

THE

METHODIST QUARTERLY REVIEW



JULY, 1859.

ART. V.—THE EARLY CAMP-MEETING SONG WRITERS.

THERE lies upon our table a little volume of which it is probable there are at the present date but few duplicates. The title is as follows : “ *The Pilgrim Songster* ; or, a choice Collection of Spiritual Songs, from the best Authors. A new edition, corrected and enlarged, with many Songs never before in print. By Thomas S. Hinde.”

The volume is a 24mo., containing two hundred and forty pages, and from the press of Messrs. Morgan, Fisher, and L’Hommedieu, Cincinnati. 1828. This copy is of the third edition of the work. The first edition was published in 1810, the second in 1815. It appears, from remarks made by the editor in the preface, that several editions had been surreptitiously published in Baltimore and Philadelphia. The three Western editions reached a circulation of not less than ten thousand copies, a very large circulation for the period.

We look upon the volume with no small degree of interest. The binding, which was never firm, is now nearly destroyed ; the leaves, time-stained, worn, and dog-eared ; but we remember well the day when a dignified Kentucky matron, trembling with age, took it down from a shelf over the high mantel-piece, and entertained us till midnight, reading its songs, interspersing the reading with remembrances of the days when Bishops Asbury and M’Kendree, and Burke, Wilkinson, Sale, Lakin, Taylor, and many others, long since resting from their labors, sat beside the same fire-side, and stood beside the little stand, now preserved as a relic of those days, and preached the word of life in her humble cabin. She would sometimes say with a sigh that she wished she might see such preachers again. Her wish has been gratified ; she has joined them in the land of eternal rest.

The mind goes back to a period in the West when a great spiritual awakening gave new pulsations to the energetic life of its thinly populated wilderness. This book was then a hoarded treasure in the cabins of those hardy settlers; in frequent use not only on camp-meeting and revival occasions, but in the prayer-meeting, the social circle, the class-meeting, and often in the public congregation on the Sabbath day, or at the regular week-day appointments.

The compiler, Rev. Thomas S. Hinde, was at that time a resident of Newport, Kentucky, and a local preacher in the Methodist Episcopal Church. He was a man of superior mental abilities, and had received the advantages of a good education, as good as the West could at that time afford. No one in his day was better acquainted with the early religious condition of the people, or more interested in its religious history, and he had made it his special study. His sketches, published in the early volumes of the *Methodist Magazine* and in our Church newspapers, under the signature of Theophilus Arminius, are among the most reliable records that we have. He died a few years ago at Mount Carmel, Illinois.

The volume contains one hundred and twenty hymns. Of these nearly one half were composed by persons unknown to the compiler. Most of these are destitute of poetical merit, but they were treasured in the memories of the people, and were popular at a time when such compositions were in great demand. The Wesleys and John Newton contribute each a few hymns, and the remainder, more than one third of the whole, were composed by John A. Granade and Caleb Jarvis Taylor. We propose furnishing for the reader short sketches of these poets, with a notice of their poetical writings, and their relation to the great camp-meeting revival which swept over the West during the earliest years of the present century.

I have not been able to obtain any information of John A. Granade beyond a few anecdotes, and the very slight notices of him as a minister in the "Journal" of the old Western Conference. When about thirty years of age he was admitted on trial into the traveling connection, at a session of the Western Conference held October 1, 1801, at Ebenezer, in the State of Tennessee. He continued in the itinerancy three years, traveling Green, Holston, and Hinckstone circuits, each one year. At the end of his third year he asked and obtained a location, desisting from the active ministry on account of temporal affairs. He now settled in Southwestern Tennessee, engaged in the practice of medicine, devoting his leisure hours to the care of his farm. I have never seen any account of his death, and do not know the date of it.

