

scourge to march along and sweep away its thousands, and cast the sable pall of death over the country! And is not Popery, as a moral pestilence, walking through our land? Has it not cast its withering, blighting, deadly influence over the souls of a large portion of our countrymen? Of these are not thousands every year sinking down into an undone eternity? And are not we who have the Word of God and the light of heaven to read it, possessed of an infallible remedy? Did Popery ever thrive under the light of Divine truth? Is the sword of the Spirit, the Word of God, not quick and powerful? Is the gospel not the power of God unto salvation? Is there any moral plague which the balm of Gilead cannot cure? And shall we then sit still and allow this scourge to carry on the work of destruction without hindrance? Other plagues touch only the body and extend not beyond time, but this like an insatiable tyrant grasps the soul and binds it in the iron fetters of ignorance and superstition—follows its victim through life,—follows him to death—sends him under strong delusion into the presence of his Judge, and shall in its effects rise with him to judgment; yes, and follows him from judgment into that dread eternity from which we neither can nor would remove the veil. And who that holds back his hand from this work, would dare to sit down and calculate the value of one immortal being ruined through his negligence. And let us remember that this fearful work of death is going on every day. Every day that we fold our hands in careless indifference, some of our fellow countrymen are perishing for lack of knowledge. The call for our activity is therefore unceasing. Nor are we called to labour without the promise of success. Let us therefore “be always steadfast, unmovable, always abounding in the work of the Lord forasmuch as we know that our labour is not in vain in the Lord.”

WM. McLAREN, Secretary

NIAGARA 20th May, 1851.

## TO STUDENTS OF THEOLOGY.

### ORATIO, MEDITATIO, TENTATIO \*

If you strive in the truth, after the right goal—to become an able, good Theologian, you must not lose sight of these three points, upon which Martin Luther laid so a great stress:—

I. PRAYER is commonly neglected in Universities. The better Students work, they dispute, they hear and repeat lectures; they try to fix the most important things in their memory; but to seek help and understanding by prayer, is a thing strange to most Students. They study Theology without God, without looking up to Him, and they forget that, as “every good and perfect gift cometh down from above, from the Father of Lights” so do also the qualities of a true Theologian; gifts, which he bestows only upon such as ask them of Him. No wonder, therefore, that so many Theologians are, after the completion of their Theological course, without all Theological union. It cannot be otherwise! “Draw nigh to God, and He will draw nigh to you,” says James. If the antecedent is wanting, the consequent cannot follow. My dear son, do not expect here a full discussion of the nature of true and acceptable prayer, or that I should press its importance upon your conscience by numerous exhortations. I shall only remind you of this—that all those men of God, who were of lasting blessing in the Church of Christ, were men of prayer, who approached the throne of God with strength and holy earnestness, knowing well, that without earnest prayer it was in vain for them to sow and to plant; and, allow me to add, that I cannot believe in the real success of your studies if you neglect prayer.

\* This Tract, translated from the German, from “Advices on the Study of Theology, by the Rev. Emil William Krummacker, of Duisburg, on the Rhine. Addressed to his Son Hermann, and Students of Theology in general.”

Luther expresses himself thus on prayer:—“You must know that Holy Scripture is such a book as makes the wisdom of all other books foolishness, because no book treats of eternal life except this one only. Therefore despair at once of your own sense and understanding, for with these you shall not succeed, but by such presumption you shall plunge yourself and others (as Lucifer did) from heaven into the abyss of hell. But kneel down in your closet and pray with right humility and earnestness to God, that He may grant you, through his Son, his Holy Spirit, to enlighten you, to lead you, to give you understanding. Mark how David prays, “Lead me Lord, teach me, guide me, show unto me,” and many more like expressions. Though he knew the text of Moses, and other books well, heard them daily, and read them, yet he desires to have with him the true Master of Scripture Himself, and not to attempt it with his own understanding, or to become his own master; for thus arise the sectarian spirits, who imagine Scripture to be subject to them, and to be easily attained by their own reason, as if it were Marcolphus or Esop’s fables, for which they need neither Holy Spirit nor prayer.”

II. MEDITATION is the second *conditio*, sine qua theologus non fit. You are not to be receptive only—there is a certain freedom indispensable in the study of Theology, independent thinking, an inward digesting of what is put before you. Make yourself acquainted with the system of the opponents of positive Christianity—subject their arguments to an acute examination, and that the more as they have the appearance of truth.—Do not grudge to labour in this field, and be not disheartened, should you not be able immediately to meet the enemies of Christianity successfully. If you seek Truth in earnest, you shall find it after faithfully continued exertion. Hear Luther also on this point. “To meditate, that is not only in the heart, but to repeat and exercise also externally in speech and in the words of the book to read, and read again, with diligent attention and thought, what is the meaning of the Holy Spirit; and take care lest you grow tired of it, and think you have read it, heard it, said it, once, twice; ‘tis enough (you say) and you understand it perfectly.” In this manner you will become no great Theologian—these are as the untimely fruit, which falls down, when only half-ripe.

