our reputation. Our American name was formerly a passport to the confidence of the most distant communities. A good national character was found to be better than all the spices of the East.

III. A purification of our national councils can be effected only by the extension of morality and religion in the Western and South Western States.

Ministers of the gospel and Christians can exert a political influence, for the most part, only in an indirect manner. They may and must deeply regret the violation of good manners, the rude attacks on private character, the shameless infraction of law both human and divine, so often witnessed in the lower house of our national legislature. Yet this regret and disgust furnish no remedy. Indignant remonstrance does not stop the mischief. That public body which should be the exemplar of all which is gentle-

manly in manners, dignified in debate and venerable in wisdom, is in fact the reverse of all this, and becomes a principal source of national corruption and a standing proof how small is the intelligence and virtue of those who are thus represented.

But though the religious public cannot apply a direct remedy to this enormous evil, there is an adequate one perfectly within their reach. The constituencies of these unfaithful representatives may be reached. The communities from which they come may be civilized. It is not the delegates from the Eastern States, with very rare exceptions, who thus dishonor their country. These are overborne by, perhaps, a small minority of an opposite character. It is those who come from the half-organized communities of the West and South West. It is those who have never received the advantages of liberal culture, whose only school has possibly been that of the libertine and skeptic, or whose narrow understandings totally unfit them for the seats which they occupy. No effectual amendment can be expected until the gospel exerts its controlling influence in all the States and Territories of the Valley. The purification must begin at the source. The principles of Christian education must be taught in the family, the school-house and the church. Our great hope for the abatement of this national nuisance is, under God, in the vigorous prosecution of the Home Missionary enterprise. If that is successful, our legislators will become peace, and our counselors as at the beginning.

IV. The principles of a wise Christian economy urge us to the performance of this duty. The whole world lieth in wickedness. Misery in a thousand forms meets us everywhere. Innumerable souls, for whom Christ died, are, consciously or unconsciously, imploring help. Still, we are not to rush heedlessly to their relief. We are bound to act with a wise foresight, to select our points of influence and to accomplish the utmost possible with our means. The apostles might have plunged into the wilds of Scythia, or expended their labors on the scattered wanderers of the Arabian desert. Souls were perishing, in great numbers, beyond the boundaries of the Roman empire. But the apostles did not hasten on a mission to these distant heathen. They pursued a more sagacious policy. They first bearded the lion in his den; they first summoned the murderers of their Lord to repent; they filled the proud metropolis with their doctrine. They then hastened to the great thoroughfares of commerce, to Caesarea, Samaria, Damascus and Antioch. Asia Minor—the garden of the

world—was the scene of their most strenuous exertions. Ephesus and Corinth, the great apostle labored fully to evangelize. The Holy Spirit himself called him away from the comparatively uncultivated Bithynian, to mould anew the genius of the versatile Greek, the apostle all the while keeping his eye steadily on the imperial city, determining to lay the proudest trophies at the feet of his Lord, and to encircle his brow with the most brilliant gems.

It is sometimes said that one soul is as precious as another. No matter where we labor, if we only find men who need the gospel. In one sense this is true. All men are alike made in the image of God and in need of pardon and sanctification. Yet how wide the diversities! How unlike the amount of influence exerted on the world by different Christians and different races of men; a diversity which will no doubt remain forever. All analogy forces us to believe that the same relative differences will exist in heaven as on earth. No one can imagine that Cowper and Pascal are on a level in the world of glory, with men whose imbecile intellect hardly glimmered like a taper. If this reasoning be correct we are bound, with Providence and the Holy Spirit as our guide, to choose carefully our fields of action. The foreign missionary must not toil among races that have lost their intellectual energy, whose hold on animal life even is of the feeblest kind, provided that pagans of firmer and more elastic frame are ready to receive him. He is not called upon to preach the gospel to the effeminate and worn out population of Central Asia, if he can enlighten and save the Armenians of Turkey. We are to lay our plans with a wise adaptation to the largest and most beneficial ultimate results.