All accounts agree in representing Mr. Granade as a man of vigorous mind, much improved by reading and observation. He was deeply melancholic in temperament, and of marked eccentricity. His piety was striking, and went far in counteracting "a hardness and stubbornness in his temper" which otherwise was calculated to give great offense, and nearly precluded his entrance into the traveling connection. Like most of the itinerants of his day, he was ardent and zealous in doing good, for nothing less than a liberal endowment of zeal, indeed almost a consuming desire to save souls, could carry the itinerant over the large circuits, and enable him to bear the privations incident on his employment.

Early religious experiences had made a deep impression on his mind, and gave an almost unnatural tinge to all his exercises as a preacher and poet. His first religious convictions were powerful, but were resisted with all the energy of his nature. Then followed a season of intense spiritual darkness, and temptation from which his moral nature revolted; and for a time he believed himself sealed to eternal condemnation by the Holy Spirit. Almost maddened by this conviction, the society of men became a burden to him, and he fled to the mountains, his despairing soul giving vent to his agony in mournful songs. Most of his friends concluded that he was hopelessly insane. But in the midst of it all his soul sought after God, and the Heavenly Father was not unmindful of his struggles. Alone, upon the mountain side, as he lay upon the damp ground, insensible to all earthly impressions, faith grew strong, and the light from Calvary shone upon his path. Now the light was as brilliant as the darkness had been dense, the joy as rapturous as the despair had been distressing, and henceforth he sang of love, joy, and hope. That he, a reprobate, rebelling against God, had been pardoned, satisfied his mind that every sinner might obtain deliverance; he saw the value of his new possession, and desired all to enjoy it with himself. So he determined to devote his life to the proclamation of divine mercy, and he became a minister of the "glad tidings."

Caleb Jarvis Taylor was born on the 20th June, 1763, in St. Mary's County, Maryland, of Irish parents. He was diligently instructed in the Roman Catholic faith by his parents, but it never seemed to take a firm hold on his mind and conscience. Although he passed his early life on a farm, yet he obtained what was considered a good education, and left home at the age of eighteen to enter upon the career of a professional school teacher. While teaching school in Virginia and Pennsylvania he was thrown into the company of the Methodists. At first he attended preaching irreg-

ularly out of curiosity; but the truth was not long in finding access to his heart; he sought pardon, was converted, joined the Church, and was soon after licensed as a local preacher. He was not yet twenty years old. In 1792 he came to Kentucky and resided near Maysville. He at once became known as a superior teacher, and an active local preacher. At the Western Conference of 1810 he was admitted on trial into the traveling connection, but at the close of his second year he located. This record, however, does not give any proper notion of the amount of his labors in the itinerancy; for during a number of years he served as a supply to various circuits in the State of Kentucky. His family were too large to be fully provided for by the scanty pay given to a preacher in those days, so, when he became pressed in money matters he was accustomed to engage in school teaching.

His last days were spent at his home in Kenton County, Kentucky, about sixteen miles south of Cincinnati. During the greater part of the last year of his life he was subject to more or less mental affliction, a deeply settled melancholy; but about a week before he died the gloom passed away, and, although suffering acute pain, he departed in triumph to the inheritance of the saints. He was buried on an eminence in the vicinity, a spot which in his lifetime had been a favorite resort, to which he had given the name of "Solitary Hill." A willow twig, planted at the head of his grave by a loved friend, the noble woman to whom I was indebted for the little volume under review, has grown into a large tree and droops mournfully over his grave.

Mr. Taylor stood in high estimation among his brethren, not only on account of his poetical talents, but also for his skill in a species of satirical controversial writing, which often produced greater effect upon the early Western mind than the most weighty argument. He published, some time in 1803, at Lexington, Kentucky, a pamphlet entitled "News from the Infernal Regions;" and some years later, "The Sentimental Deist," a series of articles in the *Fredonian*, a weekly paper conducted by Thomas S. Hinde, at Chillicothe, Ohio. Never having seen copies of these works we can form no judgment of their literary ability, but they created no small sensation at the time they were published.