III. With regard to TENTATION, I will only call to your consideration, that it makes us apt and willing to take heed to the Word.

It is the inward trial, the struggle of the heart, which arises usually at that period, when the pain of sin resolves itself into an ardent longing after the solution of the most important problems; when out of spiritual darkness the new creature is born as with travelling pains; when the heart strives to emerge from the tyranny of sin-service into the glorious liberty of the children of God.—The jewel of a good Theological education is so precious and great, that like every noble thing, it cannot be acquired without struggle. Faith meets with so many obstacles in the field of Theological investigation, that we need not be astonished to find that those who are in earnest, experience mighty attacks. But be not afraid; realize what James says in the beginning of his Epistle, when he admonishes us to count “divers temptations” all joy, because they bring “a trying of the faith.” “Temptation (says Luther) is the touchstone, and teaches us, not only to know and understand, but to experience how right, true, sweet, lovely, powerful, and full of comfort the Word of God is—wisdom above all wisdom. As soon as the Word of God becomes clear to you, the devil will try you and make you a true doctor, and teach you by his assaults to seek and to love the Word of God. For I myself owe great thanks to my papists, that they have beat and vexed, and tormented me through the devil’s raging; that is they have made me a tolerably good Theologian, to which I would not have attained otherwise.”

Where Prayer comes forth out of its true

source, it will be accompanied by Meditation, active exertion of the mind; and wherever there is such a praying and active striving after truth and liberty, there, because Temptation must inevitably come, inward struggles always follow.—It is unmanly to wish to escape this combat.—Keep, therefore, dear Hermann, these three things in your memory and heart, that thereby your energy may be increased, sanctified, sustained and quickened. Let Luther speak once more: “If you study after these examples, you will sing and praise. ‘The law of thy mouth is better unto me than thousands of gold and silver. Thou through thy commandments hast made me wiser than mine enemies; I have more understanding than all my teachers, I understand more than the ancients because I keep thy precepts.’ And you will come to know how shallow and rotten the books of the Fathers are, and you will despise, not only the books of the adversaries, but you will take the longer the less pleasure in your own writing and teaching. When you have come this length, then hope firmly that you have begun to become a good Theologian, who is able to teach, not only the young imperfect Christian, but also the advanced and perfect. But if you are afraid, and imagine you have got it, and are tickled with your teaching and writing, that you have done it excellently, and are well pleased to be praised before others, and wish to be praised, else you would be sad, and leave off working, then, my dear friend, put your hands to your ears and you will find a pair of big, long, hairy asses ears; so do not grudge the expense, but adorn them with golden bells, that, wherever you go, people may hear you, and point to you with their finger, and say—See, see, there goes that fine animal that writes such precious books, and preaches so excellently! Then you are blessed, and more than blessed!—in the kingdom of heaven?—there, where fire is prepared for the devil and his angels.” The sum of the whole matter is this—let us seek honour and be high-minded, where we may be so, but here let honour belong to God alone.”

## \*TEN DAYS IN NEW YORK.

To the Editor of the Record.

MY DEAR SIR,—

I suppose that, like other travellers, I must open my notes or memoranda, to the inspection of others: not, however, for their amusement, merely. I came to this city, partly on business, as a delegate of the Anti-Slavery Society of Canada, to represent it,—according to the invitation of the American and Foreign Anti-Slavery Society,—at the annual meeting of the latter. I prolonged my stay here, for the sake of a kindred cause, as well as for personal enjoyment. The time has been one of unusual interest, from the circumstance that most of the anniversaries of missionary and philanthropic societies occur at this season. These meetings occupied all last week;—morning, noon, and night;—some being held in the Tabernacle—one or more in Tripler’s Hall. I may mention that the President’s visit to New York took place within our ten days’ residence; and I should be thought by some to omit a very interesting element in the combination of occurrences, if I did not record that Miss Jenny Lind has at the same time graced the city by her presence and performances; and there is no lack of musical taste here, if that is to be judged of from the honors paid by the citizens of this metropolis to that distinguished vocalist.

The anniversaries were well attended. The “Tabernacle” accommodates three thousand persons; and it scarcely once lacked its full complement. The first meeting I attended was that of the American and Foreign Evangelical Union,—the Society to which the Rev. Dr. Baird is a Secretary; and which has for its object the conversion of Roman Catholics, both in America and in Europe, and the counteraction of the designs of