On these grounds, our efforts to plant the institutions of the gospel in the Western States receive a most ample justification. It is a field of promise such as the world has rarely seen. There is an extraordinary combination of favorable circumstances. The immensity of the territory, its great physical features, its undeveloped resources, it is hardly necessary to name. They have already been repeated in a great variety of forms. The population is now nearly ten millions, doubling itself in about nine years. And what is a most important consideration, the great majority speak, or will speak, the English language. We have not the laborious process to go through of learning a strange dialect. We have the preliminary advantage in respect to most of this population, of the impressive recollections which are included in identity

of speech and ancestry. Besides, we have a vigorous stock of mind wherewith to deal. It is no decaying and effete race.

"Men are the nobler growth that soil supplies,
And souls are ripened in those western skies."

It is so from the nature of the case. An emigrant to a new country has marked characteristics. The very fact that he is found a thousand miles from home implies this. And then his soul must be strongly influenced by external nature, by the novelty and grandeur of the objects with which he meets. It is an *old* country. He traverses forests ancient as the creation. God's name seems never to have been erased. Man's puny works nowhere distort and belittle the view.

The two prominent characteristics of the inhabitant of the Valley are vigor of mind and generosity of feeling. He has not indeed the slow and calculating wisdom, the steadiness, the taste and refinement which men possess in older countries. But he has a fearless energy and a kindness of heart which are unknown to them. He has the foundation at least of a nobler character, the elements for exerting a wider and better influence. In seeking to bring him under the influence of the gospel, we have ample encouragement. He will not hide his light. He will not be ashamed to bear his cross. He will be willing to endure hardness as a good soldier of Jesus Christ. He will not neutralize his influence by his parsimony, nor degrade his religion by his meanness. He will give a more attractive example of what Christianity can do in enlarging the mind, invigorating the affections, and in overcoming the grasping selfishness so common in older communities. In evangelizing the Western States, therefore, we are contributing effectually to enlarge the Redeemer's kingdom. We are enlisting a fresh and vigorous band of combatants for the holy war. We are setting in motion causes which shall work far beyond even the wide Valley. We are, in short, adopting most effective means to create a salutary reaction on ourselves, and to bless distant pagan tribes. This immense region, larger than half of Europe, once illuminated, may become the favored seat of Christianity, the central earthly source of its life-giving beams.

V. The thorough evangelization of the West is inconceivably important in respect to two great questions of the present age—civil freedom and the independence of the church.

The question in regard to our political freedom is simply this :

Shall that which has cost many years of hard toil be thrown away? Shall an experiment begun under an extraordinary concurrence of providential circumstances, which never existed before, and may never exist again, miserably fail? Fail it most assuredly will, unless that part of the country which is overshadowing all the rest, is pervaded by the spirit of the gospel. The waves of an ungodly and most heterogeneous population will sweep away every landmark which the blood and toil and wisdom of ages has set up. No effect can be more indissolubly linked to its cause.

Our civil institutions do good according as they are thought of and spoken about in Europe. A thousand unfriendly eyes are watching for our fall. A few select spirits pining away in the dungeons of Lombardy, or among the wastes of Siberia, pray earnestly for our success.

The other question is of no less interest. Shall the church be armed with civil power? Shall political and ecclesiastical law emanate from the same person? The struggle on this momentous subject has begun at several points in the old world. The Protestant Church of Scotland, though possibly in some measure theoretically wrong, is practically right. In England, in the two extremes of the Episcopal Church, there are unequivocal indications that the burden is felt to be too heavy to bear. No intelligent man expects to see any radical and immediate changes there or on the continent. Institutions which have the moes of the middle ages upon them, cannot be altered in a day. But the leaven has been thrown in. The current has set in the right direction. The inherent and immedicable evils arising from the union of Church and State are beginning to attract serious attention. This unnatural coalition has indeed in its favor, thrones, aristocracies, standing armies, imprescriptible rights, and an iron custom. But these are not invincible. Truth will triumph over all. The question when or how, depends greatly on our decision. Can we live without direct aid from the State? Can we spread the gospel, as it was in the early ages, against the State, if need be? Is there vigor enough in the voluntary principle to dispense with all foreign alliances? This question must be substantially settled by our Home Missionary Societies. If a pious and learned ministry can be established on every important point within our borders, then a great step is taken, not only towards our own salvation, but to the disenthralment of Europe. A practical demonstration has been given on the broadest scale that the gospel needs no artificial props. Our struggling brethren in Scotland are furnish-

ed with an encouragement better than thousands of gold and silver.