As a preacher Mr. Taylor was deservedly popular at a time when the Western Conference was not at all deficient in talent. To a character of unobtrusive but unquestioned piety, he brought a clear understanding of the Scriptures, a very pleasant manner of speaking, and a sanguine temperament. He not only convinced the mind, but had great skill in moving the heart, frequently exciting

his whole congregation to tears. But it was in the public discussion of Christian doctrines which were a prominent feature of his times—the defense of Arminianism against Calvinism, of the three modes of baptism against immersion as the only mode, and like subjects, that he was most at home. He was a cool and ready debater, not hesitating to break a lance with the most daring of his opponents. Taking his position with prudence, and skillfully advancing his arguments, combining wit, humor, and sarcasm in the assault, he rarely failed to drive his opponent before him. A man of ready wit, genial humor, and pleasing address, he surrounded himself with many loving hearts, receiving kindnesses and imparting good.

Singing, as a part of divine worship, is not to be considered a device of man's invention, but a product of the activities of his spiritual nature when it disposes itself for worship. The hymns of the Church are not primarily designed to afford instruction in doctrine, but to open a channel for the expression of feeling; and we find that those which the Church has permanently incorporated into her devotions have been the production of individual minds deeply imbued with piety, the outflowing of the many phases of religious emotion, glowing with passion purified by the new life. So it often happens that when singing has degenerated into a lifeless ceremony, inherited from better times, it has a singular power to awaken in the soul aspirations for a better life. Many of the hymns which the Church cherishes as a peculiar sacred treasure, have been condemned by those who have no personal experience of redemption, as too sensuous for the worship of a holy, spiritual being. Such strains as "Jesus, Lover of my Soul," jar upon sensibilities made delicate by mere art culture, but they defy age and criticism, securing a firmer hold upon hearts as the multitude increases whose thoughts and hopes are turned heavenward. For these hymns are themselves a manifestation of Christian life, and as long as the hopes and fears of such a life remain, and the love of God lives in the souls of men, there shall not be wanting the melody of song—song expressing itself in pleadings for pardon and choruses of joy, agonizing cries for deliverance and rapturous peans of triumph, simple breathings of childish trust, and bold approaches to the mercy-seat.

Looking over the past, we perceive that every considerable revival of the spiritual life of the Church has not only restored vitality to singing as a necessary part of worship, but has also given birth to hymns specially indicative of the most prominent features of the awakened life. Generally the leaders of the awakening have themselves taken up the harp in the interval of their pulpit labors, and

we are better acquainted with their hymns than their sermons. What glorious songs gushed out of the glowing heart of the great German Reformer, so vigorous in thought and intense in feeling that the present stupor and infidelity of his countrymen cannot entirely quench their fire nor entangle their soaring. Count Zinzendorf has revealed the pure love of his heart, and the self-sacrificing spirit of his brethren, as they went forth arousing the sleeping missionary spirit of the Church, in strains that all of God's children at once recognize. The great awakening in which the Wesleys were the most prominent actors would have been wanting in a powerful instrument had it not given birth to hymns that the Church will not cease to love; and besides this the Wesleyan hymns will remain as an undoubted proof that the Holy Spirit dwelt in their hearts; they could not have been produced by men with unregenerate souls.

The religious awakening which seems to have had its rise in a two-days meeting, in Logan County, Kentucky, under the preaching of the brothers John and William M'Ghee, in 1799, and on account of its external form is known as the *Great Camp-Meeting Revival*, cannot be shown to have been deficient in any of the unailing signs of a genuine work of grace. It has, indeed, been denounced by some as an instance of the wildest fanaticism, and censured by others as being more the production of morbid enthusiasm than of true spiritual life; but these erroneous and unjust judgments have arisen in part from a hostility to the doctrines which acquired prominence during the revival, and in part from a failure to view it as a fact from the right stand-point.

The revival had its origin in a self-denying effort to save souls, made by regularly ordained ministers officiating in the regular order of Church worship. Under plain, practical preaching there was a manifestly extraordinary outpouring of the Spirit on both preachers and people; its immediate effect was, in the liberty of Western pioneer life, freed from all conventional restraints, an outspoken confession of the work of God's grace in the heart. Those whose hearts in the exercise of faith were overflowing with joy, shouted the praises of God; those who trembled under a new and powerful conviction of sin, sought mercy with weeping and groanings, each class giving unrestrained audible expression to their emotions. This was from the first an objectional feature to many, and was not encouraged; indeed, many and almost continual efforts were made to restrain it.

The modes of operation were also extraordinary, and almost without precedent, yet they were only former modes intensified and

adapted to the occasion, the natural outgrowth of the circumstances. We do not hesitate to say that no considerable revival of religion could have taken place in the West in the same period without molding itself into the form of camp-meetings. The erecting of tents upon the ground occupied for the services was not a preconcerted plan, as in the camp-meeting preparations of the present day, but an inconvenience in itself, into which they were forced by necessity. The wide-spread religious interest not only caused greater crowds to assemble than could occupy any meeting-house; it also presented the necessity of attending on the services for a longer period than a single day; but the sparse settlements could not afford accommodations for so large a number, and the erection of tents was the most natural and convenient method to supply the deficiency. The altar of prayer about the preaching stands, the prayer-meetings in the tents, the general class-meetings, were all so many efforts to reduce to form and order the remarkable growth and activity of the work.

Of those exercises of devotion which were regular in their form none would sooner attract the attention of an observer than the singing. While the style of preaching and utterances of prayer gave unmistakable evidences of a new life, the singing displayed the same quality in greater degree. The style of singing among these hardy pioneers, even before the revival, had its peculiarities; it was much more general among the members, and with more spirit. Frequently no one in the congregation possessed a hymn-book except the preacher, who gave out the verses to be sung, two lines at a time; many of the hymns, however, were well known, and, except in the public congregation, were sung without the process of being "lined" by the preacher.

At the commencement of the revival those familiar hymns, known in all our orthodox congregations, were used; but it was soon felt that they gave but imperfect expression to the ardent feelings of the worshippers. The deficiency here was principally supplied by the preachers. Hymns, or "spiritual songs," as they were more frequently called, to the cultivated ear rude and bold in expression, rugged in meter, and imperfect in rhyme, often improvised in the preaching stand, were at once accepted as more suited to their wants. These were quickly committed to memory, and to a considerable extent usurped the place of the older and more worthy hymns. The most of these hymns are now entirely lost; for some of them were never written at all. Many of them existed only a short time in manuscript and in the memories of a few. The volume before us contains those that attained greater popularity and

wider circulation; yet even of these but a small number are to be found in collections formed for irregular revival services.

A random glance at the contents of the volume informs us that the most frequent and vivid conception of the Christian life in the minds of these hardy pioneers, was that of an active, vigilant, unceasing warfare. To their glowing imaginations they were soldiers enlisted under the banner of the cross, Christ their glorious and invincible leader, and eternal life in heaven the all-sufficient compensation for the toils and hardships of the campaign. They had, indeed, good authority in their Bibles, and in the glowing words of noble reformers, for such a conception; but here it is presented in language and completeness of analogy which seems not to have entered into the mind of Paul. But let us not consider it a false conception on account of the fullness of the imagery; let us not judge that in the minds of these earnest spiritual soldiers there was any confounding of spiritual with carnal weapons. The martial spirit of the Revolution had been kept alive and developed in Kentucky to a greater extent than in any other part of the Union, through the Indian wars, and many of the elderly men who were now prominent in the revival, had shouldered the rifle at a moment's warning, and hastened to meet the treacherous foe. There was much, too, in the order and arrangement of the camp-meeting grounds—the tents in a hollow square, the watch-fires and guards at night, to suggest to the mind of an old soldier the martial camp; nor were they without considerable persecution from those who looked upon the whole revival as an instance of the wildest fanaticism. The following is from a hymn in this style by Taylor:

“Hark! brethren, don't you hear the sound?
 The martial trumpets now are blowing;
 Men in order listing round,
 And soldiers to the standards flowing.
 Bounty offered, joy and peace;
 To every soldier this is given;
 When from toils of war they cease
 A mansion bright prepar'd in heaven.”