If the preceding considerations are founded in truth, it follows that the youthful minister of the gospel, who wishes to accomplish the greatest good, will establish himself on some important point in the western Valley. Let him possess a disciplined mind, a heart filled with love to God and man, the steadiness, the practical wisdom, the invincible habits of study, the refinement and cultivated taste, which he may, and which he ought to possess, and plant himself on some controlling centre, and identify himself with the country of his adoption, and preach the gospel faithfully, and lay the pillars of learning and of the church on solid foundations, and when he dies, he will have done more, far more, for the good of his country, and of Europe too, than is possible for any to accomplish in our old, fast-moored, inert communities. He will be a benefactor to the world as truly as Howard or Wilberforce or Henry Martyn. He will be acting on as broad a theatre as either of them. Indeed, we do not know why the devoted pioneers of our Western Missions, the Bacons, the Badgers, the Blackburns, now gone to their reward, are not as fully entitled to the honorable name of Christian philanthropists as any that adorn the records of the church. In heroically meeting some forms of personal danger even the great apostle did not exceed them.

The value of the labors of the Home Missionary Society, it should seem to be almost impossible to exaggerate. It is God's appointed instrumentality, showing its wisdom and its efficiency in every step of its progress, its indirect blessings great beyond comparison, cementing the union of the States, binding together the most distant communities, building up the cause of learning in all its departments, besides the direct good which it effects in churches planted, in souls saved, in the Redeemer glorified. With it are bound up in no small degree the hopes of the East and the West. It should have the means of greatly widening its influence. It ought to be able to place all its missionaries and agents above the depressing necessities which now surround many of them.

If we are true to ourselves, if we are faithful as Christians and scholars, a brighter vision will dawn on us than that beheld by the ancient prophet. The wilderness and the solitary place

will be glad for us, and the desert shall rejoice and blossom as the rose. Yea, in regions, which prophetic ken could never discern, far beyond even the fabled Atlantis, the Islands of the Blessed, shall streams break out and waters in the desert. Over those wide and beautiful vallies, no lion shall be found, no ravenous beast shall walk there, but from their peaceful and happy bosom, the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads.

ARTICLE III.

TRIAL AND MARTYRDOM OF JEROME OF PRAGUE.

A Letter from Poggio Bracciolini to his friend Leonardo Aretino, giving an account of the trial and martyrdom of Jerome of Prague.

Translated by Rev. Oliver A. Taylor, Manchester, Mass.

INTRODUCTION.

MILNER in his Church History, giving an account of the trial and martyrdom of Jerome of Prague, remarks that "Poggius, a celebrated Florentine, who had been the secretary of John XXIII, and was present at these scenes, has left the most unequivocal testimony to the abilities, fortitude and eloquence of Jerome." This testimony is contained in a letter of Poggio to his friend Aretino; and here follows. I became interested in it, several years since, while engaged in literary labors; and supposing others might also find it equally interesting, have here attempted to give it in an English dress. It is to be found in the "Historia et Mon. Joannis Hus atque Hieronymi Pragensis," Ed. Norimb. 1715, Tom. II. p. 532. It derives its value, not so much from the fullness of the account, as the fact that, while it was written by an adversary and may be relied on as true, it gives us a glowing description of the manner in which this holy martyr, through the grace which God conferred upon him, was enabled to stand up bold before his enemies, and faithfully to hold out to the end. In order to be fully appreciated, it should be read in connection with some account of the trials and sufferings of Jerome, drawn out more at large, either that of Milner, or else the one to be found in Fox's Book of Martyrs, in some of its forms.