* * * * *

“The battle is not to the strong,
 The burden's on our Captain's shoulder;
 None so aged or so young
 But he may list and be a soldier.
 Those who cannot fight or fly,
 Beneath his banner find protection;
 None who on his name rely,
 Shall be reduced to base subjection.

* * * * *

“ The battle, brethren, is begun ;
Behold the army now in motion !
Some by faith behold the crown,
And almost grasp their future portion.
Hark ! the victor’s singing loud,
Emanuel’s chariot wheels are rumbling ;
Mourners weeping through the crowd,
And Satan’s kingdom down is tumbling.”

Generally the subjects of the hymns are those doctrines held alike by the whole orthodox Protestant Church ; there is so great a silence of denominational phraseology that no one could tell, from internal evidence with which branch of the Church the authors were connected. This is not a source of wonder, for, although the Methodists were the most numerous at the meetings, and the services under their entire control, yet Christians of other Churches in great numbers took a prominent part ; some of the most memorable gatherings were strictly union meetings, ministers of the Methodist, Presbyterian, and Baptist denominations preaching in turn ; indeed, it may be said, that in all wide-spread revivals denominational differences are ruled out by the very intensity of the interest to save souls from an impending ruin.

We find then in these hymns the doctrines, teachings, and historical facts of the word of God which have been recognized in all ages as the most ready to arouse the sinful heart : the agony and suffering of Christ in Gethsemane and on Calvary ; the coming of the Saviour a second time to utterly overthrow and destroy his enemies, and claim his oppressed, tempted, suffering followers ; heaven, the abode of the Saviour and the spirits of the blessed, the reward of the servants of Christ, in whose presence, restored to the loved of earth, and freed from the assaults of Satan, and the evils of earth and a probationary condition, there shall be an eternal increasing blessedness ; hell, not conceived as a simple, moral condition, nor a mere deprivation of the favor of God, but a place of actual, unceasing punishment, set forth in fearfully vivid language ; death is presented with the greatest fullness of language and figure ; to the wicked a foretaste of the consuming wrath of God that shall devour all his adversaries, to the child of God his greatest and final earthly victory, when the armor shall be laid aside and the crown put on. Nor do these hymns fail to present that the progress of the soul in holiness is a necessary condition to enter into the joys of heaven ; it was ever present to their minds, and we find here groanings to be freed from all inbred sin, and fervent pleadings for the putting on of the Divine nature. Naturally arising in this connection were longings for heaven and its untold

peace and purity. There are some lines on this subject by Granade which have preserved their popularity, in the West at least, more than any others in the volume. They were written on a sick bed, where he lay prostrated by his ministerial labors; his friends gathered around, and all presuming that in a few hours the struggle would be over and the sufferer attain rest from pain :

“ Sweet rivers of redeeming love
 Lie just before mine eye ;
 Had I the pinions of a dove
 I'd to those rivers fly.
 I'd rise superior to my pain,
 With joy outstrip the wind ;
 I'd cross bold Jordan's stormy main,
 And leave the world behind.

* * * * *

“ A few more days, or years at most,
 My troubles will be o'er ;
 I hope to join the heavenly host
 On Canaan's happy shore ;
 My rapturous soul shall drink and feast
 In love's unbounded sea ;
 This glorious hope of endless rest
 Is ravishing to me.

“ O come, my Saviour, come away,
 And bear me through the sky ;
 Nor let thy chariot wheels delay ;
 Make haste and bring it nigh.
 I long to see thy glorious face,
 And in thine image shine ;
 To triumph in victorious grace
 And be forever thine.”

Although the camp-meeting revival commenced at a meeting appointed for the express benefit of Church members, it soon acquired almost exclusively the form of an appeal to sinners to forsake their sins, and, by genuine repentance and faith in Christ, obtain a justified condition; for the outpouring of the Spirit upon the assembly in Logan County produced simultaneously a revival of the work of grace in the hearts of believers, and a deep concern, even intense conviction of sin, among the unconverted. The number of this latter class increased so rapidly, and their requests for the benefit of the prayers and special instruction of the converted were so frequent, that the meetings soon assumed the character of a premeditated design to secure the conviction and conversion of sinners. The day has passed away when any denomination of orthodox Christians object to such meetings. Generally this class of persons, mourners or seekers as they were called, could be known

in a small assembly by the sadness of their countenance, audible expressions of grief, or the style of their praying; but when the assembly was a large one, it was thought better to invite them to the stand or altar for instruction, and to be made a special object of prayer by the whole assembly of Christians; from this arose the use of the "mourner's bench." No one supposed there was any real virtue in this arrangement, yet it was soon noticed that those who came forward seemed to be greatly benefited; the simple act of coming forward separated the sinner from his old associates, and was accepted as a declaration that he had chosen to be "on the Lord's side;" and, better than this, he was surrounded by hearts having confidence in the power of prayer. So it became the usual custom, when the sermon was concluded, an invitation was given to all "seekers," and they were exhorted in the strongest language to use this means of grace. When they came forward to the altar the whole interest of the services centered at this point. The hymns sung were selected with care, with the design of encouraging and instructing the seeker in the way of mercy. Many of the hymns in this volume are especially designed for this service, and they thoroughly refute the charge that the penitent was instructed to place more confidence in this than any other means of grace. The crucified Saviour is invariably presented to the soul as the only and the all-sufficient aid to salvation, "the Author and the Finisher of faith." Here are two selections from *Granade*:

"Think on what the Saviour bore,
In the gloomy garden,
Sweating blood at every pore
To procure thy pardon;
See him stretch'd upon the wood,
Bleeding, grieving, crying;
Suff'ring all the wrath of God,
Groaning, gasping, dying!

"Pore not on thyself too long,
Lest it sink thee lower,
Look to Jesus, kind and strong,
Mercy join'd with power.
Ev'ry work that thou must do,
Will thy gracious Saviour
For thee work, and in thee too,
Of his special favor."

"'Tis done! the dreadful debt is paid,
The great atonement now is made;
Sinners, on me your guilt is laid,
For you I spilt my blood;

For you my tender soul did move,
 For you I left my courts above,
 That you the length and breadth might prove,
 The depth and height of perfect love,
 In Christ your smiling God."

Taylor is no less bold in the offer of mercy to the penitent soul, pointing to Jesus :

"Mourners, see your Saviour stand
 With arms extended to receive you;
 See, he spreads his bleeding hands!
 Come, venture on him, he'll relieve you;
 Cast your fears and doubts aside;
 The door of mercy opens wide;
 The fountain flows that saves from sin,
 Come, now, believe and enter in;
 Don't distrust your blessed Saviour,
 Now believe and live forever."

We find here also a class of hymns of almost unprecedented popularity forty and fifty years ago, which are not now thought proper for praise in public worship—hymns containing the personal religious experience of the writer. Taylor, having been educated in the Roman Catholic faith, gives one of several hymns of this class the quaint title of "The Converted Roman." From one of Granade's we learn that, having been converted, he became careless, was led astray through temptation, and was for a time in despair, but at length was enabled to rejoice again in his Saviour.

Both Granade and Taylor were men of bodily affliction. Granade several times, led on by his intense zeal to save souls, nearly destroyed his life. Each of them dictated lines to their weeping friends, as they stood in the presence of death. The verses of Taylor have no lack of confidence in God, the good Shepherd, who goes down with him into the valley of the shadow of death; but they are tinged with his usual melancholy. But Granade rises on wings of faith, and seeing no terrors in the dark grave, exults in the prospect of heaven. He describes himself as

"A pilgrim on his dying bed,
 With glory in his soul;
 Upward he lifts his longing eyes
 Toward the blissful goal;
 While friends and children weep around,
 And loathe to let him go,
 He shouts with his expiring breath
 And leaves them all below."

There are a few of these songs which contain such animated descriptions of the scenes at the altar that there can be no doubt

they were composed on the ground. The language of these descriptions rather falls below than above the reality, if we accept the statements of many who were present. Taylor described such a scene in the following verses :

“ Sinners through the camp are falling ;
Deep distress their souls pervade,
Wond’ring why they are not rolling
In the dark, infernal shade.
Grace and mercy, long neglected,
Now they ardently implore ;
In an hour when least expected
Jesus bids them weep no more.

“ Hear them then their God extolling,
Tell the wonders he has done ;
While they rise see others falling !
Light into their hearts hath shone.
Prayer, and praise, and exhortation,
Blend in one perpetual sound ;
Music sweet, beyond expression,
To rejoicing saints around.”

A number of these “ spiritual songs ” still find a place in various collections of hymns designed for the social worship of Christians ; but we have never seen an instance in which the authors’ names seem to have been known to the compiler. It would be no more than justice to them to have that credit which an author may always claim. Some of them have been mangled, others improved, by compilers, until the writers themselves would be puzzled to recognize them. Although but few of these songs have been accepted by the Church, they are not to be despised nor forgotten, for they assisted in a great revival, the influence of which is clearly discerned after the lapse of half a century. Then they brought comfort to many a bleeding heart ; they made vocal thrills of joy and groans for redemption, which else had been prisoned voiceless in the heart. To some of these songs thousands of voices have given musical utterance, in unison, until the hills and valleys seemed also to waken and join in the strains of praise to Jesus, the Redeemer of earth. Those who delighted in their words now sing a “ new song,” in unbroken melody and faultless accents, to which song all hymns of man’s composing shall at last yield.

ART. VI.—THE RICH MAN AND LAZARUS.

To develop the most important truths of Luke xvi, 19–31, its discussion will be conducted with the following general divisions: 1. The objections which have been urged against interpreting it as teaching a consciousness of punishment after death answered. 2. The expositions of it which regard it as not teaching such a consciousness refuted. 3. Additional evidences that it teaches such a consciousness presented.

I. The objections which have been urged against the considering of this passage as teaching a consciousness of punishment after death answered.

1. One of those objections is, that such a consciousness is contrary to justice. It cannot be proved that the Omniscient Governor does not see that a greater aggregate of moral advantages will, in his interminable government, exist if all men of a certain reprehensible character shall be everlastingly "tormented," than would in it exist if even the most reprehensible should be exempt from everlasting "torments." It also cannot be proved that he does not see that that involves no injustice from which can arise, in that government, the greatest possible aggregate of moral advantages. An inability to see justice in the pain inflicted by the government of the Infinite Governor on an innocent lamb is alone sufficient to show, in no small degree, that no human being is authorized to say that nothing that appears to him to be contrary to justice can exist in that government. Accordingly, to infer from an inability to see justice in everlasting "torments," that a guilty creature who, throughout at least the last part of his earthly existence, refuses or neglects to "repent," will not be everlastingly "tormented," is at least more hazardous than it would be to infer, from an inability to see justice in the temporal sufferings experienced by infants that die before they have arrived at years of accountability, that no such infant has ever suffered. Besides this, to say that the Infinite Creator is more obliged to prevent the deserving of everlasting "torments" than that of temporal ones, is absurd; since, if a creature's disobedience against him could deserve only temporal "torments," then by enduring the deserved temporal "torments," the creature would no sooner merit his release from them than he would impose on the Creator an irresistible obligation to give him that release; and thus the Infinite Creator would become an involuntary debtor, not to obedience, but to the creature's

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